The Lord Henfield Edition

The Holy Bible

LITERAL TRANSLATION
WITH DEUTEROCANON
1862

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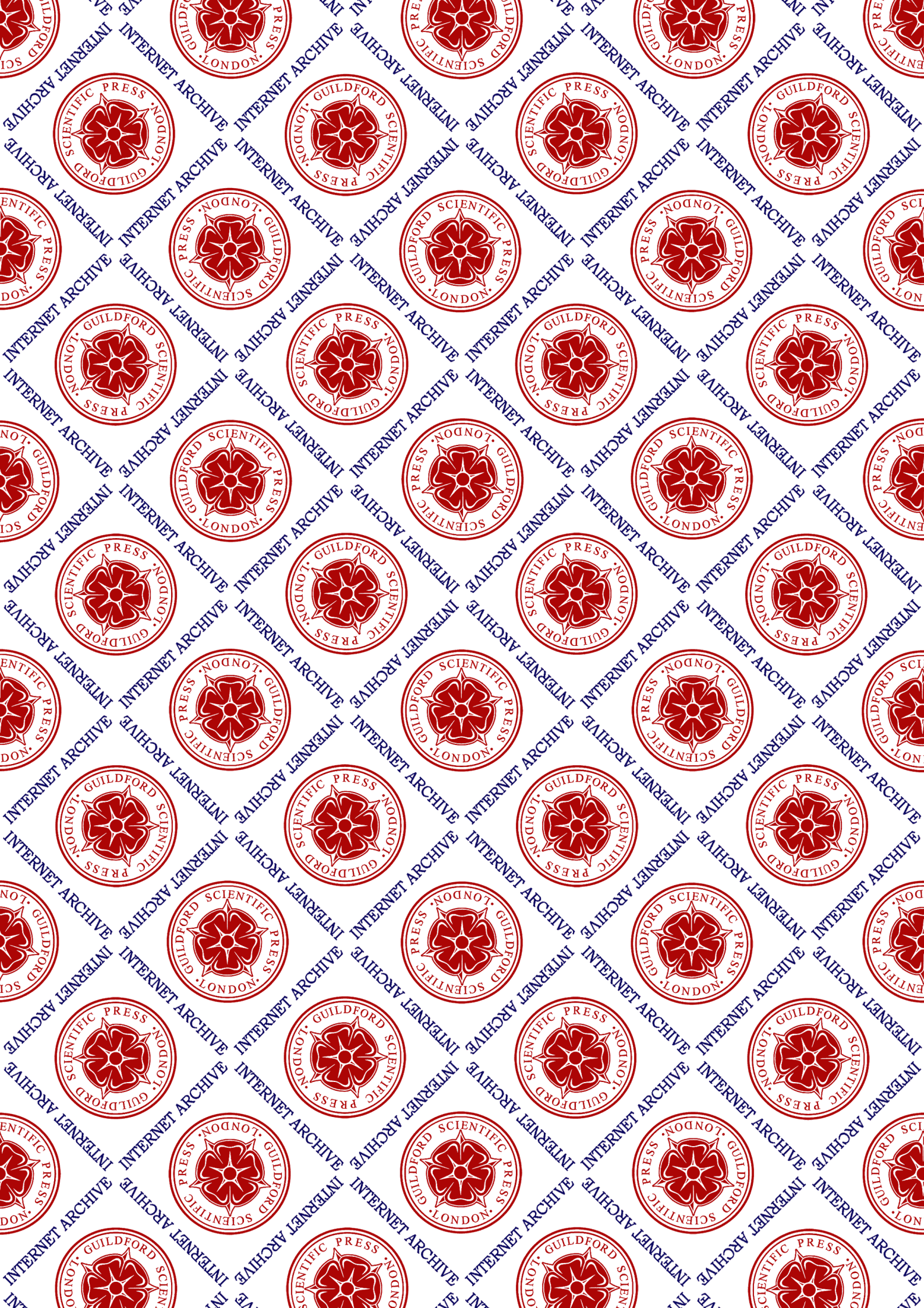
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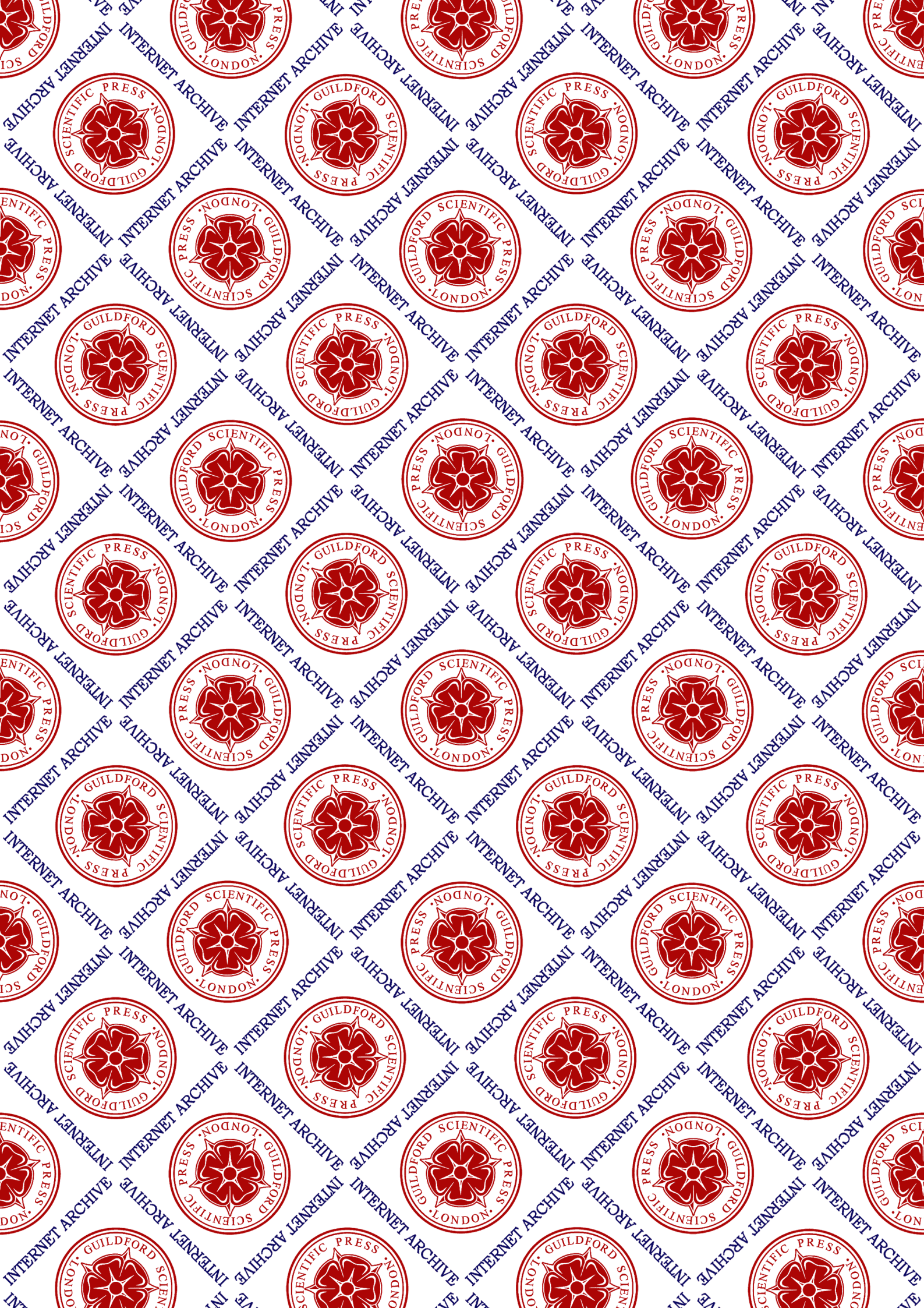
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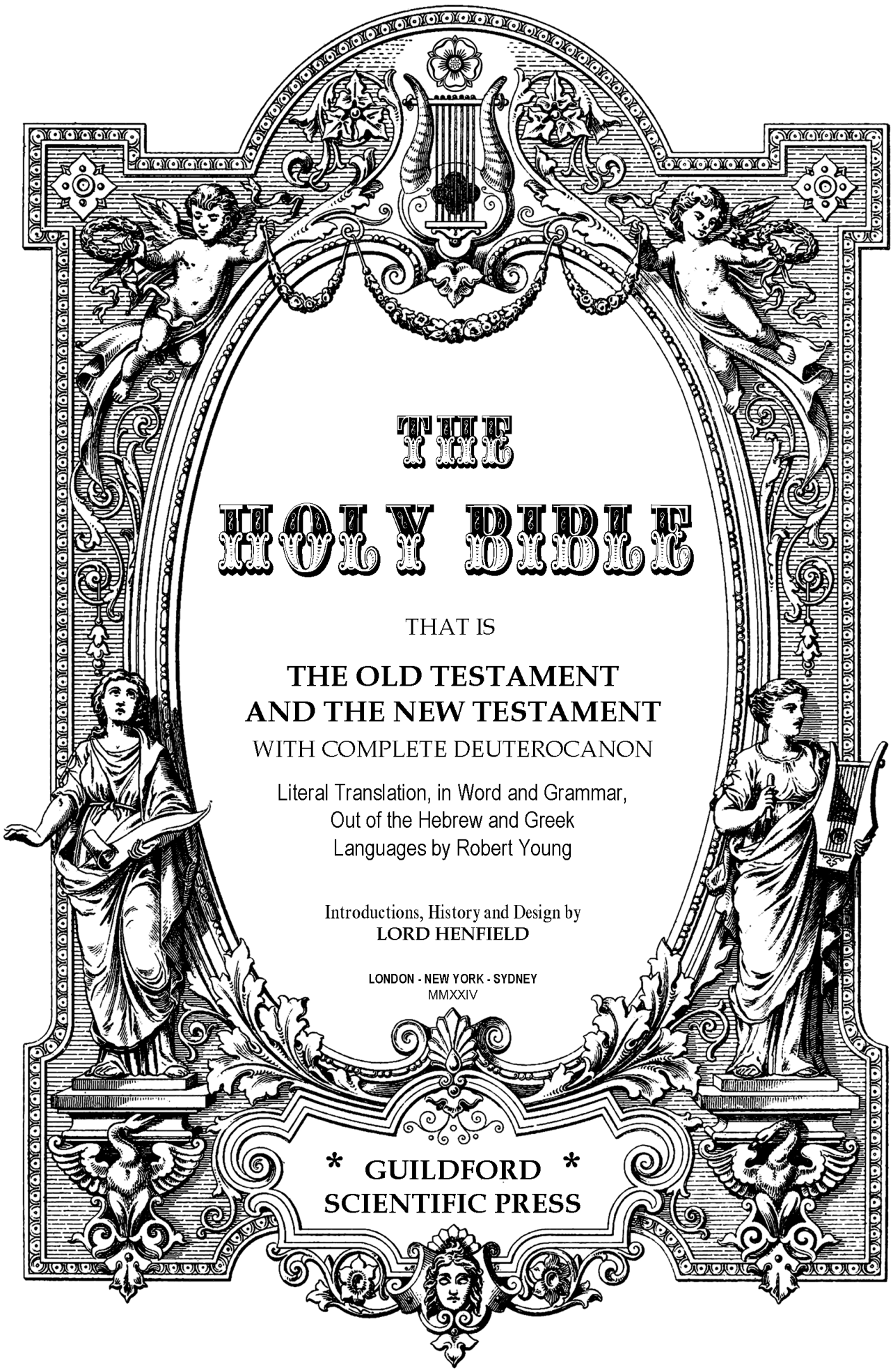

THE HOLY BIBLE

THAT IS

THE OLD TESTAMENT AND THE NEW TESTAMENT

WITH COMPLETE DEUTEROCANON

Literal Translation, in Word and Grammar,
Out of the Hebrew and Greek
Languages by Robert Young

Introductions, History and Design by
LORD HENFIELD

LONDON - NEW YORK - SYDNEY
MMXXIV

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The Appendices contain an
Exploration on History, historical texts,
230 detailed maps and large illustrations.
Additional materials are in The Grand Bible.

Short Title:
THE HOLY BIBLE
Literal Translation by Robert Young
or Young's Literal Translation, 1862
with Complete Deuterocanon / Apocrypha

Full Title:
The Holy Bible, consisting of the Old and New Covenants,
translated according to the Letter and Idioms of the Original Languages;
by Robert Young, LL.D., 1862; revised edition 1898
with Complete Deuterocanon / Apocrypha
Scientific research and design
by Lord Henfield, 2024

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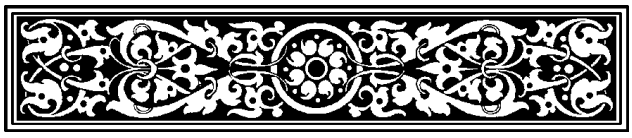

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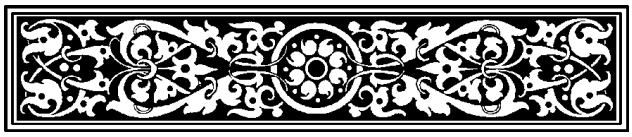

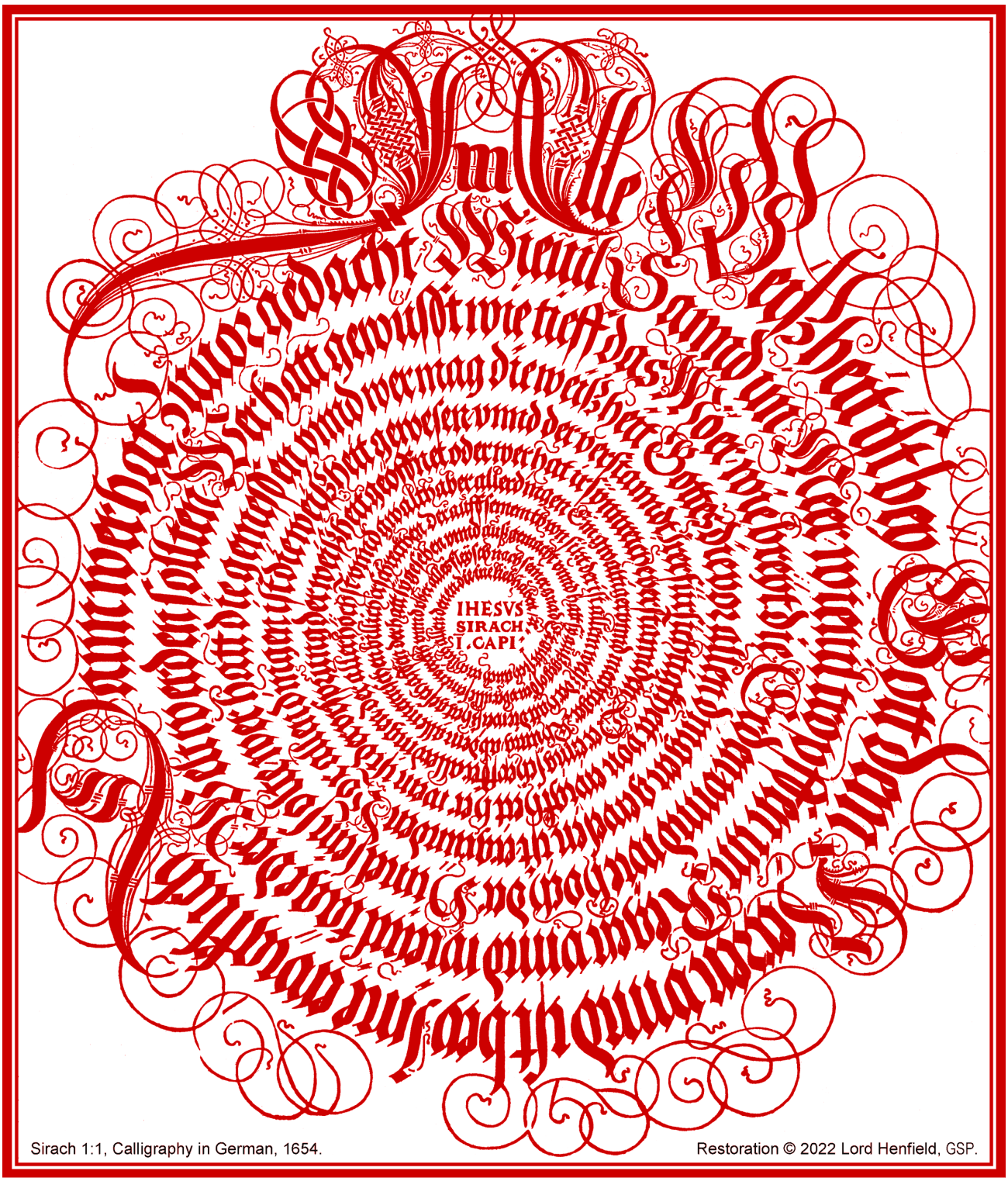

Sirach 1:1, Calligraphy in German, 1654. Restoration © 2022 Lord Henfield, GSP.

The first chapter of the book "The Wisdom of Jesus ben Sirach" was created in 1654 by an unknown artist as a snail-shaped calligraphy (source: Zentralbibliothek Zürich, Switzerland; ZB No. 000012138.tif).

The Book of Sirach was written in Hebrew approximately 200–175 BC and translated into Greek in Egypt by the author's grandson. An Aramaic translation was also produced. Yoshua (Hebrew: Yehoshua; Greek / Latin: Jesus, "the Saviour, the Messiah") ben Sira, called "Jesus, the son of Sirach of Jerusalem" in Greek texts, was a Jewish scribe originally from Jerusalem but composed the work in Alexandria, Egypt, where he presumably had access to the famous library. Ben Sirach is unique among all Old Testament and Apocryphal authors in that he signed his work. Due to its ethical content, the Book of Sirach is one of the most valuable books in the entire Bible. The work shares some similarities in content and style with ancient Egyptian works, such as: The Commandments of Kagemna, Egypt, c. 2613–2589 BC; The Teachings of Ptah-Hotep, Egypt, c. 2500–2345 BC; and especially the Instructions of Shuruppak, from Sumer (Iraq), c. 2600–2550 BC. All of these works are precursors to the Code of Hammurabi, the Ten Commandments and all modern law. (See: Appendix, Supplements.)

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The beautiful trim strips over the book titles are not only decoration:
Black: Explanatory text
Red: Old Testament, Hebrew Bible (1st canon)
Green: Deuterocanon, Apocrypha (2nd canon)
Blue: New Testament, Christian Bible or canon
No Strip: The Book belongs to the previous book

NOTICE ON TIMING AND DATING

With language, we define what we stand for. As a matter of principle, in our books we only use the terms BC (before Christ) or AD (Anno Domini, the year of the Lord). These are not only religious terms but also reveal a person's cultural conscienceness and allegiance.
Terms such as B.C.E. or BCE = Before Common Era; C.E. or CE = Common Era, are Political Correctness nonsense as "common" also means "ordinary," and in consequence refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ or achievements of the Western World in general.

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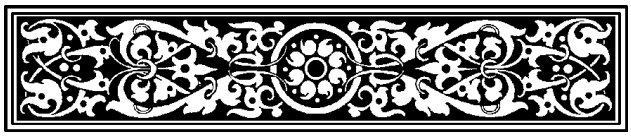

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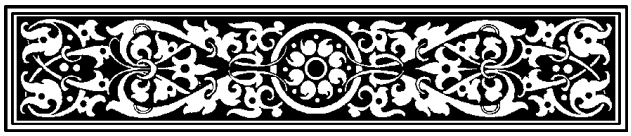

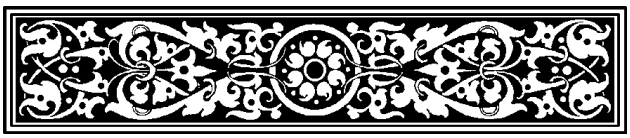

FOREWORD

"We live in an age of religious extremism, an age of terror and violent slaughter. We are locked in a bewildering ideological battle with religious fundamentalism. It is a battle that has taken most of us by surprise because religious fundamentalism seems so odd, so alien, to our own easy-going way of life. But you know, it is not! We have been here before, here at home, here at the very heart of our own civilisation.

About 500 years ago, a breach within Christianity, tore Europe, England, and the Church apart. It was the same literalism, the same passionate intensity, the same apocalyptic violence as now. It is our very own Jihad. It is called: 'the Reformation.'

The Protestant Reformation was also a political and cultural revolution. It unleashed bloodshed, terror, and the destruction of religious art —a combination we recognise all too well. It began with a provincial German monk and it threatened the most powerful institution in the Western World, the Catholic Church, with destruction.

In England it led to a hard Brexit, 16th century style, as King Henry VIII broke with Rome and declared himself "Supreme Head on Earth of the Church of England." It was a tale of espionage, enhanced interrogation, and horrific death. There was a handful of brave and inspired souls fought to introduce the new ideas and the authorities fought back savagely to stamp out the infection. So, how did one man's simple act of protest in the backwards of Germany spark a violent revolution that would transform England, Europe, and the Western World?

In the early 1500s the Catholic Church shaped every aspect of human life. And in Rome, its head, the Pope, ruled a spiritual empire bigger than that of the Caesars. It is hard to overestimate the power of the Catholic Church in the late Middle Ages. It was a vastly wealthy, bureaucratic machine, the very heart of Europe. It controlled education, media, family law. It had its own private language in Latin. The clergy, whatever their nationality, swore obedience to the Pope, whose toe even kings knelt on the ground to kiss. But his greatest power was over men's minds.

Churches were dominated by a huge painting of the last judgement. When Jesus' judge sentenced each soul to the joys of heaven, or the eternal torments of hell, it was a terrifying vision. The Church mitigated its stark horror by the "Doctrine of Purgatory." This was an intermediate state between heaven and hell where the not too sinful soul was purged of its offenses and made fit to enter paradise. You could reduce the amount of time you spent in purgatory by doing good works, saying prayers, going on pilgrimages, giving to the poor. Or you could draw on the good works of others: Jesus, the Saints, the Virgin Mary, whose transcendent goodness had endowed the church with the treasury of merit.

The pope dispensed, in return for consideration of course, this treasury in the form of spiritual IOUs, known as "Indulgences." (An IOU [abbreviated from the phrase "I owe you"] is a document acknowledging debt.) These were printed bits of paper that, in return for cold hard cash, absorbed the soul of its offenses and acted as its passport to paradise. Indulgences were often sold to finance Church schemes and in 1517 the pope's pet project was the rebuilding of Saint Peter's on a magnificent scale. Indulgences were sold across Europe. There was even a catchy advertising jingle: "As soon as the coin in the coffer rings, the soul from purgatory springs!" It was, as though the church had forgotten Christ and become fixated on wealth. And for one German monk this was an abomination.

On the 31st of October, 1517, Martin Luther very publicly denounced this scandal. According to legend, he strode through the town to the great doors of All Saints Church, and hammered up a document for all to see. It was his 95 Theses, a mere 95 points of contention with the Church's teachings on sin and penance. Were these the brave hammer blows of fate against the old order, as the traditional story goes, or was it the equivalent of pinning an agenda on a university notice board as revisionists suggest? Actually, it doesn't much matter since nobody disputes the magnitude of the results. Luther's protest would plunge Europe into two centuries of religious war, unleashing bloodshed and brutality across the continent - all in the name of God!

Martin Luther was an unlikely revolutionary. In 1517, he was a 33 year old monk and professor of Biblical theology at the University of Wittenberg in Saxony. Saxony was just a small one of the German-speaking states that comprised present-day Germany. Each had its own ruler but all fell under the overlordship of an elected monarch, the Holy Roman Emperor who was crowned by the Pope, and all was subject to Papal authority and taxation.

In the introduction to his Theses, Luther wrote of his wish to stir up debate. A new invention allowed him to succeed beyond his wildest dreams. Just over 70 years earlier, Johannes Gutenberg had developed his printing press. This piece of technology would transform Luther from a little-known monk and academic into Europe's most published author, and a wanted man!

Luther originally wrote the 95 Theses in Latin, the language of academic and theological discourse. But even within the Latin of the Theses, Luther showed himself aware of that wider audience outside the universities. And nine of the Theses list the sharp arguments that the laity were using against indulgences. And how Luther asks "are we going to answer those arguments if the Church does not reform itself?" - Well, of course, the Church showed no sign of reforming itself. So, what Luther did was to write a tract. He called it 'A Sermon on Indulgences and Grace' - and he wrote it in German, AND he had it printed!"

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What you have read up to this point here, are the spoken words of Dr David Starkey, one of the very few historians living today who understand the magnitude of religious propaganda in detail. Starkey is fully aware that language is the main key if we want to fully grasp what religion is all about and how it works. He is one of the most outspoken historians of our time who is able to assemble historical facts in a logical way and presents them as eloquent narrative with a cohesion that everyone can follow with ease.

In 2017, he published a BBC documentary called "Reformation: Europe's Holy War," in which he compares Luther's Reformation with our modern upheavals of Woke and Jihad. With elan, he describes what went on in the 16th century revolution. Experts still marvel at the extraordinary impact of Luther's 'Sermon on Indulgences and Grace.' This was the work which propelled Luther to the front ranks of European thought and theology. Until that point he had been writing in Latin for the scholars. But when he published these 20 short propositions in German, he brought his thoughts not only to the mind of scholars but to each and every ordinary person. The form in German very closely echoes the 95 theses written in Latin, a language that the man in the street could not understand. The short German version of the 95 theses are a work of instinctive brilliance. Luther calls it "a Sermon" but it is nothing like a sermon. Sermons are meant to be endurance tests of repetition and reiteration. But this little paper can be read aloud in 10 minutes. It is 20 short snappy points but unlike the 95 Theses, which circulated only in the intellectual community, this spread immediately like wildfire across Central Europe. Who was this Luther?

Short standard answer: Martin Luther was a German theologian, religious reformer and monk who was the catalyst of the 16th-century Protestant Reformation. Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Antitrinitarians. He is one of the most influential figures in the history of Christianity; and rightfully so.

Now, let us take a look at some details: Martin Luther was born on 10 November, 1483, in Eisleben, Saxony, Germany. His father, Hans Luther, who prospered in the local copper-refining business of the town of Mansfeld, could finance Martin's long education. Luther began his education at a Latin school in Mansfeld in the spring of 1488 where he studied, among other subjects, Latin, Greek and Hebrew, and he was awarded the master's degree in 1505. In accordance with the wishes of his father, he commenced the study of law. Proudly he purchased a copy of the Corpus Juris Canonici ("Corpus of Canon Law"), the collection of ecclesiastical law texts, and other important legal textbooks. Less than six weeks later, however, on July 17, 1505, Luther abandoned the study of law and entered the monastery in Erfurt of the Order of the Hermits of St. Augustine. His studies gave him a thorough exposure to Scholasticism by studying the works of Aristotle (384-322 BC, the teacher of Alexander the Great and his generals), and William of Ockham (1285-1349). Ockham, like Aristotle, focussed on the subject of logic, because he regarded the science of terms as fundamental and indispensable for practicing all the sciences of things, including God, the world, and ecclesiastical or civil institutions; in all his disputes, logic was destined to serve as his chief weapon against adversaries. Luther received his doctorate in the fall of 1512 and assumed the professorship in biblical studies, which was supplied by the Augustinian order. At the same time, his administrative responsibilities in the Wittenberg monastery and the Augustinian order grew, and he began to publish theological writings, such as the 97 theses against Scholastic theology. Dr Martin Luther was by no means just a simple monk as always depicted, 24 years of hard schooling made him one of the highest educated ideologists, strategists and orators of his time.

We have many capable historians and other authorities. However, as long they only use their sophisticated speech and gentlemanly manners, they just earn benevolent nodings in academia but they will move nothing else because they do not reach the masses. It was not the 95 theses that woke up the public, it was the 20 points of Luther's sermons that erupted into a revolution of thinking for the simple reason that it was written in the language of the common people.

Luther did protest against immoral practices of the Church not because he was born a revolutionary, he was not. He felt he needed to do something against the filth. Today, people think that Church, or religion, has nothing to do with politics. But they are wrong! The word "politics" comes from the Greek word polites, meaning citizen, and also from polis, meaning city and community. So when Church is is not about community and its members, what then is it all about?

Religion is in least cases just about God. It is about precepts, morals and their subsequent laws, it is about power struggle and often violent ways on the road to salvation, and it is about doctrines and ideologies connected to a divinity, and therefore it is also about administrative positions of the clergy and taxation with which the members of that clergy can stay in power and can control the masses. There has never been religion for personal use only. Religion as a private belief is a new thing - and this only in the Western World! Our limitless individualism has not yet reached the other belief systems. These are facts that we always must keep in mind when we think and talk about other religions.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged but also very similar to the times of Luther. The so-called 'western societies' seem to crumble under their own weight. This includes all those we call Protestant Christians, but more and more, it includes also Jewish people, Roman Catholic (western Roman) Christians, Orthodox (eastern Roman) Christians, and in particular the so-called secularists, atheists, agnostics, progressives, etc.,

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etc. It is like in the 1930s and 1940s: Enemies are marching through our streets screaming the filthy slogans "Allahu Akbar" and "from the river to the sea" (from the River Jordan to the Mediterranean, meaning 'annihilate all Jews!' as prescribed in the Koran, the Sira, and the Hadith) in place of "Sieg Heil" and "Heil Hitler." Thousands of Christians, Jews, Buddhists and others, are systematically murdered in Islamic countries and other totalitarian entities; the Churches however, the clergy in our vicinity, stay silent and do nothing—just like in the 1930s and 1940s. There has been no religious community that actively organised repeated marches towards embassies or consulates of the perpetrator countries, none of the churches promoted boycotts of the killer states. Yazidis and Syriac Christians have been raped, robbed and murdered in Iraq and Syria. Nobody seem to feel shame! The Churches contemplate navel-gazing instead. The Russian Christians are ruled by Kyril, an ex-KGB man, and our people do not know a thing. The clerics are busy with all sorts of scandals and wonder why their members vanish into thin air while the pretty churches stay empty on Sundays or other times. Hardly ever do we see the clergy caring in person for the fallen of our society. Our kids are poisoned by lethal drugs, our families fall apart, many are even not able or willing to build families, our population is in terminal decline, socialist politicians disarm the law-abiding citizens, render them defenceless, while robbers and thugs raid their homes and kill the residents so that they cannot describe them. The police is busy with political correctness and "hate crime" on the internet while victims of real crime and violence are forgotten and the perpetrators are showered with humane sympathies—while their name, language, religion and place of cultural origin is being kept silent about. Politicians, as so-called "law givers," create one new law after another, strangulating the entire legal system to death, insted of just obeying the ones already in existence. Courts of law are so overwrought that they become courts of ridicule and our state and its communities are in total decay. Our schools have degenerated into filthy debate clubs of socialism and activism. Well-educated scholars know all this and yes they talk about it, but only to their academic fellows, hardly ever do they talk to the ordinary people in ordinary language; and hardly ever take these gentlemen anyone to the streets and organise actions. It is so nice to sit in the warm parlour while our nations desintegrate all around our ears. So, every good idea that may solve one or the other of our problems could not be heard. They could move something, turn things to the better. Words like "action, responsibility, courage" seem to be a thought of the past. Where are our Martin Luthers? While our elites are obviously clueless, Luther knew exactly how to advance. Let us read what Dr Starkey found out:

"In Wittenberg, Luther's attack on Indulgences was evolving into fundamental doctrines. The key one, raising the power of personal faith above the remedies offered by the hierarchy of the Church, mankind was saved not by prayer or fasting or Indulgences but only by faith, by faith in Christ, as told in the New Testament. Anything else was a corruption, an obstacle. And that included Rome." Just like Sayyid Qutb or his brother Muhammad Qutb, the teacher of Bin Laden, the so-called Islamists of our time, Luther wanted to go back to the roots of his religion. And he only could achieve that by using the language of the people.

Starkey: *"On the 15th of June 1520, after four all-day meetings, the Pope and his council issued the formal decree known as a bull. ..... Luther was given 60 days to recount or be excommunicated, which meant expulsion from the Church and 'condemnation to the eternal fires of hell.' His works were ordered to be burned. Far from backing down, Luther seemed energised, liberated even, and in a matter of a few mere weeks produced three crucial works that between them amounted to a manifesto for a political and religious revolution. The most important of them was addressed to the Christian nobility of the German nation, writing in German, Luther called on the German princes unilaterally to reform the German Church and rescue it from the clutches of Rome that was bleeding Germany dry."*

"On the 10th of December 1520, he publicly burned the papal bull. There could be no going back. In January 1521, Martin Luther was formally excommunicated from the Catholic Church. Two months later he was charged with heresy and summoned to a hearing in front of the Holy Roman Emperor Charles V and representatives of the Church. The Imperial Diet, as it was known, was to be held in the German city of Worms."

"..... Luther's survival had to date been ensured by Frederick the Wise, Elector of Saxony. Frederick now secured a promise of safe passage and Luther set out. If the Catholic Church was hoping to destroy Luther at Worms, it had badly miscalculated the popular mood. Everywhere he went he was hailed as a hero. A hundred horsemen rode through the city gates to escort him inside and as he descended his carriage a monk reached out to touch the hem of his robe by taking on the power of the Church. Luther had become a local legend, a figurehead for a populist anti-establishment movement that was spreading across the German-speaking states. As resentment about taxes and foreign interference grew, the Pope's ambassador in Worms was horrified as he reported back to Rome. "The whole of Germany is in full revolt," he wrote, "nine tenths raised the war cry 'Luther!' whilst the watch word of the other tenth who are indifferent to Luther is 'Death to the Roman Curia'." Summoned before the Diet, Luther was ordered to renounce his heretical writings. He refused. 'Here I stand,' he is supposed to have declared, 'I can do no other!' Whilst the emperor Charles V and the Diet were debating Luther's fate, Luther's safe conduct was honoured and he was allowed to leave Worms."

Agents of Luther's protector, the Elector Frederick the Wise, charged with bringing him to a place of safety, brought Luther to Wartburg Castle in Saxony where he went undercover. He grew his hair and beard and became Junker Joerg or Squire George. Up to now, the Bible was not only a

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'sacred text' but also a 'secret text' which was not available to laymen who could not speak and read Latin. And a main doctrine of the Roman Catholic Church was, to keep it like that. Priests of the Church were in charge to interprete the contents of the Bible to the ordinary people, and by doing so, they kept control over the contents that had been delivered to the audience in church. Luther was aware that his reformation would not succeed if the people could not read the Bible for themselves. He was an accomplished linguist fluent in Hebrew, Greek, Latin, as well as many German dialects of the north and the south. Right from the start, Luther was determined to employ all his expertise and abilities to push the Reformation forwards, and above all, he was about to use the most frightening invention of his days: the unstoppable printing press of Johannes Gutenberg.

Dr Starkey: *"Confined to his room, Luther embarked on the next stage of his religious revolution. The medieval church used Saint Jerome's 4th century Latin translation of the Greek New Testament. Known as the Vulgate, it was treated as the sole, authoritative text, and crucial Catholic doctrines depended on its particular choice of words. All Luther's religion was rooted in the Bible. He believed in Sola Scriptura, that the Bible was the sole infallible guide to faith and practice. So, Luther decided to use his time in the Wartburg to start afresh and to make his own new translation of the Bible from the original Greek into German. But it was to be his German, pungent, pithy, and comprehensible by all Germans, north and south, and above all, it was to be his, Luther's reading of the Bible."*

"Published in September 1522 Luther's Bible began to fix a standardised modern German language. It forged a growing sense of nationhood and national identity amongst the German states. And that helped turn Luther's religious revolution into a political revolution as well.

Luther's revolution now threatened to carry all before it. The princes were attracted by the political and economic pride gave them of the common people by the freedom and the autonomy that it seemed to promise them. The term "Protestant" was coined in 1529, and in 1531, the Lutheran cities and principalities united themselves into a defensive alliance known as the Schmalkaldic League (German: Schmalkaldischer Bund; from the town of Schmalkalden in Thuringia). In little more than a decade, half of Germany had gone Protestant, gone Lutheran. As Europe began to fracture along religious lines, it would be engulfed by apocalyptic violence, waves of holy war, terror, and iconoclasm, of the kind we are all too familiar with today."

One may ask "What has all this to do with this Bible or my faith?" —"Everything!" could be the answer. The Bible is a book about faith, about morals, about precepts and laws, yes, but it is also a guide of wisdom that can show ones right way. When Marcion in the middle of the 2nd century wanted to get rid of the Old Testament due to its sometimes violent attitudes, the Church Fathers disagreed and were determined to keep this Jewish document collection as scripture as well.

Were they not right? Perhaps, they found it nesessary to keep the Old Testament because it represented traditional authority, it breathed resolute fighting spirit, and it contained precepts and wisdom that the New Testament lacked. Had the early Christians followed Marcion, who knows, Christianity might have died long ago from its peacefulness. There is not always just one way but other ways too from which we can choose. The Bible in its entirety has accumulated the wisdom from several millenia. It is not the only wise book in the World. In fact, there are many more. And most of them have something in common.

The 'Western communities' need headstrong individuals, like Jan Hus, like John Wycliffe, like William Tyndale and Martin Luther, who are willingly take responsibility and do not hide behind a smokescreen of 'team ethics' and coward 'political correctness' which automatically leads to the wrong believe that appeasement ensures eternal peace. It does not - it never did - and it never will. The old proverb "weakness provokes" has a Darwinistic truth in itself that no-one can escape. Good behaviour has been replaced by despicable egalitarian ideologies. Those ones who propagate diversity, boundless socialism and leniency, limitless individualism and fuzzy immorality, let the 'devil' take over and they bring not only their own society to crumble but they cause suffering on an unprecedentd scale in this very minute. Jesus said, *"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand!"* (Matthew 12:25) Anybody who does not like Jesus could also be directed to any other authority and philosopher in antiquity because many of them said the very same thing.

The Bible is not out of date, and it is still a mighty authority on wisdom today. The Bible is a valuable source to learn from. And here it does not matter to what religious denomination the reader feels aligned to, or even feels religious at all. Therefore, it is a sensible thing, not to talk about religion, faith or piety here. I rather should like to steer the readers attention to historical or other scientific facts of interest. To bring the Bible to the reader in a new light, I shall present it in a very old way: Several hundred years ago, some Bibles gave extra information to the reader. We shall do the same and display a detailed Table of Contents. This foreword is followed by details on origin, version, and translation of the Bible. Each book in the Bible begins with its name as title in bold Capital Letters and all alternative titles that are known. Then we mention the source, provenance, authorship and the Range of Dating (the time the text's creation). In the Appendices, we show a photo documentation and a map documentation. After that, you will find legal, non-canonical and other texts of historical value, because it is best to let history speak for itself.

If you wish to find more related texts, please download the 8,000-page volume of The Grand Bible, 5th edition. Thank you kindly!

Lord Henfield, 2024.

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INTRODUCTION 1

THE CANON OF THE BIBLE
(The Choice and Order of the Books in the Bible)

The Hebrew Canon

The term 'canon,' from the Greek word "kanon," meaning a cane or measuring rod, passed into Christian usage as a norm or a rule of faith. The Church Fathers of the 4th century AD first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its official three divisions: Torah (Instruction, or Law, also called the Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings).

The earliest and most explicit evidence of a Hebrew canonical list comes from the Roman-Jewish historian Titus Flavius Josephus (37 AD – c. 96 AD) who wrote about the Hebrew canon used in the first century AD. In "Against Apion" (Book 1, Paragraph 8), Josephus divided the Hebrew Bible into three parts: 5 books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), 13 books of the prophets (Joshua, Judges, Samuel, Kings; Isaiah, Jeremiah, Ezekiel; 12 Minor Prophets; Job, Ecclesiastes, Daniel, Ezra & Nehemiah, Chronicles), and 4 books of hymns (Psalms, Song of Solomon, Lamentations, Proverbs):

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down [in Babylonian captivity] *what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life."* (The Books of the women Ruth and Esther were not part of his choice. In antiquity, politics, military, and religion were men's toys).

As Josephus (as propaganda minister of the Flavian Dynasty) had all Roman publishing ativities under his control, it is not clear whether he only reported here about the canon or told us about his decision on the canon officially approved by him. The answer to this question would tell us to what extent he might have been responsible for the destruction of the violent messianic literature and their authors, and also about the approval of the first 3 canonical gospels (Matthew, Mark, Luke).

Josephus mentions Ezra and Nehemiah in Antiquities of the Jews (Book XI, Chapter 5) and Esther (during the rule of Artaxerxes) in Chapter 6. The canon is until the reign of Artaxerxes [Babylonian captivity] as mentioned by Josephus in Against Apion (Book 1, Paragraph 8). For a long time, following this date, the divine inspiration of Esther, the Song of Songs, and Ecclesiastes was often under scrutiny. According to Gerald A. Larue, Josephus' listing represents what came to be the Jewish canon, although scholars were still wrestling with problems of the authority of certain writings at the time that he was writing. Josephus' choice of 22 books were not universally accepted, since most Jewish communities used these 24 books:

TORAH (Teaching of the Law) [5 books]
- Genesis (Bereshit = In the Beginning); Creation
- Exodus (Shemot = Names of the Sons); Migration
- Leviticus (Vayikra = And 'He' Called); Basic Law
- Numbers (Bemidbar = In the Desert); Arrival
- Deuteronomy (Devarim = Moses' Words); Civil Law

NEVI'IM (The Prophets) [8 books]
The Former Prophets (Nevi'im Rishonim)
- Joshua (Yehoshua)
- Judges (Shofetim)
- Samuel (Shemuel)
- Kings (Melakhim)

The Latter Prophets (Nevi'im Aharonim)
- Isaiah, Isaias (Yeshayahu)
- Jeremiah (Yirmeyahu)
- Ezekiel (Yekhezkel, Yacheskel), Hesekiel

- **Trei Asar** (The 12 Minor Prophets [as 1 book].)
  - Hosea, Osee, Hosee
  - Joel, Ioel, Yoel
  - Amos
  - Obadiah, Obadya, Abdiah, Abdias
  - Jonah, Yona, Yuna, Ionas
  - Micah, Mika, Micheas, (Mikayahu)
  - Nahum, Naoum
  - Habakkuk, Habaqquq, Habacuc, (Havakuk), Habbakoum
  - Zephaniah, Sefanya, Sophonias
  - Haggai, Haggay, Aggeus, (Khagai), Haggaios
  - Zechariah, Zacharias, (Zekharyah)
  - Malachi, Malachias, Malahi, (Malakhi = 'My Messenger')

KETUVIM or Ketubim ("Writings") [11 books]
Poetic books, Sifrei Emet
- Psalms 1–150 (Tehillim = 'Praises')
- Book of Proverbs (Mishlei Shlomo, Mishlei, Mishle)
- Book of Job (Iyob, Iyov)

Five scrolls, Five Megillot [read on festivals]
- Song of Solomon or Song of Songs (Shir Hashirim)
- Ruth (Rut) [on Shavuot]
- Lamentations (1–5) (Eka, Eikhah) [on Tisha B'Av]
- Ecclesiastes (Kohelet, Qohelet) [on Sukkot]
- Esther (Ester) [on Purim]

Other books
- Daniel (Daniyel)
- Ezra and Nehemiah (Ezra)
- Chronicles (Divrei Hayamim), Paralipomenon

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The Christian Canon

The Old Testament as it has come down in Greek translation from the Jews of Alexandria via the Christian Church differs in many respects from the Hebrew Scriptures. The books of the second and third divisions have been redistributed and arranged according to categories of literature—history, poetry, wisdom, and prophecy. Esther and Daniel contain supplementary materials, and many noncanonical books, whether of Hebrew or Greek origin, have been interspersed with the canonical works. These extracanonical writings comprise I Esdras, the Wisdom of Solomon, Ecclesiasticus (Ben Sira), Additions to Esther, Judith, Tobit, Baruch, the Epistle of Jeremiah, and additions to Daniel, as listed in the manuscript known as Codex Vaticanus (c. 350 AD). The sequence of the books varies, however, in the manuscripts and in the patristic and synodic lists of the Eastern and Western churches, some of which include other books as well, such as I and II Maccabees.

The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of the Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status. The New Testament itself does not cite the Apocryphal books directly, but occasional traces of a knowledge of them are to be found. The Apostolic Fathers (late 1st–early 2nd centuries) show extensive familiarity with this literature, but a list of the Old Testament books by Melito, bishop of Sardis in Asia Minor (2nd century), does not include the additional writings of the Greek Bible, and Origen (c. 185–c. 254) explicitly describes the Old Testament canon as comprising only 22 books.

From the time of Origen* on, the Church Fathers who were familiar with Hebrew differentiated, theoretically at least, the Apocryphal books from those of the Old Testament, though they used them freely. In the Syrian East, until the 7th century the Church had only the books of the Hebrew canon with the addition of Ecclesiasticus, or the Wisdom of Jesus the son of Sira (but without Chronicles, Ezra, and Nehemiah). It also incorporated the Wisdom of Solomon, Baruch, the Letter of Jeremiah, and the additions to Daniel. The 6th-century manuscript of the Peshitta (Syriac version) known as Codex Ambrosianus also has III and IV Maccabees, II (sometimes IV) Esdras, and Josephus' Wars VII. (* Full name: Oregenes Adamantius, born c. 185 in Alexandria, Egypt; died c. 254 in Tyre, Phoenicia [Lebanon]. He was one of the most important theologian and biblical scholar of the early Greek church. His greatest work is the 'Hexapla,' which is a synopsis of six versions of the Old Testament.)

Early councils of the African Church held at Hippo (393) and Carthage (397, 419) affirmed the use of the Apocryphal books as Scripture. In the 4th century also, Athanasius*, chief theologian of Christian orthodoxy, differentiated "canonical books" from both "those that are read" by Christians only and the "Apocryphal books" rejected alike by Jews and Christians. (* Athanasius of Alexandria, born c. 293, died May 2, 373 AD was a theologian, ecclesiastical statesman, and Egyptian national leader from Alexandria. He was the chief defender of Roman (Pauline, Flavian or Orthodox) Christianity in the 4th-century battle against Arianism.)

In the preparation of a standard Latin version, the biblical scholar Jerome (c. 347–419/420) separated "canonical books" from "ecclesiastical books" (i.e., the Apocryphal or 'hidden' writings), which he regarded as good for spiritual edification but not authoritative Scripture. (* Full name: Eusebius Hieronymus, pseudonym: Sophronius, born c. 347, Dalmatia, died c. 420 AD, Bethlehem, Judaea, Holy Land. He is known for his Bible translation into Latin, the famous 'Vulgate.')

A contrary view of Augustine* (354–430), one of the greatest Western theologians, prevailed, however, and the works remained in the Latin Vulgate version. The Decretum Gelasianum, a Latin document of uncertain authorship but recognised as reflecting the views of the Roman Church at the beginning of the 6th century, includes Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and I and II Maccabees as biblical. (* Augustine of Hippo, Latin name: Aurelius Augustinus, born Nov. 13, 354, Tagaste, Numidia [Algeria], died Aug. 28, 430, Hippo Regius [Algeria]. Augustine was the most influential supporter of merging ancient Platonic and Stoic teachings with Christian ideas and created so modern Roman Christianity, thus Western Civilisation.)

Throughout the Middle Ages, the Apocryphal books were generally regarded as Holy Scripture in the Roman and Greek churches. Luther's Reformation kept the issue of the Christian canon alive. Protestants denied canonical status to all books not in the Hebrew Bible. The first modern vernacular Bible to segregate the disputed writings was a Dutch version by Jacob van Liesveldt (Antwerp, 1526). Luther's German edition of 1534 did the same thing and entitled them "Apocrypha" for the first time, noting that while they were not in equal esteem with sacred Scriptures they were edifying. In response to Protestant views, the Roman Catholic church made its position clear at the Council of Trent (1546) when it dogmatically affirmed that the entire Latin Vulgate enjoyed equal canonical status. This doctrine was confirmed by the Vatican Council of 1870. In the Greek Church, the Synod of Jerusalem (1672) had expressly designated as canonical several Apocryphal works. In the 19th century, however, Russian Orthodox theologians agreed to exclude these works from the Holy Scriptures.

The history of the Old Testament canon in the English Church has generally reflected a more restrictive viewpoint. Even though the Wycliffite Bible (14th century) included the Apocrypha, its preface made it clear that it accepted Jerome's judgment. The translation made by the English bishop Miles Coverdale (1535) was the first English version to segregate

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these books, but it did place Baruch after Jeremiah. Article VI of the Thirty-nine Articles of religion of the Church of England (1562) explicitly denied their value for the establishment of doctrine, although it admitted that they should be read for their didactic worth. The first Bible in English to exclude the Apocrypha was the Geneva Bible of 1599. The King James Version of 1611 placed it between the Old and New Testaments. In 1615 Archbishop George Abbot forbade the issuance of Bibles without the Apocrypha, but editions of the King James Version from 1630 on often omitted it from the bound copies. The Geneva Bible edition of 1640 was probably the first to be intentionally printed in England without the Apocrypha, followed in 1642 by the King James Version. In 1644 the Long Parliament actually forbade the public reading of these books, and three years later the Westminster Confession of the Presbyterians decreed them to be no part of the canon. The British and Foreign Bible Society in 1827 resolved 'never to print or circulate copies containing the Apocrypha.' In the new edition of the King James Version from 1885, the disputed books have been omitted. Most English Protestant Bibles in the 20th century have omitted the disputed books or have them as a separate volume, except in library editions, in which they are included with the Old and New Testaments.

The Grand Bible, as well as this Version edited by Lord Henfield puts them into the Holy Bible again due to their value for studying Bible history in its completeness. In the Appendix are even texts of ancients laws and other texts that can give modern Jews and Christians a new perspective in opposing the decline of their congregations and Western Civilisation as a whole. (See: The Muratorian Canon; The New Testament Canon, p.1647.)

CHAPTERS AND VERSES OF THE BIBLE

The use of numbered chapters and verses was not introduced until the Middle Ages and later. Chapter and verse divisions did not appear in the original texts of Jewish or Christian bibles; if you take a look at the photos in the Appendix, you will see that often not even the words in documents were divided from on another.

Since the early 13th century, most copies and editions of the Bible have presented all but the shortest of the scriptural books with divisions into chapters, generally a page or so in length. Since the mid-16th century, editors have further subdivided each chapter into verses – each consisting of a few short lines or of one or more sentences.

The Jewish divisions of the Hebrew text differ at various points from those used by Christians. Jewish tradition regards the ascriptions to many Psalms as independent verses or as parts of the subsequent verses, whereas established Christian practice treats each Psalm ascription as independent and unnumbered, resulting in 116 more verses in Jewish versions than in the Christian texts. The system used in English was developed by Stephanus (Robert Estienne of Paris)

History of the Chapter Division

Early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Ancient Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Peh 'P' (פ) indicated an "open" paragraph that began on a new line, while Samekh 'S' (ס) indicated a "closed" paragraph that began on the same line after a small space. These two letters begin the Hebrew words open (patuach) and closed (satum), and are, themselves, open in shape (פ) and closed (ס). The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.

The Hebrew Bible was also divided into some larger sections. In the Holy Land, the Torah (the Pentateuch) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia, it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.

The New Testament was divided into topical sections known as kephalaia by the fourth century. Eusebius of Caesarea (Constantine's right-hand man) divided the gospels into parts that he listed in tables or canons. Neither of these systems corresponds with modern chapter divisions.

Chapter divisions, with titles, are also found in the 9th-century Tours manuscript Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.

Cardinal archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

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While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include Alexander Campbell's The Sacred Writings (1826), Daniel Berkeley Updike's fourteen-volume The Holy Bible Containing the Old and New Testaments and the Apocrypha, Richard Moulton's The Modern Reader's Bible (1907), and Ernest Sutherland Bates's The Bible Designed to Be Read as Living Literature (1936).

History of the Verse Division

Since at least 916 the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalisation and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a period or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Hebrew Bible into English, versifications were made that correspond predominantly with the existing Hebrew sentence breaks, with a few isolated exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament, which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

Modern Christian Chapter and Verse Divisions

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1553 (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Several modern publications of the Bible have eliminated numbering of chapters and verses. Biblica published such a version of the NIV in 2007 and 2011. In 2014, Crossway published the ESV Reader's Bible and Bibliotheca published a modified ASV. Projects such as Icthus also exist which strip chapter and verse numbers from existing translations.

Bible Statistics

The number of words can vary depending upon aspects such as whether the Hebrew alphabet in Psalm 119, the superscriptions listed in some of the Psalms, and the subscripts traditionally found at the end of the Pauline epistles, are included.

Except where stated, the following apply to the King James Version of the Bible in its modern 66-book Protestant form including the New Testament and the protocanonical Old Testament, not the deuterocanonical books.

The Chapters

• There are 929 chapters in the Old Testament.
> 187 chapters in the Pentateuch
> 249 chapters in the Historical books
> 243 chapters in the Poetic books ("Wisdom")
> 183 chapters in the Major prophets
> 67 chapters in the Minor prophets

• There are 260 chapters in the New Testament.
> 89 chapters in the Gospels
> 28 chapters in Acts
> 87 chapters in the Pauline Epistles (excluding Hebrews)
> 34 chapters in the General Epistles (including Hebrews)
> 22 chapters in Revelation

• This gives a total of 1,189 chapters (on average, 18 per book).

• Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter.

• Psalm 119 is the longest chapter of the Bible.

• Five books are a single chapter: Obadiah, Philemon, 2 & 3 John, Jude. In many printed editions, the chapter number is omitted for these books, and references just use the verse numbers.

The Verses

• There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. This gives a total of 31,102 verses, which is an average of a little more than 26 verses per chapter and 471 verses per book.

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• Psalm 103:1–2 being the 15,551st and 15,552nd verses is in the middle of the 31,102 verses of the Bible.

• John 11:35 ("Jesus wept") is the shortest verse in most English translations. Some translations—including the New International Version, New Living Translation, New Life Version, Holman Christian Standard Bible and New International Reader's Version—render Job 3:2 as "He said". However, that is a translators' condensation of the Hebrew which literally translated is: "And Job answered and said."

• The shortest verse in the Greek New Testament is Luke 20:30 ("And the second") with twelve letters, according to the Westcott and Hort text. In the Textus Receptus, the shortest verse is 1 Thessalonians 5:16 ("Rejoice always") with fourteen letters, since Stephanus' rendering of Luke 20:30 includes some additional words.

• 1 Chronicles 1:24 ("Shelah") is the shortest verse in the Septuagint.

• 1 Kings 12:24 is the longest verse in the Septuagint (1,017 words).

• Isaiah 10:8 ("Dicet enim", "For he shall say") is the shortest verse in the Latin Vulgate.

• Esther 8:9 is the longest verse in the Masoretic Text. The discovery of several manuscripts at Qumran (in the Dead Sea Scrolls) has reopened what is considered the most original text of 1 Samuel 11; if one believes that those manuscripts better preserve the text, several verses in 1 Samuel 11 surpass Esther 8:9 in length.

• Exodus 20:13,14 and Deuteronomy 5:17 are the shortest verses in the Masoretic Text.

• John 11:25 is the most read verse in funerals.

BIBLE ENGLISH

At first, some readers might find the usage of the old pronouns and their verbs difficult. But very soon, you will get used to it and you will perhaps even enjoy our colourful language from the Past.

Another feature which might irritate at first might be the sometimes different word order. Instead of "I do not know", in older texts we find "I know not"; "Sleepeth he not?" means "Does he not sleep?", etc.

We have chosen to present here the texts of the original King James version, although it contains a few minor mistranslations; especially in the Old Testament where the knowledge of the Hebrew, Aramaic and Syriac languages was uncertain at the time.

Just some examples: Among the most commonly cited errors is in the Hebrew of Job and Deuteronomy, where "Re'em" with the probable meaning of "wild-ox, aurochs", is translated in the King James Version as "unicorn"; following in this the Vulgate unicornis and several medieval rabbinic commentators. Otherwise, the translators on several occasions mistakenly interpreted a Hebrew descriptive phrase as a proper name (or vice versa); as at 2 Samuel 1:18 where 'the Book of Jasher' properly refers not to a work by an author of that name, but should rather be rendered as "the Book of the Upright."

In the New Testament, we find Jesus' father refered to as "carpenter" although in original Greek we read the word tekton (from tekne, 'skill') which means 'any craftsman or builder' (as opposed to metalworker or smith) and even 'master of any art,' such as author, creator, planner, poet. So, arkhitekton means architect, 'chief builder,' means 'chief builder' just like 'archenemy' means 'chief enemy.'

Another misinterpretation is the word "betray" or "betrayal" in texts that describe the action of Jesus' disciple Judas in "And Judas Iscariot, one of the twelve, went onto the chief priests, to betray him unto them" (Mark 14;10). The original Greek text however does not use the word "betray" but "hand over". Looking at the fight between Christianity and Judaism, we can assume that this misinterpretation was deliberately created in order to discredit anthing that has to do with the words "Judas, Jude, Judaism, Judaea, Judea, Judean, Judah, Jew (from Old French Juiu), Judaeus, Ioudaios, Yehudah, Judaic, Judaise". Judas (and after the sinister Roman-Christian Anti-Jewish propaganda all similar words) is today a synonym for treachery, satanic, devilish and evil. Listeners should feel unwell when hearing those words.

The Islamic Anti-Jewish propaganda in their so-called 'perfect book,' the Koran (including all other Islamic texts against the Jews), has taken this Pauline-Christian propaganda unchecked and uncriticised as basis of their own bigottery. This single misinterpretation led to almost 2,000 years of Jewish suffering and ultimately to the Holocaust in Hitlers NAZI-Europe with more than six million dead Jews.

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On Grammar

Under Martin Luther's influence, William Tyndale began his Bible translation from Hebrew and Greek sources in 1525. Miles Coverdale, Thomas Matthew, John Rogers continued that project in 1535, followed by the Great Bible in 1539, and the Bishops' Bible in 1568. Finally, the Roman Catholics came up with their own Douay–Rheims Bible in 1582 which unfortunately was translated from the outdated Vulgate version. The King James Version ("Authorised Version") was published in 1611 under the auspices of James I of England. Not since the Septuagint (c.285 BC) had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. Of 54 scholars approved by James, 47 laboured in six groups at three locations for seven years, utilising previous English translations and texts in the original languages. Their translations influence the English language still today.

The victory of the King James Version could not obscure some inherent weaknesses, errors and a lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate renderings. The Greek source text of the New Testament, was a poor one. The rediscovery of Greek uncial codices (Codex Sinaiticus, Vaticanus, Alexandinus) triggered new reforms. One unfortunate outcome was that the pronouns of the 2nd person singular (thou, thee, thy, thine, thyself) were scrapped, and also the entire Apocrypha that once were approved by emperor Constantine in 325 AD.

All those Bible readers who want to come closer to what has been said in the original Hebrew and Greek texts ought to use a Bible with distinct thou-ponouns. The word "thou" is a 2nd person singular pronoun, now largely archaic, having been replaced in most contexts by "you". The equalisation of these two, originally distinct pronouns, can cause misunderstanding as to who is meant, either "you as a single person", or "you as a group of people", which in Hebrew, Aramaic, Greek, and almost all other languages in the world is a big difference in form and sound of the relevant pronoun and the verbs that are connected to them.

	Subj. Pron.	Obj. Pron.	Poss. Adj.	Poss. Pron.	Reflex. Pron.
1st, sg.	I	me	my	mine	myself
2nd. sg.	thou	thee	thy	thine	thyself
3rd. sg. m.	he	him	his	his	himself
3rd. sg. f.	she	her	her	hers	herself
3rd. sg. n.	it	it	its	its	itself
1st. pl.	we	us	our	ours	ourselves
2nd. pl.	you, ye	you, ye	your	yours	yourselves
3rd. pl.	they	them	their	theirs	themselves

Using "thou" is also reflected in the use of the verb that follows this pronoun. The verbs of the Second Person Singular end with -(e)st. A few end only with -t such as ***art***, ***wilt***, and ***shalt***.

In Bible texts there is also another form for the verb in 3rd person singular. In modern English, a verb that follows he, she, it just ends with -s, but in 1611 when the King James Version was first published, all those verbs ended with -(e)th. And so do they still today in church service:

Verbs in their Present Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers. : I, we, you, ye, they**
art, beest**	is, be**	are, be**
hast	hath	have
dost, doest	doth, doeth	do
wilt	willeth	will
shalt	shalleth	shall
canst	caneth	can
mayest	mayeth	may
must	must	must
sayest	sayeth	say
givest	giveth	give
takest	taketh	take
comest	cometh	come
prayest	prayeth	pray
tellest	telleth	tell
committest	commiteth	commit
goest	goeth	go
speakest	speaketh	speak

* "to" after "ought" is often omitted in questions, negative statements and questions.

** "beest" and "be" are present subjunctive forms.

The -(e)st and -(e)th endings even can be found attached on verbs (particularly on irregular verbs) in their past tenseo, although not all translators have used this feature consequently (for either the present or past forms).

Verbs in their Past Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers.: I, we, you, ye, they**
wast, wert**	was, were**	was, were**
hadst	hadth	have
didst	didth	did
wouldst	wouldeth	would
shouldest	shouldeth	should
couldst	couldeth	could
mightest	mighteth	might
oughtest (to)*	oughteth (to)*	ought (to)*
saidest	saideth	said
gavest	gaveth	gave
tookest	tooketh	took
camest	cameth	came
prayedest	prayedeth	prayed
toldest	toldeth	told
committedest	commitedeth	commited
wentest	wenteth	went
spakest*	spaketh*	spake*

* "spake" is the old past form of "to speak"

** "wert" and "were" are past subjunctive forms

Notice: **Every past tense form can serve as subjunctive!

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A List of Abbreviations of the Books of the Bible

(According to The SBL Handbook of Style, 2d ed., 2014)

There are 400 million native English speakers but 4 times as many who use English as a second language. Most of them are not familiar with biblical terms. Therefore, abbreviations should be used as seldom as possible, and if, then their use ought to be restricted to the widely accepted ones in this list.

OT	**Old Testament** (1st Jewish canon)
HB	**Hebrew Bible** (Tanakh)
LXX	**Septuagint** (Jewish canon in Greek)
Gen	(Torah / Pentateuch) Genesis
Exod	(Torah / Pentateuch) Exodus
Lev	(Torah / Pentateuch) Leviticus
Num	(Torah / Pentateuch) Numbers
Deut	(Torah / Pentateuch) Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1-2 Sam	1-2 Samuel
= 1-2 Kgdms	= 1-2 Kingdoms / Reigns (LXX)
1-2 Kgs	1-2 Kings
= 3-4 Kgdms	= 3-4 Kingdoms / Reigns (LXX)
1-2 Chr[on]	1-2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps / Pss	Psalm / Psalms
Prov	Proverbs
Eccl (Qoh)	Ecclesiastes (Qoheleth)
Song (Cant)	Song of Songs/Solomon (Canticles)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	(12 Minor Prophets) Hosea
Joel	(12 Minor Prophets) Joel
Amos	(12 Minor Prophets) Amos
Obad	(12 Minor Prophets) Obadiah
Jonah	(12 Minor Prophets) Jonah
Mic	(12 Minor Prophets) Micah
Nah	(12 Minor Prophets) Nahum
Hab	(12 Minor Prophets) Habakkuk
Zeph	(12 Minor Prophets) Zephaniah
Hag	(12 Minor Prophets) Haggai
Zech	(12 Minor Prophets) Zechariah
Mal	(12 Minor Prophets) Malachi
Apcr	**Apocrypha** (2nd Jewish canon)
Tob	Tobit
Jdt	Judith
Add Esth	Additions to Esther
Wis	Wisdom of Solomon
Sir	Sirach/Ecclesiasticus
Bar	Baruch
Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras
Pr Man	Prayer of Manasseh
Ps 151	Psalm 151
NT	**New Testament** (Christian canon)
Matt	(Gospel according to) Matthew
Mark	(Gospel according to) Mark
Luke	(Gospel according to) Luke
John	(Gospel according to) John
Acts	Acts (Luke's Acts of the Apostles)
Rom	(Paul to the) Romans
1-2 Cor	(Paul to the) 1-2 Corinthians
Gal	(Paul to the) Galatians
Eph	(Paul to the) Ephesians
Phil	(Paul to the) Philippians
Col	(Paul to the) Colossians
1-2 Thess	(Paul to the) 1-2 Thessalonians
1-2 Tim	(Paul to) 1-2 Timothy
Titus	(Paul to) Titus
Phlm	(Paul to) Philemon
Heb	(Paul to the) Hebrews
Jas	James
1-2 Pet	1-2 Peter
1-2-3 John	1-2-3 John
Jude	Jude
Rev / Apoc	Revelation / Apocalypse of John

Citing the Bible

Gen 1-2	Genesis chapters 1 through 2
Gen 1:2	Genesis chapter 1, verse 2
ch. / chs.	chapter / chapters
v. / vv.	verse / verses (*not* versus!)
Ms / Mss	Manuscript / Manuscripts
OT	Old Testament
= HB	= Hebrew Bible
= LXX	= Septuagint
NT	New Testament

Rom 3:21-26, 27-31; 4:1-5; Col 2:11-12 (semi-colon when chapter or book change; only comma when additional verses in the same chapter and book)

Capitalisation of Other Terms

• the Bible, but "biblical"; Scripture / scriptural
• the Gospels (referring to texts), "gospel" when referring to the Christian message
• the Twenty-Third Psalm
• King of kings (used as title); Son of Man (used as title)
• Hebrew Bible (Jewish canon), Old Testament (Christian Bible)
• Second Temple period, intertestamental period
• deuterocanonical literature, Apocrypha (pl.; apocryphon, sg.)

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GENRES IN THE BIBLE

Biblical genre is a classification of Bible literature according to literary genre. The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Revelation is prophetic/visionary; chapters 2 and 3 are similar to the epistle genre; etc.).

Examples of Genres in the Bible

Some of the more generally recognised genres and categorisations of the Bible (note that other systems and classifications have also been advanced) include:

- Law: the last half of Exodus; also Leviticus, Deuteronomy
- Wisdom literature: Job, Proverbs, Ecclesiastes
- Historical narrative / epic: Genesis and the first half of Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts
- Psalms: Psalms, Song of Solomon, Lamentations
- Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Apocalyptic literature: Daniel, Revelation
- Epistle (letter): Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude
- Gospel (narrative): Matthew, Mark, Luke, John
- Acts of the Apostles (genre): Book of Acts

Types of Genres the Bible student should be looking for:

- **Maxims** or Laws (the Decalogue, the Ten Commandments; 1 Samuel 15:22, 24:14, and the greater part of Proverbs)
- **Monologues** and Dialogues in Job 3:3 and following
- **Parables** (2 Samuel 12:1-4, 14:4-9; 1 Kings 20:39 and following; synoptic Gospels)
- **Fables** such as the tale of Jotham (Judges 9:7-15)
- **Riddles** (Judges 14:14 and following; Proverbs 30:11 and following)
- **Typology**, the study of types in literature, archaeology, history, biology, etc. In literature and other texts, it is about passages that describe something which appear in a similar form also in other texts and thus build a deliberate link of doctrine, e.g., New Testament passages that reflect passages in the Old Testament, the Talmud, Dead Sea Scrolls, Nag Hammadi Library, the Works of Philo and of Titus Flavius Josephus, in ancient texts from Mesopotamia and Egypt; they all can deliver explanations to details.

Here are four points to pay attention to, in particular these details:

- ***occurence*** (circumstance). The circumstance of passages can build a link, such as the Elisha and Elijah cycle: These are two Jewish prophets, one followed on from the other which have many of the story elements found in Jesus, for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle."
- ***recurrence*** (frequency). How often something is repeated tells us how important the author deemed it. With only 67% of the size of the New Testament, the Koran is a rather small book that can be read in its entirety in one or two days; however, Moses is mentioned in it about 30 times, or many times a call that a Muslim has to emulate the deeds of Mohammed in order to be accepted as a good Muslim, that includes viewing a woman as just being worth half a man, cruel terrorist attacks on non-Muslims or apostates, and the execution of 600 prisoners of war by beheading (as recorded in the Sira).
- ***sequence*** (order, course, cycle). By studying the multiple layers in the Gospel of Matthew and the The Jewish War by Titus Flavius Josephus one can discover not just a handful but over 40 typological parallels between the Gospel and the work of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

When Vespasian died Titus began the process of having his father deified. This was a complicated process because only the Roman Senate could bestow such a title. And it was at this time, the Gospels were written because the theological structure in the Gospels of a God the Father, and the Son of God, is the same one that Titus would have been presenting to the Roman Senate. Upon the merits of Vespasian, the Roman Senate did accept Titus' evidence and Vespasian was deified and became a God. Titus therefore became a son of God. And the Arch of Titus, that is still standing in modern Rome today, bears the inscription of devinity for everyone to see.

- ***kinship*** (relationship). Language is a crucial identifier because with the mother tongue, everyone learns in his childhood from their parents certain sets of behaviour, habit, religion, or any particular oulook on life. Teachers in particular carry a huge load of responsibility as they play (after the parents) the most important role in the formation of ones personality. After the death of Alexander the Great, his generals divided his empire among themselves and were fighting for ever larger chunks of territories from their competitors. However, each of them did the very same thing by spreading Greek language and culture in their realm because this is exactly what they were taught by their teacher Aristotle.

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OF ORIGINALS, TRANSLATIONS AND VERSIONS

Before we talk about translations, we need to know what language the Bible authors used and why. The Christian Bible consists of two main canonical works, the Old Testament (that is the entire Hebrew Bible), the New Testament (that is the Christian Bible), and the additional Hebrew Deuterocanon ('Second Canon,' by Christians known as Apocrypha, 'hidden books' connected to the Hebrew Bible). The Old Testament was composed in Hebrew, the New Testament in Greek, and the Apocrypha in Hebrew, Aramaic and Greek.

It can help to understand the geopolitical environment of the Bible composers. The 4th millenium BC saw three great civilisations in the Middle East, Egypt, Sumer in Mesopotamia and the Indus Civilisation in the northwest of India. Natural disasters caused migration, thus new civilisations formed, such as the Semitic Akkadians and Amorites from northern Phoenicia (Lebanon), who began to subjugate the native but exhausted Sumerians. Indo-European peoples from Iran migrated as well, such as the Elamites who crushed the last surviving Sumerians and other Iranian tribes who crushed the likewise exhausted peoples of the Indus Civilisation of northwest India.

These events occured at around 2000 BC and Abraham was one of the protagonists who migrated from Ur in Sumer to Harran in Anatolia and then to Egypt. The people of Abraham (this name is a Semitic plural for 'multitude of people') were part of the likewise Semitic Hyksos (heqa khasut, 'conquerors from the east') who settled around their new capital Avaris in Goshen, in the northeast of Egypt. Mose (whose Egyptian name means 'son') and his tribe moved over 400 years later from Egypt to Canaan, taking Akkadian cuneiform clay ('stone') tablets with the Laws on them to Canaan. And so, the Hebrew civilisation evolved out of Sumerian, Akkadian, Canaanite and Egyptian origins. And the Hebrew Bible tells us all about it.

Since the Phoenician-Canaanites invented the alphabet at Ugarit, Syria, in the 14th century BC, it spread like wildfire through the Mediterranean and Asia, giving people a written language that can be learned in weeks or even days if one was determined. Almost all alphabets in the World developed from this marvellous invention. It replaced the hieroglyphic writing systems that were awkward to use and difficult to learn, and therefore expensive. Learning became affordable and laid the foundations of democratic structures. Growing trade made the quickly learned skills of writing and reading a necessity. Translations like those on the Rosetta Stone of Egypt or the Rock inscriptions of Emperor Ashoka of India became an important tool of governance.

New civilisations and their languages appeared, Phoenicians, Aramaeans, Assyrians, Babylonians, Persians, Indians, Chinese, Ethiopians, Arabs, Greeks, Romans, and the Hebrews were always part of them. They developed over time a vast trade network reaching from West Africa to East Asia, controlling the routes on land as well as on sea with the help of their brothers, the Phoenicians and Carthaginians. Wars, expulsions, uprisings, defeats and endless migrations planted into the mind of Hebrews the love for learning.

From the 8th century BC onwards, Assyrians, Babylonians and Persians imposed, by their conquest sprees, a new language on the Hebrews: Aramaic, a Semitic language that began to replace the old Akkadian language as lingua franca of the day. Many hundred years later, Jesus and his disciples still spoke Aramaic as their first language; Hebrew was confined to the holy scripture.

From the 7th century BC onwards, Greeks began to colonise all northern coasts of the Mediterranean. They changed the Phoenician alphabet into the Greek alphabet and created the most beautiful literature of its time. The conquests of Alexander the Great had dramatic consequences in terms of culture and ideology. Greek became, besides Aramaic, the second lingua franca, spoken from Spain to India and China.

The entire upper class of the Roman Empire spoke Greek; including the Jewish people in the Roman empire (but not those in the Holy Land). As they had forgotten their old Hebrew language, they launched in around 300 BC the monumental task of translating the entire Hebrew Bible into Greek. Their work became famous as the "Septuagint" (the 70 or LXX) because circa 70 translators were involved. The New Testament was written in Greek quite simply because the authors were sophisticated and Greek-speaking Roman citizens, not poor Hebrew fishermen.

The Hebrew Bible / Old Testament

The Hebrew Bible was mainly written in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. From the 6th century to the 10th century AD, Jewish scholars, today known as Masoretes, compared the text of various biblical manuscripts in an effort to create a unified, standardised text. A series of highly similar texts eventually emerged, and any of these texts are known as Masoretic Texts (MT). The Masoretes also added vowel points (called niqqud) to the text, since the original text contained only consonants. This sometimes required the selection of an interpretation; since some words differ only in their vowels their meaning can vary in accordance with the vowels chosen. In antiquity, variant Hebrew readings existed, some of which have survived in the Samaritan Pentateuch and other ancient fragments, as well as being attested in ancient versions in other languages.

First Steps: Targums - Translation into Aramaic (For side by side reading)

The most important factor in the history of Mesopotamia in the 10th century BC was the continuing threat from the Aramaean nomads. Repeatedly, the kings of both Babylonia and Assyria were forced to repel their invasions. Even though the Aramaeans were not able to gain a foothold in the main cities, there are evidences of them in many rural

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areas. Aramaic replaced Akkadian and became the official language of Assyria, Babylonia and even in the following Persian Empire. Thus Aramaic also became the lingua franca of the Jews.

Some of the first translations of the Torah began during the Assyrian and Babylonian exiles from the 8th to the 6th centuries, when most people were speaking only Aramaic and not understanding Hebrew. The Targums were created to allow the common person to understand the Torah as it was read in ancient synagogues.

In the succeeding centuries it was used as the vernacular over a wide area and was increasingly spoken by the postexilic Jewish communities of Palestine and elsewhere in the Diaspora. In response to liturgical needs, the institution of a turgeman (or meturgeman, "translator"), arose in the synagogues. These men translated the Torah and prophetic lectionaries into Aramaic. The rendering remained for long solely an oral, impromptu exercise, but gradually, by dint of repetition, certain verbal forms and phrases became fixed and eventually committed to writing.

There are several Targums (translations) of the Pentateuch. The Babylonian Targum is known as "Onkelos," named after its reputed author. The Targum is Palestinian in origin, but it was early transferred to Babylon where it was revised and achieved great authority. At a later date, probably not before the 9th century AD, it was re-exported to Palestine to displace other, local, Targums. On the whole, Onkelos is quite literal, but it shows a tendency to obscure expressions attributing human form and feelings to God. It also usually faithfully reflects rabbinic exegesis.

The most famous of the Palestinian Targums is that popularly known as "Jonathan," a name derived from a 14th-century scribal mistake that solved a manuscript abbreviation "TJ" as "Targum Jonathan" instead of "Targum Jerusalem." In contrast with two other Targums, which are highly fragmentary (Jerusalem II and III), Pseudo-Jonathan (or Jerusalem I) is virtually complete. It is a composite of the Old Palestinian Targum and an early version of Onkelos with an admixture of material from diverse periods. It contains much rabbinic material as well as homiletic and didactic amplifications. There is evidence of great antiquity, but also much late material, indicating that Pseudo-Jonathan could not have received its present form before the Islāmic period.

Another extant Aramaic version is the Targum to the Samaritan Pentateuch. It is less literal than the Jewish Targums and its text was never officially fixed.

The Targum to the Prophets also originated in Palestine and received its final editing in Babylonia. It is ascribed to Jonathan ben Uzziel, a pupil of Hillel, the famous 1st century BCE–1st century CE rabbinic sage, though it is in fact a composite work of varying ages. In its present form it discloses a dependence on Onkelos, though it is less literal.

The Aramaic renderings of the Hagiographa are relatively late productions, none of them antedating the 5th century AD.

The Masoretic Text

The Masoretic Text (MT; from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them.

The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue.

When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible. The discovery of the Dead Sea Scrolls at Qumran in 1947, has confirmed the effort of those scholars as largely correct.

The New Testament

The New Testament was written in 'Koine Greek' (common Greek) and nearly all modern translations are to some extent based upon the Greek text. The autographs, the Greek manuscripts written by the original authors or collators, have not survived. Scholars surmise the original Greek text from the manuscripts that do survive. The three main textual traditions of the Greek New Testament are sometimes called the Alexandrian text-type, the Byzantine text-type, and the Western text-type.

Most variants among the manuscripts are minor, such as alternative spelling, alternative word order, the presence or absence of an optional definite article ("the"), and so on. Occasionally, a major variant happens when a portion of a text was missing or for other reasons. Examples of major

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variants are the endings of Mark, the Pericope Adulteræ, the Comma Johanneum, and the Western version of Acts.

The discovery of older manuscripts which belong to the Alexandrian text-type, including the 4th-century Codex Vaticanus and Codex Sinaiticus, led scholars to revise their view about the original Greek text. Karl Lachmann based his critical edition of 1831 on manuscripts dating from the 4th century and earlier, to argue that the Textus Receptus must be corrected according to these earlier texts.

Early manuscripts of the Pauline epistles and other New Testament writings show no punctuation whatsoever. The punctuation was added later by other editors, according to their own understanding of the text.

There is also a long-standing tradition owing to Papias of Hierapolis (c.125) that the Gospel of Matthew was originally in Hebrew. Eusebius (c.300) reports that Pantaenus went to India (c. 200) and found them using a Gospel of St Matthew in Hebrew letters. Jerome also reports in his preface to St Matthew that it was originally composed "in Hebrew letters in Judea" not in Greek and that he saw and copied one from the Nazarene sect. The exact provenance, authorship, source languages and collation of the four Gospel is unknown but subject to much academic speculation and disputed methods.

The Samaritan Pentateuch

The importance of the recension known as the Samaritan Pentateuch lies in the fact that it constitutes an independent Hebrew witness to the text written in a late and developed form of the paleo-Hebrew script. Some of the Exodus fragments from Qumrān demonstrate that it has close affinities with a pre-Christian Palestinian text type and testify to the faithfulness with which it has been preserved. It contains about 6,000 variants from the Masoretic text, of which nearly a third agree with the Septuagint. Only a minority, however, are genuine variants, most being dogmatic, exegetical, grammatical, or merely orthographic in character.

The Samaritan Pentateuch first became known in the West through a manuscript secured in Damascus in 1616 by Pietro della Valle, an Italian traveler. It was published in the Paris (1628–45) and London Polyglots (1654–57), written in several languages in comparative columns. Many manuscripts of the Samaritan Pentateuch are now available. The Avishaʿ Scroll, the sacred copy of the Samaritans, has recently been photographed and critically examined. Only Numbers chapter 35 to Deuteronomy chapter 34 appears to be very old, the rest stemming from the 14th century. A new, definitive edition of the Samaritan Pentateuch is being prepared in Madrid by F. Pérez Castro.

The Dead Sea Scrolls from Qumran and other texts

Until the discovery of the Judaean Desert scrolls, the only pre-medieval fragment of the Hebrew Bible known to scholars was the Nash Papyrus (c. 150 BC) from Egypt containing the Decalogue and Deuteronomy. Now, however, fragments of about 180 different manuscripts of biblical books are available. Their dates vary between the 3rd century BC and the 2nd century AD, and all but 10 stem from the caves of Qumrān. All are written on either leather or papyrus in columns and on one side only.

The most important manuscripts from what is now identified as Cave 1 of Qumrān are a practically complete Isaiah scroll (1QIsaa), dated c. 100–75 BC, and another very fragmentary manuscript (1QIsab) of the same book. The first contains many variants from the Masoretic text in both orthography and text; the second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded a Psalter containing the last third of the book in a form different from that of the Masoretic text, as well as a manuscript of Leviticus.

The importance of the Qumrān scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself—from as early as 250–200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times. Several texts in the paleo-Hebrew script show that this script continued to be used side by side with the Aramaic script for a long time.

Of quite a different order are scrolls from other areas of the Judaean Desert. All of these are practically identical with the received text. This applies to fragments of Leviticus, Deuteronomy, Ezekiel, and Psalms discovered at Masada (the Jewish fortress destroyed by the Romans in AD 73), as well as to the finds at Wādī al-Murabbaʿat, the latest date of which is AD 135. Here were found fragments of Genesis, Exodus, Leviticus, and Isaiah in addition to the substantially preserved Minor Prophets scroll. Variants from the Masoretic text are negligible.

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HISTORY OF TRANSLATIONS

From the Classic Era to the Reformation

Translation into Greek - The Septuagint (LXX)

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the law of the Jews was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo and rabbinic sources, is full of inaccuracies that prove that the author was an Alexandrian Jew writing well after the events he described had taken place. The Septuagint Pentateuch, which is all that is discussed, does, however, constitute an independent corpus within the Greek Bible, and it was probably first translated as a unit by a company of scholars in Alexandria about the middle of the 3rd century BC.

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. It is for this reason not a unified or consistent translation. The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity. The adoption of the Septuagint, by Constantine and Eusebius, as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

By the 3rd century BC, Alexandria had become the centre of Hellenistic Judaism, and during the 3rd to 2nd centuries BC translators compiled in Egypt a Koine Greek version of the Hebrew scriptures in several stages (completing the task by 132 BC). The Talmud ascribes the translation effort to Ptolemy II Philadelphus (r. 285–246 BC), who allegedly hired 72 Jewish scholars for the purpose, for which reason the translation is commonly known as the Septuagint (from the Latin septuaginta, "seventy"), a name which it gained in "the time of Augustine of Hippo" (354–430 AD). The Septuagint (LXX), the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. Jerome based his Latin Vulgate translation on the Hebrew for those books of the Bible preserved in the Jewish canon (as reflected in the Masoretic text), and on the Greek text for the deuterocanonical books.

Sources of the Septuagint: A Greek translation of the Old Testament, known as the Septuagint because there allegedly were 70 or 72 translators, six from each of the 12 tribes of Israel, and designated LXX, is a composite of the work of many translators labouring for well over 100 years. It was made directly from Hebrew originals that frequently differed considerably from the present Masoretic text. Apart from other limitations attendant upon the use of a translation for such purposes, the identification of the parent text used by the Greek translators is still an unsettled question. The Pentateuch of the Septuagint manifests a basic coincidence with the Masoretic text. The Qumrān scrolls have now proven that the Septuagint book of Samuel–Kings goes back to an old Palestinian text tradition that must be earlier than the 4th century BC, and from the same source comes a short Hebrew recension of Jeremiah that probably underlies the Greek.

The translation now known as the Septuagint was widely used by Greek-speaking Jews, and later by Christians. It differs somewhat from the later standardized Hebrew (Masoretic Text). This translation was promoted by way of a legend (primarily recorded as the Letter of Aristeas) that seventy (or in some sources, seventy-two) separate translators all produced identical texts; supposedly proving its accuracy.

Versions of the Septuagint contain several passages and whole books not included in the Masoretic texts of the Tanakh. In some cases these additions were originally composed in Greek, while in other cases they are translations of Hebrew books or of Hebrew variants not present in the Masoretic texts. Recent discoveries have shown that more of the Septuagint additions have a Hebrew origin than previously thought. While there are no complete surviving manuscripts of the Hebrew texts on which the Septuagint was based, many[quantify] scholars believe that they represent a different textual tradition ("Vorlage") from the one that became the basis for the Masoretic texts.

The Version of Aquila: About 130 AD, Aquila, a convert to Judaism from Pontus in Asia Minor, translated the Hebrew Bible into Greek under the supervision of Rabbi Akiba. Executed with slavish literalness, it attempted to reproduce the most minute detail of the original, even to the extent of coining derivations from Greek roots to correspond to Hebrew usage. Little of it has survived, however, except in quotations, fragments of the Hexapla (see Origen's Hexapla, below), and palimpsests (parchments erased and used again) from the Cairo Geniza.

The Revision of Theodotion: A second revision of the Greek text was made by Theodotion (of unknown origins) late in the 2nd century, though it is not entirely clear whether it was the Septuagint or some other Greek version that underlay his revision. The new rendering was characterized by a tendency toward verbal consistency and much transliteration of Hebrew words.

The translation of Symmachus: Still another Greek translation was made toward the end of the same century by Symmachus, an otherwise unknown scholar, who made use of his predecessors. His influence was small despite the superior elegance of his work. Jerome did utilize Symmachus for his Vulgate, but other than that, his translation is known largely through fragments of the Hexapla.

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Origen's Hexapla: The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 AD, sought to remedy. In his Hexapla ("six-fold") he presented, in parallel vertical columns, the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (− or ÷) and asterisk (*) to mark respectively words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as c. 600 AD. Today it survives only in fragments.

Manuscripts and Printed Editions of the Septuagint: The manuscripts are conveniently classified by papyri uncials (capital letters) and minuscules (cursive script). The papyri fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although not written on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal ḥever from the first pre-Christian and post-Christian centuries, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyri texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament, Sinaiticus, of the same period but less complete, and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions have been printed.

Late Antiquity: Christian translations of the Old Testament also tend to be based upon the Hebrew, though some denominations prefer the Septuagint (or may cite variant readings from both). Bible translations incorporating modern textual criticism usually begin with the Masoretic text, but also take into account possible variants from all available ancient versions.

2nd century: Origen's Hexapla (c. 235) placed side by side six versions of the Old Testament: the Hebrew consonantal text, the Hebrew text transliterated into Greek letters (the Secunda), the Greek translations of Aquila of Sinope and Symmachus the Ebionite, one recension of the Septuagint, and the Greek translation of Theodotion. In addition, he included three anonymous translations of the Psalms (the Quinta, Sexta and Septima). His eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts.

The Peshita - Translation into Syriac-Aramaic

The Bible of the Syriac Churches is known as the Peshitta ("simple" translation). Though neither the reason for the title nor the origins of the versions are known, the earliest translations most likely served the needs of the Jewish communities in the region of Adiabene (in Mesopotamia), which are known to have existed as early as the 1st century AD. This probably explains the archaic stratum unquestionably present in the Pentateuch, Prophets, and Psalms of the Peshitta, as well as the undoubtedly Jewish influences generally, though Jewish-Christians also may have been involved in the rendering.

In the 2nd century, the Old Testament was translated into Syriac translation, and the Gospels in the Diatessaron gospel harmony. The New Testament was translated in the 5th century, now known as the Peshitta. The Peshita (Syriac: "simple," or "common") is the Syriac-Aramaic version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. Syriac (also Syriac-Aramaic or modern Aramaic) was the native language of Jesus and his relatives. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version.

Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date

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to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac Church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian Church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug, based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

Coptic (Egyptian) **Scripture:** There have been many Coptic versions of the Bible, including some of the earliest translations into any language. Several different versions were made in the ancient world, with different editions of the Old and New Testament in five of the dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic and Mesokemic (middle). Biblical books were translated from the Alexandrian Greek Septuagint.

The first translation into the Sahidic dialect was made at the end of the 2nd century in Upper Egypt, where Greek was less well understood. So the Sahidic is famous for being the first major literary development of the Coptic language, though literary work in the other dialects soon followed.

Partial copies of a number of Coptic Bibles survive. A considerable number of apocryphal texts also survive in Coptic, most notably the Gnostic Nag Hammadi library. Coptic remains the liturgical language of the Coptic Church and Coptic editions of the Bible are central to that faith.

Translators of books of the Old Testament into Egyptian dialects were naturally made from the Alexandrian Greek version (Septuagint), and there is no reason to doubt that they were translated at as early a date as the Gospels and Epistles, if not indeed before them. Portions of the Old Testament exist in each Egyptian dialect. The two main dialects, Sahidic and Bohairic, are the most important for the study of early versions of the New Testament.

In Sahidic, some Biblical books survived with complete text, as well as a large number of extant fragments representing most of the canonical and some of the deutero-canonical books.

The Constantine Bible: In about 330 AD, Emperor Constantine the Great (full name: Flavius Valerius Constantinus [280-337 AD] commissioned 50 Bibles for the Church of Constantinople, and his right-hand man Eusebius of Caesarea had to deliver them. According to Eusebius, Constantine wrote him in his letter: *"I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practised in their art."*

Eusebius wrote in his biography on Flavius Constantinus "Life of Constatine": *"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)."*

We know exactly were this commission went to and why. It was Athanasius of Alexandria who referred to the emperor's request of producing Bible manuscripts: "I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him." Athanasius recorded this. The commission went to Alexandria because this was the spot where the Septuagint was produced. Alexandria had traditionally the most and the best Jewish and Christian scribes in the Mediterranian.

It has been speculated who decided on the final canon lists. There are not so many possibilities. Constantine was not interested in those matters. That leaves two decision-makers who - like in the letters above - coordinated their action: Eusebius of Caesarea and Athanasius of Alexandria. Both had strong motivation to force all Church members into line. As for the Old Testament, they decided to take the document that was already in place for more than 500 years: the Septuangint. And the New Testament canon was decided on those books that were already in circulation in Rome and Contantinople. All other non-canonical versions had to be destroyed. But miraculously - like the Dead Sea Scrolls - they have survived. They have been found in a cave near Nag Hammadi, Egypt, in 1945.

Two volumes of Constantine's Bibles have been found too. One is known as 'Codex Vaticanus Graecus 1209,' a volume written in 3 columns and which has been kept in the Vatican since 1209 AD, at least. The other one, a 4-column version was discovered in the years 1844 to 1856 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (See images on p. 1251 and p. 1252). Both volumes are almost complete, after 17 centuries! The New Testament had even two more

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books than we can find in modern Bibles: The Shepherd (pastor) of Hermas and the Letter of Barnabas.

The Codex Alexandrinus and other uncial examples (Bibles written with capital letters; lower case letters were invented at c. 800 AD) are productions made some decades later.

4th century AD: The Gothic Bible or Wulfila Bible is the Christian Bible in the Gothic language spoken by the Eastern Germanic (Gothic) tribes in the 4th century AD. Their language was very similar to Old High German.

During the third century AD, the Goths, who came from southern Sweden, lived on the northeast border of the Roman Empire, in what is now Ukraine, Bulgaria and Romania. During the fourth century, the Goths were converted to Christianity, largely through the efforts of the Arian bishop and missionary Wulfila (or Ulfilas), who is believed to have invented the Gothic alphabet. It was developed in the 4th century AD by Wulfila, a Gothic preacher of Cappadocian Greek descent, for the purpose of translating the Bible. The alphabet essentially uses uncial forms of the Greek alphabet, with a few additional letters to express typical Gothic phonology. Based on analysing the linguistic properties of the Gothic text, we now know that Wulfila made the translation with the assistance of a team of scholars.

During the fifth century, the Goths conquered parts of the Western Roman Empire, including Italy, southern France, and Spain. Gothic Christianity reigned in these areas for two centuries, before the re-establishment of the Catholic Church, and, in Spain, until the mass Gothic conversion to Catholicism in 589, after the Third Council of Toledo.

Portions of this translation survive, affording the main surviving text written in the Gothic language. The Wulfila Bible, although fragmentary, is the only extensive document in an ancient East Germanic language and one of the earliest documents in any Germanic language. Since the other East Germanic texts are of very limited extent, except maybe Skeireins, it is of great significance for the study of these languages.

Gothic Text of The Lord's Prayer in Latin transliteration, Wulfila Bible, 4th century AD:
Atta unsar þu ïn himinam,
Weihnai namo þein.
Qimai þiudinassus þeins.
Wairþai wilja þeins.
Swe ïn himina jah ana airþai.
Hlaif unsarana þana sinteïnan gif uns himma daga.
Jah aflet uns þatei skulans sijaima,
Swaswe jah weis afletam þaim skulam unsaraim.
Jah ni briggais uns ïn fraistubnjai,
Ak lausei uns af þamma ubilin;
Unte þeina ïst þiudangardi.
Jah mahts jah wulþus ïn aiwins.
Amen.

The Vetus Latina: Vetus Latina (meaning: the "Old Latin"), also known as Vetus Itala ("Old Italian"), Itala ("Italian") and Old Italic, is the collective name given to the Latin translations of biblical texts (both Old Testament and New Testament) that preceded the Vulgate (the Latin translation produced by Jerome in the late 4th century). The Vetus Latina manuscripts that are preserved today are dated from AD 350 to the 13th century.

The Vetus Latina translations continued to be used alongside the Vulgate, but eventually the Vulgate became the standard Latin Bible used by the Catholic Church, especially after the Council of Trent (1545–1563) affirmed the Vulgate translation as authoritative for the text of Catholic Bibles. However, the Vetus Latina texts survive in some parts of the liturgy (e.g., the Pater Noster).

There is no single "Vetus Latina Bible". Instead, Vetus Latina is a collection of biblical manuscript texts that are Latin translations of Septuagint and New Testament passages that preceded Jerome's Vulgate.

Old Testament - Some of the oldest surviving Vetus Latina versions of the Old Testament (or Hebrew Bible, or Tanakh) include the Quedlinburg Itala fragment, a 5th-century manuscript containing parts of 1 Samuel, and the Codex Complutensis I, a 10th-century manuscript containing Old Latin readings of the Book of Ruth, Book of Esther, Book of Tobit, Book of Judith, and 1-2 Maccabees.

New Testament - After comparing readings for Luke 24:4–5 in Vetus Latina manuscripts, Bruce Metzger counted "at least 27 variant readings in Vetus Latina manuscripts that have survived" for this passage alone.

Replacement: When Jerome undertook the revision of Latin translations of Old Testament texts in the late 4th century, he checked the Septuagint and Vetus Latina translations against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew sources rather than from the Greek Septuagint. His choice was severely criticised by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

Jerome's Vulgate Latin translation dates to between AD 382 and 405. Latin translations predating Jerome are collectively known as Vetus Latina texts. Jerome began by revising these earlier Latin translations, but ended by going back to the original Greek, bypassing all translations, and going back to the original Hebrew wherever he could instead of the Septuagint.

There are also several ancient translations, most important of which are in the Syriac dialect of Aramaic (including the Peshitta).

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The Bible Canon in Ethiopia and Eritrea: Between the 4th to 6th centuries, the Bible was translated into Ge'ez (Ethiopic). Jewish and Christian traditions in Ethiopia (Abyssinia) and Eritrea are among the oldest. Probably in connexion with king Solomon and the queen of Sheba, the Hebrews turned up in Ethiopia already in the 8th or even the 9th century BC. They built a 'Jerusalem Temple' in Yeha, Tigray, which in still standing today as it has just been restored by Dr Iris Gerlach from the German Archaeological Institute. The Beta Israel-Jews lived in Ethiopia until they were rescued from Communist persecution by Israel's Armed Forces between 1979 and 1990.

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox Churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom. Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books:

Old Testament:
• Josippon (Ethiopic Josephus; 1 book)
New Testament:
• Sinodos (4 books)
• Book of Covenant (2 books)
• Ethiopic Clement (1 book)
• Didascalia (Church Law; 1 book)
Furthermore:
• 1, 2, and 3 Meqabyan (are Ethiopic creations)
Other Books that can appear in some Bibles:
• Fetha Negest, The Law of Kings
• Book of the Cock, a Ge'ez passion gospel of Jesus

The Book of the Cock is a Geʿez narrative of the passion of Jesus (a passion gospel). It is likely based on a vorlage (an earlier version) in Arabic or Greek. It was probably written in the 400s or 500s. It uses material from the four gospels (Mark, Luke, Matthew, and John) and various other sources.

The Vulgate: The Vulgate (also called Biblia Vulgata (the common language Bible), Latin: sometimes referred to as the Latin Vulgate, is a late-4th-century Latin translation of the Bible.

The Vulgate is largely the work of Jerome (Full name: Eusebius Sophronius Hieronymus; c. 342–420 AD) who, in 382, had been commissioned by Pope Damasus I to revise the Vetus Latina Gospels used by the Roman Church. Later, on his own initiative, Jerome extended this work of revision and translation to include most of the books of the Bible. The Vulgate became progressively adopted as the Bible text within the Western Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Vulgate was to become the Catholic Church's officially promulgated Latin version of the Bible as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no authoritative edition at that time.[2] The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology: The term "Vulgate" is used to designate the Latin Bible only since the 16th century. An example of the use of this word in this sense at the time is the title of the 1538 edition of the Latin Bible by Erasmus: Biblia utriusque testamenti juxta vulgatam translationem.

Authorship: The Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to the Vetus Latina, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Jewish Bible—the Hebrew book of Psalms included—from Hebrew himself. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Common Septuagint and the additions to the Book of Daniel from the Greek of Theodotion.

In the **5th century**, Saint Mesrob translated the Bible using the Armenian alphabet invented by him. Also dating from the same period is the Georgian translation.

In the **6th century**, the Bible was translated into Old Nubian.

By the end of the **8th century**, Church of the East monasteries (so-called Nestorians) had translated the New Testament and Psalms (at least, the portions needed for liturgical use) from Syriac-Aramaic to Sogdian, the lingua franca in Central Asia of the Silk Road, which was an Eastern Iranian language with Chinese loanwords, written in letters and logograms derived from Aramaic script.

Translation into Armenian

The Armenian version is an expression of a nationalist movement that brought about a separation from the rest of the Church (mid-5th century), the discontinuance of Syriac

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in Greek worship, and the invention of a national alphabet by St. Mesrob, also called Mashtots (c. 361–439/440). According to tradition, St. Mesrob first translated Proverbs from the Syriac. Existing manuscripts of the official Armenian recension, however, are based on the Hexaplaric Septuagint, though they show some Peshitta (Syriac version) influence. The Armenian Bible is noted for its beauty and accuracy.

Translation into Georgian

According to Armenian tradition, the Georgian version was also the work of Mesrob, but the Psalter, the oldest part of the Georgian Old Testament, is probably not earlier than the 5th century. Some manuscripts were based upon Greek versions, others upon the Armenian.

MIDDLE AGES

Early Middle Ages: When ancient scribes copied earlier books, they wrote notes on the margins of the page (marginal glosses) to correct their text—especially if a scribe accidentally omitted a word or line—and to comment about the text. When later scribes were copying the copy, they were sometimes uncertain if a note was intended to be included as part of the text. See textual criticism. Over time, different regions evolved different versions, each with its own assemblage of omissions, additions, and variants (mostly in orthography).

There are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which is said to have been prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in c. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic was started in 863 by Cyril and Methodius.

Alfred the Great, a ruler in England, had a number of passages of the Bible circulated in the vernacular (language of the common people) in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. In approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; these are called the Wessex Gospels. Around the same time, a compilation now called the Old English Hexateuch appeared with the first six (or, in one version, seven) books of the Old Testament.

Translation into Arabic

There is no reliable evidence of any pre-Islāmic Arabic translation. Only when large Jewish and Christian communities found themselves under Muslim rule after the Arab conquests of the 7th century did the need for an Arabic vernacular Scripture arise. The first and most important was that of Saʿadia ben Joseph (892–942), made directly from Hebrew and written in Hebrew script, which became the standard version for all Jews in Muslim countries. The version also exercised its influence upon Egyptian Christians and its rendering of the Pentateuch was adapted by Abū al-Ḥasan to the Samaritan Torah in the 11th–12th centuries. Another Samaritan Arabic version of the Pentateuch was made by Abū Saʿīd (Abū al-Barakāt) in the 13th century. Among other translations from the Hebrew, that of the 10th-century Karaite Yāphith ibn ʿAlī is the most noteworthy.

In 946 a Spanish Christian of Córdova, Isaac son of Velásquez, made a version of the Gospels from Latin. Manuscripts of 16th-century Arabic translations of both testaments exist in Leningrad, and both the Paris and London polyglots of the 17th century included Arabic versions. In general, the Arabic manuscripts reveal a bewildering variety of renderings dependent on Hebrew, Greek, Samaritan, Syriac, Coptic, and Latin translations. As such they have no value for critical studies. Several modern Arabic translations by both Protestants and Catholics were made in the 19th and 20th centuries.

High Middle Ages: The provincial synods of Toulouse (1229) and Tarragona (1234) outlawed possession of some vernacular renderings, in reaction to the Cathar and Waldensian heresies, in South France and East Spain. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular Bible historiale, and there is no evidence of this translation being suppressed by the Church.[18] The entire Bible was translated into Czech around 1360.

Late Middle Ages: During the Late Middle Ages, translation, particularly of the Old Testament was discouraged in some regions. Translating the Bible carried the death penalty, the clergy knew exactly that they would lose power over the populace if everyone could read the Bible just for themselves.

The Black Death, a pandemic that ravaged Europe between 1347 and 1351, ushered in an enormous paradigm shift. By killing roughly half of the population, it was taking a proportionately greater toll of life than any other known epidemic or war did before. As the pandemic affected high-dense populations with their well-educated elite, the Church faced a total collapse. There were not many clercs still alive who could read and teach a Bible that was written in a foreign tongue, Latin or Greek. John Wycliffe, an educated eyewitness, understood that the Bible, the most important lawbook of the time, had to be translated into the language of the common people, if Christianity was to survive.

In England, a group of Middle English Bible translations were created: including the Wycliffe Bibles (1383, 1393) and the Paues New Testament, based on the Vulgate. New unauthorised translations were banned in England by the provincial Oxford Synod in 1408 under church law;

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possession of material that contained Lollard material (such as the so-called General Prologue found in a few Wycliffite Bibles) was also illegal by English state law, in response to Lollard uprisings.

The Hungarian Hussite Bible appeared in 1416. In 1478, a Catalan translation was made in the dialect of Valencia.

Many parts of the Bible were printed by William Caxton in his translation of the Golden Legend (1483), and in the loose paraphrase Speculum Vitae Christi (The Mirror of the Blessed Life of Jesus Christ), which had been authorized into English around 1410.

The Gutenberg Bibles: There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. People became fully aware of their vulnerability and an evil death cult arose. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century. In this kind of zeitgeist, a man made a systematic invention that took him about 10 years to perfectionate: In 1455, Johannes Gutenberg and his printing press presented to the public the result of his work and it caused a revolution that changed the civilisations of the whole planet.

The Gutenberg Bible was the first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg (1390s-1468), who completed it about 1455 working at Mainz, Germany. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by a small assembly line of six compositors who worked simultaneously. The original number of copies of this work is unknown; some 40 are still in existence. There are perfect vellum copies in the U.S. Library of Congress, the French Bibliotheque Nationale, and the British Library. In the United States almost-complete texts are in the Huntington, Morgan, New York Public, Harvard University, and Yale University libraries. The quantity but in particular the quality of those printed Bibles went far beyond anything a single scibe could produce. The surviving Gutenberg Bibles show their superior quality still today.

German craftsman and inventor who originated a method of printing from movable type that was used without important change until the 20th century. The unique elements of his invention consisted of a mold, with punch-stamped matrices (metal prisms used to mold the face of the type) with which type could be cast precisely and in large quantities; a type-metal alloy; a new press, derived from those used in wine making, papermaking, and bookbinding; and an oil-based printing ink. None of these features existed in Asian or European printing.

For completing one single bible by hand, a scribe needed roughly 4 years. One just imagine for a moment, what kind of salary such a well-educated person would get nowadays. Gutenberg could reduce that laboursome work to a few weeks. With his invention, Gutenberg made education affordable. The age of handwritten books ended, the Renaissance began to free people from ignorance.

APPROACHES TO TRANSLATION

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

• Formal equivalence (sometimes called literal translation) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, with relatively less regard for its understandability by modern readers. Examples include the King James Version, English Standard Version, Literal Standard Version, Revised Standard Version, New Revised Standard Version and New American Standard Bible.

• Dynamic equivalence (or functional equivalence, sometimes paraphrastic translation) in which the translator attempts to render the sense and intent of the original. Examples include The Living Bible and The Message.

Some translations have been motivated by a strong theological distinctive. In the Sacred Name Bibles the conviction that God's name be preserved in a Semitic form is followed. The Purified Translation of the Bible promotes the idea that Jesus and early Christians drink grape juice not wine. The Jehovah's Witnesses' New World Translation of the Holy Scriptures renders the tetragrammaton as Jehovah throughout the Old Testament, and it uses the form Jehovah in the New Testament including — but not limited to — passages quoting the Old Testament even though it does not appear in the Greek text.

Single source translations

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is The Dead Sea Scrolls Bible (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 978-0-9778737-1-5) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.[16][17]

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

R. A. Knox's Translation of the Vulgate into English is another example of a single source translation.

Deliberate changes

Apart from mechanical alterations of a text, many variants must have been consciously introduced by scribes, some by way of glossing—i.e., the insertion of a more common word to explain a rare one—and others by explanatory comments incorporated into the text. Furthermore, a scribe who had

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before him two manuscripts of a single work containing variant readings, and unable to decide between them, might incorporate both readings into his scroll and thus create a conflate text.

Textual criticism: scholarly problems

The situation so far described poses two major scholarly problems. The first involves the history of the Hebrew text, the second deals with attempts to reconstruct its "original" form.

As to when and how a single text type gained hegemony and then displaced all others, it is clear that the early and widespread public reading of the Scriptures in the synagogues of Palestine, Alexandria, and Babylon was bound to lead to a heightened sensitivity of the idea of a "correct" text and to give prestige to the particular text form selected for reading. Also, the natural conservatism of ritual would tend to perpetuate the form of such a text. The Letter of Aristeas, a document derived from the middle of the 2nd century BCE that describes the origin of the Septuagint, recognizes the distinction between carelessly copied scrolls of the Pentateuch and an authoritative Temple scroll in the hands of the high priest in Jerusalem. The Rabbinic traditions (see above) about the textual criticism of Temple-based scribes actually reflect a movement towards the final stabilization of the text in the Second Temple period. Josephus, writing not long after 70 CE, boasts of the existence of a long-standing fixed text of the Jewish Scriptures. The loss of national independence and the destruction of the spiritual centre of Jewry in 70, accompanied by an ever-widening Diaspora and the Christian schism within Judaism, all made the exclusive dissemination of a single authoritative text a vitally needed cohesive force. The text type later known as Masoretic is already well represented at pre-Christian Qumrān. Scrolls from Wādī al-Murabbaʿat, Naḥal Ẕeʾelim, and Masada from the 2nd century CE are practically identical with the received text that by then had gained victory over all its rivals.

In regard to an attempt to recover the original text of a biblical passage—especially an unintelligible one—in the light of variants among different versions and manuscripts and known causes of corruption, it should be understood that all reconstruction must necessarily be conjectural and perforce tentative because of the irretrievable loss of the original edition. But not all textual difficulties need presuppose underlying mutilation. The Hebrew Bible represents but a small portion of the literature of ancient Israel and, hence, a limited segment of the language. A textual problem may be the product of present limited knowledge of ancient Hebrew, because scholars might be dealing with dialectic phenomena or foreign loan-words. Comparative Semitic linguistic studies have yielded hitherto unrecognized features of grammar, syntax, and lexicography that have often eliminated the need for emendation. Furthermore, each version, indeed each biblical book within it, has its own history, and the translation techniques and stylistic characteristics must be examined and taken into account. Finally, the number of manuscripts that attest to a certain reading is of less importance than the weight given to a specific manuscript.

None of this means that a Hebrew manuscript, an ancient version, or a conjectural emendation cannot yield a reading superior to that in the received Hebrew text. It does mean, however, that these tools have to be employed with great caution and proper methodology.

Names of Persons

(In ancient times, a name was not only used to identify a person, it had in most cases a very particular meaning. Like in nicknames, a name could be used to describe someone as in 'Thomas' which simply meant 'twin'. According to the motto 'name is programme', names were also used to fulfill a certain expectation such as in 'Caesar' which became a title because of the extraordinary deeds of Julius Caesar.)

Semitic patronym or patronymic suffix (bar, ben, etc.)

• bar, ben, bin = A Semitic patronym, a component of a personal name meaning "son of".

• bar- or bat- (Aramaic: "son of" and "daughter of", respectively).

• ben- or bat- (Hebrew: "son of" and "daughter of", respectively).

• ben- (bin, ibn, or ibni, ibnu) or bint, (Arabic: "son of" and "daughter of", respectively).

• beni, bani, banu = plural of the word ben-, bin-, ibn, which means "sons (and daughters) of", "people of", "children of", "House of" as in "Beni Israel", Hebrew: "B'nei Yisrael" or "Bene Israel"; Arabic: "Beni Israel", "Banu Koreish", "Beni Hashim" etc.

• bet, bit, beta, bita, pl. batte - (Assyrian, Hebrew: house, dynasty, clan); Beta Israel means 'House of Israel' denoting the jews of Ethiopia

• mose (Egyptian: son of); equivalent to Hebrew ben, Aramaic bar, etc. Mose (Greek: Moses), Ahmose, Dedimose, Ramose (Ramesses, Ramses), Thutmose, etc.

• "Son of Man" = a typological phrase, Hebrew: Ben Adam or Benodom, meaning "the first human":

1. Old Testament: The Hebrew expression "son of man" (ben-adam) also appears over 100 times in the Hebrew Bible. In 32 cases, the phrase appears in its plural form "sons of men", i.e. human beings. The use of "the Son of man" in the Christian gospels is unrelated to Hebrew Torah usages as the use of the definite article in "the Son of man" is a new thing. There is no example of "the" son of man in Hebrew sources. The term originates in (the people's language) Aramaic bar nash / bar nasha. In these sources "son of man" is a regular expression for "man / human" in general and often serves as an indefinite pronoun and in none of the extant texts does "son of man" figure as a title.

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2. New Testament: The expression "the Son of man" appears 81 times in the Greek text of the four Gospels: 30 times in Matthew, 14 times in Mark, 25 times in Luke and 12 times in John. The use of the definite article in "the Son of man" in the Greek text of the Christian gospels is original, and before its use there, no records of its use in any of the surviving Greek documents of antiquity exist.

• "Son of God" = title. Jesus is by many regarded as "the Son of God." In the first 4 centuries of Christianity, this title was by no means a clear-cut decision. Dozens of different church denominations squabbled about Jesus' status for centuries, they fought battles over it and persecuted people who had a different opinion. It was a deadly business. The Bible says nothing about such title. How did the idea of giving Jesus this title come about?

Throughout history, emperors and rulers ranging from the Western Zhou dynasty (c. 1000 BC) in China to Alexander the Great (c. 360 BC) to the Emperor of Japan (c. 600 AD) have assumed titles that reflect a filial relationship with deities. The story of Jesus' title "son of God" begins with the Roman emperors.

Background: In 42 BC, Julius Caesar was (by the Senate of Rome) formally deified as "the divine Julius" (divus Iulius) after his assassination. His adopted son, Octavian (better known as Augustus, a title given to him 15 years later, in 27 BC) thus became known as divi Iuli filius (son of the divine Julius) or simply divi filius (son of the god). As a daring and unprecedented move, Augustus used this title to advance his political position in the Second Triumvirate, finally overcoming all rivals for power within the Roman state. The word applied to Julius Caesar as deified was "divus", not the distinct word "deus". Thus Augustus called himself Divi filius, and not Dei filius. The line between been god and god-like was at times less than clear to the population at large, and Augustus seems to have been aware of the necessity of keeping the ambiguity. After him, Tiberius (emperor from 14–37 AD) came to be accepted as the son of divus Augustus. This title became a tradition which we can see on many Roman coins ever since.

About 100 years after Julius Caesar, when Titus Flavius Vespasianus, better known as "Vespasian", became emperor, this phrase reached its climax of use as he saved the Roman Empire from total disaster by defeating the Jewish Messianic Movement. By everyone, he was seen as the 'saviour of the Empire'. When he died, his son (with the same name) Titus Flavius Vespasianus, known as "Titus" claimed deity status for his father. As this has been granted by the Senate, Titus became 'the Son of God'. And when Titus died, his younger brother Titus Flavius Domitianus was being called "dominus et deus" (master and god).

As Christianity (created by the Roman citizen Saul / Paul of Tarsus) was a Roman religion, this title was taken for Paul's fictional Jesus as well. The people, who knew the real person called Jesus, were appalled. They believed in the Ten Commandments of Moses in which is stated: Thou shalt have no other God beside me! - early Judaism and early Christianity broke into several factions upon this dispute.

Name Corruptions and Misleadings

Name corruption, or the distortion of names, is a feature common in English but not confined to it as we find that feature also to a lesser extant in other languages. Basically, we are talking here about abbreviation, a contraction or otherwise shortened form of the original name. The development of a word corruption can go so far that the original is linguistically unrecognisable. In religious texts it often is created in order to steer the reader away from facts that might be or could contain an uncomfortable truth that contradicts a preveiling doctrine of a religion.

Typical examples of name corruption include personal names such as Pliny, Livy, Ptolemy, Pompey, Antony, Jesus, Joses, James, Jude, Matthew, Mark, Luke, John, Mary, Marc Aurel, and many others. Pliny stands for the Roman-Latin original Plinius, Livy for Livius, Ptolemy for Ptolemaios, Pompey for Gnaeus Pompeius, Antony for Marcus Antonius; Jesus (Greek: Iesous) for Joshua (or Yoshua, Yeshua, Yeshu, or the Hebrew-Aramaic original Yehoshua), Joses for Joseph (or another form of Jesus), James for Jacob (or Yacob), Jude for Judas, (or Yehuda, Judeas, Taddeus, Thaddeus), Matthew for Matheus (or Matthias, Mattathias, or the original Matityahu), Mark for Marcus, Luke for Lucius, John for Johannes (or Ioannes, Yonah, Jonah, Yohanan), Mary for Maria (or Mariam, Maryam), Marc Aurel for Marcus Aurelius Antoninus.

"Misleadings" or extreme simplifications via translation (often deliberate) are names such as Barabbas, Eliazar, Elymas, Jesus of Nazareth, James the Less, James the brother of the Lord, James the son of Mary, James the son of Zebedee or James the son of Alphaeus. Someone who has not studied linguistics has almost no chance to unravel the labyrinth of name-giving in antiquity. But in order to understand scripture one has to do exactly that.

Personal names in Semitic languages (such as Hebrew, Aramaic, Syriac, Arabic) were historically based on a long naming system; most Semites did not have given / middle / family names, but a full chain of names. We find this system still in Arabic. Let us examine some examples for clarification: The most common form is the "patronym" which is a component of a personal name based on the given name of one's father, grandfather (i.e., an avonym), or an earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a "matronym". Each is a means of conveying lineage, pretty much like in the Scandinavian name Robinson which just means "Son of Robin". Jews have historically used Aramaic patronymic names and after the Third Jewish–Roman War (132–136 A.D.) they also used Hebrew names.

• In Aramaic, the first name was followed by bar- or bat- ("son of" and "daughter of", respectively). In the New Testament, Simon Peter is called Shimon Bar-Yonah (Matthew 16:17) which means "son of John" or "son of

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Yohanan" to be precise. Nathanael is called Bartholomew, refering to the "son of Tolmai" (Hebrew form of the original Greek: Ptolemaios, Latin: Ptolemaeus, English: Ptolemy, with the unspeakable "P" removed from it). The titles can also be figurative, for example in Acts 4:36-37 a man named Joseph is called Barnabas meaning "son of consolation". Aramaic was an international language that had spread from Palestine to north-western India already around 500 BC.

• In the Hebrew patronymic system the first name is followed by either ben- or bat- ("son of" and "daughter of", respectively), and then the father's name, mother's name, or both. Hebrew was a regional language confined mostly to religious texts.

• In Arabic, the word ibn (or bin, ben and sometimes ibni and ibnu, to show the grammatical case of the noun) is the equivalent for "son of". Thus, for example, "Ishaq ibn Musa" means "Isaac son of Moses". In addition, bint means "daughter of". In Classical Arabic, the word ibn is written as bn between two names, since the case ending of the first name then supplies a vowel. Consequently, ibn is often written as "b.", as bint is often written as "bt.", in name formulas rendered from Arabic into Roman characters. Thus "Ishaq ibn Musa" is alternatively written as "Ishaq b. Musa". Instead of "son of" The word "Abu" (or "Aba" or "Abi") can stand before a name and then means "father of", so "Abu Musa" is the "father of Moses". Arabic, in antiquity known as Edumean or Edomite, was a regional language around Petra, Jordan and northern Arabia.

If we take a closer look at the Bible, we can find plenty of such name constructions. The full name of Barabbas, for instance, was Jesus (or Yoshua, Yeshua, Yeshu, Yehoshua) bar Abbas which means nothing else but "Jesus the son of the father", Eliazar was a soubriquet for Jesus and means "God has helped". It is the same connotation for Jesus' original name Yehoshua which means "God (or YHWH, Yahweh, Jahwe) rescues" or "God is salvation" or more clearly "the Saviour or Helper from God". It is a name as well as a title!

And so is "Jesus of Nazareth" (or "Iesus Nazarini" or "Jesus the Nazarene" or "Jesus the Nazorean") just a title and it means "the Saviour who is the Keeper of the Law (or Covenant)". The title which is in English very imprecisely rendered to "of Nazareth" has at least 11 distinct variations: Nazarene: Nazarene (Mark 1:24, Luke 4:34); Nazarenon (Mark 16:6); Nazarenos (Mark 10:47); Nazarenou (Mark 14:67, Luke 24:19); Nazorean: Nazoraios (Matthew 2:23, Luke 18:37, John 19:19 Acts 6:14, 22:8); Nazoraiou Matthew 26:71, Acts 3:6, Acts 4:10, Acts 26:9; Nazoraion Acts 24:5, Nazoraion (John 18:5, 18:7, Acts 2:22); Nazareth: Nazareth (Matthew 21:11, Luke 1:26, 2:4, 2:39, 2:51, Acts 10:38), Nazara (Matthew 4:13, Luke 4:16), Nazaret (Mark 1:9, Matthew 2:23, John 1:45, 1:46)

The title "Nazarene" as "Keeper of the Covenant" may well have a religious significance instead of denoting a place of origin. And there can be no doubt, this is exactly what Jesus did. He and most of his close family members were strict followers of "Moses' Law", the Covenant, and that is why Jesus had clashes with Greacofied and Romanised representatives of the Temple in Jerusalem. He found himself in a situation comparable to that of Martin Luther 1500 years later. It is a matter of course that the name "Jesus Christ" is also a title, a double title which we could nicely translate to "Saviour Messiah" as Christ comes from the Greek word Kristos for Messiah. In many cases, a name can reveal the truth about something or someone better than the entire narrative. A name can be a programme or promise. For instance the extra name "Caesar" in Caesar Tiberius bears the message "I will fullfil the political programme of Julius Caesar". And when we see the entire name "Tiberius Caesar Divi Augusti filius Augustus" it is much easier to understand how the bearer of that name perceives himself: "I am Tiberius, son of Augustus, who was the son of the divine Caesar". In other words: "I will act according to laws and legacy of Caesar and Augustus". The Flavian Dynasty had a similar effect on successors. Titus Flavius Vespasianus (the father, called "Vespasian" in English) helped creating Christianity as a Roman religion. And about 200 years later, another man made Christianity the official religion of the entire Roman Empire and he emphasised his plans by taking "Flavius" as family name: Flavius Valerius Aurelius Constantinus Augustus better known as Constantine I. or Constantine the Great. His father Marcus Flavius Valerius Constantius Herculius Augustus took this name for he was fighting the very same kind of military campaign against the Celts (Picts) in Scotland as Flavius Vespasianus did. Both conflicts had to do with destroying an unruly religion for a new, more peaceful one.

If there was ever a place called Nazareth is still a matter of debate. Sextus Julius Africanus (c. 160–240 A.D.) was the first who reported the name Nazareth in the 3rd century A.D. Let us assume that Jesus lived in Nazareth, then it would have severe implications on the official Church doctrines as well: Theologian and other scholars are quite certain that Jesus' language was Aramaic. We know that Aramaic was a quasi official language for trade that was spoken in the vast area from the Holy Land to Western India. Nazareth was only 3.7 miles (6 km) southeast of the City of Sepphoris which was on the other side of a hill. Sepphoris with its 30,000 to 50,000 inhabitants was not only the provicial capital but also an important station of the Silk Road from which were northbound Roads leading to Greece and the Roman Empire as well as southbound Roads to Egypt and Ethiopia. There is a high likelihood that Jesus, his father, and other family members could have worked there as this Roman city was the largest employer in the region. Some of the very buildings we still can see in Sepphoris may have been built by Jesus and his family. They had to walk only one hour and they most certainly could have met numerous Buddhist monks and Zoroastrian missionaries from Persia. Jesus could have, exchanged religious ideas with them and learned lots about different beliefs without using any interpreter. So is it really a surprise that the teachings of Jesus contain plenty of Buddhist and Zoroastrian philosophies? It is quite

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remarkable that Sepphoris and most of Galilee did not take part in the Jewish-Roman War. Sepphoris declared herself "Eirenopolis" (City of Peace) as a coin minted at that time (c. 65 A.D.) clearly tells us.

When we read the New Testament with the highest possible conscienceness, we can discover almost two dozen members of Jesus' family. Elymas is one of them. He is also known as Bar-Jesus (Greek: Bariesou, Latin: Bariesu), a Jew in the Acts of the Apostles, Chapter 13. Bar Iesou means "Son of Joshua" or "Son of Jesus" in Aramaic.

There is James the Less who is none other than James the brother of the Lord, James the son of Mary, James the son of Alphaeus, and probably James the son of Zebedee. All of them are likely to refer to James the brother of Jesus.

Joseph the "carpenter" was Jesus father but no carpenter. Instead of "carpenter", in the Greek original we find the word "tekton" which means "builder", "mason", or "architect" (arch-builder). This is also a very suitable term for someone who builds a book or a family.

There were two men named Alphaeus which is also a synonym for "the first one" like in "Alphabet"; or Adam which means "the (first) man". One of them was the father of the apostle James and the other the father of Matthew (also called Levi, meaning "joined to" or "joining"; Levi, according to the Book of Genesis, was the third son of Yacob and Leah, and the founder of the Israelite Tribe of Levi). Though both Matthew and James are described as being the "son of Alphaeus," there is no Biblical account of the two being called brothers, even in the same context where John and James or Peter and Andrew are described as being brothers.

Another important person is Matthew, or to be precise, Joseph (Yosef or Yosip or Yosippon) the son of Matthew (Yosef bar Matityahu). This is a historical person we all know under the name Titius Flavius Josephus the historian, adoptive son to Emperor Titus Flavius Vespasianus (the father), adoptive brother to Titus Flavius Vespasianus (the son), Titus Flavius Domitianus, and Flavia Domitilla Minor (also called Flavia Domitilla the Younger) who was mother of Flavia Domitilla the Christian saint. She married her cousin, the consul Titus Flavius Clemens, a grand-nephew of Vespasian through his father Titus Flavius Sabinus (consul AD 69). According to Cassius Dio, Clemens was put to death per order of Titus Flavius Domitianus on a charge of "atheism" (apostacy, that is rejecting the traditional Roman gods), for which, he adds, many others who went over to the Jewish opinions were executed. This may imply that Clemens had converted to Judaism or Christianity. It is no surprise that the name Titus Flavius Clemens turned up elsewhere as Pope Clemens I (real name: Titus Flavius Clemens) who died at about the same time at the very end of the 1st century A.D. The entire Flavian family became engulfed in a religious struggle between Roman traditions and the new, probably by Flavius Josephus, created or at least promoted, Christian movement which left a deep rift inside the Flavian family; the Roman citizen Saul of Tarsos, better known as Paul the Apostle, might have played an important part here. At around the years 63 or 64, both, Josephus and Paul, were in Rome. Did they meet there? What were they doing there? Both have been in Roman service of some sort.

An interesting question here might be: Was Yosef bar Matityahu the son of Matityahu (Matthew) the Apostle? - And might he have been the author of the famous Gospel of Matthew? The first part of that question is unanswerable. But the second part shifts Flavius Josephus' authorship clearly into an area of possibility. Due to the distruction of the Great Temple in Jerusalem, the Romans did not only carry loot made of gold to Rome but also the most valuable items of them all: the original Jewish scripture from the Temple Library! They all were brought to Rome, directly into the palace of the new emperor Flavius Vespasianus. Flavius Josephus took residence in that palace. He lived next door to the emperor as well as next door to the Flavian Library with the valuable scripture.

In fact, Josephus was made Chief Propagandist of the Flavian dynasty. And he ruthlessly took revenge on the Messianic Movement who had taken his family hostage at the beginning of the war and had killed them when they heard that he was captured alive by the Flavians. We even can see, through all the scripture that came to us as well as those ones that were not supposed to survive (such as the Dead Sea Scrolls), what Josephus personal objective might have been.

His first objective, as a Jew, was to keep the Tanakh with its Torah untouched. Objective number 2 was to reform the Jewish Law Code, the Mishnah Sanhedrin. Objective number 3 was destroying the fundamentalistic, jihadist and hateful writings of the Jewish Messianic movement. Objective number 4 was to replace the hatepreachings of the violent Messianic Movement with the peaceful writings full of Jesus' ideas. Josephus was very successful in completing his objectives. He eliminated all anti-Roman mentionings with one exception: the writings left by members of the jihadist Messianic Movement found in 1947 in the Qumran caves at the shore of the Dead Sea.

The first 3 canonical gospels may be the result of this strive and also the fact that all New Testament texts have a pro-Roman perspective. The New Testament was in its entirety written in Greek for very good reasons.

1. Knowing the things said above, it is quite feasable that the authors of the New Testament were Greek-speaking Roman Citizens. Greek was the language of the educated elite and the tradesmen.

2. It was written in Greek in order to address a certain clientel of people: the upper class and elite of the Roman Empire of which Flavius Josephus was a member by birth. Only members of this elite had a chance to enfluence the masses with success. Just like English today is the language of the ruling class in almost every country on Earth, so was it Greek in Roman Antiquity. This includes the Jewish upper class, the emperors' family, the aristocracy, the senate of Rome, traders, officers and anyone else who could afford good education--and that meant learning Greek.

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3. Through Josephus, Roman leaders began to grasp that all Jewish religions were based on scripture, and not on public services and sacrifices alone like in the rest of the Empire. They hoped that the installation of peaceful scripture could undermine the goals of the Messianic Movement and show that living in peace with Greeks and Romans has clear advantages. This is the reason why all New Testament writings depict Jesus' Holy Land as idealised postoral landscape although in reality it was a horrifying warzone for generations. Josephus reported that the Jewish-Roman War cost 1.1 million lives. This means that this war had world war character with all its slaughter, co-lateral damage, famine, desease, epidemics, murder and rape.

Modern Translation Efforts

The Bible is the most translated book in the world. The United Bible Societies announced that as of 31 December 2007 the complete Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament was available in an additional 1,168 languages, in some kind of translations, like the interlinear morpheme-by-morpheme translation (e.g. some Parallel Bible, with interlinear morphemic glossing).

In 1999, Wycliffe Bible Translators announced Vision 2025—a project that intends to commence Bible translation in every remaining language community by 2025. It was realised that, at the rates of Bible translation at that point, it would take until at least 2150 until Bible translation began in every language that was needing a translation. Since the launch of Vision 2025, Bible translation efforts have increased dramatically, in large part due to the technology that is now available. Due to the increase, at current rates, Bible translation will begin in every language by 2038, thus being 112 years faster.

As of September 2023, they estimated that around 99.8 million people spoke those 1,268 languages where translation work still needs to begin. This represents 17.1% of all languages (based off an estimate of 7,394 total languages) and 1.3% of the human population (based of a global population of 7.42 billion).

In total, there are 3,736 languages without any Bible translation at all, but an estimated 1,148 of these (with a population of 9.6 million people) are likely to never need a Bible because they are very similar to other languages, or spoken by very few speakers where the language will die out very soon.

Bible translation is currently happening in 3,283 languages in 167 countries. This work impacts 1.15 billion people, or about 15.5 percent of all language users, who have (or will soon have) new access to at least some portions of Scripture in their first language.

Popularity in US: The Evangelical Christian Publishers Association release monthly and annual statistics regarding the popularity of different Bibles sold by their members in the United States. In 2023, the top 10 best-selling translations were the following:

1. New International Version
2. King James Version
3. English Standard Version
4. New Living Translation
5. Christian Standard Bible
6 New King James Version
7 Reina-Valera (Spanish)
8 New International Reader's Version
9 New American Standard Bible
10 New Revised Standard Version

Sales are affected by denomination and religious affiliation. For example, the most popular Jewish version would not compete with rankings of a larger audience. Sales data can be affected by the method of marketing. Some translations are directly marketed to particular denominations or local churches, and many Christian booksellers only offer Protestant Bibles, so books in other biblical canons (such as Catholic and Orthodox Bibles) may not appear as high on the CBA rank.

A study published in 2014 by The Center for the Study of Religion and American Culture at Indiana University and Purdue University found that Americans read versions of the Bible as follows:

1. King James Version (55%)
2. New International Version (19%)
3. New Revised Standard Version (7%)
4. New American Bible (6%)
5. The Living Bible (5%)
6. All other translations (8%)

Differences in Bible translations

Modern critical editions incorporate ongoing scholarly research, including discoveries of Greek papyrus fragments from near Alexandria, Egypt, that date in some cases within a few decades of the original New Testament writings. Today, most critical editions of the Greek New Testament, such as UBS4 and NA27, consider the Alexandrian text-type corrected by papyri, to be the Greek text that is closest to the original autographs. Their apparatus includes the result of votes among scholars, ranging from certain {A} to doubtful {E}, on which variants best preserve the original Greek text of the New Testament.

Critical editions that rely primarily on the Alexandrian text-type inform nearly all modern translations (and revisions of older translations). For reasons of tradition, however, some translators prefer to use the Textus Receptus for the Greek text, or use the Majority Text which is similar to it but is a critical edition that relies on earlier manuscripts of the Byzantine text-type. Among these, some argue that the Byzantine tradition contains scribal additions, but these later interpolations preserve the orthodox interpretations of the biblical text—as part of the ongoing Christian experience—and in this sense are authoritative. Distrust of

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the textual basis of modern translations has contributed to the King-James-Only Movement.

Dynamic or formal translation policy

A variety of linguistic, philological and ideological approaches to translation have been used. Inside the Bible-translation community, these are commonly categorized as:

1. Dynamic equivalence translation
2. Formal equivalence translation (similar to literal translation)
3. Idiomatic, or paraphrastic translation, as used by the late Kenneth N. Taylor

though modern linguists, such as Bible scholar Dr. Joel Hoffman, disagree with this classification.

Other translation approaches include:

4. Literary translation, where the reader's experience of the piece as literature is prized, as used used in the Knox Bible
5. Metrical translation, where prose is rendered in a rhythmic form, as represented by Old English and Middle English texts
6. Prose translation, where no attempt is made to render the lyrical aspect of some poem or song, as King Alfred's prose translation of the first fifty Psalms.

As Hebrew and Greek, the original languages of the Bible, like all languages, have some idioms and concepts not easily translated, there is in some cases an ongoing critical tension about whether it is better to give a word-for-word translation, to give a translation that gives a parallel idiom in the target language, or to invent a neologism.

For instance, in the Douay Rheims Bible, Revised Standard Version Catholic Edition, New American Bible Revised Edition, which are the English language Catholic translations, as well as Protestant translations like the King James Bible, the Darby Bible, the Recovery Version, the Literal Standard Version, the New Revised Standard Version, the Modern Literal Version, and the New American Standard Bible are seen as more literal translations (or "word-for-word").

Translations like the New International Version and New Living Translation sometimes attempt to give relevant parallel idioms. The Living Bible and The Message are two paraphrases of the Bible that try to convey the original meaning in contemporary language.

The further away one gets from word-for-word translation, the easier the text becomes to read while relying more on the theological, linguistic or cultural understanding of the translator, which one would not normally expect a lay reader to require. On the other hand, as one gets closer to a word-for-word translation, the text becomes more literal but still relies on similar problems of meaningful translation at the word level and makes it difficult for lay readers to interpret due to their unfamiliarity with ancient idioms and other historical and cultural contexts.

Doctrinal differences and translation policy

In addition to linguistic concerns, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by the translation committee.

For example, the New World Translation, produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates kurios as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary kurios. On this basis, the anonymous New World Bible Translation Committee inserted Jehovah into the New World Translation of the Christian Greek Scriptures (New Testament) a total of 237 times while the New World Translation of the Hebrew Scriptures (Old Testament) uses Jehovah a total of 6,979 times to a grand total of 7,216 in the entire 2013 Revision New World Translation of the Holy Scriptures while previous revisions such as the 1984 revision were a total of 7,210 times while the 1961 revision were a total of 7,199 times.

A number of Sacred Name Bibles (e.g., the Sacred Scriptures Bethel Edition) have been published that are even more rigorous in transliterating the tetragrammaton using Semitic forms to translate it in the Old Testament and also using the same Semitic forms to translate the Greek word Theos (God) in the New Testament—usually Yahweh, Elohim or some other variation.

Other translations are distinguished by smaller but distinctive doctrinal differences. For example, the Purified Translation of the Bible, by translation and explanatory footnotes, promoting the position that Christians should not drink alcohol, that New Testament references to "wine" are translated as "grape juice".

Translations triggered by the Reformation

In the 16th century, the Bible was not only a sacred book but also a secret book. Martin Luther had a Bible in his hand the very first time when he entered university. Bible translation existed before but they were made for the scholars only. Luther ruthlessly used Gutenberg's new invention of the printing system, snatched the Bible from clerics and laid it into the hand of the believers. His revolution was about language as much as about religion and power politics of the ruling Roman (Catholic) Church. He created a new German language by putting features of all dialects together and by doing so, he woke up the national consciousness among Germans they were not aware of at first; and he encouraged Tyndale and others to do the very same.

The earliest printed edition of the Greek New Testament appeared in 1516 from the Froben press, by Desiderius Erasmus, who reconstructed a Greek text from several recent manuscripts of the Byzantine text-type, to accompany his Latin revision and philological annotations. He produced four later editions of this text. Erasmus was Catholic, and his

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ad fontes preference for the Greek manuscripts rather than the Latin Vulgate led some traditionalist theologians to view him with suspicion. This Latin, Greek and annotations were used by subsequent Reformation vernacular translators.

The first complete Dutch Bible, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first printed edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the Textus Receptus (Latin for "received text"), a name given to it in the Elzevier edition of 1633, which termed it as the text nunc ab omnibus receptum ("now received by all").

The churches of the Protestant Reformation translated the Greek of the Textus Receptus to produce vernacular Bibles, such as the German Luther Bible (1522), the Polish Brest Bible (1563), the Spanish "Biblia del Oso" (in English: Bible of the Bear, 1569) which later became the Reina-Valera Bible upon its first revision in 1602, the Czech Melantrich Bible (1549) and Bible of Kralice (1579-1593) and numerous English translations of the Bible. Tyndale's New Testament translation (1526, revised in 1534, 1535 and 1536) and his translation of the Torah (1530, 1534; Pentateuch, 5 Books of Moses) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it. Tyndale's unfinished work, cut short by his execution, was supplemented by Myles Coverdale and published under a pseudonym to create the Matthew Bible, the first complete English translation of the Bible. Attempts at an "authoritative" English Bible for the Church of England would include the Great Bible of 1538 (also relying on Coverdale's work), the Bishops' Bible of 1568, and the Authorized Version (the King James Version) of 1611, the last of which would become a standard for English speaking Christians for several centuries.

The first complete French Bible was a translation by Jacques Lefèvre d'Étaples, published in 1530 in Antwerp. The Froschauer Bible of 1531 and the Luther Bible of 1534 (both appearing in portions throughout the 1520s) were an important part of the Reformation.

The first English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534), were executed by the Protestant Bible translator George Joye in Antwerp. In 1535 Myles Coverdale published the first complete English Bible also in Antwerp.

By 1578 both Old and New Testaments were translated to Slovene by the Protestant writer and theologian Jurij Dalmatin. The work was not printed until 1583. The Slovenes thus became the 12th nation in the world with a complete Bible in their language. The translation of the New Testament was based on the work by Dalmatin's mentor, the Protestant Primož Trubar, who published the translation of the Gospel of Matthew already in 1555 and the entire testament by parts until 1577.

Following the distribution of a Welsh New Testament and Prayer Book to every parish Church in Wales in 1567, translated by William Salesbury, Welsh became the 13th language into which the whole Bible had been translated in 1588, through a translation by William Morgan, the bishop of Llanrhaeadr-ym-Mochnant.

Samuel Bogusław Chyliński (1631–1668) translated and published the first Bible translation into Lithuanian.

In 1660, John Eliot published the Eliot Indian Bible in the language of the Massachusett people, an indigenous American group who lived in the area around what is today Boston, Massachusetts. This was the first translation of the Bible into an indigenous American language. This translation was produced by Eliot in an effort to convert the dwindling population of Massachusett to Christianity in praying towns such as Natick, Massachusetts.

Slavic Versions

The earliest Old Church Slavonic translations are connected with the arrival of the brothers Cyril and Methodius in Moravia in 863, and resulted from the desire to provide vernacular renderings of those parts of the Bible used liturgically. The oldest manuscripts derive from the 11th and 12th centuries. The earliest complete Bible manuscript, dated 1499, was used for the first printed edition (Ostrog, 1581). This was revised in Moscow in 1633 and again in 1712. The standard Slavonic edition is the St. Petersburg revision of 1751, known as the Bible of Elizabeth.

The printing of parts of the Bulgarian Bible did not begin until the mid-19th century. A fresh vernacular version of the whole Bible was published at Sofia in 1925, having been commissioned by the Synod of the Bulgarian Orthodox Church.

The Serbian and Croatian literary languages are identical; they differ only in the alphabet they use. To further the dissemination of Protestantism among the southern Slavs, Count Jan Ungnad set up a press in 1560 at Urach that issued a translation of the New Testament, in both Glagolitic (1562–63) and Cyrillic (1563) characters. The efforts of the Serbian leader Vuk Karadžić to establish the Serbo-Croatian vernacular on a literary basis resulted in a new translation of the New Testament (Vienna, 1847) that went through many revisions.

The spread of the Lutheran Reformation to the Slovene-speaking provinces of Austria stimulated the need for vernacular translations. The first complete Slovene Bible, translated from the original languages but with close reference to Luther's German, was made by Jurij Dalmatin (Wittenberg, 1584). Not until two centuries later did a Slovene Roman Catholic version, rendered from the Latin Vulgate, appear (Laibach, 1784–1802).

Between the 9th and 17th centuries the literary and ecclesiastical language of Russia was Old Slavonic. A vernacular Scriptures was thus late in developing. An

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incomplete translation into the Belorussian dialect was prepared by Franciscus Skorina (Prague, 1517–19) from the Latin Vulgate and Slavonic and Bohemian versions, but not until 1821 did the first New Testament appear in Russian, an official version printed together with the Slavonic. With the more liberal rule of Alexander II, the Holy Synod sponsored a fresh version of the Gospels in 1860. The Old Testament was issued at St. Petersburg in 1875. A Jewish rendering was undertaken by Leon Mandelstamm, who published the Pentateuch in 1862 (2nd ed., 1871) and the Psalter in 1864. Prohibited in Russia, it was first printed in Berlin. A complete Bible was published in Washington in 1952.

No manuscript in the Czech vernacular translation is known to predate the 14th century, but at least 50 complete or fragmentary Bibles have survived from the 15th. The first complete Bible was published in Prague in 1488 in a text based on earlier, unknown translations connected with the heretical Hussite movement. The most important production of the century, however, was that associated principally with Jan Blahoslav. Based on the original languages, it appeared at Kralice in six volumes (1579–93). The Kralice Bible is regarded as the finest extant specimen of classical Czech and became the standard Protestant version.

Closely allied to the Czech language, but not identical with it, Slovakian became a literary language only in the 18th century. A Roman Catholic Bible made from the Latin Vulgate by Jiři Palkovi 鵊 was printed in the Gothic script (2 vol. Gran, 1829, 1832) and another, associated with Richard Osvald, appeared at Trnava in 1928. A Protestant New Testament version of Josef Roha 鵊 ek was published at Budapest in 1913 and his completed Bible at Prague in 1936. A new Slovakian version by Stefan Žlatoš and Anton Jan Surjanský was issued at Trnava in 1946.

A manuscript of a late 14th-century Psalter is the earliest extant example of the Polish vernacular Scriptures, and several books of the Old Testament have survived from the translation made from the Czech version for Queen Sofia (Sárospatak Bible, 1455). Otherwise, post-Reformation Poland supplied the stimulus for biblical scholarship. The New Testament first appeared in a two-volume rendering from the Greek by the Lutheran Jan Seklucjan (Königsberg, 1553). The "Brest Bible" of 1563, sponsored by Prince Radziwiłł, was a Protestant production made from the original languages. A version of this edition for the use of Socinians (Unitarians) was prepared by the Hebraist Szymon Budny (Nieswicz, 1570–82), and another revision, primarily executed by Daniel Mikołajewski and Jan Turnowski (the "Danzig Bible") in 1632, became the official version of all Evangelical churches in Poland. This edition was burnt by the Catholics and had to be subsequently printed in Germany. The standard Roman Catholic version (1593, 1599) was prepared by Jakób Wujek whose work, revised by the Jesuits, received the approval of the Synod of Piotrkow in 1607. A revised edition was put out in 1935.

Hungarian versions

The spread of Lutheranism in the Reformation period gave rise to several vernacular versions. János Sylvester (Erdősi) produced the first New Testament made from the Greek (Sárvár, 1541). The Turkish occupation of much of Hungary and the measures of the Counter-Reformation arrested further printing of the vernacular Bible, except in the semi-independent principality of Transylvania. The first complete Hungarian Bible, issued at Vizsoly in 1590, became the Protestant Church Bible.

In the 20th century, a new standard edition for Protestants was published, the New Testament appearing in 1956 and the Old Testament (Genesis to Job) in 1951 and following. A new modernized Catholic edition of the New Testament from the Greek appeared in Rome in 1957.

Non-European Versions

Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. A pioneer was Albert Cornelius Ruyl, who is credited with having translated Matthew into High Malay in 1629, with Mark following later. Jan van Hasel translated the two other Gospels in 1646 and added Psalms and Acts in 1652. Other traders began translations into Formosan Chinese (1661) and Sinhalese (1739).

A complete printed Japanese New Testament reputedly existed in Miyako in 1613, the work of Jesuits. The first known printed New Testament in Asia appeared in 1715 in the Tamil language done by Bartholomäus Ziegenbalg, a Lutheran missionary. A complete Bible followed in 1727. Six years later the first Bible in High Malay came out.

The distinction of having produced the first New Testament in any language of the Americas belongs to John Eliot, a Puritan missionary, who made it accessible to the Massachusetts Indians in 1661. Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent.

By 1800 the number of non-European versions did not exceed 13 Asian, four African, three American, and one Oceanian. With the founding of missionary societies after 1800, however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serāmpore (in India) headed by William Carey, a Baptist missionary, produced 28 versions in Indian languages. Robert Morrison, the first Protestant missionary to China, translated the New Testament into Chinese in 1814 and completed the Bible by 1823. Adoniram Judson, an American missionary, rendered the Bible into Burmese in 1834.

With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of written

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literature. In the 19th century the Bible was translated into Amharic, Malagasy, Tswana, Xosa, and Ga.

In the Americas, James Evans invented a syllabary for the use of Cree Indians, in whose language the Bible was available in 1862, the work of W. Mason, also a Wesleyan missionary. The New Testament appeared in Ojibwa in 1833, and the whole Bible was translated for the Dakota Indians in 1879. The Labrador Eskimos had a New Testament in 1826 and a complete Bible in 1871.

In Oceania, the New Testament was rendered into Tahitian and Javanese in 1829 and into Hawaiian and Low Malay in 1835. By 1854 the whole Bible had appeared in all but the last of these languages as well as in Rarotonga (1851).

In the 20th century the trend toward the development of non-European Bible translations was characterized by an attempt to produce "union" or "standard" versions in the common language underlying different dialects. One such is the Swahili translation (1950) that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them in line with the spoken language, especially through the use of native Christian scholars. The first example of this was the colloquial Japanese version of 1955.

By 1970 some part, if not the entire Bible, had been translated into more than 100 languages or dialects spoken in India and over 300 in Africa.

TRANSLATIONS INTO ROMANCE LANGUAGES
(Italian, Spanish, Portugiese, French)

Italian Versions

The vernacular Scriptures made a relatively late appearance in Italy. Existing manuscripts of individual books derive from the 13th century and mainly consist of the Gospels and the Psalms.

These medieval versions were never made from the original languages. They were influenced by French and Provençal renderings as well as by the form of the Latin Vulgate current in the 12th and 13th centuries in southern France. There is evidence for a Jewish translation made directly from the Hebrew as early as the 13th century.

The first printed Italian Bible appeared in Venice in 1471, translated from the Latin Vulgate by Niccolò Malermi. In 1559 Paul IV proscribed all printing and reading of the vernacular Scriptures except by permission of the church. This move, reaffirmed by Pius IV in 1564, effectively stopped further Catholic translation work for the next 200 years.

The first Protestant Bible (Geneva, 1607, revised 1641) was the work of Giovanni Diodati, a Hebrew and Greek scholar. Frequently reprinted, it became the standard Protestant version until the 20th century. Catholic activity was renewed after a modification of the ban by Pope Benedict XIV in 1757. A complete Bible in translation made directly from the Hebrew and Greek has been in progress under the sponsorship of the Pontifical Biblical Institute since the 1920s.

Spanish Versions

The history of the Spanish Scriptures is unusual in that many of the translations were based, not on the Latin Vulgate, but on the Hebrew, a phenomenon that is to be attributed to the unusual role played by Jews in the vernacular movement.

Nothing is known from earlier than the 13th century when James I of Aragon in 1233 proscribed the possession of the Bible in "romance" (the Spanish vernacular) and ordered such to be burnt. Several partial Old Testament translations by Jews as well as a New Testament from a Visigoth Latin text are known from this century. In 1417 the whole Bible was translated into Valencian Catalan, but the entire edition was destroyed by the Inquisition.

Between 1479 and 1504, royal enactments outlawed the vernacular Bible in Castile, Leon, and Aragon, and the expulsion of the Jews from Spain in 1492 transferred the centre of Spanish translation activity to other lands. In 1557, the first printed Index of Forbidden Books of the Spanish Inquisition prohibited the "Bible in Castilian romance or any other vulgar tongue," a ban that was repeated in 1559 and remained in force until the 18th century. In 1916 the Hispano-Americana New Testament appeared in Madrid as an attempt to achieve a common translation for the entire Spanish-speaking world. The first Roman Catholic vernacular Bible from the original languages was made under the direction of the Pontifical University of Salamanca (Madrid, 1944, 9th ed. 1959).

Portuguese Versions

The first Portuguese New Testament (Amsterdam), the work of João Ferreira d'Almeida, did not appear until 1681. The first complete Bible (2 vol., 1748–53) was printed in Batavia (in Holland). Not until late in the 18th century did the first locally published vernacular Scriptures appear in Portugal. A revision of d'Almeida was issued in Rio de Janeiro (in Brazil), the New Testament in 1910 and the complete Bible in 1914 and 1926; an authorized edition in modernized orthography was published by the Bible Society of Brazil (New Testament, 1951; Old Testament, 1958). A new translation of the New Testament from Greek by José Falcão came out in Lisbon (1956–65).

French Versions

The deep conflicts that characterized the history of Christianity in France made it difficult for one authoritative version to emerge.

The first complete Bible was produced in the 13th century at the University of Paris and toward the end of that century Guyart des Moulins executed his Bible Historiale. Both works served as the basis of future redactions of which the Bible printed in Paris (date given variously as 1487, 1496, 1498) by order of King Charles VIII, is a good example.

The real history of the French Bible began in Paris, in 1523, with the publication of the New Testament, almost certainly the work of the Reformer Jacques Lefèvre d'Étaples (Faber

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Stapulensis). The Old Testament appeared in Antwerp in 1528 and the two together in 1530 as the Antwerp Bible. The first true Protestant version came out in Serrières, near Neuchâtel, five years later, the work of Pierre Robert, called Olivétan. This version was frequently revised throughout the 16th century, the most celebrated editions being Calvin's of 1546 and that of Robert Estienne (Stephanus) of 1553. The Roman Catholics produced a new version, the Louvain Bible of 1550, based on both Lefèvre and Olivétan. Modernizations of Olivétan appeared in succeeding centuries. The most important French version of the 20th century is the Jerusalem Bible prepared by professors at the Dominican École Biblique de Jérusalem (Paris, 1949–54, complete, 1956).

TRANSLATIONS INTO GERMANIC LANGUAGES (German, Dutch, Scandinavian, English)

Translation into German

The early Old Testament in Gothic has already been described. The New Testament remains are far more extensive and are preserved mainly in the Codex Argenteus (c. 525) and Codex Gissensis. The translation, essentially based on a Byzantine text, is exceedingly literal and not homogeneous. It is difficult to determine the degree of contamination that the original Gospels translation of Ulfilas had undergone by the time it appeared in these codices.

Nothing is known of the vernacular Scriptures in Germany prior to the 8th century when an idiomatic translation of Matthew from Latin into the Bavarian dialect was made. From Fulda (in Germany) c. 830 came a more literal East Franconian German translation of the Gospel story. In the same period was produced the Heliand (“Saviour”), a versified version of the Gospels. Such poetic renderings cannot, strictly speaking, be regarded as translations. There is evidence, however, for the existence of German Psalters from the 9th century on. By the 13th century, the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th-century manuscripts, German translations must have gained wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (c. 1400), has also survived.

The Wenzel Bible, an Old Testament made between 1389 and 1400, is said to have been ordered by King Wenceslas, and large numbers of 15th-century manuscripts have been preserved.

The first printed Bible (the Mentel Bible) appeared at Strassburg no later than 1466 and ran through 18 editions before 1522. Despite some evidence that ecclesiastical authority did not entirely look with favour upon this vernacular development, the printed Bible appeared in Germany earlier, and in more editions and in greater quantity than anywhere else.

A new era opened up with the work of Martin Luther, to whom a translation from the original languages was a necessary and logical conclusion of his doctrine of justification by faith—to which the Scriptures provided the only true key. His New Testament (Wittenberg, 1522) was made from the second edition of Erasmus' Greek Testament. The Old Testament followed in successive parts, based on the Brescia Hebrew Bible (1494). Luther's knowledge of Hebrew and Aramaic was limited, but his rendering shows much influence of Rashi, the great 11th–12th-century French rabbinical scholar and commentator, through the use of the notes of Nicholas of Lyra. The complete Lutheran Bible emerged from the press in 1534. Luther was constantly revising his work with the assistance of other scholars, and between 1534 and his death in 1546, 11 editions were printed, the last posthumously. His Bible truly fulfilled Luther's objective of serving the needs of the common man, and it, in turn, formed the basis of the first translations in those lands to which Lutheranism spread. It proved to be a landmark in German prose literature and contributed greatly to the development of the modern language.

The phenomenal success of Luther's Bible and the failure of attempts to repress it led to the creation of German Catholic versions, largely adaptations of Luther. Hieronymus Emser's edition simply brought the latter into line with the Vulgate. Johann Dietenberger issued a revision of Emser (Mainz, 1534) and used Luther's Old Testament in conjunction with an Anabaptist (radical Protestant group) version and the Zürich (Switzerland) version of 1529. It became the standard Catholic version. Of the 20th-century translations, the Grünewald Bible, which reached a seventh edition in 1956, is one of the most noteworthy.

German glosses in Hebrew script attached to Hebrew Bibles in the 12th and 13th centuries constitute the earliest Jewish attempts to render the Scriptures into that German dialect current among the Jews of middle Europe, the dialect that developed into Judeo-German, or Yiddish. The first translation proper has been partially preserved in a manuscript from Mantua dated 1421. The earliest printed translation is that of the Scriptural dictionaries prepared by a baptized Jew, Michael Adam (Constance, 1543–44; Basel, 1583, 1607). The version of Jacob ben Isaac Ashkenazi of Janów, known as the Tz’enah u-Re’na (Lublin, 1616), became one of the most popular and widely diffused works of its kind.

The first Jewish translation into pure High German, though in Hebrew characters (1780–83), made by Moses Mendelssohn, opened a new epoch in German-Jewish life. The first Jewish rendering of the entire Hebrew Bible in German characters was made by Gotthold Salomon (Altona, 1837). An attempt to preserve the quality of the Hebrew style in German garb was the joint translation of two Jewish religious philosophers, Martin Buber and Franz Rosenzweig

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(15 vol., Berlin, 1925–37; revised ed. Cologne, 4 vol., 1954–62).

Translation into Swiss German

Four parts of Luther's version were reprinted in the Swyzerdeutsch dialect in Zürich in 1524–25. The Prophets and Apocrypha appeared in 1529. A year later, the first Swiss Bible was issued with the Prophets and Apocrypha independently translated. The Swiss Bible underwent frequent revision between 1660 and 1882. A fresh translation from the original languages was made between 1907 and 1931.

Translation into Dutch

Until the Reformation, Dutch Bible translations were largely free adaptations, paraphrases, or rhymed verse renderings of single books or parts thereof. A popular religious revival at the end of the 12th century accelerated the demand for the vernacular Scriptures, and one of the earliest extant examples is the Liège manuscript (c. 1270) translation of the Diatessaron (a composite rendering of the four Gospels) by Tatian, a 2nd century Syrian Christian heretical scholar; it is believed to derive from a lost Old Latin original. Best known of all the rhymed versions is the Rijmbijbel of Jacob van Maerlant (1271) based on Peter Comestar's Historia scholastica. Despite the poor quality of Johan Schutken's translation of the New Testament and Psalms (1384), it became the most widely used of medieval Dutch versions.

With the Reformation came a renewed interest in the study of the Scriptures. Luther's Bible (see German versions, below) was repeatedly rendered into Dutch, the most important version being that of Jacob van Liesveldt (1526). It was mainly to counter the popularity of this edition that Roman Catholics produced their own Dutch Bible, executed by Nicolaas van Winghe (Leuven, 1548). A revision printed by Jan Moerentorf (Moretus, 1599) became the standard version until it was superseded by that of the Peter Canisius Association (1929–39), now in general use. A fresh translation of the New Testament in modern Dutch appeared in 1961.

Translations into Germanic Scandinavian

(Denmark, Norway, Sweden, Iceland)

In pre-Reformation times, only partial translations were made, all on the basis of the Latin Vulgate and all somewhat free. The earliest and most celebrated is that of Genesis–Kings in the so-called Stjórn (“Guidance”; i.e., of God) manuscript in the Old Norwegian language, probably to be dated about 1300. Swedish versions of the Pentateuch and of Acts have survived from the 14th century and a manuscript of Joshua–Judges by Nicholaus Ragnvaldi of Vadstena from c. 1500. The oldest Danish version covering Genesis–Kings derives from 1470.

Within two years of publication, Luther's New Testament had already influenced a Danish translation made at the request of the exiled king Christian II by Christiern Vinter and Hans Mikkelsen (Wittenberg, 1524). In 1550 Denmark received a complete Bible commissioned by royal command (the Christian III Bible, Copenhagen). A revision appeared in 1589 (the Frederick II Bible) and another in 1633 (the Christian IV Bible).

A rendering by Hans Paulsen Resen (1605–07) was distinguished by its accuracy and learning and was the first made directly from Hebrew and Greek, but its style was not felicitous and a revision was undertaken by Hans Svane (1647). Nearly 200 years later (1819), a combination of the Svaning Old Testament and the Resen–Svane New Testament was published. In 1931 a royal commission produced a new translation of the Old Testament with the New Testament following in 1948 and the Apocrypha in 1957.

The separation of Norway from Denmark in 1814 stimulated the revival of literature in the native language. The Old Testament of 1842–87 (revised, 1891) and New Testament of 1870–1904 were still intelligible to Danish readers, but the version of E. Blix (New Testament, 1889; complete Bible, 1921) is in New Norwegian. A revised Bible in this standardized form of the language, executed by R. Indrebö, was published by the Norwegian Bible Society in 1938.

The first Icelandic New Testament was the work of Oddur Gottskálksson (Roskilde, Denmark, 1540), based on the Latin Vulgate and Luther. It was not until 1584 that the complete Icelandic Scriptures were printed (at Hólar), mainly executed by Gudbrandur Thorláksson. It was very successful and became the Church Bible until displaced by the revision of Thorlákur Skúlason (1627–55), based apparently on Resen's Danish translation. In 1827 the Icelandic Bible Society published a new New Testament and a complete Bible in 1841 (Videyjar; 1859, Reykjavík), revised and reprinted at Oxford in 1866. A completely new edition (Reykjavík, 1912) became the official Church Bible.

Soon after Sweden achieved independence from Denmark in the early 16th century, it acquired its own version of the New Testament published by the royal press (Stockholm, 1526). Luther's New Testament of 1522 served as its foundation, but the Latin Vulgate and Erasmus' Greek were also consulted. The first official complete Bible and the first such in any Scandinavian country was the Gustav Vasa Bible (Uppsala; 1541), named for the Swedish king under whose reign it was printed. It utilized earlier Swedish translations as well as Luther's. A corrected version (the Gustavus Adolphus Bible, named for the reigning Swedish king) was issued in 1618, and another with minor alterations by Eric Benzelius in 1703. The altered Bible was called the Charles XII Bible, because it was printed during the reign of Charles XII. In 1917 the church diet of the Lutheran Church published a completely fresh translation directly from modern critical editions of the Hebrew and Greek originals and it received the authorization of Gustaf V to become the Swedish Church Bible.

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TRANSLATIONS INTO ENGLISH

Beginnings

Partial Bible translations into languages of the English people can be traced back to the late 7th century, including translations into Old and Middle English. More than 100 complete translations into English have been produced. A number of translations have been prepared of parts of the Bible, some deliberately limited to certain books and some projects that have been abandoned before the planned completion.

Knowledge of the pre-Wycliffite English renditions stems from the many actual manuscripts that have survived and from secondary literature, such as booklists, wills, citations by later authors, and references in polemical works that have preserved the memory of many a translation effort. For about seven centuries after the conversion of England to Christianity (beginning in the 3rd century), the common man had no direct access to the text of the Scriptures. Ignorant of Latin, his knowledge was derived principally from sermons and metrical prose paraphrases and summaries.

Modest Renderings into Anglo-Saxon

The earliest poetic rendering of any part of the Bible is credited to Caedmon (flourished 658–680), but only the opening lines of his poem on the Creation in the Northumbrian dialect have been preserved. An actual translation of the Psalter into Anglo-Saxon is ascribed to Aldhelm, bishop of Sherborne (died 709), but nothing has survived by which its true character, if it actually existed, might be determined. Linguistic considerations alone rule out the possibility that the prose translation of Psalms 1–50 extant in the Bibliothèque Nationale at Paris is a 7th-century production. In the next century, Bede (died 735) is said to have translated parts of the Gospels, and, though he knew Greek and possibly even some Hebrew, he does not appear to have applied himself to the Old Testament.

The outstanding name of the 9th century is that of King Alfred the Great. He appended to his laws a free translation of the Ten Commandments and an abridgment of the enactments of Exodus 21–23. These actually constitute the earliest surviving examples of a portion of the Old Testament in Anglo-Saxon prose.

An important step towards the emergence of a true English translation was the development of the interlinear gloss, a valuable pedagogic device for the introduction of youthful members of monastic schools to the study of the Bible. The Vespasian Psalter is the outstanding surviving example of the technique from the 9th century. In the next century the Lindisfarne Gospels, written in Latin c. 700, were glossed (explained) in Anglo-Saxon c. 950.

The last significant figure associated with the vernacular Bible before the Norman Conquest was the so-called Aelfric the Grammarian (c. 955–1020). Though he claimed to have rendered several books into English, his work is more a paraphrase and abridgment than a continuous translation.

Translation into Old English

The Bible in its entirety was not translated into English until the Middle English period, with John Wycliffe's translation in 1382. In the centuries before this, however, many had translated large portions of the Bible into English. Parts of the Bible were first translated from the Latin Vulgate into Old English by a few monks and scholars. Such translations were generally in the form of prose or as interlinear glosses (literal translations above the Latin words).

Very few complete translations existed during that time. Most of the books of the Bible existed separately and were read as individual texts. Translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

Aldhelm, Bishop of Sherborne and Abbot of Malmesbury (639–709), is thought to have written an Old English translation of the Psalms.

Bede (c. 672–735) produced a translation of the Gospel of John into Old English, which he is said to have prepared shortly before his death. This translation is lost; we know of its existence from Cuthbert of Jarrow's account of Bede's death.

In the 10th century an Old English translation of the Gospels was made in the Lindisfarne Gospels: a word-for-word gloss inserted between the lines of the Latin text by Aldred, Provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels (also known as the West-Saxon Gospels) are a full translation of the four gospels into a West Saxon dialect of Old English. Produced in approximately 990, they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament (the Hexateuch).

Translation into Anglo-Norman (French)

In 1066, a severe paradigm shift occured, the French-speaking Normans conquered England and had it transformed into a Norman-French province. The displacement of the English upper class, with the consequent decline of the Anglo-Saxon tradition following the Norman invasion, brought the use of English as written language to a complete halt for 250 years. Within about 50 years (c. 1120) of the Conquest, Eadwine's Psalterium triplex, which contained the Latin version accompanied by Anglo-Norman and Anglo-Saxon renderings, appeared. The contemporary Oxford Psalter achieved such influence that it became the basis of all subsequent Anglo-Norman versions. By 1361 a prose translation of most of Scripture in this dialect had been executed.

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Translation into Middle English

The Ormulum is in Middle English of the 12th century. Like its Old English precursor from Ælfric, an abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are in the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better known and appreciated 14th-century English poem Cursor Mundi.

Richard Rolle (1290–1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.

By the middle of the 13th century the English component in the Anglo-Norman amalgam had begun to assert itself and the close of the century witnessed a Northumbrian version of the Psalter made directly from Latin, which, because it survived in several manuscripts, must have achieved relatively wide circulation. By the next century, English had gradually superseded French among the upper classes. When the first complete translation of the Bible into English emerged, it became the object of violent controversy because it was inspired by the heretical teachings of John Wycliffe. Intended for the common man, it became the instrument of opposition to ecclesiastical authority.

The translation by Wycliffe

Theologian John Wycliffe (c. 1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier text is characterised by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English.

The exact degree of Wycliffe's personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words “Here ends the translation of Nicholas of Hereford” is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain.

However, we know why he launched the translation works in the first place. Translating the Bible was punishable by death. The Black Death shifted this arrogant notion of Church officials into desperation when almost everybody died who could read and write. The pandemic ravaged Europe between 1347 and 1351, when Wycliffe was a young man. It took a proportionately greater toll of life than any other known epidemic or war up to that time. The squallor of the Black Death happened in front of John Wycliffe's very eyes.

The Wycliffite translations encountered increasing ecclesiastical opposition. In 1408 a synod of clergy summoned to Oxford by Archbishop Arundel forbade the translation and use of Scripture in the vernacular. The proscription was rigorously enforced, but remained ineffectual. In the course of the next century the Wycliffite Bible, the only existing English version, achieved wide popularity as is evidenced by the nearly 200 manuscripts extant, most of them copied between 1420 and 1450.

Translation into Early Modern English

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language.

This period began with the introduction of the Tyndale Bible. The first complete edition of his New Testament was in 1526. William Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press – this enabled the distribution of several thousand copies of his New Testament translation throughout England. Tyndale did not complete his Old Testament translation.[10]

The first printed English translation of the whole Bible was produced by Miles Coverdale in 1535, using Tyndale's work together with his own translations from the Latin Vulgate or German text. After much scholarly debate it is concluded that this was printed in Antwerp and the colophon gives the date as 4 October 1535. This first edition was adapted by Coverdale for his first "authorised version", known as the Great Bible, of 1539.

Other early printed versions were the Geneva Bible published by Sir Rowland Hill in 1560. This version is notable for being the first Bible divided into verses and which negated the Divine Right of Kings; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version; and the Authorized King James Version of 1611.

The first complete Catholic Bible in English was the Douay–Rheims Bible, of which the New Testament portion was published in Rheims in 1582 and the Old Testament somewhat later in Douay in Gallicant Flanders. The Old Testament was completed by the time the New Testament was published but, due to extenuating circumstances and financial issues, it was not published until nearly three decades later, in two editions: the first released in 1609, and the rest of the OT in 1610. In this version, the seven deuterocanonical books are amongst the other books, as in the Latin Vulgate, rather than kept separate in an appendix.

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Translation into Modern English

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages, mostly Greek and Hebrew.

The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference information. Some controversy has existed over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus.

Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine: they tend to be additional stories or snippets of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources.

A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but they do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles.

English translations after the Reformation

The translation of William Tyndale

Because of the influence of printing and a demand for scriptures in the vernacular, William Tyndale began working on a New Testament translation directly from the Greek in 1523. The work could not be continued in England because of political and ecclesiastical pressures, and the printing of his translation began in Cologne (in Germany) in 1525. Again under pressure, this time from the city authorities, Tyndale had to flee to Worms, where two complete editions were published in 1525. Copies were smuggled into England where they were at once proscribed. Of 18,000 copies printed (1525–28), two complete volumes and a fragment are all that remain.

When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated. Henry's henchmen captured Tyndale in Germany and Tyndale was smuggled back to England and then executed for having the Bible translated without permision. Tyndale's greatest achievement was the ability to strike a felicitous balance between the needs of scholarship, simplicity of expression, and literary gracefulness, all in a uniform dialect. As a matter of fact, Tyndale did exactly what Martin Luther did for the German language, he combined all main English dialects to the Standard English language we still use today created. The effect was the creation of an English style of Bible translation, tinged with Hebraisms, that was to serve as the model for all future English versions.

The translation of Miles Coverdale

King Henry VIII's totalitarian dictatorship found expression in a translation that, for all its great significance, turned out to be a backward step in the manner of its execution (due to fear of death), although it proved to be a justification of Tyndale's work. On October 4, 1535, the first complete English Bible, the work of Miles Coverdale, came off the press either in Zürich (Switzerland) or in Cologne (Germany). The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, “overseen and corrected,” was published in England by James Nycholson in Southwark in 1537. Another edition of the same year bore the announcement, “set forth with the king's most gracious license.” In 1538 a revised edition of Coverdale's New Testament printed with the Latin Vulgate in parallel columns issued in England was so full of errors that Coverdale promptly arranged for a rival corrected version to appear in Paris.

The Thomas Matthew version

In the same year that Coverdale's authorized version appeared, another English Bible was issued under royal license and with the encouragement of ecclesiastical and political power. It appeared (Antwerp?) under the name of Thomas Matthew, but it is certainly the work of John Rogers, a close friend of Tyndale. The Thomas Matthew version was a combination of the labours of Tyndale and Coverdale. Rogers used the former's Pentateuch and 1535 revision of the New Testament and the latter's translation from Ezra to Malachi and his Apocrypha. Rogers' own contribution was primarily editorial.

The Great Bible

In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, “one book of the whole Bible of the largest volume in English.” The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm.

The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. “Editions” is preferred to “impressions” here since the six successive issues were not identical.

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The Geneva Bible

The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547–53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued.

The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557.

The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560—may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the greatest influence upon the King James Version.

The Bishops' Bible

The failure of the Great Bible to win popular acceptance against the obvious superiority of its Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity. By about 1563–64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived.

The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version.

Catholic Versions

With the exception of a version by Irish-American archbishop Francis Patrick Kenrick (1849–60), all translations up to the 20th century were merely versions of the Douay–Rheims Bible. A celebrated translation was that of Ronald Knox (New Testament, 1945; Old Testament, 1949; complete edition with Old Testament revised, 1955).

The most significant development in modern Catholic translations was initiated by the Confraternity of Christian Doctrine in 1936. A New Testament version of the Latin Clementine Vulgate (1941), intended as a revision, in effect was a new translation into clear and simple English. The Old Testament revision remained unfinished, the work having been interrupted by a decision inspired by the Pontifical Biblical Commission in 1943 to encourage modern vernacular translations from the original languages instead of from the Latin Vulgate. Accordingly, both the Old and New Testaments were respectively retranslated into modern English from the Hebrew and Greek originals. The resultant Confraternity Version (1952–61) was later issued as the New American Bible (1970). Another modern version, more colloquial, is the Jerusalem Bible (1966), translated from the French Catholic Bible de Jérusalem (one-volume edition, 1961).

The Douay–Rheims Bible

The Roman Catholics addressed themselves affirmatively to the same problem faced by the Anglican Church: a Bible in the vernacular. In 1568 English exiles, many from Oxford, established the English College of Douay (also spelled Douai, Doway) in Flanders, under William Allen (later the Cardinal of Rheims in France; also spelled Reims, Rhemes, Rheimes or Reimes). The burden of the work fell to Gregory Martin, professor of Hebrew at Douay. In the intervening period it had been brought into line with the new text of the Vulgate authorised by Clement VIII in 1592.

Gregory Martin, began the work of preparing an English translation of the Bible for Catholic readers In October, 1578, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticised, and corrected Dr Martin's work. The college published the New Testament at Rheims, France, in 1582 through John Fogny with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. The Old Testament, delayed by lack of funds, did not appear until 1609, when it was finally published in two parts (1609 and 1610) at Douay by Laurence Kellam through the efforts of Dr Worthington, then superior of the seminary. Later the Old Testament was published at The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicised and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

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In 1749 Dr Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernised the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the 20th century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes.

The greatest difference between the Caholic Bible and a Protestant Bible, such as the KJV, lies not so much in the text itself but in the order of the books in Bible. While the Hebrew Deuterocanon, the so-called Apocrypha ('hidden books'), builds an own part in between the Old Testament and the New Testament, the Catholic Bibles incorporates it within the text bulk of the Old Testament and it has therefore 46 books. In addition, in the original Hebrew Bible canon, the books Samuel, Kings (Reigns), Paralipomenon (Chronicles), Ezra & Nehamia, as well as the 12 Minor Prophets, are just one book each; they are not divided.

Challoner provided to many of the chapters and to some of the verses short explanatory texts. This was a useful thing as most readers in the past had no education in history what so ever. Those kind of texts were also added to some Protestant Bibles. That some of the explanations refered to Christ even in the Old Testament shows how past generations of Christians misused the old Hebrew texts for Christian propaganda purposes. (Douay-Rheims Version, Isa 11, 22, 28, 53, 55, 58, 60, etc.)

Unfortunately, some of those explanatory text were utterly deplorable with their unconcealed anti-Semitism and anti-Jewishness as they depicted Jews always as plotting and scheming bunch of evil people. Such irresponsible propaganda poisoned the mind of generations and consequential led directly to the murder of millions of Jews and others by the very hands of "righteous" Christians and Muslims. (Douay-Rheims, Isa 43, 48; Jer 5, 8, 11, 12, 43, 44, etc.)

The King James and Subsequent Versions

The King James (Authorised) Version

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. The failure of the Bishops' Bible to supplant its Geneva rival made for a discordant note in the quest for unity.

A conference of churchmen in 1604 became noteworthy for its request that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” King James I was quick to appreciate the broader value of the proposal and at once made the project his own.

By June 30, 1604, King James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organised into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. It was finally published in 1611.

Not since the Septuagint had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure its scholarly and nonpartisan character. In contrast to earlier practice, the new version was to preserve vulgarly used forms of proper names in keeping with its aim to make the Scriptures popular and familiar.

The impact of Jewish sources upon the King James Version is one of its noteworthy features. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.

Two editions were actually printed in 1611, later distinguished as the “He” and “She” Bibles because of the variant reading “he” and “she” in the final clause of chapter 3, verse 15 of Ruth: “and he went into the city.” Both printings contained errors. Some errors in subsequent editions have become famous: The so-called Wicked Bible (1631) derives from the omission of “not” in chapter 20 verse 14 of Exodus, “Thou shalt commit adultery,” for which the printers were fined £300; the “Vinegar Bible” (1717) stems from a misprinting of “vineyard” in the heading of Luke, chapter 20.

The English Revised Version

The remarkable and total victory of the King James Version could not entirely obscure those inherent weaknesses that were independent of its typographical errors. The manner of its execution had resulted in a certain unequalness and lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate and infelicitous renderings. In particular, the Greek text of the New Testament, which they used as their base, was a poor one. The great early Greek codices were not then known or available, and Hellenistic papyri, which were to shed light on the common Greek dialect, had not yet been discovered.

A committee established by the Convocation of Canterbury in February 1870 reported favourably three months later on the idea of revising the King James Version: two companies were formed, one each for the Old and New Testaments. A novel development was the inclusion of scholars representative of the major Christian denominations, except the Roman Catholics (who declined the invitation to participate). Another innovation was the formation of parallel companies in the United States to whom the work of

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the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated.

The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. Over 30,000 changes were made, of which more than 5,000 represent differences in the Greek text from that used as the basis of the King James Version. Most of the others were made in the interests of consistency or modernization.

The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetical books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly.

The revision of the Apocrypha, not originally contemplated, came to be included only because of copyright arrangements made with the university presses of Oxford and Cambridge and was first published in 1895.

The American Standard Version

According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States.

The Revised Standard Version

The American Standard Version had been an expression of sensitivity to the needs of the American public. At the same time, several individual and unofficial translations into modern speech made from 1885 on had gained popularity, their appeal reinforced by the discovery that the Greek of the New Testament used the common nonliterary variety of the language spoken throughout the Roman Empire when Christianity was in its formative stage. The notion that a nonliterary modern rendering of the New Testament best expressed the form and spirit of the original was hard to refute. This, plus a new maturity of classical, Hebraic, and theological scholarship in the United States, led to a desire to produce a native American version of the English Bible.

In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education and thereby passed into the ownership of churches representing 40 major denominations in the United States and Canada. A two-year study by a special committee recommended a thorough revision, and in 1937 the council gave its authorization to the proposal. Not until 1946, however, did the revision of the New Testament appear in print, and another six years elapsed before the complete Revised Standard Version (RSV) was published, the work of 32 scholars, one of them Jewish, drawn from the faculties of 20 universities and theological seminaries. A decision to translate the Apocrypha was not made until 1952 and the revision appeared in 1957. Insofar as the RSV was the first to make use of the Dead Sea Scroll of Isaiah, it was revolutionary.

The Revised Standard Version was essentially not a new translation into modern speech, but a revision. It did engage in a good deal of modernisation, however. It dispensed with archaic pronouns, retaining “thou” only for the Deity. But its basic conservatism was displayed in the retention of forms or expressions in passages that have special devotional or literary associations even where this practice makes for inconsistency. The primary aim was to produce a version for use in private and public worship.

Jewish Translation into English

Jewish English Bible translations are modern English Bible translations that include the books of the Hebrew Bible (Tanakh) according to the Masoretic Text, and according to the traditional division and order of Torah, Nevi'im, and Ketuvim.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עלמה ‘almâh in Isaiah 14 as young woman, while many Christian translations render the word as virgin.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the Masoretic Text (at least in the main body of the text, as in the new Jewish Publication Society (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicised forms of biblical names.

The first English Jewish translation of the Bible into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations, namely the JPS The Holy Scriptures of 1917 and the NJPS Tanakh (first printed in a single volume in 1985, second edition in 1999).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are The Living Torah and Nach by Aryeh Kaplan and others, the Torah and other portions in an ongoing project by Everett Fox, and the ArtScroll Tanakh.

Jewish Versions

Though Jews in English-speaking lands generally utilized the King James Version and the Revised Version, the English versions have presented great difficulties. They contain

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departures from the traditional Hebrew text; they sometimes embody Christological interpretations; the headings were often doctrinally objectionable and the renderings in the legal portions of the Pentateuch frequently diverged from traditional Jewish exegesis. In addition, where the meaning of the original was obscure, Jewish readers preferred to use the well-known medieval Jewish commentators. Finally, the order of the Jewish canon differs from Christian practice and the liturgical needs of Jews make a version that does not mark the scriptural readings for Sabbaths and festivals inconvenient.

Until 1917 all Jewish translations were the efforts of individuals. Planned in 1892, the project of the Jewish Publication Society of America was the first translation for which a group representing Jewish learning among English-speaking Jews assumed joint responsibility.

This version essentially retained the Elizabethan diction. It stuck unswervingly to the received Hebrew text that it interpreted in accordance with Jewish tradition and the best scholarship of the day. For over half a century it remained authoritative, even though it laid no claim to any official ecclesiastical sanction.

With an increasingly felt need for modernization, a committee of translators was established composed of three professional biblical and Semitic scholars and three rabbis. It began its work in 1955 and the Pentateuch was issued in 1962. The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah, all in a single volume for the convenience of synagogue use, followed in 1969; and Isaiah and Psalms appeared in 1973. A second committee had been set up in 1955 to work separately on the rest of the Hagiographa (Ketuvim).

The New English Bible

The idea of a completely new translation into British English was first broached in 1946. Under a joint committee, representative of the major Protestant churches of the British Isles, with Roman Catholics appointed as observers, the New Testament was published in 1961 and a second edition appeared in 1970. The Old Testament and Apocrypha were also published in 1970.

The New English Bible proved to be an instant commercial success, selling at a rate of 33,000 copies a week in 1970. The translation differed from the English mainstream Bible in that it was not a revision but a completely fresh version from the original tongues. It abandoned the tradition of “biblical English” and, except for the retention of “thou” and “thy” in addressing God, freed itself of all archaisms. It endeavoured to render the original into the idiom of contemporary English and to avoid ephemeral modernisms.

Individual translations

While most Bible translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The following, selected translations are largely the work of individual translators:

• Noah Webster's Bible Translation (1833). Based on the KJV with updated grammar and lexicon.

• Young's Literal Translation (1862). An exacting literal English translation from the original Hebrew and Greek texts. Young even used the present tense extensively where most English translations use the past, because that conforms to the original Hebrew.

• Emphatic Diaglott by Benjamin Wilson (1864),

• Julia E. Smith Parker Translation (1876), "Translated Literally",

• J.N. Darby's Darby Bible (1890),

• Five Pauline Epistles, New Translation (1900) by William Gunion Rutherford,

• Bryant Rotherham's Emphasized Bible (1902),

• Modern Reader's Bible (1914) by Richard Green Moulton (1918)

• Helen Barrett Montgomery's The Centenary Translation (1924)

• George Lamsa translated The Holy Bible from Ancient Eastern Manuscripts (1933)

• S. H. Hooke's The Bible in Basic English (1949). A smart translation using the 850-word Basic English created by Charles Kay Ogden that especially addresses readers whose English vocabulary is not large yet and who do not know any legal and religious terminology either.

• R.A. Knox (1950),

• J.B. Phillips (1958),

• Verkuyl's Berkeley Version (1959),

• Holy Name Bible containing the Holy Name Version of the Old and New Testaments (1963) by Angelo Traina,

• The Living Bible (1971) by Kenneth N. Taylor,

• The Bible in Living English (1972) by Stephen T. Byington,

• Jay P. Green's Literal Translation (1985),

• Heinz Cassirer's translation (1989),

• The Complete Jewish Bible (1998) by Dr. David H. Stern,

• American King James Version (1999) by Michael Engelbrite,

• World English Bible (2000), in short WEB, is a contemporary project to create a modern translation of the Bible free of copyrights and archaic language. Based on the American Standard Version, the Greek Majority Text, and the Hebrew Biblia Hebraica Stuttgartensia. The WEB includes the Apocrypha.

• Eugene H. Peterson's The Message (2002),

• The Original Aramaic Bible in Plain English (2010) by David Bauscher,

• Father Nicholas King's translation of the Greek Bible into English.

• The Hebrew Bible: A Translation with Commentary, by Robert Alter (2019)

Others, such as N. T. Wright, have translated portions of the Bible.

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INTRODUCTION 2

THE JEWISH LAWS

The Holiness Code

Most Bible readers have a hard time to understood the texts of the Old Testament during the process of reading. Unfortunately, Christian clerics are neither willing nor able to explain what is written. As a result, readers feel uncomfortable while going through the chapters of a strange teaching, even worse, they are not aware that the texts of the Old Testament are the basis of our own books of law and the texts of the New Testament. (See: 'The Elephantine Papyrus Find,' p.1389.) For Jesus, the Old Testament was holy and untouchable and this applies also for the early Christians.

Roman Christians, also known as "gentiles," disagreed with the Hebrews in a only a few points for the simple reason that Roman Christians had to obey Roman law in which circumcision of the males was forbidden under the Lex Cornelia (the laws of Cornelius Sulla) and the typical Hebrew food laws (for purity reasons) were unknown and unpopular among Greeks and Romans. These were the two main points the opponents Paul the Apostle and James the Just (the brother of Jesus) were argueing about.

The schism of these two factions led to the beginnings of the Roman Church that was, one by one, replacing Hebrew and Pagan lithurgy, priest organisation and festivals for new, Christian, ones. Replacing the Hebrew laws proved to be much more difficult as there was no Christian law book. Despite strong efforts by Anti-Jews, like Marcion of Sinope, to get rid of the Old Testament, the Church Fathers decided to keep it as scripture. Instead of that, they began to write their own law codes, the Didache and the Apostolic Constitution. These few remarks will make it easier for you to grasp what the following laws are taliking about.

The Holiness Code is a term used in biblical criticism to refer to Leviticus chapters 17–26, and is so called due to its highly repeated use of the word Holy. Critical biblical scholars have regarded it as a distinct unit and have noted that the style is noticeably different from the main body of Leviticus. Unlike the remainder of Leviticus, the many laws of the Holiness Code are expressed very closely packed together, and very briefly.

According to most versions of the documentary hypothesis, the Holiness Code represents an earlier text that was edited and incorporated into the Priestly source and the Torah as a whole, although some scholars, such as Israel Knohl, believe the Holiness Code to be a later addition to the Priestly source. This source is often abbreviated as "H".[3] A generally accepted date is sometime in the seventh century BC, when it presumably originated among the priests in the Temple in Jerusalem.

The Holiness Code also uses a noticeably different choice of vocabulary, repeating phrases such as I, The LORD, am holy, I am the LORD, and I the LORD, which sanctify..., an unusually large number of times. Additionally, Leviticus 17 begins with This is the thing which the LORD hath commanded, saying.., and Leviticus 26 strongly resembles the conclusion of a law code, despite the presence of further laws afterward, such as at Leviticus 27, giving the Holiness Code the appearance of a single distinct unit.

Embedding In The Priestly Source

The Holiness Code is considered part of the Priestly source by scholars holding to the documentary hypothesis. However, such scholars generally believe it to have been an originally separate legal code (referred to as "H") which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus.

It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. These alleged additions are:

- The prohibition against consuming the naturally dead (Leviticus 115–16)
- The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:20–22)
- The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
- The prohibition against offerings by Aaronic priests who are blemished (Leviticus 21:21–22)
- The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1–10a)
- The order to keep Yom Kippur, and Sukkot (Leviticus 23:23–44)
- The order for continual bread and oil (Leviticus 24:1–9)
- Case law concerning a blasphemer (Leviticus 24:10–15a and 24:23)
- The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
- Rules concerning redeeming property (Leviticus 25:23 and 25:26–34)
- Order to release Israelite slaves at the year of jubilee (Leviticus 25:40, 25:42, 25:44–46)
- Rules concerning redeeming people (Leviticus 25:48–52, and 25:54)

The Covenant Code

(The Covenant Code, or Book of the Covenant, is the name given by academics to a text appearing in the Torah, at Exodus 20:22-23:19; or, more strictly, the term Covenant Code may be applied to Exodus 21:1-22:16. Biblically, the text is the second of the law codes given to Moses by God at Mount Sinai. This legal text provides a small but substantive proportion of the mitzvot within the Torah, and hence is a source of Jewish Law.)

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The Large and Small Covenant Codes compared

Some scholars, calling attention to Exodus 34:10, "Then the LORD said: 'I am making a covenant with you'," note that the laws of Exodus 34 appear to be a shorter and differently organised version of the Covenant Code (Exodus 20:22–23:33). These have been differentiated as the "Small Covenant Code" (Exodus 34) and the "Large Covenant Code" (Exodus 20–23). These views are not mutually exclusive. Aaron (2006), for example, discusses how the "Exodus 34 Decalogue", while presented as the Ten Commandments, appears to be a reworking of the Covenant Code. Indeed, H.L. Ginsberg believed that the Ritual Decalogue was an interpolation, and that the phrase "Ten Commandments" in Exodus 34:28 originally referred to a portion of the Covenant Code, Exodus 23:10–27, which he called the First Ritual Decalogue. The reader may put the following two examples in a table or list with two columns.

LARGE COVENANT CODE, Exodus 23:10– 22

But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

23 When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out,

32 You shall make no covenant with them and their gods.

33 They shall not live in your land, or they will make you sin against me; for if you worship their gods, it will surely be a snare to you.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

15a You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt.

15b No one shall appear before me empty-handed.

10 For six years you shall sow your land and gather in its yield; 11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. 12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

16 You shall observe the festival of harvest, of the first fruits of your labour, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labour.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.

19 The choicest of the first fruits of your ground you shall bring into the house of the LORD your God.

You shall not boil a kid in its mother's milk.

In comparison to the Large Covenant Code, here is the Small Covenant Code in the same sequence:

SMALL COVENANT CODE (also known as Ritual Decalogue), Exodus 34:11–26

11 Observe what I command you today. See, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

12 Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you.

13 You shall tear down their altars, break their pillars, and cut down their sacred poles

14 (for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God).

15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.

16 And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

17 You shall not make cast idols.

18 You shall keep the festival of unleavened bread. For seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.

19 All that first opens the womb is mine, all your male livestock, the firstborn of cow and sheep.

20a The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem.

20b No one shall appear before me empty-handed.

21 For six days you shall work, but on the seventh day you shall rest; even in ploughing time and in harvest time you shall rest.

22 You shall observe the festival of weeks, the first fruits of wheat harvest, and the festival of ingathering at the turn of the year.

23 Three times in the year all your males shall appear before the Lord God, the God of Israel.

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land when you go up to appear before the Lord your God three times in the year.

25 You shall not offer the blood of my sacrifice with leaven, and the sacrifice of the festival of the passover shall not be left until the morning.

26 The best of the first fruits of your ground you shall bring to the house of the Lord your God.

You shall not boil a kid in its mother's milk.

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THE RITUAL DECALOGUE is a list of laws at Exodus 34:11–26. These laws are similar to the Covenant Code and are followed by the phrase "ten commandments" (Hebrew: Aseret Ha-Dvarim, in Exodus 34:28). Although the phrase "Ten Commandments" has traditionally been interpreted as referring to a very different set of laws, in Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found two verses earlier. (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1389.)

Critical biblical scholars understand the two sets of laws to have different authorship. Early scholars, adopting a proposal of Johann Wolfgang von Goethe, contrasted the "Ritual" Decalogue with the "Ethical" Decalogue of Exodus 20:2–17 and Deuteronomy 5:6–21, which are the texts more generally known as the Ten Commandments. Believing that the Bible reflected a shift over time from an emphasis on the ritual to the ethical, they argued that the Ritual Decalogue was composed earlier than the Ethical Decalogue. Later scholars have held that they were actually parallel developments, with the Ethical Decalogue a late addition to Exodus copied from Deuteronomy, or that the Ritual Decalogue was the later of the two, a conservative reaction to the secular Ethical Decalogue. A few Bible scholars call the verses in Exodus 34 the "small Covenant code", as it appears to be a compact version of the Covenant Code in Exodus 20:19–23:33; they argue the small Covenant code was composed around the same time as the Decalogue of Exodus 20, but either served different functions within Israelite religion, or reflects the influence of other Ancient Near Eastern religious texts.

The word decalogue comes from the Greek name for the Ten Commandments, δέκα λόγοι (déka lógoi; "ten terms"), a translation of the Hebrew (aseret ha-dvarîm "the ten items/terms").

The Ritual Decalogue is framed in the context of God making a covenant with Israel:

Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ... I hereby make a covenant. [Commandments of Exodus 34]

Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. ... And he wrote on the tablets the words of the covenant, the ten commandments [aseret ha-dvarîm]. This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

THE ETHICAL DECALOGUE

The two Ethical Decalogues compared

We see now what is known as the Ten Commandments in Exodus 20, which is almost the same as the Ten Commandments of Deuteronomy 5, and in Deuteronomy 10:4.

Ethical Decalogue, Exodus 20:2–17

2 I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Ethical Decalogue, Deuteronomy 5:6–21

6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

7 you shall have no other gods before me.

8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

9 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me,

10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

12 Observe the sabbath day and keep it holy, as the Lord your God commanded you.

13 For six days you shall labour and do all your work.

14 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your

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daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

15 Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you covet your neighbour's wife. Neither shall you desire your neighbour's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

That we have two versions of the Covenant Code and also two versions of the Ethical Decalogue in the Torah underlines their significance.

COMMANDMENTS OF THE PARASHAH

The term parashah (Hebrew: "portion") formally means a section of a biblical book in the Masoretic Text of the Tanakh (Hebrew Bible).

According to the Sefer ha-Chinuch, there are 23 positive and 30 negative commandments in the parashah:

• To purchase a Hebrew slave in accordance with the prescribed laws.
• To betroth the Jewish maidservant.
• To redeem Jewish maidservants.
• The master must not sell his Jewish maidservant.
• Not to withhold food, clothing, or sexual relations from one's wife.
• The courts must execute by strangulation those who deserve it.
• Not to strike one's father or mother.
• The court must implement laws against the one who assaults another or damages another's property.
• The court must carry out the death penalty of the sword.
• The court must judge the damages incurred by a goring ox.
• Not to benefit from an ox condemned to be stoned.
• The court must judge the damages incurred by a pit.
• The court must implement punitive measures against the thief.
• The court must judge the damages incurred by an animal eating.
• The court must judge the damages incurred by fire.
• The courts must carry out the laws of an unpaid guard.
• The courts must carry out the laws of the plaintiff, admitter, or denier.
• The courts must carry out the laws of a hired worker and hired guard.
• The courts must carry out the laws of a borrower.
• The court must fine one who seduces a maiden.
• The court must not let the sorcerer live.
• Not to insult or harm a sincere convert with words.
• Not to cheat a sincere convert monetarily.
• Not to afflict any orphan or widow.
• To lend to the poor and destitute.
• Not to press them for payment if you know they don't have it.
• Not to intermediate in an interest loan, guarantee, witness, or write the promissory note.
• Not to curse judges.
• Not to blaspheme.
• Not to curse the head of state or leader of the Sanhedrin.
• Not to preface one tithe to the next, but separate them in their proper order.
• Not to eat meat of an animal that was mortally wounded.
• Judges must not accept testimony unless both parties are present.
• Transgressors must not testify.
• The court must not execute through a majority of one; at least a majority of two is required.

Celebrating Sukkot

• A judge who presented an acquittal plea must not present an argument for conviction in capital cases.
• To decide by majority in case of disagreement.
• Not to pity a poor man in judgement.
• To help another remove the load from a beast which can no longer carry it.
• A judge must not decide unjustly the case of the habitual transgressor.
• The court must not kill anybody on circumstantial evidence.
• Judges must not accept bribes.
• To leave free all produce that grew in the Sabbatical year.
• To rest on the Sabbath.
• Not to swear in the name of an idol.
• Not to turn Israelites to idolatry.
• To celebrate on the three Festivals of Passover, Shavuot, and Sukkot.
• Not to slaughter the Passover lamb while in possession of leaven.
• Not to leave the fat overnight.
• To set aside the first fruits and bring them to the Temple.
• Not to eat meat and milk cooked together.
• Not to make any treaty with the seven nations to be extirpated, or with any idol worshiper.
• Not to let them dwell in our land.

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PRIESTLY CODE

The Priestly Code (Hebrew: Torat Kohanim) is the name given, by academia, to the body of laws expressed in the Torah which do not form part of the Holiness Code, the Covenant Code, the Ritual Decalogue, or the Ethical Decalogue. Jewish Law as we know it today was introduced by Ezra in 445 BC; (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1389.).

The Priestly Code constitutes the majority of Leviticus, as well as some of the laws expressed in Numbers. The code forms a large portion, approximately one third, of the commandments of the Torah, and thus is a major source of Jewish law.

It is termed the Priestly Code due to its large concern with ritual and the Jewish priesthood, and also, in critical scholarship, it is defined as the whole of the law code believed to be present in the Priestly Source except for the Holiness Code. Under the documentary hypothesis, while some scholars believe that the Priestly Code was created to rival the Ethical Decalogue and Covenant Code, others believe was intended as only supplementary to the Holiness Code.

Constituent Parts of the Priestly Code

The majority of the Priestly Code is presented in the Torah as the Law which is given to Moses directly by God at Mount Sinai. Unlike the Decalogues, however, Yahweh speaks the laws to Moses while descended, in a cloud, upon the Tabernacle which the Israelites have constructed. The remainder is present as scattered laws either given by Moses directly, or by being given in a similar manner to the majority, via the tabernacle, but after the Israelites have moved elsewhere, taking the tabernacle with them. The implication, therefore, is that the tabernacle is the place where God speak with the priesthood.

Although the majority of the code forms the bulk of Leviticus, there are several laws which appear in other places in the Torah. The code is generally regarded to contain the following laws :

1. Law of circumcision (Genesis 17)
2. Laws concerning consumption of the Passover meal (Exodus 12:43-49)
3. Laws concerning the keeping of the Sabbath (Exodus 31:14b-17 and 35:1-3)
4. Law concerning the consumption of dead animals, fat, blood, and the portion due to the priest (Leviticus 22-38)
5. Law concerning inappropriate behaviour for priests (Leviticus 10:6-15)
6. List of clean and unclean animals (Leviticus 11)
7. Laws of purification and atonement (Leviticus 12, Leviticus 13, and Leviticus 15)
8. Laws interrupting the Holiness Code:

8a The prohibition against consuming the naturally dead (Leviticus 115-16)

8b The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:21-22)

8c. The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)

8d. The prohibition against offerings by Aaronid priests who are blemished (Leviticus 21:21-22)

8e. Case law concerning a blasphemer (Leviticus 24:10-15a and 24:23)

8f. The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)

8g. Rules concerning redeeming property (Leviticus 25:23 and 25:26-34)

8h. Order to only keep heathens as slaves (Leviticus 25:40, 25:42, 25:44-46)

8i. Rules concerning redeeming people (Leviticus 25:48-52, and 25:54)

9. Law concerning the commutation of vows (Leviticus 27)
10. Miscellaneous laws concerning lepers, and dedicated things (Numbers 5:1-10)
11. Law concerning women suspected of adultery (Numbers 5:11-31)
12. Law of the "Little Passover" (Numbers 9:9-14)
13. Laws concerning the duties and revenue of priests and Levites (Numbers 18)
14. Law concerning the daughters of Zelophehad and inheritance (Numbers 21-11)
15. Law concerning oaths (Numbers 30)
16. The giving of 48 cities to the Levits (Numbers 35:1-8)
17 Law on the treatment of murder and manslaughter (Numbers 35:9-34)
18. Law concerning the daughters of Zelophehad and marriage to a land owner (Numbers 36)

It is also generally regarded as containing the following descriptions and rules of ritual:

19. Ritual of Passover and the Feast of Unleavened Bread (Exodus 12:15-20)
20. Ritual of Consecration of Priests (Exodus 29:1-37, carried out at Leviticus 8)
21. Continual morning and evening offerings (Exodus 29:38-42)
22. Rules concerning the burning of incense and of hand washing (Exodus 30:7-10, and 30:19-20)
23. Rules about the composition of anointing oil and incense (Exodus 30:22-38)
24. Rules of burnt offerings, meal offerings, peace offerings, sin offerings, and guilt offerings, including specifications of the portions allocated to priests, and, in some cases, the appropriate costume of the officiating priest (Leviticus 1-21, carried out at Leviticus 9)
25. Ritual of cleansing lepers (Leviticus 14)
26. Rule of fringes (Leviticus 15:37-41)
27. Ritual of Yom Kippur (Leviticus 16:3-34, 25:9b)
28. Rituals interrupting the Holiness Code:

28a. The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1-10a)

28b. The order to keep Yom Kippur, and Sukkot (Leviticus 23:23-38)

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28c. The order for continual bread and oil (Leviticus 24:1-9)

29. Ritual concerning Nazarites (Numbers 6:1-21)

30. The priestly benediction (Numbers 6:22-27)

30a. The LORD bless thee, and keep thee:

30b. The LORD make his face shine upon thee, and be gracious unto thee:

30c. The LORD lift up his countenance upon thee, and give thee peace.

31. Rules concerning how to fix lamps on the golden candlestick, and how to consecrate priests (Numbers 8:1-15, carried out at Numbers 8:20-22)

32. Ritual of the Red Heifer, for purification after contact with a corpse (Numbers 19)

THE 613 MITZVOT

(All precepts and laws mentioned in the Torah, the Five Books of Moses, the Pentateuch, are summarised in a list codex known as "613 Mitzvot" [plural of Mitzvah meaning precept, commandment]. In this canonical order the list by Maimonides is sorted by occurrence in the Torah

The Mosaic Covenant (named after Moses), the Covenant of Moses, or, more precise: The Agreement between God and the People of Israel, also known as the Sinaitic Covenant (named after the biblical Mount Sinai), refers to God's promise to the biblical Israelites, including their proselytes, and their commitment to worship Him alone. The establishment and stipulations of the Mosaic covenant are recorded in the first five books of the Hebrew Bible, traditionally attributed to Moses and collectively called the Torah or Pentateuch. This covenant is sometimes also referred to as the Law of Moses, Mosaic Law, or the 613 Mitzvot, or commandments (singular: mitzvah).

The tradition that 613 commandments (Hebrew: mitzvot or mitzvah) is the number of mitzvot in the Torah, began in the 3rd century AD, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.

Although there have been many attempts to codify and enumerate the commandments contained in the Torah, the most traditional enumeration is by Moses ben Maimon (1135 - 1204) also called Maimonides. The 613 commandments include "positive commandments", to perform an act (mitzvot aseh), and "negative commandments", to abstain from certain acts (mitzvot lo taaseh). The negative commandments number 365, which coincides with the number of days in the solar year, and the positive commandments number 248, a number ascribed to the number of bones and main organs in the human body (Babylonian Talmud, Makkot 23b–24a). Though the number 613 is mentioned in the Talmud, its real significance increased in later medieval rabbinic literature, including many works listing or arranged by the mitzvot. Three types of negative commandments fall under the self-sacrificial principle yehareg ve'al ya'avor, meaning "One should let oneself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

The 613 mitzvot have been divided also into three general categories: mishpatim; edot; and chukim. Mishpatim ("laws") include commandments that are deemed to be self-evident, such as not to murder and not to steal. Edot ("testimonies") commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. Chukim ("decrees") are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.)

Typical order

1. To know there is a God — Ex. 20:2

2. Not to even think that there are other gods besides Him — Standard: Ex. 20:3; Yemenite: Ex. 20:2 [17]

3. To know that God is One — Deut. 6:4

4. To love God —Deut. 6:5

5. To fear God — Deut. 10:20

6. To sanctify God's Name — Lev. 22:32

7. Not to profane God's Name — Lev. 22:32

8. Not to destroy objects associated with God's Name — Deut. 12:4

9. To listen to the prophet speaking in God's Name — Deut. 18:15

10. Not to try the LORD unduly — Deut. 6:16

11. To emulate God's ways — Deut. 28:9

12. To cleave to those who know God — Deut. 10:20

13. To love other Jews — Lev. 19:18

14. To love converts — Deut. 10:19

15. Not to hate fellow Jews — Lev. 19:17

16. To reprove a sinner — Lev. 19:17

17. Not to embarrass others — Lev. 19:17

18. Not to oppress the weak — Ex. 22:21

19. Not to speak derogatorily of others — Lev. 19:16

20. Not to take revenge — Lev. 19:18

21. Not to bear a grudge — Lev. 19:18

22. To learn the Torah — Deut. 6:7

23. To honour those who teach and know the Torah — Lev. 19:32

24. Not to inquire into idolatry — Lev. 19:4

25. Not to follow the whims of your heart or what your eyes see — Num. 15:39

26. Not to blaspheme — Ex. 22:27

27. Not to worship idols in the manner they are worshiped — Standard: Ex. 20:6; Yemenite: Ex. 20:5

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28. Not to worship idols in the four ways we worship God — Standard: Ex. 20:6; Yemenite: Ex. 20:5
29. Not to make an idol for yourself — Standard:Ex. 20:5; Yemenite: Ex. 20:4
30. Not to make an idol for others — Lev. 19:4
31. Not to make human forms even for decorative purposes — Standard: Ex. 20:21; Yemenite: Ex. 20:20
32. Not to turn a city to idolatry — Deut. 13:14
33. To burn a city that has turned to idol worship — Deut. 13:17
34. Not to rebuild it as a city — Deut. 13:17
35. Not to derive benefit from it — Deut. 13:18
36. Not to missionize an individual to idol worship — Deut. 13:12
37. Not to love the idolater — Deut. 13:9
38. Not to cease hating the idolater — Deut. 13:9
39. Not to save the idolater — Deut. 13:9
40. Not to say anything in the idolater's defense — Deut. 13:9
41. Not to refrain from incriminating the idolater — Deut. 13:9
42. Not to prophesy in the name of idolatry — Deut. 13:14
43. Not to listen to a false prophet — Deut. 13:4
44. Not to prophesy falsely in the name of God — Deut. 18:20
45. Not to be afraid of the false prophet — Deut. 18:22
46. Not to swear in the name of an idol — Ex. 23:13
47. Not to perform ov (medium) — Lev. 19:31
48. Not to perform yidoni ("magical seer") — Lev. 19:31
49. Not to pass your children through the fire to Molech — Lev. 18:21
50. Not to erect a pillar in a public place of worship — Deut. 16:22
51. Not to bow down before a smooth stone — Lev. 26:1
52. Not to plant a tree in the Temple courtyard — Deut. 16:21
53. To destroy idols and their accessories — Deut. 12:2
54. Not to derive benefit from idols and their accessories — Deut. 26
55. Not to derive benefit from ornaments of idols — Deut. 25
56. Not to make a covenant with idolaters —Deut. 2
57. Not to show favour to idolaters — Deut. 2
58. Not to let idolaters dwell in the Land of Israel — Ex. 23:33
59. Not to imitate idolaters in customs and clothing — Lev. 20:23
60. Not to be superstitious — Lev. 19:26
61. Not to go into a trance to foresee events, etc. — Deut. 18:10
62. Not to engage in divination or soothsaying — Lev. 19:26
63. Not to mutter incantations — Deut. 18:11
64. Not to attempt to contact the dead — Deut. 18:11
65. Not to consult the ov — Deut. 18:11
66. Not to consult the yidoni — Deut. 18:11
67. Not to perform acts of magic — Deut. 18:10
68. Men must not shave the hair off the sides of their head — Lev. 19:27
69. Men must not shave their beards with a razor — Lev. 19:27
70. Men must not wear women's clothing — Deut. 22:5
71. Women must not wear men's clothing — Deut. 22:5
72. Not to tattoo the skin — Lev. 19:28
73. Not to tear the skin in mourning — Deut. 14:1
74. Not to make a bald spot in mourning — Deut. 14:1
75. To repent and confess wrongdoings — Num. 5:7
76. To say the Shema twice daily — Deut. 6:7
77. To pray every day — Ex. 23:25
78. The Kohanim must bless the Jewish nation daily — Num. 6:23
79. To wear tefillin (phylacteries) on the head — Deut. 6:8
80. To bind tefillin on the arm — Deut. 6:8
81. To put a mezuzah on the door post — Deut. 6:9
82. Each male must write a Torah scroll — Deut. 31:19
83. The king must have a separate Torah scroll for himself — Deut. 118
84. To have tzitzit on four-cornered garments — Num. 15:38
85. To bless the Almighty after eating — Deut. 8:10
86. To circumcise all males on the eighth day after their birth — Gen. 110
87. To rest on the seventh day — Ex. 23:12
88. Not to do prohibited labour on the seventh day — Standard: Ex. 20:11; Yemenite: Ex. 20:10
89. The court must not inflict punishment on Shabbat — Ex. 35:3
90. Not to walk outside the city boundary on Shabbat — Ex. 16:29
91. To sanctify Shabbat with Kiddush and Havdalah — Standard: Ex. 20:9; Yemenite: Ex. 20:8
92. To rest from prohibited labour on Yom Kippur — Lev. 23:32
93. Not to do prohibited labour on Yom Kippur — Lev. 23:32
94. To afflict oneself on Yom Kippur — Lev. 16:29
95. Not to eat or drink on Yom Kippur — Lev. 23:29
96. To rest on the first day of Passover — Lev. 23:7
97. Not to do prohibited labour on the first day of Passover — Lev. 23:8
98. To rest on the seventh day of Passover — Lev. 23:8
99. Not to do prohibited labour on the seventh day of Passover — Lev. 23:8
100. To rest on Shavuot — Lev. 23:21
101. Not to do prohibited labour on Shavuot — Lev. 23:21
102. To rest on Rosh Hashanah — Lev. 23:24
103. Not to do prohibited labour on Rosh Hashanah — Lev. 23:25
104. To rest on Sukkot — Lev. 23:35
105. Not to do prohibited labour on Sukkot — Lev. 23:35
106. To rest on Shemini Atzeret — Lev. 23:36

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107. Not to do prohibited labour on Shemini Atzeret — Lev. 23:36
108. Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3
109. To destroy all chametz on 14th day of Nisan — Ex. 12:15
110. Not to eat chametz all seven days of Passover —Ex. 13:3
111. Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20
112. Not to see chametz in your domain seven days — Ex. 13:7
113. Not to find chametz in your domain seven days — Ex. 12:19
114. To eat matzah on the first night of Passover — Ex. 12:18
115. To relate the Exodus from Egypt on that night — Ex. 13:8
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1
117. To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42
118. To take up a Lulav and Etrog on the first day of Sukkot (in the temple, all seven days) — Lev. 23:40
119. Each man must give a half shekel annually — Ex. 30:13
120. Courts must calculate to determine when a new month begins — Ex. 12:2
121. To afflict oneself and cry out before God in times of calamity — Num. 10:9
122. To marry a wife by means of ketubah and kiddushin — Deut. 22:13
123. Not to have sexual relations with women not thus married — Deut. 23:18
124. Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10
125. To have children with one's wife — Gen. 1:28
126. To issue a divorce by means of a Get document — Deut. 24:1
127. A man must not remarry his ex-wife after she has married someone else — Deut. 24:4
128. To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5
129. To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9
130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5
131. The court must fine one who sexually seduces a maiden — Ex. 22:15-16
132. The rapist must marry his victim if she is unwed — Deut. 22:29
133. He is never allowed to divorce her — Deut. 22:29
134. The slanderer must remain married to his wife — Deut. 22:19
135. He must not divorce her — Deut. 22:19
136. To fulfill the laws of the Sotah — Num. 5:30
137. Not to put oil on her meal offering (as usual) — Num. 5:15
138. Not to put frankincense on her meal offering (as usual) — Num. 5:15
139. Not to have sexual relations with your mother — Lev. 18:7
140. Not to have sexual relations with your father's wife — Lev. 18:8
141. Not to have sexual relations with your sister — Lev. 18:9
142. Not to have sexual relations with your father's wife's daughter — Lev. 18:11
143. Not to have sexual relations with your son's daughter — Lev. 18:10
144. Not to have sexual relations with your daughter — Lev. 18:10
145. Not to have sexual relations with your daughter's daughter — Lev. 18:10
146. Not to have sexual relations with a woman and her daughter — Lev. 18:17
147. Not to have sexual relations with a woman and her son's daughter — Lev. 18:17
148. Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17
149. Not to have sexual relations with your father's sister — Lev. 18:12
150. Not to have sexual relations with your mother's sister — Lev. 18:13
151. Not to have sexual relations with your father's brother's wife — Lev. 18:14
152. Not to have sexual relations with your son's wife — Lev. 18:15
153. Not to have sexual relations with your brother's wife — Lev. 18:16
154. Not to have sexual relations with your wife's sister — Lev. 18:18
155. A man must not have sexual relations with an animal — Lev. 18:23
156. A woman must not have sexual relations with an animal — Lev. 18:23
157. A man must not have sexual relations with a man — Lev. 18:22
158. Not to have sexual relations with your father — Lev. 18:7
159. Not to have sexual relations with your father's brother — Lev. 18:14
160. Not to have sexual relations with someone else's wife — Lev. 18:20
161. Not to have sexual relations with a menstrually impure woman — Lev. 18:19
162. Not to marry non-Jews — Deut. 3
163. Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4
164. Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9

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165. Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9

166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3

167. Not to let a eunuch marry into the Jewish people — Deut. 23:2

168. Not to offer to God any castrated male animals — Lev. 22:24

169. The High Priest must not marry a widow — Lev. 21:14

170. The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15

171. The High Priest must marry a virgin maiden — Lev. 21:13

172. A Kohen (priest) must not marry a divorcee — Lev. 21:7

173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7

174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7

175. Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6

176. To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2

177. To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11

178. To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9

179. To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21

180. Not to eat non-kosher animals — Lev. 11:4

181. Not to eat non-kosher fowl — Lev. 11:13

182. Not to eat non-kosher fish — Lev. 11:11

183. Not to eat non-kosher flying insects — Deut. 14:19

184. Not to eat non-kosher creatures that crawl on land — Lev. 11:41

185. Not to eat non-kosher maggots — Lev. 11:44

186. Not to eat worms found in fruit on the ground — Lev. 11:42

187. Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43

188. Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21

189. Not to benefit from an ox condemned to be stoned — Ex. 21:2

190. Not to eat meat of an animal that was mortally wounded — Ex. 22:30

191. Not to eat a limb torn off a living creature — Deut. 12:23

192. Not to eat blood —Lev. 3:17

193. Not to eat certain fats of clean animals — Lev. 3:17

194. Not to eat the sinew of the thigh — Gen. 32:33

195. Not to eat mixtures of milk and meat cooked together — Ex. 23:19

196. Not to cook meat and milk together — Ex. 34:26

197. Not to eat bread from new grain before the Omer — Lev. 23:14

198. Not to eat parched grains from new grain before the Omer — Lev. 23:14

199. Not to eat ripened grains from new grain before the Omer — Lev. 23:14

200. Not to eat fruit of a tree during its first three years — Lev. 19:23

201. Not to eat diverse seeds planted in a vineyard — Deut. 22:9

202. Not to eat untithed fruits — Lev. 22:15

203. Not to drink wine poured in service to idols — Deut. 32:38

204. To ritually slaughter an animal before eating it — Deut. 12:21

205. Not to slaughter an animal and its offspring on the same day — Lev. 22:28

206. To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 113

207. To send away the mother bird before taking its children — Deut. 22:6

208. To release the mother bird if she was taken from the nest — Deut. 22:7

209. Not to swear falsely in God's Name — Lev. 19:12

210. Not to take God's Name in vain — Standard: Ex. 20:7; Yemenite: Ex. 20:6

211. Not to deny possession of something entrusted to you — Lev. 19:11

212. Not to swear in denial of a monetary claim — Lev. 19:11

213. To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20

214. To fulfill what was uttered and to do what was avowed — Deut. 23:24

215. Not to break oaths or vows — Num. 30:3

216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3

217. The Nazirite must let his hair grow — Num. 6:5

218. He must not cut his hair — Num. 6:5

219. He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3

220. He must not eat fresh grapes — Num. 6:3

221. He must not eat raisins — Num. 6:3

222. He must not eat grape seeds — Num. 6:4

223. He must not eat grape skins — Num. 6:4

224. He must not be under the same roof as a corpse — Num. 6:6

225. He must not come into contact with the dead — Num. 6:7

226. He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9

227. To estimate the value of people as determined by the Torah —Lev. 22

228. To estimate the value of consecrated animals — Lev. 212-13

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229. To estimate the value of consecrated houses — Lev. 214
230. To estimate the value of consecrated fields — Lev. 216
231. Carry out the laws of interdicting possessions (cherem) — Lev. 228
232. Not to sell the cherem — Lev. 228
233. Not to redeem the cherem — Lev. 228
234. Not to plant diverse seeds together — Lev. 19:19
235. Not to plant grains or greens in a vineyard — Deut. 22:9
236. Not to crossbreed animals — Lev. 19:19
237. Not to work different animals together — Deut. 22:10
238. Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
239. To leave a corner of the field uncut for the poor — Lev. 19:10
240. Not to reap that corner — Lev. 19:9
241. To leave gleanings — Lev. 19:9
242. Not to gather the gleanings — Lev. 19:9
243. To leave the unformed clusters of grapes — Lev. 19:10
244. Not to pick the unformed clusters of grapes — Lev. 19:10
245. To leave the gleanings of a vineyard — Lev. 19:10
246. Not to gather the gleanings of a vineyard — Lev. 19:10
247. To leave the forgotten sheaves in the field — Deut. 24:19
248. Not to retrieve them — Deut. 24:19
249. To separate the "tithe for the poor" — Deut. 14:28
250. To give charity — Deut. 15:8
251. Not to withhold charity from the poor — Deut. 15:7
252. To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
253. The Levite must set aside a tenth of his tithe — Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
255. A non-Kohen must not eat Terumah — Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah — Ex. 12:48
258. An impure Kohen must not eat Terumah — Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
263. Not to eat Ma'aser Sheni while impure — Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
267. Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
269. To read the confession of tithes every fourth and seventh year — Deut. 26:13
270. To set aside the first fruits and bring them to the Temple — Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
272. To read the Torah portion pertaining to their presentation — Deut. 26:5
273. To set aside a portion of dough for a Kohen — Num. 15:20
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3
275. To give the first shearing of sheep to a Kohen — Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen — Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
280. Not to work the land during the seventh year — Lev. 25:4
281. Not to work with trees to produce fruit during that year — Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
284. To leave free all produce which grew in that year — Ex. 23:11
285. To release all loans during the seventh year — Deut. 15:2
286. Not to pressure or claim from the borrower — Deut. 15:2
287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss —Deut. 15:9
288. The Sanhedrin must count seven groups of seven years — Lev. 25:8
289. The Sanhedrin must sanctify the fiftieth year — Lev. 25:10
290. To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9
291. Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11
292. Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11

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293. Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11
294. Carry out the laws of sold family properties — Lev. 25:24
295. Not to sell the land in Israel indefinitely — Lev. 25:23
296. Carry out the laws of houses in walled cities — Lev. 25:29
297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in — Deut. 18:1
298. The Levites must not take a share in the spoils of war — Deut. 18:1
299. To give the Levites cities to inhabit and their surrounding fields — Num. 35:2
300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34
301. To build a Temple — Ex. 25:8
302. Not to build the altar with stones hewn by metal — Standard: Ex. 20:24; Yemenite: Ex. 20:23
303. Not to climb steps to the altar — Standard: Ex. 20:27; Yemenite: Ex. 20:26
304. To show reverence to the Temple — Lev. 19:30
305. To guard the Temple area — Num. 18:2
306. Not to leave the Temple unguarded — Num. 18:5
307. To prepare the anointing oil — Ex. 30:31
308. Not to reproduce the anointing oil — Ex. 30:32
309. Not to anoint with anointing oil — Ex. 30:32
310. Not to reproduce the incense formula — Ex. 30:37
311. Not to burn anything on the Golden Altar besides incense — Ex. 30:9
312. The Levites must transport the ark on their shoulders — Num. 9
313. Not to remove the staves from the ark — Ex. 25:15
314. The Levites must work in the Temple — Num. 18:23
315. No Levite must do another's work of either a Kohen or a Levite — Num. 18:3
316. To dedicate the Kohen for service — Lev. 21:8
317. The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8
318. The Kohanim must wear their priestly garments during service — Ex. 28:2
319. Not to tear the priestly garments — Ex. 28:32
320. The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Efod — Ex. 28:28
321. A Kohen must not enter the Temple intoxicated — Lev. 10:9
322. A Kohen must not enter the Temple with his head uncovered — Lev. 10:6
323. A Kohen must not enter the Temple with torn clothes — Lev. 10:6
324. A Kohen must not enter the Temple indiscriminately — Lev. 16:2
325. A Kohen must not leave the Temple during service — Lev. 10:7
326. To send the impure from the Temple — Num. 5:2
327. Impure people must not enter the Temple — Num. 5:3
328. Impure people must not enter the Temple Mount area — Deut. 23:11
329. Impure Kohanim must not do service in the temple — Lev. 22:2
330. An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7
331. A Kohen must wash his hands and feet before service — Ex. 30:19
332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23
333. A Kohen with a physical blemish must not serve — Lev. 21:17
334. A Kohen with a temporary blemish must not serve — Lev. 21:17
335. One who is not a Kohen must not serve — Num. 18:4
336. To offer only unblemished animals — Lev. 22:21
337. Not to dedicate a blemished animal for the altar — Lev. 22:20
338. Not to slaughter it — Lev. 22:22
339. Not to sprinkle its blood — Lev. 22:24
340. Not to burn its fat — Lev. 22:22
341. Not to offer a temporarily blemished animal — Deut. 11
342. Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25
343. Not to inflict wounds upon dedicated animals — Lev. 22:21
344. To redeem dedicated animals which have become disqualified — Deut. 12:15
345. To offer only animals which are at least eight days old — Lev. 22:27
346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[15][16] — Deut. 23:19
347. Not to burn honey or yeast on the altar — Lev. 2:11
348. To salt all sacrifices — Lev. 2:13
349. Not to omit the salt from sacrifices — Lev. 2:13
350. Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3
351. Not to eat its meat — Deut. 12:17
352. Carry out the procedure of the sin offering — Lev. 6:18
353. Not to eat the meat of the inner sin offering — Lev. 6:23
354. Not to decapitate a fowl brought as a sin offering — Lev. 5:8
355. Carry out the procedure of the guilt offering — Lev. 1
356. The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17

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358. A non-Kohen must not eat sacrificial meat — Ex. 29:33
359. To follow the procedure of the peace offering — Lev. 11
360. Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
361. To bring meal offerings as prescribed in the Torah — Lev. 2:1
362. Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
363. Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
364. Not to eat the meal offering of the High Priest — Lev. 6:16
365. Not to bake a meal offering as leavened bread — Lev. 6:10
366. The Kohanim must eat the remains of the meal offerings — Lev. 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
368. Not to withhold payment incurred by any vow — Deut. 23:22
369. To offer all sacrifices in the Temple — Deut. 12:11
370. To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
371. Not to slaughter sacrifices outside the courtyard — Lev. 14
372. Not to offer any sacrifices outside the courtyard — Deut. 12:13
373. To offer two lambs every day — Num. 28:3
374. To light a fire on the altar every day — Lev. 6:6
375. Not to extinguish this fire — Lev. 6:6
376. To remove the ashes from the altar every day — Lev. 6:3
377. To burn incense every day — Ex. 30:7
378. To light the Menorah every day — Ex. 221
379. The Kohen Gadol must bring a meal offering every day — Lev. 6:13
380. To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
381. To make the show bread — Ex. 25:30
382. To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
383. To bring additional offerings on Passover — Num. 28:19
384. To offer the wave offering from the meal of the new wheat — Lev. 23:10
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
386. To bring additional offerings on Shavuot — Num. 28:26
387. To bring two loaves to accompany the above sacrifice — Lev. 23:17
388. To bring additional offerings on Rosh Hashana — Num. 29:2
389. To bring additional offerings on Yom Kippur — Num. 29:8
390. To bring additional offerings on Sukkot — Num. 29:13
391. To bring additional offerings on Shmini Atzeret — Num. 29:35
392. Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
393. Not to eat from sacrifices offered with improper intentions — Lev. 18
394. Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
395. Not to eat from that which was left over — Lev. 19:8
396. Not to eat from sacrifices which became impure — Lev. 19
397. An impure person must not eat from sacrifices — Lev. 20
398. To burn the leftover sacrifices — Lev. 17
399. To burn all impure sacrifices — Lev. 19
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
402. Not to work consecrated animals — Deut. 15:19
403. Not to shear the fleece of consecrated animals — Deut. 15:19
404. To slaughter the paschal sacrifice at the specified time — Ex. 12:6
405. Not to slaughter it while in possession of leaven — Ex. 23:18
406. Not to leave the fat overnight — Ex. 23:18
407. To slaughter the second Paschal Lamb — Num. 9:11
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
410. Not to eat the paschal meat raw or boiled — Ex. 12:9
411. Not to take the paschal meat from the confines of the group — Ex. 12:46
412. An apostate must not eat from it — Ex. 12:43
413. A permanent or temporary hired worker must not eat from it — Ex. 12:45
414. An uncircumcised male must not eat from it — Ex. 12:48
415. Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20
416. Not to break any bones from the second paschal offering — Num. 9:12
417. Not to leave any meat from the paschal offering over until morning — Ex. 12:10
418. Not to leave the second paschal meat over until morning — Num. 9:12
419. Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4

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420. To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16

421. To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14

422. To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14

423. Not to appear at the Temple without offerings — Deut. 16:16

424. Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19

425. To assemble all the people on the Sukkot following the seventh year — Deut. 31:12

426. To set aside the firstborn animals — Ex. 13:12

427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

428. Not to redeem the firstborn — Num. 18:17

429. Separate the tithe from animals — Lev. 232

430. Not to redeem the tithe — Lev. 233

431. Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27

432. Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18

433. Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25

434. Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11

435. The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13

436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29

437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6

438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14

439. A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10

440. Not to substitute another beast for one set apart for sacrifice — Lev. 210

441. The new animal, in addition to the substituted one, retains consecration — Lev. 210

442. Not to change consecrated animals from one type of offering to another — Lev. 226

443. Carry out the laws of impurity of the dead — Num. 19:14

444. Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2

445. Carry out the laws of the sprinkling water — Num. 19:21

446. Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12

447. The metzora must not remove his signs of impurity — Deut. 24:8

448. The metzora must not shave signs of impurity in his hair — Lev. 13:33

449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45

450. Carry out the prescribed rules for purifying the metzora — Lev. 14:2

451. The metzora must shave off all his hair prior to purification — Lev. 14:9

452. Carry out the laws of tzara'at of clothing — Lev. 13:47

453. Carry out the laws of tzara'at of houses — Lev. 13:34

454. Observe the laws of menstrual impurity — Lev. 15:19

455. Observe the laws of impurity caused by childbirth — Lev. 12:2

456. Observe the laws of impurity caused by a woman's running issue — Lev. 15:25

457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3

458. Observe the laws of impurity caused by a dead beast — Lev. 11:39

459. Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29

460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16

461. Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34

462. Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16

463. The court must judge the damages incurred by a goring ox — Ex. 21:28

464. The court must judge the damages incurred by an animal eating — Ex. 22:4

465. The court must judge the damages incurred by a pit — Ex. 21:33

466. The court must judge the damages incurred by fire — Ex. 22:5

467. Not to steal money stealthily — Lev. 19:11

468. The court must implement punitive measures against the thief — Ex. 21:37

469. Each individual must ensure that his scales and weights are accurate — Lev. 19:36

470. Not to commit injustice with scales and weights — Lev. 19:35

471. Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13

472. Not to move a boundary marker to steal someone's property — Deut. 19:14

473. Not to kidnap — Standard: Ex. 20:14; Yemenite: Ex. 20:13

474. Not to rob openly — Lev. 19:13

475. Not to withhold wages or fail to repay a debt — Lev. 19:13

476. Not to covet and scheme to acquire another's possession — Standard: Ex. 20:15; Yemenite: Ex. 20:14

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477. Not to desire another's possession — Standard: Deut. 5:19; Yemenite: Deut. 5:18
478. Return the robbed object or its value — Lev. 5:23
479. Not to ignore a lost object — Deut. 22:3
480. Return the lost object — Deut. 22:1
481. The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18
482. Not to murder — Standard: Ex. 20:13; Yemenite: Ex. 20:12
483. Not to accept monetary restitution to atone for the murderer — Num. 35:31
484. The court must send the accidental murderer to a city of refuge — Num. 35:25
485. Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32
486. Not to kill the murderer before he stands trial — Num. 35:12
487. Save someone being pursued even by taking the life of the pursuer — Deut. 25:12
488. Not to pity the pursuer — Num. 35:12
489. Not to stand idly by if someone's life is in danger — Lev. 19:16
490. Designate cities of refuge and prepare routes of access — Deut. 19:3
491. Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4
492. Not to work nor plant that river valley — Deut. 21:4
493. Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8
494. Make a guard rail around flat roofs — Deut. 22:8
495. Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14
496. Help another remove the load from a beast which can no longer carry it — Ex. 23:5
497. Help others load their beast — Deut. 22:4
498. Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4
499. Conduct sales according to Torah law — Lev. 25:14
500. Not to overcharge or underpay for an article — Lev. 25:14
501. Not to insult or harm anybody with words — Lev. 25:17
502. Not to cheat a convert monetarily — Ex. 22:20
503. Not to insult or harm a convert with words — Ex. 22:20
504. Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2
505. Not to sell him as a slave is sold — Lev. 25:42
506. Not to work him oppressively — Lev. 25:43
507. Not to allow a non-Jew to work him oppressively — Lev. 25:53
508. Not to have him do menial slave labour — Lev. 25:39
509. Give him gifts when he goes free — Deut. 15:14
510. Not to send him away empty-handed — Deut. 15:13
511. Redeem Jewish maidservants — Ex. 21:8
512. Betroth the Jewish maidservant — Ex. 21:8
513. The master must not sell his maidservant — Ex. 21:8
514. Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46
515. Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16
516. Not to wrong a slave who has come to Israel for refuge — Deut. 23:16
517. The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9
518. Pay wages on the day they were earned — Deut. 24:15
519. Not to delay payment of wages past the agreed time — Lev. 19:13
520. The hired worker may eat from the unharvested crops where he works — Deut. 23:25
521. The worker must not eat while on hired time — Deut. 23:26
522. The worker must not take more than he can eat — Deut. 23:25
523. Not to muzzle an ox while plowing — Deut. 25:4
524. The courts must carry out the laws of a borrower — Ex. 22:13
525. The courts must carry out the laws of an unpaid guard — Ex. 22:6
526. Lend to the poor and destitute — Ex. 22:24
527. Not to press them for payment if you know they don't have it — Ex. 22:24
528. Press the idolater for payment — Deut. 15:3
529. The creditor must not forcibly take collateral — Deut. 24:10
530. Return the collateral to the debtor when needed — Deut. 24:13
531. Not to delay its return when needed — Deut. 24:12
532. Not to demand collateral from a widow — Deut. 24:17
533. Not to demand as collateral utensils needed for preparing food — Deut. 24:6
534. Not to lend with interest — Lev. 25:37
535. Not to borrow with interest — Deut. 23:20
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24
537. Lend to and borrow from idolaters with interest — Deut. 23:21
538. The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8
539. Carry out the laws of the order of inheritance — Num. 28
540. Appoint judges — Deut. 16:18
541. Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17
542. Decide by majority in case of disagreement — Ex. 23:2
543. The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2

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544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2

545. The courts must carry out the death penalty of stoning — Deut. 22:24

546. The courts must carry out the death penalty of burning — Lev. 20:14

547. The courts must carry out the death penalty of the sword — Ex. 21:20

548. The courts must carry out the death penalty of strangulation — Lev. 20:10

549. The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22

550. Bury the executed on the day they are killed — Deut. 21:23

551. Not to delay burial overnight — Deut. 21:23

552. The court must not let the sorcerer live — Ex. 22:17

553. The court must give lashes to the wrongdoer — Deut. 25:2

554. The court must not exceed the prescribed number of lashes — Deut. 25:3

555. The court must not kill anybody on circumstantial evidence — Ex. 23:7

556. The court must not punish anybody who was forced to do a crime — Deut. 22:26

557. A judge must not pity the murderer or assaulter at the trial — Deut. 19:13

558. A judge must not have mercy on the poor man at the trial — Lev. 19:15

559. A judge must not respect the great man at the trial — Lev. 19:15

560. A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6

561. A judge must not pervert justice — Lev. 19:15

562. A judge must not pervert a case involving a convert or orphan — Deut. 24:17

563. Judge righteously — Lev. 19:15

564. The judge must not fear a violent man in judgement — Deut. 1:17

565. Judges must not accept bribes — Ex. 23:8

566. Judges must not accept testimony unless both parties are present — Ex. 23:1

567. Not to curse judges — Ex. 22:27

568. Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27

569. Not to curse any upstanding Jew — Lev. 19:14

570. Anybody who knows evidence must testify in court — Lev. 5:1

571. Carefully interrogate the witness — Deut. 13:15

572. A witness must not serve as a judge in capital crimes — Deut. 19:17

573. Not to accept testimony from a lone witness — Deut. 19:15

574. Transgressors must not testify — Ex. 23:1

575. Relatives of the litigants must not testify — Deut. 24:16

576. Not to testify falsely — Standard: Ex. 20:14; Yemenite: Ex. 20:13

577. Punish the false witnesses as they tried to punish the defendant — Deut. 19:19

578. Act according to the ruling of the Sanhedrin — Deut. 111

579. Not to deviate from the word of the Sanhedrin — Deut. 111

580. Not to add to the Torah commandments or their oral explanations — Deut. 13:1

581. Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1

582. Not to curse your father and mother — Ex. 21:17

583. Not to strike your father and mother — Ex. 21:15

584. Respect your father or mother — Standard: Ex. 20:13; Yemenite: Ex. 20:12

585. Fear your mother or father — Lev. 19:3

586. Not to be a rebellious son — Deut. 21:18

587. Mourn for relatives — Lev. 10:19

588. The High Priest must not defile himself for any relative — Lev. 21:11

589. The High Priest must not enter under the same roof as a corpse — Lev. 21:11

590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1

591. Appoint a king from Israel — Deut. 115

592. Not to appoint a foreigner — Deut. 115

593. The king must not have too many wives — Deut. 117

594. The king must not have too many horses — Deut. 116

595. The king must not have too much silver and gold — Deut. 117

596. Destroy the seven Canaanite nations — Deut. 20:17

597. Not to let any of them remain alive — Deut. 20:16

598. Wipe out the memory of Amalek — Deut. 25:19

599. Remember what Amalek did to the Jewish people — Deut. 25:17

600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19

601. Not to dwell permanently in Egypt — Deut. 116

602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10

603. Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7

604. Not to destroy food trees even during the siege — Deut. 20:19

605. Prepare latrines outside the camps — Deut. 23:13

606. Prepare a shovel for each soldier to dig with — Deut. 23:14

607. Appoint a priest to speak with the soldiers during the war — Deut. 20:2

608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5

609. Not to demand from the above any involvement, communal or military — Deut. 24:5

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610. Not to panic and retreat during battle — Deut. 20:3
611. Keep the laws of the captive woman — Deut. 21:11
612. Not to sell her into slavery — Deut. 21:14
613. Not to retain her for servitude after having sexual relations with her — Deut. 21:14

Rabbinical Mitzvot

The Biblical mitzvot are referred to in the Talmud as mitzvot d'oraita, translated as commandments of the Law (Torah). In contradistinction to this are rabbinical commandments, referred to as mitzvot d'rabbanan. Mitzvot d'rabbanan are a type of takkanah. Among the more important mitzvot d'rabbanan are:

- To recite a blessing for each enjoyment
- To ritually wash the hands before eating bread
- To prepare lights in advance of Shabbat (to have peace in the home, and to act in contradiction to customs of Karaite Judaism)
- To construct an Eruv to permit carrying to and within public areas on Shabbat
- To recite the Hallel psalms on holy days
- To light the Hanukkah lights
- To read the Scroll of Esther on Purim

These seven rabbinical commandments are treated like Biblical commandments insofar as, prior to the performance of each, a benediction is recited, i.e.:

Blessed are You, O LORD our God, King of the universe, Who has commanded us ...

They give rise to the phrase "Keter Torah" ("The Crown of the Torah") as the numeric value of Keter is 620 (613+7).

The divine command is considered implied in the general law to follow any instructions of the religious authorities (Deuteronomy 111, and 32:7; Shab. 23a). In addition, many of the specific details of the Biblical mitzvot are only derived via rabbinical application of the Oral Torah (Mishna/Gemarah); for example, the three daily prayers in any language and the recitation of the Shema (Deuteronomy 6:4-7) twice a day in any language, the binding of the tefillin and the fixing of the mezuzah (Deuteronomy 6:8-9), and the saying of Grace After Meals (Deuteronomy 8:10).

The Six Constant Mitzvot

Out of the 613 Mitzvot mentioned in the Torah, there are six mitzvot which the Sefer Hachinuch calls "constant mitzvot": "We have six mitzvot which are perpetual and constant, applicable at all times, all the days of our lives".

1. To know God, and that he created all things.
2. Not to have any god(s) beside God (lit. in his face).
3. To know God's Oneness.
4. To fear God.
5. To love God.
6. Not to pursue the passions of your heart and stray after your eyes.

NOAHIDISM OR THE 7 LAWS OF NOAH

(Noahidism or Noachidism is a monotheistic, Jewish religious movement based upon the Seven Laws of Noah and their traditional interpretations within Orthodox Judaism. According to the Jewish law, non-Jews (Gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The divinely ordained penalty for violating any of these Noahide Laws is discussed in the Talmud, but in practical terms it is subject to the working legal system which is established by the society at large. Those who subscribe to the observance of the Noahic Covenant are referred to as Bnei Noach (Hebrew: "Children of Noah") or Noahides. There is a modern Noahide movement was founded in the 1990s by Orthodox rabbis from Israel.

Historically, the Hebrew term Bnei Noach has been applied to all non-Jews as descendants of Noah. However, nowadays it is primarily used to refer specifically to those "Righteous Gentiles" who observe the Seven Laws of Noah. According to a Noahide source in 2018, there are over 20,000 official Noahides, and the country with the greatest number is the Philippines.)

The Seven Laws Of Noah

The Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), also referred to as the Noahide Laws or the Noachide Laws (from the Hebrew pronunciation of "Noah"), are a set of imperatives which, according to the Talmud, were given by God as a binding set of laws for the "children of Noah" – that is, all of humanity.

According to Jewish tradition, non-Jews who adhere to these laws are said to be followers of Noahidism and regarded as righteous gentiles, who are assured of a place in Olam Haba (the world to come), the final reward of the righteous. The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice. The earliest complete rabbinic version of the seven laws can be found in the Tosefta: Seven commandments were commanded of the sons of Noah:

1. concerning adjudication (dinim)
2. concerning idolatry (avodah zarah)
3. concerning blasphemy (qilelat ha-shem)
4. concerning sexual immorality (gilui arayot)
5. concerning blood-shed (shefikhut damim)
6. concerning robbery (gezel)
7. concerning a limb torn from a living animal (ever min ha-hay)

Clarification of The Seven Laws

The seven Noahide laws are better understandable in the following example. Here they are traditionally enumerated:

1. Not to worship idols.
2. Not to curse God.

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3. To establish courts of justice.
4. Not to commit murder.
5. Not to commit adultery, bestiality, or sexual immorality.
6. Not to steal.
7. Not to eat flesh torn from a living animal.

According to the Talmud, the rabbis agree that the seven laws were given to the sons of Noah. However, they disagree on precisely which laws were given to Adam and Eve. Six of the seven laws are exegetically derived from passages in Genesis, with the seventh being the establishment of courts. The seven laws as listed by the Babylonian Talmud in Sanhedrin 56a are designed as straight-forward commandments to be easily understood by everyone:

1. Do not worship idols.
2. Do not blaspheme God.
3. Do not murder.
4. Do not practise sexual immorality.
5. Do not steal.
6. Do not eat flesh from a living animal.
7. Establish Courts of Justice to build upon these laws.

Origin

There are a range of theories regarding the origin of the Noachide laws, including the Bible, Hittite law, the Maccabean period, and the Roman period. The Seven Laws of Noah were not mentioned in Genesis but they might have been extracted from the Torah by second-century rabbis. They basically represent a smaller version of the Ten Commandments in which idolatry and blasphemy are reflected in the first four of the Ten Commandments, whilst concerns on justice, commit murder, stealing, adultery, bestiality, or sexual immorality can be traced back to earlier Egyptian and Mesopotamian regulations. The "concerning a limb torn from a living animal" seem to have come from Zoroastrianism.

Torah sources

According to the Genesis flood narrative, a deluge covered the whole world, killing every surface-dwelling creature except Noah, his wife, his sons and their wives, and the animals taken aboard Noah's Ark. According to this, all modern humans are descendants of Noah, thus the name Noahide Laws are referred to the laws that apply to all of humanity. After the flood, God sealed a covenant with Noah with the following admonitions (Genesis 9):

• Flesh of a living animal: "However, flesh with its life-blood [in it], you shall not eat." (9:4)

• Murder and courts: "Furthermore, I will demand your blood, for [the taking of] your lives, I shall demand it [even] from any wild animal. From man too, I will demand of each person's brother the blood of man. He who spills the blood of man, by man his blood shall be spilt; for in the image of God He made man." (9:5–6)

Book of Jubilees

The Book of Jubilees, generally dated to the 2nd century BC, may include an early reference to Noahide Law at verses 20–28:

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth ... For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

THE HALAKHA

Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha constitutes the practical application of the 613 mitzvot ("commandments") in the Torah, as developed through discussion and debate in the classical rabbinic literature, especially the Mishnah and the Talmud (the "Oral Torah"), and as codified in the Mishneh Torah and Shulchan Aruch. Because halakha is developed and applied by various halakhic authorities rather than one sole "official voice", different individuals and communities may well have different answers to halakhic questions. With few exceptions, controversies are not settled through authoritative structures because during the Jewish diaspora, Jews lacked a single judicial hierarchy or appellate review process for halakha. Halakha is often translated as "Jewish law", although a more literal translation of it might be "the way to behave" or "the way of walking". The words halakha and sharia both mean literally "the path to follow". The word is derived from the root which means "to behave" (also "to go" or "to walk"). Halakha not only guides religious practices and beliefs, it also guides numerous aspects of day-to-day life. The term may also be related to Akkadian ilku, a property tax, rendered in Aramaic as halakh, designating one or several obligations.

Historically, widespread observance of the laws of the Torah is first in evidence beginning in the second century BC. In the Jewish diaspora, halakha served many Jewish communities as an enforceable avenue of law – both civil and religious, since no differentiation of them exists in classical Judaism, just like still in Islam today. Since the Jewish Enlightenment (Haskalah) and Jewish emancipation, some have come to view the halakha as less binding in day-to-day life, because it relies on rabbinic interpretation, as opposed to the authoritative, canonical text which is recorded in the Hebrew Bible. Under contemporary Israeli law, certain areas of Israeli family and personal status law are under the authority of the rabbinic courts, so they are treated according to halakha. Some minor differences in halakha are found among Ashkenazi Jews, Mizrahi Jews, Sephardi Jews,

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Yemenite, Ethiopian and other Jewish communities which historically lived in isolation.

Court of Law and Punishment: Halakha versus Sharia

The written Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni jurisprudence (Hanbali, Hanafi, Maliki and Shafi'i) as well as Shia schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both the rules of civil disputes and application of penal law, Sharia distinguishes between men and women, between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more: There were two classes of Jewish courts called Sanhedrin, the "Great Sanhedrin" and the "Lesser Sanhedrin". A lesser Sanhedrin of 23 judges (trivial cases 3 judges) was appointed to each city, but there was to be only one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts.

In Jewish law, this court structure makes it almost impossible to apply the death penalty as these many judges almost never unanimously (that is: [the necessary] one hundred percent) agree to such a harsh penalty. Therefore, no record exists of a gentile having been put to death for violating any of the Seven Laws of Noah. Some of the categories of capital punishment recorded in the Talmud are recorded as having never been carried out.

In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties. This explains also in part why the Jews have fought against Mohammed and his Islam so passionately. In consequence, the distortion of law in Islam has brought about the mutual hatred between Jews and Muslims.

The question is, why did Mohammed the creator of Islam deside (1st) to tear the Ten Commandments apart, and (2nd) why did he decide to get rid of the Sanhedrin? The answer can be found in the Koran, the Sira, and the Hadith: Al-Taqqiya (the doctrine of the sacred lie)! Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. Muslims are expected to follow Mohammed'ss invokings such as: Fight non-Muslims until there is only Islam (Koran 2:193); - how long will this 1,400 years war last? -Until everybody has become a Muslim! Therefore, to promote Islam, one may lie (Koran 3:28, 16:106) as Muslims are in a constant state of war with non-Muslims, "War is deceit" (Bukhari 4, 52, 269). One may be violent as violent Medina verses abrogate all peaceful Mecca-verses (Koran 2:106); the Ten Commandments are a strategic obstable to total supprmacy of Islam. Mohammed, who started 95 wars and numerous attrocities within the last 12 years of his life, simply wanted to make sure that Islam can perform its evil doctrines and deeds without having any fear of being procecuted. And the Ten Commandments certainly would have hampered the violent progress of Islam the cult of death.

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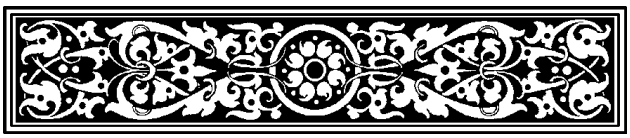

THE CHRISTIAN LAWS

THE DIDACHE

The teaching of the Lord to the Nations
or: The Lord's Teaching Through the
Twelve Apostles to the Nations
Translation: Charles H. Hoole, 1885
Estimated range of dating: 90-150 AD

(The Didache (Greek: Didakhe, lit. "Teaching"), also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law..

Lost for centuries, a Greek manuscript of the Didache was rediscovered in Constantinople [Istanbul] in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia. He found it in the Codex Hierosolymitanus. A Latin version of the first five chapters was discovered in 1900 by J. Schlecht. The Codex Hierosolymitanus (also called the Bryennios manuscript or the Jerusalem Codex, often designated simply "H" in scholarly discourse) is an 11th-century Greek manuscript, written by an otherwise unknown scribe named Leo, who dated it 1056. The codex contained also the Epistle of Barnabas, the First Epistle of Clement and the Second Epistle of Clement, the long version of the letters of Ignatius of Antioch and a list of books of the Bible following the order of John Chrysostom. Hitchcock and Brown produced the first English translation in March 1884. Adolf von Harnack produced the first German translation in 1884, and Paul Sabatier produced the first French translation and commentary in 1885.

The first line of this treatise is "The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles". The text, parts of which constitute the oldest extant written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organisation. A catechism, from Ancient Greek katecheo, "to teach orally", is a summary of Christian doctrine and serves as a doctrinal manual – often in the form of questions followed by answers to be memorised.

The Didache is a relatively short text with only some 2,300 words. The contents may be divided into four parts, which most scholars agree were combined from separate sources by a later redactor: the first is the Two Ways, the Way of Life and the Way of Death (chapters 1–6); the second part is a ritual dealing with baptism, fasting, and Communion (chapters 7–10); the third speaks of the ministry and how to treat apostles, prophets, bishops, and deacons (chapters 11–15); and the final section (chapter 16) is a prophecy of the Antichrist and the Second Coming.

The opening chapters describe the virtuous Way of Life and the wicked Way of Death. The Lord's Prayer is included in full. Baptism is by immersion, or by affusion if immersion is not practical. Fasting is ordered for Wednesdays and Fridays. Two Eucharistic prayers are given. Church organisation was at an early stage of development. Itinerant apostles and prophets are important, serving as "chief priests". Meanwhile, local bishops and deacons also have authority and seem to be taking the place of the itinerant ministry.

The Didache is considered the first example of the genre of Church Orders. The Didache reveals how Jewish Christians saw themselves and how they adapted their practice for Gentile Christians. The Didache is similar in several ways to the Gospel of Matthew, either because it was considered the first gospel or the other gospels were not written yet. The opening chapters, which also appear in other early Christian texts, are likely derived from an earlier Jewish source.

The Didache is considered part of the group of second-generation Christian writings known as the "Apostolic Fathers". The work was considered by some Church Fathers to be a part of the New Testament, while being rejected by others as spurious or non-canonical, In the end, it was not accepted into the New Testament canon. However, the Ethiopian Orthodox Church "broader canon" includes the Didascalia, a work which draws on the Didache.

The Didache was most likely written in the first half of the second century AD. The document is a composite work, and the discovery of the Dead Sea Scrolls, with its Manual of Discipline, has provided evidence of development over a considerable period of time, developing from a Jewish catechetical work into a church manual. The teaching is anonymous, a pastoral manual which reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures. The Two Ways section is likely based on an earlier Jewish source. The community that produced the Didache could have been based in Syria, as it addressed the Gentiles but from a Judaic perspective, at some remove from Jerusalem, and shows no evidence of Pauline influence. Alan Garrow claims that its earliest layer may have originated in the decree issued by the Apostolic council of AD 49–50, that is by the Jerusalem assembly under James the Just [the brother of Jesus].)

DIDACHE CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.

2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of

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those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

DIDACHE CHAPTER 2

1 But the second commandment of the teaching is this.

2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

5 Thy speech shall not be false or empty, but concerned with action.

6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

DIDACHE CHAPTER 3

1 My child, fly from everything that is evil, and from everything that is like to it.

2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

7 but be thou meek, for the meek shall inherit the earth;

8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

DIDACHE CHAPTER 4

1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4 thou shalt not doubt whether a thing shall be or not.

5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

6 If thou hast, give by means of thy hands a redemption for thy sins.

7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

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14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

DIDACHE CHAPTER 5

1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgement, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

DIDACHE CHAPTER 6

1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

DIDACHE CHAPTER 7

1 But concerning baptism, thus baptise ye: having first recited all these precepts, baptise in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

2 but if thou hast not running water, baptise in some other water, and if thou canst not baptise in cold, in warm water;

3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

4 But before the baptism, let him who baptiseth and him who is baptised fast previously, and any others who may be able. And thou shalt command him who is baptised to fast one or two days before.

DIDACHE CHAPTER 8

1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

DIDACHE CHAPTER 9

1 But concerning the Eucharist, after this fashion give ye thanks.

2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptised into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

DIDACHE CHAPTER 10

1 But after it has been completed, so pray ye.

2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

DIDACHE CHAPTER 11

1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he

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come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgement, for in this manner also did the ancient prophets.

12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

DIDACHE CHAPTER 12

1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

DIDACHE CHAPTER 13

1 But every true prophet who is willing to dwell among you is worthy of his meat,

2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

4 but if ye have not a prophet, give it unto the poor.

5 If thou makest a feast, take and give the firstfruits according to the commandment;

6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

DIDACHE CHAPTER 14

1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

DIDACHE CHAPTER 15

1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

DIDACHE CHAPTER 16

1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

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6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.

(The End of the Didache)

THE DIDASCALIA APOSTOLORUM

or: The Catholic Teaching of the Twelve Apostles
and Holy Disciples of Our Saviour
Translation: R. Hugh Connolly, 1929
Estimated Range of Dating: 200 - 250 A.D.

(Didascalia Apostolorum, or just Didascalia, is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem; however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD. The Didascalia was clearly modeled on the earlier Didache. The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern Syria, possibly near Antioch.

The Latin title Didascalia Apostolorum means Teaching of the Apostles, and the full title given in Syriac is: "Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord". The text never touches upon dogma but concerns itself entirely with practice. In comparison with the Didache, the Didascalia moved the main focus from the moral issues to empty and and plain belief of liturgical practice and church organisation, away from the original teachings of Jesus..

The earliest mention of the work is by Epiphanius of Salamis, who believed it to be truly Apostolic. He found it in use among the Audiani, Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the Didascalia was used as the basis of the first six books of the Apostolic Constitutions. At the end of the 4th century it is quoted in the Pseudo-Chrysostom's Opus Imperfectum in Matthaeum. But the Didascalia never had a great vogue, and it was superseded by the Apostolic Constitutions.

The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.

The unknown author of the Didascalia seems to have been of Jewish descent. A bishop with a considerable knowledge of medicin, he lacked special theological training. He makes ample use of Holy Scripture and borrows from the Didache, Hermas, Irenaeus, the Gospel of Peter and the Acts of Paul.

The text can be reconstructed from the Apostolic Constitutions, a few Greek fragments, a complete Syriac translation, an old Latin translation of about half, and the Arabic and Ethiopic Didascalia that depend on the Didascalia Apostolorum.

This document shows by what means the clergy, in the early centuries of the Christian movement, obtained for themselves, whether for good or evil, the unquestioning obedience of Christian people. To this end, the Didascalia Apostolorum must have been a potent instrument of Church rule. The title implicates that it had the authority of Jesus' apostles although that treatise was written during the reign of Flavius Constantinus, 10 generations after Jesus and when the real aspostles were long gone.

The Didascalia Apostolorum, whose lost original was in Greek, was first published in 1854 in Syriac by Paul de Lagarde. In 1900 Edmund Hauler published the Verona Palimpsest which includes a Latin translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 Franz Xaver von Funk published the texts, printed side by side, of both the Didascalia and the Apostolic Constitutions, in order to show the similarities A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in Coptic.

Margaret Dunlop Gibson was the first person to translate the work into English in 1903. It was published by C. J. Clay & Sons in Cambridge. R. Hugh Connolly translated the work into English in 1929. It was published by Clarendon Press, Oxford. It included an extensive introduction by Connolly. In the same year of 1929 G. Homer also did a translation, also in Oxford.)

Presentation of text in brackets:
{words} probably to be restored
[words] probably to be omitted
(words) supplied for translation sense

THE CATHOLIC DIDASCALIA
THAT IS, THE TEACHING OF THE TWELVE HOLY APOSTLES AND DISCIPLES OF OUR SAVIOUR

DIDASCALIA CHAPTER 1

On the simple and natural Law.

GOD'S planting and the holy vineyard of His Catholic Church, the elect, who rely on the simplicity of the fear of the Lord, who by their faith inherit His everlasting kingdom, who have received the power and fellowship of His Holy Spirit, and by Him are armed and made firm in the fear of Him, who are become partakers in the sprinkling of the pure and precious blood of the Great God, Jesus Christ, who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved hear the

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Didascalia of God, you that hope and wait for His promises, which hath been written after the command of our Saviour and is in accord with His glorious words.

Give heed, children of God, and do all things so that you be obedient to God; and be you pleasing in all things to the Lord our God. For if any man run after iniquity and be contrary to the will of God, the same shall be accounted unto God as heathen and ungodly. Flee therefore and depart from all avarice and evil dealing. And you shall not desire that which is any man's, for it is written in the Law: Thou shalt not desire aught of that which is thy neighbour's: neither his field, nor his wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor any thing of his possessions. For all these desires are from the Evil One. For he that desires the wife of his companion, or his servant, or his maidservant, is already an adulterer and a thief, and is condemned of uncleanness, as they that lie with males, by our Lord and Teacher Jesus Christ: to whom (is) glory and honour for ever and ever, Amen. As also in the Gospel He renews and confirms and fulfils the Ten Words of the Law, (saying): For it is written in the Law: Thou shalt not commit adultery: but I say unto you this,-- who in the Law spake through Moses, but now myself say unto you: Whosoever shall look upon the wife of his neighbour to desire her, hath already committed adultery with her in his heart. And thus was he who desired condemned as an adulterer. He also that desires the ox or the ass of his neighbour, it is to steal and to lead it away that he is minded. And he again that desires the field of his companion, does he not seek to straiten him in his boundary, and contrive that he may sell it to him for nothing? For this cause therefore come slayings and deaths and condemnations from God upon these persons.

But for men who obey God there is one law, simple and true and mild -- without question, for Christians -- this, that what thou hatest that it should be done to thee by another, thou do not to another. Thou wouldst not that a man should look upon thy wife evilly to corrupt her: neither look thou upon the wife of thy companion with evil intent. Thou wouldst not that a man should take away thy garment: neither do thou take away that of another. Thou wouldst not be reviled and insulted, or beaten: neither do thou to another anyone of these things.

But if a man revile thee, do thou bless him; for it is written in the Book of Numbers: He that blesseth is blessed, and he that curseth is cursed. And in the Gospel also it is written again: Bless them that curse you. And to them that do you evil, do not you evil; and do good to them that hate you, and be patient and endure, for the Scripture saith: Thou shalt not say: I wilt render to mine enemy evil, even as he hath done to me: but be patient, and the Lord will be thy helper, and will bring a recompense upon him that doeth thee evil. And again He saith in the Gospel: Love them that hate you, and pray for them that curse you, and ye shall have no enemy. Let us attend then, our beloved, and understand these commandments and keep them, that we may be sons of the light.

DIDASCALIA CHAPTER 2

Teaching every man that he should please his wife alone; and that he should not adorn himself and become a cause of stumbling to women; and that he should not love idleness; and that he should occupy himself with the Scriptures of life, and avoid profane writings and the bonds of the Second Legislation; and that he should not bathe in a bath with women; and that he should not give himself to the vice of harlots.

Bear with one another, O servants and sons of God. Let not a man despise or contemn his wife, nor be lifted up against her; but let him be merciful, and let his hand be open to give. And let him please his wife alone, and cherish her with honour; and let him study to be loved by her alone, and by none other. Adorn not thyself that a strange woman may see and desire thee. And if indeed thou be constrained by her and sin with her, death in fire shall come upon thee of a surety from God, even that which abides for ever, which is in sore and bitter fire; and thou shalt know and understand when thou art grievously tormented. But if thou do not this uncleanness, but put her from thee and deny her: in this only hast thou sinned, that by thy adornment thou hast caused the woman to be taken with the desire of thee; for thou hast caused her, to whom it so happened by reason of thee, to commit adultery through her desire. But not so art thou under sin, because thou didst not desire her: but there shall be mercy upon thee from the Lord, because thou didst not deliver thyself to her nor consent to her when she sent unto thee, neither in thought didst thou turn thyself to that woman who was taken with the desire of thee: but she on a sudden encountered thee, and was stricken in her thought and sent unto thee; but thou as a godfearing man didst deny her and avoid her, and didst not sin with her; but she was stricken in her heart, because thou art young and fair and comely, and didst adorn thyself and cause her to desire thee: and thou art found to be guilty of the sin of her to whom it so happened by reason of thy adornment. But entreat of the Lord God that sin be not ascribed to thee on this account. And if thou wouldst please God and not men, and lookest and hopest for the life and rest everlasting, adorn not thy natural beauty which is given thee from God, but with humility of neglect make it mean before men. In like manner also thou shalt not nourish the hair of thy head, but do thou shear it off; and thou shalt not comb and adorn it, nor anoint it, lest thou bring upon thee such women as ensnare, or are ensnared, by lust. Neither shalt thou put on fine raiment, nor be shod on thy feet with shoes which are fashioned according to the lust of folly; nor shalt thou put upon thy fingers rings of gold device: for all these things are the wiles of harlotry, and every thing that thou dost apart from nature. For to thee, a faithful man of God, it is not permitted to nourish the hair of thy head and to comb and smooth it, which is a wantonness of lust; neither shalt thou arrange and adorn it, nor adjust it so that it may be beautiful. And thou shalt not destroy the hairs of thy beard, nor alter the natural form of thy face and change it to other than God

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created it, because that thou desirest to please men. But if thou do these things, thy soul shall be deprived of life, and thou shalt be rejected before the Lord God. As a man therefore who would please God, take heed thou do no such things; and avoid all those things which the Lord hateth.

And thou shalt not stray and go about idly in the streets and see the vain spectacle of those who behave themselves evilly; but be thou always attending to thy craft and thy work, and be willing to do those things that are pleasing to God; and thou shalt be meditating constantly upon the words of the Lord.

But if thou art rich and hast no need of a craft whereby to live, thou shalt not stray and go about vacantly; but be ever constant in drawing near to the faithful and to them that are like-minded with thee, and be meditating and learning with them the living words. And if not, sit at home and read the Law, and the Book of Kings and the Prophets, and the Gospel the fulfilment of these.

But avoid all books of the heathen. For what hast thou to do with strange sayings or laws or lying prophecies, which also turn away from the faith them that are young For what is wanting to thee in the word of God, that thou shouldst cast thyself upon these fables of the heathen? If thou wouldst read historical narratives, thou hast the Book of Kings; but if wise men and philosophers, thou hast the Prophets, wherein thou shalt find wisdom and understanding more than that of the wise men and philosophers; for they are the words of the one God, the only wise. And if thou wish for songs, thou hast the Psalms of David; but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God. All strange (writings) therefore, which are contrary (to these), wholly avoid.

Yet when thou readest the Law, beware of the Second Legislation, that thou do but read it merely; but the commands and warnings that are therein much avoid, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens. For this cause therefore, if thou read the Second Legislation, consider this alone, that thou know and glorify God who delivered us from all these bonds. And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the Second Legislation, which after the Law were given to those who, in the Law and in the Second Legislation, committed so many sins in the wilderness. For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause but to fulfil the Law, and to set us loose from the bonds of the Second Legislation. For He set loose from those bonds and thus called those who believe in Him, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Do thou therefore, without the weight of these burdens, read the simple Law, which is in accord with the Gospel; and moreover the Gospel itself, and the Prophets; and the Book of Kings likewise, that thou mayest know that as many kings as were righteous were both advanced by the Lord God in this world, and continued in God's promise of everlasting life; but those kings who turned aside from God and served idols did justly, by a summary judgement, perish miserably, and were deprived of the kingdom of God, and instead of (obtaining) rest are punished. When therefore thou readest these things, thou wilt grow the more in faith and be improved.

And afterwards rise up, go forth to the market-place and bathe in a bath of men: but not in one of women, lest, when thou hast stripped thyself and shewn the nakedness of thy bare body, either thou be ensnared, or thou constrain another and she slip and be ensnared by thee. Beware of these things therefore, and thou shalt live unto God.

Learn, then, what saith the holy word in Wisdom: My Son, keep my words, and my commandments hide within thee. My son, honour the Lord, and be strengthened; and beside him thou shalt fear none other. Keep my commandments, and live well, and my laws as the apple of thine eye; and bind them upon thy fingers. and write them on the tables of thy heart. And say to wisdom: Thou art my sister, and make known to thy soul understanding: that she may keep thee from a strange and adulterous woman, whose words are flattering. For from the window of her house and from the porch she looked forth into the streets; and whomsoever she saw of the youths that are simple and lack understanding, that pass in the street beside the corners of the paths of her house, and speak in the darkness, at even and in the gloom of the stillness of the night: then the woman went forth and met him, in the harlot's dress that fluttereth the heart of youths. And she is wanton and bold and dissolute: and her feet cannot be quiet in her house; but now she roameth abroad, and now she lurketh in the streets and in the corners. And she caught him and kissed him, and made her face impudent, and said to him: Sacrifices I have, even peace offerings, today do I pay my vows: therefore am I come forth to meet thee; for I was looking to see thee, and I have found thee. I have spread my couch with a coverlet, and with rugs of Egypt have I overlaid it: I have sprinkled saffron upon my couch, and cinnamon in my house. Come, let us take our pleasure with love until morning, and let us embrace each other with desire, For my husband is not at home: he is gone a long journey, and hath taken a bag of money in his hand; and after many days will he come to his house. And she beguiled him with her many words, and with the flattery of her lips she drew him unto her. And he went after her like a simpleton, and as an ox that goeth to the slaughter, and as a dog to the leash, and as a hart stricken with an arrow; and he maketh haste [and] as a bird to the snare: and he knew not that he went to the death of his soul. Now therefore, hear me, my son, and hearken tothe words of my mouth. Let not thy heart incline to her ways, and draw not nigh to the door of her house, and go not astray in her path; for many slain hath she cast down,

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and there is no number to them that are slain by her. The ways of her house are the ways of Sheol, which bring down to the chambers of death. My son, hearken to my wisdom, and to mine understanding bend thy mind: that my counsel may keep thee, and the knowledge of my lips which I command thee. For the lips of an adulterous woman drop honey, and with her flatteries she maketh sweet thy palate: but the latter end of them is more bitter than wormwood, and sharper than a two-edged sword. For the feet of a foolish (woman) lead down to the chambers of Sheol them that cleave unto her: for there is no standing for her footsteps, nor treading in the land of life: for her paths are error, and they are not known. Now therefore, my son, hear me, and turn not aside from the words of my mouth. Keep thy way far from her, and draw not nigh to the door of her house; lest thou give thy life to others, and thy years to them that have no mercy; and lest strangers be satisfied of thy strength, and thy revenues go into the houses of others: and in thine old age thy soul repent thee, when the flesh of thy body is consumed, and thou say: Why then did I hate correction, and my heart reject reproof; and hearkened I not to the voice of my teachers, and to them that admonished me inclined not mine ears I am come well-nigh into every evil.

And that we prolong not and extend the admonition of our teaching with many (words), if we have left anything, do you as wise men choose for yourselves those things that are good from the holy Scriptures and from the Gospel of God, that you may be made firm, and may put away and cast from you all evil, and be found blameless in life everlasting with God.

DIDASCALIA CHAPTER 3

An instruction to women, that they should please and honour their husbands alone, caring diligently and wisely for the work of their houses with attention; and that they should not bathe with men; and that they should not adorn themselves and become a cause of stumbling to men and ensnare them; and that they should be chaste and quiet, and not quarrel with their husbands.

And let a woman also be subject to her husband; because the head of the woman is the man, and the head of a man that walks in the way of justice is Christ. After the Lord Almighty, our God and the Father of the worlds, of the present and of that which is to come, and the Lord of every breath and of all powers, and His living and Holy Spirit -- to whom is glory and honour for evermore, Amen -- woman, fear thy husband and reverence him, and please him alone, and be ready to minister to him; and let thy hands be (put forth) to the wool, and thy mind be upon the spindle, as He saith in Wisdom: A valiant woman who shall find? For she is more worth than goodly stones of great price; 11and the heart of her husband relieth upon her, and provision is not wanting to her, For she is a helper to her husband in all things, and causeth that nothing be wanting to him in his living. She made wool and linen with her ready hands. She is become a good provider, as a merchant ship, and hath gathered all her riches from afar. She rose up in the night and gave victuals to her household, and work to her handmaids. She looked upon a field, and bought it; and of the fruits of her hands she planted a possession. She girded her loins with strength, and made firm her arms, and tasted that it is good to work: and her lamp was not put out all the night long. Her arms she stretched forth with diligence, and her hands to the spindle. Her hands she extended to the poor, and of her fruits she gave to the needy. And her husband hath no anxiety for the house; for all his household have been clothed with a double raiment. She made for her husband garments of fine linen and scarlet: her husband is notable in the gates, when he sitteth in the seat of the elders. She made in her house linen cloths and girdles , and sold to the Canaanites. Strength and comeliness are her raiment:? and she shall rejoice in the last day. She opened her mouth with wisdom and with prudence, and her tongue speaketh orderly. The ways of her house are strict: and bread she hath not eaten slothfully. She opened her mouth in wisdom, rightly: and the law of mercy is upon her tongue. Her sons rose up and were enriched, and praised he: and she shall rejoice in them in her last days. Her husband also congratulated her: and her many daughters have gotten riches. And many great things she did, and she was exalted above all the women: for a woman that feareth God shall be blessed, and the fear of the Lord shall glorify her. Give unto her of her fruits, which are worthy of her lips, and let her be praised in the gates: and in every place let her husband be praised. And again: A valiant woman is the crown of her husband.

You have heard, then, how great praise a chaste woman and one that loves her husband receives of the Lord God, one that is found faithful and is minded to please God. Thou therefore, O woman, shalt not adorn thyself that thou mayest please other men; and thou shalt not be plaited with the tresses of harlotry, nor put on the dress of harlotry, nor be shod with shoes so that thou resemble them that are such; lest thou bring upon thee those who are ensnared by these things. And if thou sin not thyself in this work of uncleanness, yet in this thou wilt have sinned, that thou hast constrained and caused that (man) to desire thee. But if thou also sin, thou hast destroyed thy life from God, and art become guilty also of the soul of that (man). And moreover, when thou hast sinned with one, thou wilt grow reckless and go also to others; as in Wisdom He said: When the wicked is come to the depth of evil, he contemneth and groweth reckless: and there cometh upon him dishonour and reproach. For one who is such that she is wholly stricken in her soul and taken with desire, leads captive the souls of them that lack understanding. But let us learn concerning these also, how the holy word in Wisdom exposes them; for it saith thus: As a ring of gold in a swine's snout, so is beauty to a woman that doeth evil. And again: As a worm in wood, so doth an evil woman destroy a man. And again: A woman void of understanding and boastful cometh to want bread, and knoweth no shame. For she sitteth in the street, by the door of her house, upon a high chair, and calleth to them that pass by the way, and to them that walk in her paths, and saith:

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Whoso among you is a simpleton, let him draw nigh to me; and to him that wanteth understanding I will say: Touch lovingly the hidden bread, and stolen waters that are sweet. And he knoweth not that valiant men perish with her, and come even to the depth of Sheol. But flee thou, and tarry not in that place; and lift not up thine eyes to look upon her. And again: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house.

Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.

And take heed that thou bathe not in a bath with men. For when there is a women's bath in the city or in the village, a believing woman may not bathe in a bath with men. For if thou coverest thy face from strange men with a veil of modesty, how then canst thou go in with strange men to a bath? But if there is no women's bath, and thou art constrained to bathe in a bath of men and women, -- which indeed is unfitting -- bathe with modesty and shame, and with bashfulness and moderation: and not at all times, nor every day, and not at midday; but let there be an appointed season for thee to bathe at, (to wit) at the tenth hour. For it behoves thee, as a believing woman, by every means to fly from the vain and curious gaze of the many which is met with in a bath.

And thy strife with all, and especially with thy husband, check and restrain as a believing woman; lest thy husband, if he be a heathen, be offended by reason of thee and blaspheme against God, and thou receive a Woe from God: for, Woe to them, by reason of whom the name of God is blasphemed among the gentiles; or (lest) again, if thy husband be a believer, he be constrained, as one who knows the Scriptures, and say to thee the word from Wisdom: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house. For it behoves women by a veil of modesty and humility to shew (their) fear of God, for the conversion and the increase of faith of them that are without, (both) of men and women.

Now if we have admonished and instructed you in brief, our sisters and our daughters and our members, do you as wise women seek and choose out for yourselves those things that are good and honourable and without reproach in worldly conversation; and learn and know those things whereby you may arrive at the kingdom of our Lord, and may find rest, pleasing Him with good works.

DIDASCALIA CHAPTER 4

Teaching what manner of man he is that is chosen for the Bishopric, and of what sort his conduct should be.

But concerning the bishopric, hear ye. The pastor who is appointed bishop and head among the presbytery in the Church in every congregation, it is required of him that he be blameless, in nothing reproachable, one remote from all evil, a man not less than fifty years of age, who is now removed from the manners of youth and from the lusts of the Enemy, and from the slander and blasphemy of false brethren, which they bring against many because they understand not that word which is said in the Gospel: Every one that shall say an idle word, shall give an answer concerning it to the Lord in the day of judgement: for from thy words thou shalt be justified, and from thy words thou shalt be condemned. But if it be possible, let him be instructed and apt to teach; but if he know not letters, let him be versed and skilled in the word, and let him be advanced in years.

But if the congregation be a small one, and there be not found a man advanced in years of whom they give testimony that he is wise and suitable to stand in the bishopric: but there be found there one who is young, of whom they that are with him give testimony that he is worthy to stand in the bishopric, and who, though he is young, yet by meekness and quietness of conduct shows maturity: let him be proved whether all give testimony concerning him, and so let him sit in peace. For Solomon also at the age of twelve years reigned over Israel; and Josiah at the age of eight years reigned with righteousness; and Joash likewise reigned when seven years old. Wherefore, even though he be young, yet let him be meek and fearful and quiet; for the Lord God said in Isaiah: On whom shall I look and take pleasure (in him), but on the quiet and meek, that trembleth at my words? And in the Gospel also He spoke thus: Blessed are the meek, for they shall inherit the earth. And let him be merciful; for He said again in the Gospel thus: Blessed are the merciful, for upon them there shall be mercy. And again let him be a peacemaker; for He saith : Blessed are the peacemakers, for they shall be called the sons of God. And let him be clear of all evil and wrong and iniquity; for He saith again: Blessed are the pure in heart, for they shall see God. And let him be watchful and chaste and staid and orderly; and let him not be turbulent, and let him not be one that exceeds in wine ; and let him not be a backbiter; but let him be quiet, and not be quarrelsome; and let him not be money-loving. And let him not be youthful in mind, lest he be lifted up and fall into the judgement of Satan: for everyone that exalteth himself shall be humbled. But it is required that the bishop be thus: a man that hath taken one wife, that hath governed his house well. And thus let him be proved when he receives the imposition of hands to sit in the office of the bishopric: whether he be chaste, and whether his wife also be a believer and chaste; and whether he has brought up his children in the fear of God, and admonished and taught them; and whether his household fear and reverence him, and all of them obey him. For if his household in the flesh withstand him and obey him not, how shall they that are without his house become his, and be subject to him?

And let him be proved whether he be without blemish in the things of the world, and likewise in his body; for it is written: See that there be no blemish in him that standeth up to be priest. But let him be also without anger; for the Lord saith:

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Anger destroyeth even the wise. And let him be merciful and gracious and full of love; for the Lord saith: Love covereth a multitude of sins. And let his hand be open to give; and let him love the orphans with the widows, and be a lover of the poor and of strangers. And let him be alert in his ministry, and constant in ministration; and let him be afflicting his soul, and not be one that is put to confusion. And let him know who is the more worthy to receive; for if there be a widow who has (some- what), or is able to nourish herself with that which she needs for her bodily sustenance; and there be another who, though she is not a widow, is in want, whether by reason of sickness, or of the rearing of children, or of bodily infirmity: to this (latter) rather let him stretch out his hand. But if there be any man who is dissolute, or drunken, or idle, and he be in straits for bodily nourishment, the same is not worthy of an alms, neither of the Church.

And let the bishop be also without respect of persons, and let him not defer to the rich nor favour them unduly; and let him not disregard or neglect the poor, nor be lifted up against them. And let him be scant and poor in his food and drink, that he may be able to be watchful in admonishing and correcting those who are undisciplined. And let him not be crafty and extravagant, nor luxurious, nor pleasure-loving, nor fond of dainty meats. And let him not be resentful, but let him be patient in his admonition; and let him be assiduous in his teaching, and constant in reading the divine Scriptures with diligence, that he may interpret and expound the Scriptures fittingly. And let him compare the Law and the Prophets with the Gospel, so that the sayings of the Law and the Prophets may be in accord with the Gospel. But before all let him be a good discriminator between the Law and the Second Legislation, that he may distinguish and show what is the Law of the faithful, and what are the bonds of them that believe not; lest anyone of those under thy authority take the bonds for the Law, and lay upon himself heavy burdens, and become a son of perdition. Be diligent therefore and attentive to the word, O bishop, so that, if thou canst, thou explain every saying: that with much doctrine thou mayest abundantly nourish and give drink to thy people; for it is written in Wisdom: Be careful of the herb of the field, that thou mayest shear thy flock: and gather the grass of summer, that thou mayest have sheep for thy clothing: give attention and care to thy pasture, that thou mayest have lambs. Let not the bishop therefore be a lover of filthy lucre, and especially from the heathen. Let him be suffering a wrong, and not doing a wrong; and let him not love riches. And let him not think ill of any man, nor bear false witness; and let him not be wrathful, nor quarrelsome; and let him not love the presidency; and let him not be double-minded nor double-tongued, nor given to incline his ear to words of slander and murmuring; and let him be no respecter of persons. And let him not love the festivals of the heathen, nor occupy himself with vain error. And let him not be lustful, nor money-loving: for all these things are of the agency or demons.

Now all these things let the bishop command and enjoin upon all the people. And let him be wise and lowly; and let him be admonishing and teaching with the doctrine and discipline of God. And let him be of a noble mind, and aloof from all the evil artifices of this world, and from all the evil lust of the heathen. And let his mind be keen to discern, that he may know beforehand them that are evil: and do you keep yourselves from them. But let him be the friend of all, being a righteous judge. And whatever of good there be that is found in men, let the same be in the bishop. For when the pastor shall be remote from all evil, he will be able to constrain his disciples also and encourage them by his good manners to be imitators of his good works; as the Lord has said in the Twelve Prophets: The people shall be even as the priest. For it behoves you to be an example to the people, for you also have Christ for an example. Be you therefore also a good example to your people, for the Lord said in Ezekiel: And the word of the Lord came unto me, saying: Son of man, speak to the sons of thy people, and say unto them: When I bring the sword upon a land, let the people of that land take one man from among them and make him their watchman: and he shall see the sword coming upon the land, and shall blow the trumpet and warn the people, and everyone that heareth the sound of the trumpet shall give ear. And if he take not warning, and the sword come and take him away, his blood shall be upon his head. Because he heard the sound of the trumpet, and took not warning, his blood shall be upon his head. But he that took warning hath delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come and take away a soul from them: he hath been taken away in his sins, and his blood will I require at the hands of the watchman. Now the sword is the judgement, and the trumpet is the Gospel, but the watchman is the bishop who is set over the Church.

DIDASCALIA CHAPTER 5

A teaching on judgement.

It behoves thee therefore, O bishop, when thou preachest, to testify and affirm concerning the judgement according as it is (found) in the Gospel. For to thee also has the Lord said: And thee, son of man, I have set as a watchman to the house of Israel; that thou mayest hear a word from my mouth, and give warning and preach it as from me. And when I say to the ungodly: The ungodly shall surely die, and thou preach not and say that the ungodly should depart from his iniquity: the ungodly shall die in his iniquity, and at thy hands will I require his blood. But if thou warn the ungodly from his way, and he take not warning: the ungodly shall die in his iniquity, and thou shalt deliver thy soul. Wherefore you also, since to your account is laid the blame of them that sin in ignorance, do you preach and testify; and those who behave themselves without discipline admonish and rebuke openly. Now whereas we speak and repeat these things often, we are not blameworthy; for through much teaching and hearing it happens that a man is put to shame, and does good and

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avoids evil. For the Lord also said in the Law: Hear, O Israel; and unto this day they have not heard. And in the Gospel likewise He often proclaims and says; Every one that hath ears to hear, let him hear. But not even they have heard who thought that they heard; for they cast themselves swiftly into the dire destruction of heresy: upon whom the word of sentence is about to go forth. For we believe not, brethren, that when a man has (once) gone down into the water he will do again the abominable and filthy works of the ungodly heathen. For this is manifest and known to all, that whosoever does evil after baptism, the same is already condemned to the Gehenna of fire.

And we think indeed that the heathen also will blaspheme on this account, that we do not mix with them nor hold communication with them. But through the falsehood of the heathen our brethren have the rather attained to the truth; for in the Gospel He saith thus: Blessed are ye when they shall revile you, and persecute you, and speak against you every evil word for my sake, falsely. But do ye rejoice and be glad, for your reward is great in heaven: for so did their fathers persecute the prophets. If therefore they shall blaspheme against any man falsely, blessed is he, even because that he is tempted; for the Scripture has said: A man that is not tempted, neither is he approved. But if a man be convicted of doing the works of iniquity, he is no Christian but a liar, and he holds the fear of the Lord in hypocrisy. Wherefore these persons, when they have been exposed and convicted by the truth openly, let ,the bishop who is without offence and without hypocrisy avoid.

But if the bishop himself is not of a clean conscience, and accepts persons for the sake of filthy lucre, or for the sake of the presents which he receives, and spares one who impiously sins, and suffers him to remain in the Church: such a bishop has polluted his congregation with God; yea, and with men also, and with many of the receivers who are young in their minds, or with the hearers; and youths and maidens beside he destroys with him. For by reason of the lewdness of an ungodly man, when they have seen such a one in their midst they too will doubt in their soul, and will imitate him, and themselves also will stumble and be taken with the same malady, and will perish with him. But if he who sins sees that the bishop and the deacons are clear of reproach, and the whole flock pure: first of all he will not dare to enter the congregation, because he is reproved by his conscience; but if it should happen that he is bold, and comes to the Church in his arrogance, and he is reproved and rebuked by the bishop, and looking upon all (present) finds no offence in any of them, neither in the bishop nor in those who are with him: he will then be put to confusion, and will go forth quietly, in great shame, weeping and in remorse of soul; and so shall the flock remain pure. Moreover, when he is gone out he will repent of his sin and weep and sigh before God, and there shall be hope for him. And the whole flock itself also, when it sees the weeping and tears of that man, will fear, knowing and understanding that everyone who sins perishes.

Wherefore, O bishop, strive to be pure in thy works. And know thy place, that thou art set in the likeness of God Almighty, and holdest the place of God Almighty; and so sit in the Church and teach as having authority to judge them that sin in the room of God Almighty. For to you bishops it is said in the Gospel: That which ye shall bind on earth, shall be bound in heaven.

DIDASCALIA CHAPTER 6

Concerning transgressors, and concerning those who repent.

Judge therefore, O bishop, strictly as God Almighty; and those who repent receive with mercy as God Almighty. And rebuke and exhort and teach; for the Lord God also with an oath promised forgiveness to them that have sinned, as He said in Ezekiel: And thou, son of man, say to the house of Israel: Ye have said thus: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? Say unto them: As I live, saith the Lord Adonai, desire not the death of the sinner, but that the wicked return from his evil way and live. Return, therefore, and be converted from your evil ways, and ye shall not die, O house of Israel. Here, then, He gave hope to them that sin, when they shall have repented, that they may have salvation by their repentance, and may not despair of themselves and continue in their sins and further add to them, but may repent and sigh and weep for their sins, and be converted with all their heart.

But let them that have not sinned continue without sin, lest they also come to have need of weeping and sighs and sorrow, and of forgiveness. For whence knowest thou, O man that sinnest, how many are the days of thy life in this world, that thou mayest repent? For thou knowest not thy exit from the world, whether haply thou die in thy sins and there be no more repentance for thee; as it is said in David: In Sheol who shall confess to thee? Wherefore he remains without danger, whosoever spares his soul and remains without sin: so that the righteousness also which was done by him in time past may be preserved to him.

Do thou therefore, O bishop, thus judge: first of all strictly; and afterwards receive (the sinner) with mercy and compassion, when he promises to repent. And rebuke and afflict him, and (afterwards) be entreated of him, because of the word which is spoken in David thus: Deliver not up the soul that confesseth to thee. And in Jeremiah again He speaks thus concerning the repentance of them that sin: Shall he that is fallen not rise up or he that is turned away not return? Wherefore are my people turned away with a shameless perversion, and are held fast in their own devices, and have refused to repent and to return? For this cause, then, receive him that repents without hesitating ever so little; and be not hindered by those who are without mercy, who say: ' It is not fitting that we should be defiled with these.' For the Lord God has said: The fathers shall not die for the sons, nor the sons for the fathers. And again in Ezekiel He speaketh thus: And the word of the Lord came unto me saying: Son of man, if a land sin against me, and do iniquity before me, I will

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stretch forth my hand against her, and will destroy out of her the staff of bread, and will send a famine upon her, and will destroy out of her men and beasts. But if there be in her these three men, Noah and Daniel and Job, they by their righteousness shall deliver their souls, saith the Lord Adonai. The Scripture, then, has shown clearly that if there be found a righteous man with an ungodly, he shall not perish with him, but every man shall be saved by his righteousness: and if he is hindered, it is by his own sins that he is hindered. And again in Wisdom He saith: Every man is tied with the cord of his sins. Each one therefore of the laity is to render an account of his own sins; and a man is not hurt by reason of the sins of others. For neither did Judas harm us at all when he was praying with us, but he alone perished. And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; and the animals that went in, animals they came forth.

It behoves you not therefore to hearken to those who desire (to put to) death, and hate their brethren and love accusations, and are ready to slay on any pretext: (for one shall not die for another). But do you help them that are sore sick and exposed to danger and are sinning, that you may deliver them from death; and (do) not according to the hardness of heart and the word and thought of men, (but according to the will and command of the Lord our God). For it behoves thee not, O bishop, that being the head thou shouldst obey the tail, that is a layman, a contentious man who desires the destruction of another; but do thou regard only the word of the Lord God. And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons' teeth are on edge. As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die. And a man, if he be righteous, and do judgement and righteousness, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not the wife of his neighbour, and come not near to a woman in her menstruation, and treat no man with violence, and restore the pledge of his debtor which he hath taken, and clothe the naked with a garment, 8and give not out his money on usury, and receive not (back) with overcharge, and turn away his hand from iniquity, and judge right judgement betwixt a man and his neighbour, and walk in my laws, and keep my judgements and do them: this man is righteous, he shall surely live, saith the Lord Adonai, And if he beget an evil son, that sheddeth blood and doeth iniquity, and walketh not in the way of his righteous father, and eateth upon the mountains, and defileth his neighbour's wife, and evil entreateth the poor and needy, and committeth robbery, and restoreth not the pledge which he hath taken, and lifteth up his eyes to idols, and doeth iniquity, and giveth out his money on usury, and receiveth (back) with overcharge: this man shall not live: because he hath done all this iniquity, he shall surely die, and his blood shall be upon him. But if he beget a son, and he see those sins which his father did, and fear and do not the like of them, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not his neighbour's wife, and evil entreat no man, and take not a pledge, and commit not robbery, and give his bread to the hungry, and clothe the naked with a garment, and turn away his hand from iniquity, and receive not usury and overcharge, and do righteousness and walk in my laws: this man shall not die for the iniquity of his father, but he shall surely live. But his father, because he indeed committed oppression and robbery, and did not good to my people, shall die for his iniquity. And ye say: Wherefore is not the son requited for the iniquity of his father? Because the son did righteousness and mercy, and kept all my commandments and did them, he shall surely live: the soul that sinneth, the same shall die. A son shall not be requited for the sins of his father; and a father shall not be requited for the sins of his son. The righteousness of the righteous shall be upon him; and the iniquity of the ungodly shall be upon him. And if the ungodly shall turn away from all his iniquity which he did, and keep all my commandments, and do judgement and righteousness, he shall surely live and not die; and all the iniquity which he did shall not be remembered unto him: for the righteousness which he did, for the same he shall live. For I desire not the death of the sinner, saith the Lord Adonai: but everyone that shall turn from his evil way shall live. And if the righteous turn away from his righteousness, and do iniquity according to all the iniquity which the ungodly did: all his righteousness which he did shall not be remembered unto him, but for the iniquity which he did, and for the sins which he sinned, for the same he shall die. And they have said: The way of the Lord is not well. Hear ye, house of Israel: my way is well, but your own ways are not well. And if the righteous shall turn away from his righteousness and do iniquity: for the iniquity which he hath done he shall die. And if the ungodly shall turn away from his iniquity which he did, and shall do judgement and righteousness: this man hath delivered his soul. Because he turned away from all the iniquity which he did, he shall surely live and not die. And the house of Israel say: The way of the Lord is not well. My way is well, O house of Israel, but your own ways are not well. Therefore will I judge every man of you according to his ways, saith the Lord Adonai. Return and be converted from all your iniquity and your wickedness, lest these things be unto you for an evil torment. And cast away and put from you all the wickedness which ye have done, and make to yourselves a new heart and a new spirit, and ye shall not die, O house of Israel: for I desire not the death of the sinner, saith the Lord Adonai : but do ye return and live.

You see, beloved and dear children, how abundant are the mercies of the Lord our God and His goodness and loving-

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kindness towards us, and (how) He exhorts them that have sinned to repent. And in many places He speaks of these things; and He gives no place to the thought of those who are hard of heart and wish to judge strictly and without mercy, and to cast away altogether them that have sinned as though there were no repentance for them. But God (is) not so, but even sinners He calls to repentance and gives them hope; and those who have not sinned He teaches, and tells them that they should not suppose that we bear or partake in the sins of others. Simply, then, receive them that repent, rejoicing. For He spoke again in the same prophet concerning repentance thus: And thou, son of man, say to the sons of thy people: The righteousness of the righteous shall not deliver him in the day that he doeth wickedly; and the iniquity of the ungodly shall not hurt him in the day that he returneth from his iniquity: and the righteous cannot live in the day that he sinneth. And when I shall say to the righteous that he shall surely live, and he rely upon his righteousness and do iniquity: all his righteousness shall not be remembered unto him, but for the iniquity which he hath done, for the same he shall die. And when I shall say to the ungodly: Thou shalt surely die; and he turn from his sin and do judgement and righteousness, and return the pledge which he hath taken, and restore that which he hath robbed, and walk in the judgements and commandments of life so that he do no iniquity: he shall surely live and not die, and all his sins which he sinned shall not be remembered unto him: he hath done judgement and righteousness, he shall surely live. And the sons of thy people say: The way of the Lord Adonai is not well. Say unto them: It is your own ways are not well: for if the righteous shall turn away from his righteousness and do iniquity, he shall surely die for his iniquity; and if the ungodly shall turn away from his iniquity and do judgement and righteousness, for the same he shall live.

It behoves you then, O bishops, to judge according to the Scriptures those who sin, with gentleness and with mercy. For if, when a man is walking by the brink of a river and is ready to slip, thou by suffering him (to slip) hast thrust (and) cast him into the river, thou hast also committed murder. But if a man were to slip on the brink of a river and be near to perish, thou wouldst quickly reach out a hand to him and draw him out, lest he perish altogether. So do therefore (with the sinner); that both thy people may learn and understand, and he also that sins may not utterly perish.

But when thou hast seen one who has sinned, be stern with him, and command that they put him forth; and when he is gone forth let them be stern with him, and take him to task, and keep him without the Church; and then let them come in and plead for him. For our Saviour Himself also was pleading with His Father for sinners, as it is written in the Gospel: My Father, they know not what they do, neither what they speak: but if it be possible, do Thou forgive them. And then do thou, O bishop, command him to come in, and examine him whether he be repentant. And if he is worthy to be received into the Church, appoint him days of fasting according to his offence, two or three weeks, or five, or seven; and so dismiss him that he may depart, saying to him whatever is right for admonition and instruction; and rebuke him, and say to him that he be by himself in humiliation, and that he beg and beseech during the days of his fast that he may be found worthy of the forgiveness of sins:? as it is written in Genesis: Hast thou sinned be silent: thy repentance shall be with thee, and thou shalt have power over it. To Mary the sister of Moses also, when she had spoken against Moses, and afterwards repented and was held worthy of forgiveness, it was said of the Lord: If her father had but spit in her face, it were right for her to be ashamed, and to be separate seven days without the camp, and then to come in. So it behoves you also to do: to put forth from the Church those who promise to repent of their sins (for a space) proportionate to their offences: and afterwards do you receive them as merciful fathers.

But if the bishop be in himself a (cause of) offence, how can he stand up and make inquisition of any man's misdeeds, or rebuke him and give sentence upon him? For by reason of partiality, or of the presents which they receive -- either he or the deacons, whose conscience is not pure -- they (the deacons) cannot exert themselves to help the bishop; for they are afraid lest they should hear (from the sinner), as from an insolent man, that word which is written in the Gospel: Why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam from thine eye; and then shalt thou perceive to cast the mote out of thy brother's eye. The reason, then, that the bishop, with his deacons, is afraid, (is) lest they should hear from the sinner, as from an insolent man, that word of the Lord. For he knows not that it is a perilous thing for a man to speak against the bishop, and that he (the bishop) may be made an offence throughout the whole of that district. For one who has been sinning lacks understanding, and no more spares his soul. Hence, for whatever cause it be that the bishop is afraid, he feigns not to have knowledge of him who sins, and passes him over and rebukes and corrects him not. And hence Satan, when he has found him an occasion by means of one, gets power over others also -- which God forbid that it should come about -- and so it happens that the flock becomes such that it can no longer be set right. For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin:? and that which is said is fulfilled: My house is called a house of prayer, but ye have made it a den of thieves. But if the bishop keeps not silent from them that sin, but rebukes and reproves and corrects and admonishes and afflicts him that sins, he casts dread and fear upon others also. For it behoves the bishop to be by his doctrine a restrainer of sins and an example and encourager of righteousness, and by the admonition of his teaching a director of good works, and one who lauds and magnifies the good things which are to come and are promised by God in the place of life everlasting: a proclaimer also of the wrath to come in the judgement of God, with threatening of the grievous fire which is

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unquenchable and intolerable. And let him know the meaning of God's will, that he despise no man; because our Saviour has said: See that ye despise not any of these little ones that believe in me.

Let the bishop therefore be careful of all, both of them that have not sinned, that they may continue as they are without sin, and of them that have sinned, that they may repent, and that he may grant them forgiveness of sins, as it is written in Isaiah that the Lord saith: Loose every bond of iniquity, and sever all bands of violence and extortion.

DIDASCALIA CHAPTER 7

To Bishops.

Do thou therefore, O bishop, teach and rebuke, and loose by forgiveness. And know thy place, that it is that of God Almighty, and that thou hast received authority to forgive sins. For to you bishops it was said: All that ye shall bind on earth, it shall be bound in heaven; and all that ye shall loose, it shall be loosed. As therefore thou hast authority to loose, know thyself and thy manners and thy conversation in this life, that they be worthy of thy place. But without sin there is none among men, for it is written: There is no man pure of defilement, not even though his life in the world be but one day. Therefore the life and manner of conversation of the just men and patriarchs was written, that it might be known that in each one of them there was found at least some small sin; that it might be understood that the Lord God alone is without sin, as He said in David: That thou mayest be justified in thy words, and prevail in thy judgements. For the little defilement of the just is to us a solace and an encouragement, and a (source of) trust that we also, if we sin but a little, have a hope of obtaining forgiveness.

There is no man, then, without sin. But do thou strive according to thy power to be in nothing reproachable. And have a care of all, that none may stumble and perish by reason of thee. For a layman has the care of himself alone, but thou carriest the burden of all. And very great is the load that thou bearest; for to whom the Lord hath given much, much also will he require at his hand. As therefore thou carriest the burden of all, be watchful; for it is written: The Lord said unto Moses: Thou and Aaron shall take upon you the sins of the priesthood. For as thou art to render an account for many, so be careful of all; for those that are sound thou shalt preserve, but those that have sinned do thou admonish and rebuke and afflict; and (afterwards) ease them with forgiveness. And when he that sinned has repented and wept, receive him; and while the whole people prays over him, lay hand upon him, and suffer him henceforth to be in the Church. But those who are drowsy and slack do thou bring back and stir up and make firm, and exhort them and make them sound: for thou knowest what reward thou hast if thou do thus; but if thou neglect it, danger shall come upon thee; for the Lord spoke thus in Ezekiel concerning those bishops who neglect their people: And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, and say to them: Thus saith the Lord Adonai: Woe unto the shepherds of Israel, who feed themselves; and my sheep the shepherds have not fed. The milk ye eat, and with the wool ye are clothed, and that which is fat ye kill and the sheep ye feed not. That which was sick ye healed not, and that which was weak ye strengthened not, and that which was broken ye bound not up, and that which was gone astray ye brought not back, and that which was lost ye sought not out; but with force and with derision ye have subdued them. And my sheep were scattered for lack of a shepherd, and became meat for every beast of the field. And my sheep were scattered and gone astray on an the high mountains and on an the high hills, and on an the face of the land were my sheep scattered, and there was none to require and seek. Wherefore, ye shepherds, hear the word of the Lord Adonai. Forasmuch as my sheep are become a spoil and meat to every beast of the field for lack of a shepherd, and the shepherds have not sought my sheep, but the shepherds have fed themselves, and my sheep the shepherds have not fed: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord Adonai: Behold, I am against the shepherds, and I wilt seek my sheep at their hands; and I will cause them to cease, that henceforth they feed not my sheep: and the shepherds shalt no more feed themselves; but I will deliver my sheep out of their hands, and they shall no more be to them for meat. For thus saith the Lord Adonai: Therefore, behold, I wilt seek my sheep and visit them: as a shepherd visiteth his sheep in the day of tempest, when he is in their midst, so will I visit my sheep. And I will gather them together from all places wherein they were scattered in the day of cloud and thick darkness, and I will bring them forth from the peoples, and gather them from the lands, and bring them into their land; and I will feed them in the mountains of Israel, and in all the waste places of the land. And in a good and fat pasture will I feed them, and in the mountains of the Most High of Israel shall be the glory of their beauty. There shall they be encamped in a good encampment, and in a fat pasture shall they be fed in the mountains of Israel. I will feed my sheep, and I will stablish them, saith the Lord Adonai: that which is lost will I seek, and that which is gone astray will I bring back, and that which is broken will I bind up, and that which is sick will I strengthen, and that which is fat and sound will I keep: and I will feed them in judgement. And ye, my sheep, the sheep of my flock, thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between ram and ram. Is this a small thing to you, that ye devour a good and fat pasture, and the residue of your pasture ye trample upon with your feet, and my sheep did drink that which was trodden with your feet. Wherefore thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between them that are sick: because that ye were thrusting them with your sides and with your shoulders, and with your horns ye were butting all the sick ones, until ye had scattered them abroad. And I will deliver my sheep, and they shall no more be for a spoil: and I will judge between ewe and ewe. And I will set over them one shepherd, and he shall feed them, and he shall be their shepherd; and David my servant shall be

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their ruler in their midst: I the Lord have spoken it. And I will make for them a covenant of peace, and will cause evil beasts to cease from the land; and they shall dwell in the wilderness securely, and sleep in the woods. And I will give to them round about my mountain a blessing; and I will send down rain in its season, and it shall be rain of blessing. And the trees of the field shall give their fruits, and the land shall give its increase. And they shall dwell in their land securely: and they shall know that I am the Lord, when I shall cut the thongs of their yoke. And I will deliver them from the hand of them that subdued them, and they shall no more be for a prey to the peoples, and the beasts of the field shall no more devour them; but they shall lie down securely, and there shall be none to make them afraid. And I will establish for them a plantation for renown; and they shall no more be few and forsaken in the land, and they shall no more bear the shame of the peoples. And they shall know that I am the Lord their God with them, and they are my people of the house of Israel, saith the Lord Adonai. And ye my sheep, the sheep of my flock, are men, and I am your God, saith the Lord Adonai.

Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: I will judge between ram and ram, and between ewe and ewe; that is, between bishop and bishop, and between layman and layman: whether layman loves layman, and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me: and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict: but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world.

That which is whole preserve: that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace. And that which is weak strengthen: that is, him that is tempted confirm with admonition. And that which is sick heal: that is, him that is sick with doubting of his faith, heal with doctrine. And that which is broken bind up: that is, him that is stricken or buffeted or broken by his sins, and halts from the right way, bind up; that is, with the exhortation of admonition cure him, and lighten him of his transgressions, and comfort him and show him that there is hope for him; and bind him up and heal him and bring him into the Church. And that which is gone astray bring back: that is, him that was left in sins and was put forth for reproof, leave not without, but teach and admonish him, and bring him back and receive him into thy flock, that is, into the people of the Church. And that which is lost seek out: that is, him who by reason of the multitude of his transgressions has despaired and abandoned himself to destruction, suffer not to perish altogether, lest through utter neglect and indifference he fall asleep, and under the weight of his sleep forget his life, and hold aloof and depart from his flock, that is from the Church, and come to perdition. For when he shall be without the fold and removed from the flock, wolves will devour him while he is astray, and he will perish utterly. But do thou seek him out, and admonish and teach him, and bring him back; and visit him, and encourage him to be wakeful, and let him know that there is hope for him. And cut away this from men's thought, that they should say or imagine that which has already been rehearsed: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? For they ought not to say or to imagine these things; and they are not to think that their hope is cut off by reason of the multitude of their sins; but they are to know that the mercies of God are many, for that with an oath and with gracious intent He has promised forgiveness to them that sin.

But if a man sin and know not the Scriptures, and is not aware of the patience and mercy of God, and knows not the limit of forgiveness and repentance: by this very thing, that he is ignorant, he perishes. Do thou therefore as a compassionate shepherd, full of love and mercy and careful of his flock, visit and count thy flock, and seek that which is gone astray; as said the Lord God, Jesus Christ our good Teacher and Saviour: 'Leave the ninety and nine upon the mountains, and go seek that one which is gone astray. And when thou hast found it, bear it upon thy shoulders, rejoicing because thou hast found that which was gone astray; and bring it and let it mix with the flock.' So be thou also obedient, O bishop, and search out him that is lost, and seek him that is gone astray, and bring back him that is holding aloof. For thou hast authority to forgive sins to him that offendeth; for thou hast put on the person of Christ. Wherefore our Saviour also said to him that had sinned: Thy sins are forgiven thee: thy faith hath saved thee alive: go in peace. Now 'peace' is the Church of tranquillity and rest, into which He restored those whom He loosed from sins, sound (and) without blemish, having a good hope and earnest in exercises of labours and afflictions. For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for they that are whole have no need of a physician, but they that are sick. And thou also, O bishop, art made the physician of the Church: do not therefore withhold the cure whereby thou mayest heal them that are sick with sins, but by all means cure and heal, and restore them sound to the Church. And be not reproached with this word which the Lord spoke: With force and with derision ye were subduing them. Do not then use force, and be not violent, and pass not sentence sharply, and be not unmerciful; and deride not the people that is under thy charge, nor hide from them the word of repentance. For this is that, With force and with derision ye were subduing them, if thou deal harshly with thy lay folk, and correct them with force, and thrust and drive out and receive not (back) them that sin, but harshly and without mercy hide

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away repentance from them, and become a helper for the return of evil, and for the scattering of the flock for meat to the beasts of the field, that is, to evil men of this world: nay, not to men in truth, but to beasts, to the heathen and to heretics. For to him who goes forth from the Church they presently join themselves, and like evil beasts devour him as meat. And by reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen, or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God, And of the perdition of that (man) thou wilt be guilty, because thou art ready to drive out and cast away them that sin, and when they have repented and been converted thou wilt not receive them again. And thou hast fallen under the condemnation of that word of the Lord which He spoke: Their feet are swift to evil, and they hasten to shed blood. Affliction and misery are in their ways; and the way of peace they have not known. Now the way of peace is our Saviour Himself, as He said:? Forgive ye the sins of them that sin, that to you also your sins may be forgiven: give, and it shall be given unto you; which means: Give forgiveness of sins, that you also may receive forgiveness. And again He taught us that we should be constantly praying at all times and saying: Forgive us our debts, as we also have forgiven our debtors. But if thou forgive not them that sin, how shalt thou receive forgiveness? Lo, is not thine own mouth against thee, and dost not thou condemn thyself in that thou hast said, 'I have forgiven,' when thou hast not forgiven, but in sooth hast slain? For he who drives a man out of the Church without mercy, what does he else but cruelly slay and shed blood without pity For if by any a righteous man is unjustly slain with the sword, with God he shall be received into rest; but he who drives a man out of the Church and receives him not again, has committed everlasting murder, evilly and bitterly, and [God] gives for food to the grievous fire eternal him that is driven out from the Church, and regards not the mercy of God, and remembers not His goodness towards penitents, and takes not the example of Christ, nor considers those who repented of their many transgressions and received of Him forgiveness.

It behoves thee then, O bishop, to have before thine eyes those things which happened of old time, that from them thou mayest learn by comparison the healing of souls, and the admonition and reproof and exhortation of them that repent and have need of exhortation. And when thou judgest any persons, do thou with diligence and much investigation compare and follow out God's will: and as He did, so ought you also to do in your judgements. Hear then, O bishops, in regard to these things an apt and helpful example. It is written in the fourth Book of Kingdoms, and likewise in the second Book of Chronicles, thus: In those days reigned Manasseh, being twelve years old; and fifty years he reigned in Jerusalem: and the name of his mother was Hephzibah. And he did that which was evil before the Lord, after the uncleanness of those peoples which the Lord destroyed from before the children of Israel. And he turned again and built the shrines which Hezekiah his father had thrown down; and he set up pillars to Baal, and made abominations, as Ahab king of Israel had done. And he made altars for all the service of heaven, and worshipped all the hosts of heaven. And he built altars to demons in the house of the Lord, whereof the Lord had said: In the house of the Lord in Jerusalem, there will I set my name. And Manasseh served the shrines, and said: My name shall endure for ever. And he built altars for all the service of heaven in the two courts of the house of the Lord; 6and he made his sons to pass through the fire in the valley of Bar-Hinnom. And he practised augury and used magic; and he made soothsayers and enchanters and diviners, and did much evil before the eyes of the Lord to provoke him to anger. And he set the molten and graven image of abomination, which he had made, in the house of the Lord, whereof the Lord had said to David and to Solomon his son: In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will no more withhold my feet from the land of Israel, which I gave to their fathers: yet only if they will keep all that I have commanded them, according to all the commandments which my servant Moses commanded them. And they hearkened not: and Manasseh seduced them to do that which was evil before the eyes of the Lord, after the works of those peoples which the Lord destroyed from before the children of Israel. And the Lord spake against Manasseh and against his people by the hand of his servants the prophets, and said: Because Manasseh king of Judah hath done these evil abominations, as did the Amorites which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord the God of Israel: Behold, I bring such evils upon Jerusalem and upon Judah that everyone that heareth of them, both his ears shalt tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a water-pot is wiped, when it is overturned and falleth upon its face. And I wilt give the residue of mine inheritance to the sword, and wilt deliver them into the hand of their enemies; and they shall be for a prey and a spoil to all them that hate them, because they have done evil before mine eyes: for they are a provoking (people), from the day that I brought out their fathers from Egypt even unto this day. Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other with slain: by reason of the sins which he sinned, and caused Judah also to sin, in doing that which was evil before the Lord. And the Lord brought against them the chieftains of Assyria; and they took Manasseh and fettered him and cast ropes about him, and led him away to Babylon, and shut him up in prison all bound and fettered with iron? And there was given him bran-bread by weight, and water mingled with gall in small measure, that he might be alive and be sore afflicted and vexed. And when he was afflicted exceeding much, he entreated the face of the Lord his God, and humbled himself exceedingly before the God of his fathers; and he prayed before the Lord God and said:

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THE PRAYER OF MANASSEH. O Lord God of my fathers, the God of Abraham and of Isaac and of Jacob and of their righteous seed, who madest the heaven and the earth with all the adornment thereof; who didst bind the sea and fix it by the commandment of thy word; who didst shut up the abyss and seal it with thy fearful and glorious name; before whose power all things fear and tremble: for unsupportable is the exceeding beauty of thy glory, and none can endure to stand before thine anger and thy wrath against sinners: without bound and without measure are the mercies of thy promises; for thou art a Lord long-suffering and merciful and very gracious, and dost repent thee of the evil of men. And thou, O Lord, according to the gentleness of thy goodness hast promised forgiveness to them that repent of their sins, and in the multitude of thy mercies hast appointed repentance for the salvation of sinners. If then, O Lord God of the righteous, thou didst not appoint repentance to the righteous, to Abraham and to Isaac and to Jacob: for neither did they sin against thee: yet hast thou appointed repentance to me a sinner. For more than the sands of the sea are my sins multiplied, and I have no respite to lift up my head for the multitude of mine iniquities. And now, O Lord, behold, I am justly afflicted; and as I am worthy, (so) am I vexed. For lo, I am bound and bowed down with (these) many bands of iron, so that I may not lift up my head: for neither am I worthy to lift up mine eyes and behold and see the height of heaven, by reason of the exceeding malice of my wickedness. For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations. And now, behold, I bend the knees of my heart before thee, and beseech thy kindness: I have sinned, O Lord, I have sinned; and because that I know my sins, I make supplication before thee. Forgive me, O Lord, and destroy me not with mine offences, and be not angry with me for ever, nor keep against me mine evil (deeds), neither condemn and cast me into the nether parts of the earth. For thou art the God of penitents: wherefore in me also, O Lord, show thy goodness, that whereas I am unworthy, thou deliverest me after the multitude of thy mercies. And for this will I praise thee ever and all the days of my life: for thee do all the hosts of heaven praise, and unto thee do they sing for evermore.

And the Lord hearkened to the voice of Manasseh, and had mercy on him. And there was made over him a flame of fire, and all the iron (bands) that were upon him were melted and dissolved. And the Lord delivered Manasseh from his afflictions, and caused him to return to Jerusalem over his kingdom. And Manasseh knew the Lord, and said: He is the Lord God alone. And he served the Lord only, with all his heart and with all his soul, all the days of his life: and he was accounted righteous. And he slept with his fathers; and Amon his son reigned after him.

You have heard, beloved children, how Manasseh served idols evilly and bitterly, and slew righteous men; yet when he repented God forgave him, albeit there is no sin worse than idolatry. Wherefore, there is granted a place for repentance. But concerning one who says: I shall have good (success) when I shall walk in the perverse desire of my heart, thus saith the Lord: I will stretch out my hand against him, and he shall be for a byword and a parable. For Amon also the son of Manasseh, when he conceived a design that he should transgress the Law, and said: 'My father from his youth did exceeding wickedly, and in his old age he repented: I also will walk in all the desires of my soul, and in the end will return to the Lord,' and did that which was evil before the Lord: he reigned but two years, because the Lord God quickly destroyed him from (his) good land. Beware therefore, you that are without faith, lest any man of you establish in his heart the thought of Amon, and perish suddenly and swiftly. Wherefore, O bishop, so far as thou canst, keep those that have not sinned, that they may continue without sinning; and those that repent of (their) sins heal and receive. But if thou receive not him who repents, because thou art without mercy, thou shalt sin against the Lord God; for thou obeyest not our Saviour and our God, to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgement in His hands, departed. But He, the Searcher of hearts, asked her and said to her: Have the elders condemned thee, my daughter? She saith to him: Nay, Lord. And he said unto her: Go thy way: neither do I condemn thee. In Him therefore, our Saviour and King and God, be your pattern, O bishops, and do you imitate Him, that you may be quiet and meek, and merciful and compassionate, and peacemakers, and without anger, and teachers and correctors and receivers and exhorters; and that you be not wrathful, nor tyrannical; and that you be not insolent, nor haughty, nor boastful.

DIDASCALIA CHAPTER 8

Warnings to Bishops; how they ought to conduct themselves.

You shall not be lovers of wine, nor drunken; and you shall not be extravagant, nor luxurious, nor spending money improperly. You shall make use of the gifts of God not {as alien (funds), but} as your own, as being appointed good stewards of God, who is ready to require at your hands an account of the discharge of the stewardship entrusted to you. Let that suffice you therefore which is enough for you, food and clothing and whatsoever is necessary. And you shall not make use of the revenues (of the Church) improperly, as alien (funds), but with moderation; and you shall not procure pleasure and luxury from the revenues of the Church: for sufficient for the labourer is his clothing and his food. As good stewards of God, therefore, dispense well, according to the command, those things that are given and accrue to the Church, to orphans and widows and to those who are in distress and to strangers, as knowing that you have God who will require an account at your hands, who delivered this stewardship unto you. Divide and give therefore to all who are in want.

But be you also nourished and live from the revenues of the Church; yet do not devour them by yourselves, but let them that are in want be partakers with you, and you shall be

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without offence with God. For God upbraids those bishops who greedily and by themselves make use of the revenues of the Church, and make not the poor to be partakers with them, saying thus: The milk ye eat, and with the wool ye are clothed. For the bishops ought to be nourished from the revenues of the Church, but not to devour them; for it is written: Thou shalt not muzzle the ox that treadeth out (the corn). As then the ox which works unmuzzled in the threshing floor eats, indeed, but does not consume the whole, so do you also, who work in the threshing floor which is the Church of God, be nourished from the Church, after the manner of the Levites who ministered in the tabernacle of witness, which in all things was a type of the Church: for even by its name it declares (this), for the tabernacle 'of witness' foreshowed the Church. Now the Levites who ministered therein were nourished from those things which were given as offerings to God by all the people -- gifts, and part-offerings, and first fruits, and tithes, and sacrifices, and offerings, and holocausts -- without restraint, they and their wives and their sons and their daughters; because their work was the ministry of the tabernacle alone; and therefore they received no inheritance of land among the children of Israel, because the inheritance of Levi and his tribe was the produce of the people.

You also then to-day, O bishops, are priests to your people, and the Levites who minister to the tabernacle of God, the holy Catholic Church, who stand continually before the Lord God. You then are to your people priests and prophets, and princes and leaders and kings, and mediators between God and His faithful, and receivers of the word, and preachers and proclaimers thereof, and knowers of the Scriptures and of the utterances of God, and witnesses of His will, who bear the sins of all, and are to give an answer for all. You are they who have heard how the word sternly threatens you if you neglect and preach not God's will, who are in sore peril of destruction if you neglect your people. You again are they to whom is promised from God the great reward which is not falsified nor withheld, and grace unspeakable in great glory, when you shall minister well to the tabernacle of God, His Catholic Church. As then you have undertaken the burden of all, so also ought you to receive from all your people the ministration of food and clothing, and of other things needful. And so again, from these same gifts that are given you by the people which is under your charge, do you nourish the deacons and widows and orphans, and those who are in want, and strangers. For it behoves thee, O bishop, as a faithful steward to care for all; for as thou bearest the sins of all those under thy charge, so shalt thou beyond all men receive more abundant glory of God. For thou art an imitator of Christ: and as He took upon Him the sins of us all, so it behoves thee also to bear the sins of all those under thy charge; for it is written in Isaiah concerning our Saviour thus: We saw him having no splendour nor beauty, but as one whose aspect was marred and dejected beyond that of men; and as a man that suffereth, and knoweth to bear infirmities. For his face was changed: he was despised, and was nothing accounted in our eyes. But he endured our sins, and for our sake did sigh. But we accounted him as one smitten and plagued and brought low. Yet for our sins was he smitten, and, was made sick for our iniquities: and by his stripes all we are healed. And again He saith: He bare the sins of many, and for their iniquity was delivered up. And in David and in all the prophets, and in the Gospel also, our Saviour makes intercession for our sins, whereas He is without sin. Therefore, as you have Christ for a pattern, so be you also a pattern to the people under your charge; and as He took upon Him (our) sins, so do you also take upon you the sins of the people. For you are not to think that the burden of the bishopric is light or easy. Wherefore, as you have taken up the burden of all, so the fruits also which you receive from all the people shall be yours, for all things of which you have need. And do you nourish well them that are in want, as being to render an account to Him who will require it, who can make no mistake nor be evaded. For as you administer the office of the bishopric, so from the same office of the bishopric ought you to be nourished, as the priests and Levites and ministers who serve before God, according as it is written in the Book of Numbers: The Lord spake with Aaron and said: Thou and thy sons and thy father's house shall take upon you the sins of the sanctuary; and thou and thy sons shall take upon you the sins of your priesthood. And thy brethren the sons of thy father, the tribe of Levi, bring nigh unto thee, and let them be added to thee and minister unto thee. And thou and thy sons with thee shall minister before this tabernacle of witness. Howbeit the sons of Levi shall not come nigh unto the vessels of the sanctuary and unto the altar, lest they die, they and you; but let them be added unto thee, and let them keep the charges of the tabernacle of witness, according to all the ministry of the tabernacle: and a stranger shall not come nigh unto thee. And ye shall keep the charges of the sanctuary and the charges of the altar: and there shall be no wrath against the children of Israel. And I, behold, I have taken your brethren the sons of Levi from among the children of Israel: as a gift they are given unto the Lord, that they may perform the ministry of the tabernacle of witness. And do thou and thy sons with thee keep your priesthood, according to all the ministry of the altar and of that which is within the veil; and perform your ministry as that which is given to your priesthood. But the stranger that cometh near shall die the death. And the Lord spake with Aaron and said: Behold, I have given to you the charges of the firstfruits, of every thing which is hallowed unto me by the children of Israel: to thee have I given them for a ministry, and to thy children after thee: (it is) an everlasting ordinance. And this shall be yours, of every holy thing which is hallowed of their fruits and of their offerings, and of all their sacrifices, and of all their trespass offerings, and of all their sin offerings: all that they shall offer to me of things hallowed shall be for thee and for thy sons. In the holy place ye shall eat thereof: every male of you shall eat thereof, thou and thy sons: it shall be for thee a holy thing. And these shall be for thee the firstfruits of their

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gifts, of all the part-offerings of the children of Israel: to thee have I given them, and to thy sons and thy daughters with thee: (it is) an everlasting ordinance: every one that is clean in thy house shall eat thereof. All the firstfruits of oil, and all the firstfruits of wine, and the firstfruits of corn, even all things that they shall give to the Lord, shall be thine: everyone that is clean in thy house shall eat thereof. And every devoted thing of the children of Israel shall be thine; and all that openeth the womb of all flesh, even all which they offer to the Lord, from men even unto beasts, shall be thine. Howbeit the firstborn of men and the firstlings of unclean beasts which shall be offered, shall be redeemed. And the redemption of them (shall be on this wise): from a month old and upward thou shalt redeem with a price, five shekels according to the shekel of the sanctuary, which are twenty shekels of silver. But the firstlings of oxen, and the firstlings of sheep and of goats, thou shalt not redeem: they are holy: their blood thou shalt pour out before the altar, and the fat of them thou shalt offer up for an offering of a sweet savour unto the Lord; and their flesh shall be clean to thee. And the top of the breast of the part-offering, and the right shoulder shall be thine. All part-offerings of the sanctuary, which the children of Israel shall set apart unto the Lord, to thee have I given them and to thy sons and to thy daughters with thee: an ordinance for ever and an everlasting covenant is it before the Lord unto thee and unto thy seed after thee. And the Lord spake with Aaron and said: In their land thou shalt receive no inheritance, and thou shalt have no portion among them; for I am thy portion and thine inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tithes of the children of Israel for an inheritance, in return for their ministry which they minister in the tabernacle of witness. And the children of Israel shall no more come nigh to the tabernacle of witness, lest they contract a sin of death; but the Levites shall perform the ministry of the tabernacle of witness, and they shall take upon them their sins: it is an everlasting ordinance unto their generations. And among the children of Israel they shall receive no inheritance; because the tithes of the children of Israel, even all that they shall set apart as part-offerings to the Lord, I have given to the Levites for an inheritance. For which cause I said unto them: Among the children of Israel they shall receive no inheritance. And the Lord spake with Moses and said unto him: Speak to the Levites and say to them: When ye receive of the children of Israel the tithes which I have given you from them for an inheritance, set by thereof, ye also, a part-offering unto the Lord, a tithe of the tithes: and your part-offering shall be accounted unto you as the corn from the threshing floor, and as the part-offering of the winepress. So shall ye set apart, ye also, a part-offering unto the Lord of all your tithes which ye receive from all the children of Israel; and ye shall give thereof a part-offering for the Lord unto Aaron the priest. Of all your gifts ye shall set by a part-offering unto the Lord, even of the firstfruits, (part) whereof he halloweth unto himself. And say thou unto them: When ye have set apart his firstfruits therefrom, it shall be reckoned unto the Levites as the produce of the threshing floor and as the produce of the winepress:? 31and do ye eat thereof in every place, ye and your households, because it is your reward in return for your ministry in the tabernacle of witness:? 32and ye shall contract no sin by reason thereof, when ye shall set apart the firstfruits thereof. And the holy things of the children of Israel ye shall not profane, lest ye die.

DIDASCALIA CHAPTER 9

An admonition to the People, that they should honour the Bishop.

Hear these things then, ye laymen also, the elect Church of God. For the former People also was called a church; but you are the Catholic Church, the holy and perfect, a royal priesthood, a holy multitude, a people for inheritance, the great Church, the bride adorned for the Lord God. Those things then which were said beforetime, hear thou also now. Set by part-offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation (to Him) the beginning of whose name is the Decade. Hear, thou Catholic Church of God, that wast delivered from the ten plagues, and didst receive the Ten Words, and didst learn the Law, and hold the faith, (and know the Decade,) and believe in the Yod in the beginning of the Name, and art established in the perfection of His glory: instead of the sacrifices which then were, offer now prayers and petitions and thanksgivings. Then were first fruits and tithes and part-offerings and gifts; but to-day the oblations which are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites now are the presbyters and deacons, and the orphans and widows: but the Levite and high priest is the bishop. He is minister of the word and mediator; but to you a teacher, and your father after God, who begot you through the water. This is your chief and your leader, and he is your mighty king. He rules in the place of the Almighty: but let him be honoured by you as God, for the bishop sits for you in the place of God Almighty. But the deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit; and the presbyters shall be to you in the likeness of the Apostles; and the orphans and widows shall be reckoned by you in the likeness of the altar. And as it was not lawful for a stranger, that is for one who was not a Levite, to draw near to the altar or to offer aught without the high priest, so you also shall do nothing without the bishop. But if any man do aught without the bishop, he does it in vain, for it shall not be accounted to him for a work; for it is not fitting that any man should do aught apart from the high priest.

Do you therefore present your offerings to the bishop, either you yourselves, or through the deacons; and when he has received he will distribute them justly. For the bishop is well acquainted of those who are in distress, and dispenses and gives to each one as is fitting for him; so that one may not receive often in the same day or in the same week, and another receive not even a little. For whom the priest and

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steward of God knows to be the more in distress, him he succours according as he requires. And to those who invite widows to suppers let him send frequently her whom he knows to be in the more distress. [And again, if anyone gives bounties to widows, let him send her the rather who is in want.] But let the portion of the pastor be separated and set apart for him according to rule at the suppers or the bounties, even though he be not present, in honour of Almighty God. But how much (soever) is given to one of the widows, let the double be given to each of the deacons in honour of Christ, (but) twice twofold to the leader for the glory of the Almighty. But if anyone wish to honour the presbyters also, let him give them a double (portion), as to the deacons; for they ought to be honoured as the Apostles, and as the counsellors of the bishop, and as the crown of the Church; for they are the moderators and councillors of the Church. But if there be also a lector, let him too receive with the presbyters. To every order, therefore, let everyone of the laity pay the honour which is befitting him, with gifts and presents and with the respect due to his worldly condition.

But let them have very free access to the deacons, and let them not be troubling the head at all times, but making known what they require through the ministers, that is through the deacons. For neither can any man approach the Lord God Almighty except through Christ. All things therefore that they desire to do, let them make known to the bishop through the deacons, and then do them. For neither formerly in the temple of the sanctuary was anything offered or done without the priest. And moreover, even the idol-temples of the impure and abhorred and reprobate heathen to this day imitate the sanctuary. Far indeed in comparison be the house of abomination from the sanctuary: nevertheless, even in their absurd rites they neither offer nor do anything without their unclean priest; but so they imagine, that the unclean priest is the mouthpiece of the stones; and they wait for what he will command them to do. And in all that they purpose to do they consult their unclean priest, and without him do nothing, And because they imagine that what they do is acceptable, they honour him and worship him, as it were for the honour of the dumb stones that are fixed in the walls, and for the service of the foul and evil and cruel demons. If then those who are vain, and their customs false, and who have no hope, but are deceived by an empty hope, study and desire to imitate the sanctuary, and bestow all honour upon those who stand before their absurd idols: you who manifestly and openly believe in the truth, and hold fast to the hope that is not belied, and wait for the glorious promise which shall never pass away nor be made void -- why should not you rather honour the Lord God through those who preside over you?

Do you therefore esteem the bishop as the mouth of God. For if Aaron, because he interpreted to Pharaoh the words which were given through Moses, was called a prophet, as the Lord said to Moses: Behold, I have given thee as a god to pharaoh and Aaron thy brother shall be to thee a prophet: why then should not you also reckon them as prophets who are for you the mediators of the word, and worship them as God? But for us now, Aaron is the deacon, and Moses is the bishop. Now if Moses was called a god by the Lord, let the bishop also be honoured by you as God, and the deacon as a prophet. Wherefore, for the honour of the bishop, make known to him all things that you do, and let them be performed through him. And if thou know of one who is in much distress, and the bishop know not of him, do thou inform him; and without him do not, to his discredit, anything, lest thou bring a reproach upon him as one who neglects the poor. For he who sets abroad an evil report against the bishop, whether by word or by deed, sins against God Almighty. And again, if any man speaks evil of a deacon, whether by word or deed, he offends against Christ, Wherefore in the Law also it is written: Thou shalt not revile thy gods; and thou shalt not speak evil of a prince of thy people. Now let no man think that the Lord speaks (here) of idols of stone; but he calls 'gods' those who preside over you. Moses also saith in the Book of Numbers, when the people had murmured against him and against Aaron: Not against us do ye murmur, but against the Lord God. And our Saviour likewise said: Everyone that rejecteth you, rejecteth me, and him that sent me. For what hope at all is there for him who speaks evil of the bishop, or of the deacon? For if one call a layman fool, or raca, he is liable to the assembly, as one of those who rise up against Christ: because that he calls 'empty' his brother in whom Christ dwells, who is not empty but fulfilled; or (calls) him 'fool' in whom dwells the Holy Spirit of God, fulfilled with all wisdom: as though he should become a fool by the very Spirit that dwells in him! If then one who should say any of these things to a layman is found to fall under so great condemnation, how much more if he should dare to say aught against the deacon, or against the bishop, through whom the Lord gave you the Holy Spirit, and through whom you have learned the word and have known God, and through whom you have been known of God, and through whom you were sealed, and through whom you became sons of the light, and through whom the Lord in baptism, by the imposition of hand of the bishop, bore witness to each one of you and uttered His holy voice, saying: Thou art my son: this day have begotten thee.

Wherefore, O man, know thy bishops, through whom thou wast made a son of God, and the right hand, thy mother; and love him who is become, after God, thy father and thy mother: for whosoever shall revile his father or his mother, shall die the death. But do you honour the bishops, who have loosed you from sins, who by the water regenerated you, who filled you with the Holy Spirit, who reared you with the word as with milk, who bred you up with doctrine, who confirmed you with admonition, and made you to partake of the holy Eucharist of God, and made you partakers and joint heirs of the promise of God. These reverence, and honour them with all honour; for they have received from God the authority of life and death: not as judging those who sin and condemning them to death in fire everlasting, by cutting off and casting away those who are judged, which God forbid,

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but that they may receive and save alive those who return and repent.

Let them be your rulers therefore, and let them be accounted of by you as kings; and do you offer them tribute in service as to kings; for by you they ought to be sustained, and those who are with them: for thus is it written in the first Book of Kingdoms: Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him, and will make him captains of thousands and captains of hundreds. And they shall reap his harvest, and gather his vintage, and fashion the instruments of his chariots. And your daughters he will take to be weavers, and to be the ministers of his house. And your fields, and your vineyards, and your oliveyards, even the best (of them), he will take away and give to his servants. And he will take the tenth of your seed and of your vineyards, and give to his servants and to his eunuchs.? And your servants and your handmaids, and the best of your cattle, and your asses, he will take and tithe for the service of his work; and he will take the tenth of your sheep: and ye also shall be his servants. Now in like case is also the bishop. For if the king who reigned over so numerous a people -- as it is written in Hosea: The people of the children of Israel was numerous as the sand which is upon the seashore, which may not be measured nor numbered -- took also from the people the ministrations which he required according to the multitude of that people:? so now does the bishop also take for himself from the people those whom he accounts and knows to be worthy of him and of his office, and appoints him presbyters as counsellors and assessors, and deacons and subdeacons, as many as he has need of in proportion to the ministry of the house. And what can we say more? For the king who wears the diadem reigns over the body alone, and binds and looses it but on earth; but the bishop reigns over soul and body, to bind and to loose on earth with heavenly power. For great power, heavenly, almighty, is given to him. Therefore love the bishop as a father, and fear him as a king, and honour him as God. Your fruits and the works of your hands present to him, that you may be blessed; your firstfruits and your tithes and your vows and your part-offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him. And so shall thine offering be acceptable to the Lord thy God for a sweet savour, in the heights of heaven before the Lord thy God; and He will bless thee and multiply for thee the good things of His promise. For it is written in Wisdom: Every simple soul shall be blessed: and a blessing shall be upon the head of him that giveth.

Wherefore be constantly doing work, and be labouring and [[98]] offering an oblation. For the Lord has lightened the weight from you, and has loosed from you the collar-bands, and lifted from you the yoke of burden; and He has put away from you the Second Legislation after the abundance of His mercy; as it is written in Isaiah: Say to them that are in bonds, Go forth; and again: To bring forth the prisoners from bonds. And in David he said: His prisoners he hath not despised. And likewise in the Gospel He said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shalt find rest unto your souls. For my yoke is pleasant, and my burden is light.

If then the Lord, by the gift of His grace, has set you loose and given you rest, and brought you out into refreshment, that you should no more be bound with sacrifices and oblations, and with sin offerings, and purifications, and vows, and gifts, and holocausts, and burnt offerings, and (Sabbath) idlings, and shewbread, and the observing of purifications; nor yet with tithes and firstfruits, and part-offerings, and gifts and oblations, -- for it was laid upon them to give all these things as of necessity, but you are not bound by these things, -- it behoves you to know the word of the Lord, who said: Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven. Now thus shall your righteousness abound more than their tithes and first fruits and part-offerings, when you shall do as it is written: Sell all thou hast, and give to the poor. So do, therefore, and keep the command through (him who is) bishop and priest and thy mediator with the Lord God. For thou art commanded to give, but he to dispense. And thou shalt require no account of the bishop, nor observe him, how he dispenses and discharges his stewardship, or when he gives, or to whom, or where, or whether well or ill, or whether he gives fairly; for he has One who will require, even the Lord God, who delivered this stewardship into his hands and held him worthy of the priesthood of so great an office. Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, let that be set before thine eyes which is said to thee in Jeremiah: Shall the clay say to the potter: Thou workest not, and hast not hands as one who should say to his father or his mother: Why bearest thou me? But do thou work and labour simply in the house of God; and let that saving word of the renewing of the Law be ever written and laid up in thy heart, and remember it, as the Lord said: Thou shalt love the Lord thy God with all thy soul, and with all thy strength. Now thy strength is thy worldly substance. And not with the lips only shall you love the Lord, as did that People, to whom upbraiding them He saith: This people honoureth me with their lips, but their heart is very far from me; but do thou love and honour the Lord with all thy strength, and offer His oblations ever at all times. And hold not aloof from the Church; but when thou hast received the Eucharist of the oblation, that which comes into thy hands cast (in), that thou mayest share it with strangers: for this is collected (and brought) to the bishop for the entertainment of all strangers. Wherefore lay up and set by as much as thou canst, for the Lord has said in the Law: Thou shalt not appear before me empty. Be doing good works therefore, and laying up to

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thyself treasure everlasting in heaven, where the moth corrupteth not, neither do thieves steal. And in so doing thou shalt not judge thy bishop nor thy fellow layman; for to you laymen it is said: Judge not, that ye be not judged. For if thou judge thy brother and condemn him, thou hast reckoned thy brother guilty: that is, thou hast condemned thyself; for thou shalt be judged with them that are guilty. For it is lawful for the bishops to judge, because to them it is said: Be ye approved money-changers [Agraphon]: so that it behoves the bishop, as one who proves money, to separate the bad from the good, and to reject and cast away those that are altogether bad, and to leave in the melting-pot those that are hard, and for whatever reason faulty, like faulty (coins). But to the layman it is not permitted to judge his neighbour, nor to lay upon himself a burden that is not his. For the weight of this burden is not for laymen, but for the bishop. Wherefore, being a layman, thou shalt not lay snares for thyself; but leave judgement in the hand of those who will have to render an account, and do thou study to work peace with all men; and love thy members, thy fellow laymen, for the Lord saith: Love thy neighbour as thyself.

DIDASCALIA CHAPTER 10

Of False Brethren

But if there be false brethren who, through envy or jealousy of the Enemy and Satan, who works in them, bring an accusation against any of the brethren falsely, or even truly, let them know that everyone who searches out such things for the purpose of accusing or slandering any man, is a son of wrath: and where wrath is, God is not; for wrath is of Satan, and through these false brethren he never suffers peace to be in the Church. Wherefore, when you have known those who are thus void of understanding, first of all believe them not; and secondly, do you the bishops and deacons be wary of them; and when you hear them saying anything against one of the brethren, take knowledge of him against whom they bring the accusation, and make inquiry prudently, and weigh his conduct; and if he is found blameworthy, do according to the teaching of our Lord which is written in the Gospel: Reprove him between thyself and him; and save him when he repenteth and returneth. But if he be not persuaded, reprove him among two or three; that that may be fulfilled which is said: At the mouth of two or three witnesses every word shall be established. Now why, brethren, is it required that a testimony be established at the mouth of two or three witnesses? Because the Father and the Son and the Holy Spirit bear witness to the works of men. For where there is the admonition of doctrine, there also is correction and conversion of them that err. Wherefore, at the mouth of two or three witnesses every word shall be established. But if he obey not, reprove him before the whole church. But if he obey not even the church, let him be accounted by thee as the heathen and as the publican. For the Lord has commanded you, O bishops, that you should not henceforth receive such a one into the Church as a Christian, nor communicate with him. For neither dost thou receive the evil heathen or publicans into the Church and communicate with them except they first repent, professing that they believe and henceforth will do no more evil works: for to this end did our Lord and Saviour grant a place for repentance to those who have sinned. For I Matthew also, who am one of the twelve Apostles who speak to you in this Didascalia, was formerly a publican; but now, because that I believed, I have obtained mercy, and have repented of my former deeds, and have been counted worthy also to be an apostle and preacher of the word. And the prophet John likewise preached in the Gospel to publicans; and he deprived them not of hope, but taught them how they should order themselves; and when they asked him for advice, he said to them: Exact no more than that which is commanded and appointed you. And Zacchaeus, too, the Lord received unto repentance when he besought Him. Nor do we withhold life even from the heathen, if they will repent and put away and reject their error.

As a heathen, then, and as a publican let him be accounted by you who has been convicted of evil deeds and falsehood; and afterwards, if he promise to repent -- even as when the heathen desire and promise to repent, and say 'We believe' we receive them into the congregation that they may hear the word, but do not communicate with them until they receive the seal and are fully initiated: so neither do we communicate with these until they show the fruits of repentance. But let them by all means come in, if they desire to hear the word, that they may not wholly perish; but let them not communicate in prayer, but go forth without. For they also, when they have seen that they do not communicate with the Church, will submit themselves, and repent of their former works, and strive to be received into the Church for prayer; and they likewise who see and hear them go forth like the heathen and publicans, will fear and take warning to themselves not to sin, lest it so happen to them also, and being convicted of sin or falsehood they be put forth from the Church. But thou shalt by no means forbid them to enter the Church and hear the word, O bishop; for neither did our Lord and Saviour utterly thrust away and reject publicans and sinners, but did even eat with them. And for this cause the Pharisees murmured against Him, and said: He eateth with publicans and sinners. Then did our Saviour make answer against their thoughts and their murmuring, and say: They that are whole have no need of a physician, but they that are sick. Do you therefore consort with those who have been convicted of sins and are sick, and attach them to you, and be careful of them, and speak to them and comfort them, and keep hold of them and convert them. And afterwards, as each one of them repents and shows the fruits of repentance, receive him to prayer after the manner of a heathen. And as thou baptisest a heathen and then receivest him, so also lay hand upon this man, whilst all pray for him, and then bring him in and let him communicate with the Church. For the imposition of hand shall be to him in the place of baptism: for whether by the imposition of hand, or by baptism, they receive the communication of the Holy Spirit.

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Wherefore, as a compassionate physician, heal all those who sin; and go about with all skill, and bring healing to bear for the succour of their lives. And thou shalt not be ready to cut off the members of the Church; but employ the bandages of the word, and the fomentations of admonition, and the compress of exhortation. But if the sore be sunken and lack flesh, nourish it and level it up with healing drugs; and if there be dirt in it, cleanse it with a pungent drug, that is with the word of rebuke. But if the flesh be over swollen, wear it down and level it with a violent drug, that is with the threat of judgement. But if gangrene should set in, cauterize it with burnings, that is, with incisions of much fasting cut away and clear out the rottenness of the sore. But if the gangrene assert itself and prevail even over the burnings, give judgement:? and then, whichever member it be that is putrified, with advice and much consultation with other physicians, cut off that putrefied member, that it may not corrupt the whole body. Yet be not ready to amputate straightway, and be not in haste to have recourse at once to the saw of many teeth; but use first the knife and cut the sore, that it may be clearly seen, and that it may be known what is the cause of the disease that is hidden within; so that the whole body may be kept uninjured. But if thou see that a man will not repent, but has altogether abandoned himself, then with grief and to sorrow cut him off and cast him out of the Church. But if it be found that the hostile charge is false, and you the pastors, with the deacons, accept the falsehood as truth -- whether through respect of persons, or by reason of the presents which you receive -- and pervert judgement because you desire to do the will of the Evil One, and expel and cast out from the Church him that is accused, whereas he is innocent of this charge: you shall render an account in the day of the Lord; for it is written: Thou shalt not respect persons in judgement; and again the Scripture saith: A bribe blindeth the eyes of them that see, and perverteth right words; and again it hath said: Deliver ye the oppressed, and judge the fatherless, and acquit the widows; and: Judge right judgement in the gates.

Give heed therefore that you be not respecters of persons and incur the judgement of the Lord's word, which He spoke thus: Woe to them that make bitter sweet, and sweet bitter; and call light darkness, and darkness light; and acquit the wicked for his bribe, and turn away the innocency of the innocent. But beware that you condemn not a man wrongfully, nor abet them that are evil; for when you judge others, you judge your own selves, as the Lord said: With the judgement that ye judge, ye shall be judged; and as ye condemn, ye shall be condemned. Wherefore, remember and have ready by you this saying: Forgive, and it shall be forgiven you; and condemn not, that ye may not be condemned.

But if your judgement be without respect of persons, O bishops, observe him that accuses his brother, whether he be not a false brother, and has brought the accusation out of envy or jealousy, that he may disturb the Church of God and slay him who is accused by him through his expulsion from the Church and his delivery over to the sword of fire. Judge him therefore, thou, sternly, because he has brought evil upon his brother. For as regards his own intent, if he had been able to catch beforehand the judge's ear, he would have slain his brother in fire. It is written: Whoso sheddeth man's blood, his own blood shall be shed for the blood which he hath shed. If then he is found to be such, expel him from the Church with great denunciation as a murderer; and after a time, if he promise to repent, warn him and correct him sternly; and then lay hand upon him and receive him into the Church. And be wary and guard such a one, that he no more disturb any other. But if, after he is come in, you see that he is still contentious and minded to accuse others also, and mischievous and designing, and making false complaints against many: drive him out, that he may no further disturb and trouble the Church. For such a one, though he be within, yet because he is unseemly to the Church, he is superfluous to her, and there is no profit in him. For we see that there are some men born with superfluous members to their bodies, as fingers or other excessive flesh; but these, though they pertain to the body, are a reproach and a disgrace both to the body and to the man, because they are superfluous to him. Yet when they are removed by the surgeon, that man recovers the comeliness and beauty of his body; and he suffers no defect by the removal from it of that which was superfluous, but is even the more conspicuous in his beauty.

In like manner then do you also act, O pastors. For since the Church is a body, and the members are we who believe in God and abide in love in the fear of the Lord, even as we have received command to be perfect: therefore, one who contrives evil against the Church, and troubles her members, and loves the complaints and fault-findings of the Enemy, to wit, disturbances, quarrels, slanders, murmurings, contentions, controversies, accusations, charges, vexations: he that loves and does these things -- rather it is the Enemy that works in him -- and remains within the Church, the same is alien to the Church and a domestic of the Enemy; for to him he ministers that he may be working through him and may thwart and harass the Church. Such a one therefore, if he remain within, is a disgrace to the Church by reason of his blasphemies and his manifold disorder; for through him the Church of God comes in danger of being scattered. Deal with him therefore as it is written in Wisdom: Put forth an evil man from the assembly, and his contention will go out with him; and make an end of strife and ignominy: lest, if he sit in the assembly, he dishonour you all. For when he has gone forth twice from the Church, he is justly cut off; and the Church is the more beautiful in her proper form, forasmuch as peace has been restored to her, which (before) was wanting to her: for from that hour the Church remains free from blasphemy and disorder. But if your mind be not pure -- whether it be through respect of persons, or the gifts of filthy lucre which you receive -- and you endure that an evil person should remain among you; or again, (if) you thrust away and expel from the Church them that are of good conversation, and foster among you many that are evil, contentious persons

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and scatterers (of the flock) and riotous:? you will bring blasphemy upon the assembly of the Church, and will run the risk of scattering her through these persons; and you will have put yourselves in deadly peril of forfeiting eternal life -- because you have pleased men, and have turned back from the truth of God, through respect of persons and the habit of receiving empty gifts: and you will have scattered the Catholic Church, the beloved daughter of the Lord God.

DIDASCALIA CHAPTER 11

An Exhortation to Bishops and Deacons

Strive therefore, O bishops, together with the deacons, to be right with the Lord; for the Lord has said: If ye will be right with me, I also will be right with you; and if ye will walk perversely with me, I also will walk perversely with you, saith the Lord of Hosts. Be right therefore, that you may deserve to receive praise of the Lord, and not blame (from him who is) of the contrary part.

Let the bishops and the deacons, then, be of one mind; and do you shepherd the people diligently with one accord. For you ought both to be one body, father and son; for you are in the likeness of the Lordship. And let the deacon make known all things to the bishop, even as Christ to His Father. But what things he can, let the deacon order, and all the rest let the bishop judge. Yet let the deacon be the hearing of the bishop, and his mouth and his heart and his soul; for when you are both of one mind, through your agreement there will be peace also in the Church.

Now for a Christian this is becoming praise, that he have no evil word with any man. But if by the agency of the Enemy some temptation befall a man, and he have a lawsuit, let him strive to be quit of it, even though he be to suffer some loss: and at all events let him not go to the tribunals of the heathen. And you shall not admit a testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God. Wherefore, because the heathen are to stand on the left, He called them 'the left hand;' for our Saviour spoke thus to us: Let not your left hand know what your right hand doeth. For the heathen are not to know of your lawsuits, and you shall not admit a testimony from them against yourselves, nor go to law before them: as also in the Gospel He saith: Give what is Caesar's to Caesar, and what is God's to God. Be thou willing therefore to suffer a loss, and striving rather to make peace. For when thou shalt suffer any worldly loss for the sake of peace, with God it shall be gain to thee, because that thou fearest God and doest according to His commandment.

But if there be brethren who have a quarrel one with another -- which God forbid -- you the leaders should know forthwith that it is no work of brotherhood in the Lord that they perform who have dared so to do. But if one of them be found to be of the sons of God, being meek and yielding, he is a son of the light. But one who is hard and froward, and overreaching and blasphemous, is a hypocrite, and the Enemy works in him. Reprove him therefore, and rebuke and upbraid him, and put him forth for correction; and afterwards, as we have already said, receive him, that he may not utterly perish. For when such are corrected and reproved, you will not have many lawsuits. But if they know not the word which was spoken by our Lord in the Gospel, which saith: How many times, if my brother offend against me, shall I forgive him? but are angry one with another and become enemies, teach them, you, and reprove them, and make peace between them; for the Lord has said: Blessed are the peacemakers. And know that it behoves the bishop and the presbyters to judge warily: as our Saviour said when we asked Him, How many times, if my brother offend against me, shall I forgive him?? unto seven times? But our Lord taught us and said to us: Not seven times, I say, only, but even unto seventyfold seven. For so the Lord desires, that they who are His in truth should never have anything at all against any man, and should not be angry with any man:? how much less does He desire that men should have lawsuits one with another? But if aught should happen to come about through the agency of the Enemy, so let them be judged before you as you also are surely to be judged.

First, then, let your judgements be held on the second day of the week, that if perchance anyone should contest the sentence of your words, you may have space until the Sabbath to compose the matter, and may make peace between them that are at odds and reconcile them on the Sunday. Now let the presbyters and the deacons be ever present in all judgements with the bishops. Judge without respect of persons.

When therefore the two parties who have the suit or quarrel one with another shall come and stand together in the judgement, as the Scripture saith, after you have heard them, pass sentence righteously. And give diligence to keep them in friendship before the sentence is pronounced upon them, lest there go forth from you against one of them, being a brother, a condemnation of earthly judgement. And so judge as you also are surely to be judged, even as you have Christ for partner and assessor and counsellor and spectator with you in the same cause. But if there be any who are accused by some one, it being charged against them that they conduct themselves not well in the way of the Lord: again, hearing both parties, make diligent inquiry, as being to give sentence in a matter of everlasting life or cruel and bitter death. For if a man is truly convicted, and he be condemned and go forth from the Church, he has been cast out from life and glory everlasting, and is become reprobate among men and guilty before God. Judge therefore, according to the magnitude of the charge, whatever it be, with much mercy; and incline rather to save alive without respect of persons than to destroy, by condemning, those who are judged.

But if there be one who is innocent, and he be condemned by the judges through respect of persons, the judgement of unjust judges shall do him no hurt with God, but shall rather profit him; for but for a little while is he unjustly judged by men, but afterwards, in the day of judgement, because he has been unjustly condemned, he shall be the judge of (his) unjust

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judges. For you have been the arbiters of an unjust judgement, and therefore shall be requited by God accordingly, and cast out of the Catholic Church of God. And that shall be fulfilled in your case: With what judgement ye judge, ye shall be judged.

Wherefore, when you sit to judge, let both parties -- for we do not call them brothers until peace has been made between them -- come and stand together; and do you make prudent and diligent inquiry as between those who have the suit and quarrel one with another. And learn first concerning him who makes the accusation, whether there be any accusation against him also, or whether perchance he has brought charges against others as well; and again, whether he has brought his accusation out of any former enmity or quarrel, or out of envy; and (inquire) also of what manner his conversation is -- whether he is meek, and without anger, and not given to slander, and whether he loves the widows and the poor and strangers, and is not greedy of filthy lucre; and whether he is quiet, and friendly to all and a lover of all; whether he is merciful and open-handed to give, and not a glutton and greedy, nor grasping, nor drunken, nor intemperate, nor slothful: for the perverse heart contriveth evil, and the same disturbeth cities at all times; and whether no such evil has been committed by him as is (done) in the world. And if he that makes the accusation is free from all these things, it is already evident and manifest that he is trustworthy, and that his accusation is true. But if he is known to be perverse and contentious, and his conduct not right, this (also) is evident, that he brings false witness against your brother. When therefore he is found and known to be an injurious person, rebuke him and put him forth for a time, until he repent and be converted and weep: lest perchance he again blaspheme against some other of our brethren who is of good conversation; or lest, while he sits in your congregation, some other like him, seeing him unreproved, should himself dare to do in like manner to one of our brethren, and should perish before God. But if he who has sinned is rebuked and corrected and put forth for a season, he also who was ready to imitate him and to do as he did, having seen him put forth, will fear lest it happen to him in like manner, and will submit himself: and he shall live before God, and in no wise be put to shame among men.

And concerning him again who is judged take counsel and thought among you in like manner:? and observe his manners and conduct in the world, whether perchance you have heard many charges against him, or whether he has committed many crimes. For if he is found to have committed crimes, it is likely that this charge also which they prefer against him is true. But again, it may happen that he had formerly committed some sin, but is innocent of this present charge. Wherefore, make diligent investigation of these things, that you may give sentence with great caution and surety; and do you judge rightfully concerning him who is found to be guilty, and pass judgement upon him. But let anyone of them who will not abide by your judgement be reproved and put forth from the congregation until he repent and make entreaty of the bishop or of the Church, and confess that he has sinned, and is penitent. And thus shall advantage accrue to many: lest at any time some other, seeing him sit in the Church unrebuked and uncorrected, should himself dare to do as he did, thinking him alive among men, whereas with God he is lost. But if you hear one party alone, while the other is not present to make his defence to the charge which they bring against him, and you pass sentence hastily, without counsel and without inquiry, and, in accordance with the falsehoods which you have believed, condemn him while he is not present to defend himself: you shall be partners before God of him that brought the false witness, and with him you shall be punished by God. For the Lord has said in Proverbs: He that meddleth in a quarrel that is not his own, is as he that taketh hold of a dog's tail; and again in another place He has said: Judge right judgement; and again He has said: Judge the fatherless, and justify the widows; and again He saith:? Deliver the oppressed, and sever every bond of iniquity But if you resemble those elders who were in Babylon, who bore false witness against Susanna and wickedly condemned her to death, you also shall be partners of their judgement and of their condemnation; for the Lord by Daniel saved Susanna from the hand of the ungodly, and those elders who were guilty of her blood He condemned to fire.

Now very far apart do we set the things of the sanctuary from those of the world; nevertheless (this) we say: You see, brethren, how, when murderers are brought before the (civil) authority, the judges question diligently those who bring them, and learn from them what they have done. And then again they ask the criminal whether these things are so; and though he himself confess and say, 'Yea' they do not send him straightway to death, but question him again for many days, and drawing the curtain take thought and counsel much together. And then at length they pass upon him the sentence of death, and lifting up their hands to heaven protest that they are innocent of the man's blood. And these things they do though they are heathens and know not God nor the requital they receive from God for those whom they judge and condemn unjustly. And do you, who know who is our God and what His judgements, dare to give sentence upon one who is not guilty? We counsel you therefore that you make inquiry with diligence and much caution. For the word of sentence which you decree ascends straightway to God; and if you have justly judged, you shall receive of God the reward of justice, both now and hereafter; but if you have judged unjustly, again you shall receive of God a recompense accordingly. Strive therefore, brethren, that you be worthy to receive praise from God, and not blame; for praise from God is everlasting life to men, but blame from God is eternal death to men.

Have a care therefore, O bishops, that you be not in haste to sit in judgement forthwith, lest you be constrained to condemn a man; but before they come and stand in the judgement, admonish them and make peace between them. And admonish those who have the suit and quarrel one with

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another, and teach them in the first place that it is not right for any man to be angry, because the Lord has said: Every one that is angry with his brother is liable to the judgement; and secondly, that if it should happen through the agency of the Enemy that some anger arise, they ought at once, that very day, to be reconciled and appeased, and to be at peace with one another. For it is written: Let not the sun go down upon thine anger against thy brother; and in David also He saith: Be angry, and sin not; that is, be speedily reconciled, lest, if anger continue, malice arise and beget sin. He saith in Proverbs: The soul that keepeth malice shall die. And our Lord and Saviour also said: If thou offer thy gift upon the altar, and there remember that thy brother keepeth any malice against thee, leave thy gift before the altar, and go, first be reconciled with thy brother: and then come, offer thy gift. Now the gift of God is our prayer and our Eucharist. If then thou keep any malice against thy brother, or he against thee, thy prayer is not heard and thy Eucharist is not accepted ; and thou shalt be found void (both) of prayer and Eucharist by reason of the anger which thou keepest. A man ought to pray diligently at all times; but those who bear anger and malice towards their brethren God does not hear; and though thou pray three times in one hour, thou shalt gain nothing, for thou art not heard by reason of thine enmity against thy brother. Wherefore, if thou carest and strivest to be a Christian, follow the saying of the Lord which saith: Loose all ties of iniquity; and sever the bands of violence and oppression. For upon thee has our Saviour laid this power, that thou shouldst forgive thy brother who has offended against thee unto seventyfold seven time, that is, four hundred and ninety. How many times then hast thou forgiven thy brother, that thou wilt no more forgive him, but keepest malice and maintainest enmity, and desirest to go to law? Therefore is thy prayer hindered. But even if thou hast forgiven the full four hundred and ninety times, add still more for thine own sake, and of thy bounty, without anger, forgive thy brother. And if thou do it not for thy brother's sake, bethink thee and do it at least for thine own; and forgive thy neighbour, that thou mayest be heard when thou prayest, and mayest offer an acceptable oblation to the Lord.

Wherefore, O bishops, that your oblations and your prayers may be acceptable, when you stand in the Church to pray let the deacon say with a loud voice: 'Is there any man that keepeth aught against his fellow?' that if there be found any who have a lawsuit or quarrel one with another, thou mayest entreat them and make peace between them. They who enter a house and say, Peace be in this house, both are proclaimers of peace and do bring peace. If then thou preach peace to others, still more does it behove thee to have peace with thy brethren. As a son of light and peace therefore, be thou light and peace to all men; and contend with no man, but be in quiet and peace with all men. And be a helper with God that (the number of) those who are saved may be increased; for this is the will of the Lord God. But they who love enmity and quarrels, and contentions and lawsuits, are enemies of God. For the Lord from the beginning, through the prophets and righteous men, called all generations to repentance and salvation; and we, moreover, the Apostles, who have been accounted worthy to be the witnesses of His manifestation and preachers of His divine word, have heard from the mouth of the Lord Jesus Christ, and do know of a surety and say what is His will, and the will of His Father, that no man should perish, but that all men should believe and be saved. For this is that which He taught us to say when we pray: Thy will be done in earth, as in heaven; that as the angels of heaven and the hosts and all (His) ministers praise God, so too on earth all men should praise God. It is His will, then, to save all; and this is His pleasure, that they who are saved should be many.

He who is contentious, or makes himself an enemy to his neighbour, diminishes the people of God. For either he drives out of the Church him whom he accuses, and diminishes her and deprives God of the soul of a man which was being saved, or by his contention he expels and ejects himself from the Church, and so again he sins against God. For God our Saviour spoke thus: Everyone that is not with me, is against me; and everyone that gathereth not with me, scattereth. Wherefore thou art no helper with God for the gathering together of the people, because thou art a disturber and a scatterer of the flock, and an adversary and enemy of God. Be not therefore forever embroiled in contentions and quarrels, or wrangling, or enmity, or lawsuits, lest thou scatter some one from the Church. For we by the power of the Lord God have gathered (men) from all peoples and from all tongues, and have brought them to the Church with much labour and toil and in daily peril, that we might do the will of God and fill the house with guests, that is His holy Catholic Church, that they might be glad and rejoicing, and be praising and glorifying God who called them to life.

Be you then, O laymen, peaceable one with another, and strive like wise doves to fill the Church, and to convert and tame those that are wild and bring them into her midst. And (for) this is the great reward that is promised by God: if you deliver them from fire, and present them to the Church firmly established and faithful.

DIDASCALIA CHAPTER 12

To Bishops: that they should be peaceable.

And you the bishops, be not hard, nor tyrannical, nor wrathful, and be not rough with the people of God which is delivered into your hands. And destroy not the Lord's house nor scatter His people; but convert all, that you may be helpers with God; and gather the faithful with much meekness and long-suffering and patience, and without anger, and with doctrine and exhortation, as ministers of the kingdom everlasting.

And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity. And for the presbyters let there be assigned a place in the eastern part of the house; and let the bishop's throne be set in their midst, and let the

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presbyters sit with him. And again, let the lay men sit in another part of the house toward the east. For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the lay men, and then the women that when you stand up to pray, the rulers may stand first, and after them the lay men, and then the women also. For it is required that you pray toward the east, as knowing that which is written: Give ye glory to God, who rideth upon the heaven of heavens toward the east.

But of the deacons let one stand always by the oblations of the Eucharist; and let another stand without by the door and observe them that come in; and afterwards, when you offer, let them minister together in the Church. And if anyone be found sitting out of his place, let the deacon who is within reprove him and make him to rise up and sit in a place that is meet for him. For our Lord likened the Church to a fold; for as we see the dumb animals, oxen and sheep and goats, lie down and rise up, and feed and chew the cud, according to their families, and none of them separate itself from its kind; and (see) the wild beasts also severally range with their like upon the mountains: so likewise in the Church ought those who are young to sit apart, if there be room, and if not to stand up; and those who are advanced in years to sit apart. And let the children stand on one side, or let their fathers and mothers take them to them; and let them stand up. And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart. And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacon also see that no one whispers, or falls asleep, or laughs, or makes signs. For so it should be, that with decency and decorum they watch in the Church, with ears attentive to the word of the Lord.

But if any brother or sister come from another congregation, let the deacon question her and learn whether she is married, or again whether she is a widow (who is) a believer; and whether she is a daughter of the Church, or belongs perchance to one of the heresies; and then let him conduct her and set her in a place that is suitable for her. But if a presbyter should come from another congregation, do you the presbyters receive him with fellowship into your place. And if it be a bishop, let him sit with the bishop; and let him accord him the honour of his rank, even as himself. And do thou, O bishop, invite him to discourse to thy people; for the exhortation and admonition of strangers is very profitable, especially as it is written: There is no prophet that is acceptable in his own place. And when you offer the oblation, let him speak. But if he is wise and gives the honour to thee, and is unwilling to offer, at least let him speak over the cup. But if, as you are sitting, some one else should come, whether a man or a woman, who has some worldly honour, either of the same district or of another congregation: thou, O bishop, if thou art speaking the word of God, or hearing, or reading, shalt not respect persons and leave the ministry of thy word and appoint them a place; but do thou remain still as thou art and not interrupt thy word, and let the brethren themselves receive them. And if there be no place, let one of the brethren who is full of charity and loves his brethren, and is one fitted to do an honour, rise and give them place, and himself stand up. But if, while younger men or women sit, an older man or woman should rise and give up their place, do thou, O deacon, scan those who sit, and see which man or woman of them is younger than the rest, and make them stand up, and cause him to sit who had risen and given up his place; and him whom thou hast caused to stand up, lead away and make him to stand behind his neighbours: that others also may be trained and learn to give place to those more honourable than themselves. But if a poor man or woman should come, (whether of the same district) or of another congregation, and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them, even if thou have to sit upon the ground; that thou be not as one who respects the persons of men, but that thy ministry may be acceptable with God.

DIDASCALIA CHAPTER 13

An Instruction to the People to be constant in assembling in the Church.

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short of a member. For let not a man take thought of others only, but of himself as well, hearkening to that which our Lord said: Everyone that gathereth not with me, scattereth. Since therefore you are the members of Christ, do not scatter yourselves from the Church by not assembling. Seeing that you have Christ for your head, as He promised -- for you are partakers with us -- be not then neglectful of yourselves, and deprive not our Saviour of His members, and do not rend and scatter His body. And make not your worldly affairs of more account than the word of God; but on the Lord's day leave every thing and run eagerly to your Church; for she is your glory. Otherwise, what excuse have they before God who do not assemble on the Lord's day to hear the word of life and be nourished with the divine food which abides for ever? For you are eager to receive temporal things and those that are but for a day and an hour, (but) those that are eternal you neglect; and you are anxious about baths, and to be fed with the meat and drink of the belly, and about other things, but for the things eternal you have no care, but neglect your soul and have no zeal for the Church, to hear and receive the word of God. And in comparison of them that err what excuse have you? For the heathen, when they daily rise from their sleep, go in the morning to worship and minister to their idols; and before all their works and undertakings they go first and worship their idols. Neither at their festivals and their fairs are they wanting, but are constant in assembling: not only they who are of the district, but even those who come from afar; and all likewise assemble

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and come to the spectacle of their theatre.? And so in like manner they who are vainly called Jews, they remain idle one day after six, and assemble in their synagogue; and never do they withdraw themselves or neglect their synagogue, nor disregard their (days of) idleness -- even they who by reason of their unbelief are made void of the power of the word, and of the very name by which they call themselves Jews: for 'Jew' is interpreted 'confession' but these are no confessors, since they do not confess the passion of Christ, which by transgression of the Law they caused, that they should repent and be saved. If then they who are not saved bestow care at all times on things wherein there is no profit and which avail them nothing, what excuse has he before the Lord God who withdraws himself from the assembly of the Church, and does not even imitate the gentiles, but by reason of his non-attendance grows indifferent and careless, and stands aloof and does evil to whom the Lord said by Jeremiah: My laws ye have not kept but neither have ye conversed after the laws of the gentiles; and ye have well nigh surpassed them in evildoing; and: Do the gentiles exchange their gods, which yet be no gods? But my people have exchanged their honour for that which is without profit. How then shall he excuse himself who is indifferent and has no zeal for the assembly of the Church? But if there be anyone who takes occasion of worldly business to withdraw himself, let him know this, that the trades of the faithful are called works of superfluity; for their true work is religion. Pursue your trades therefore as a work of superfluity, for your sustenance, but let your true work be religion.

Have a care therefore that you never withdraw yourselves from the assembly of the Church. But if any man leave the assembly of the Church of God and go to the assembly of the gentiles, what shall he say, and what excuse can he make to God in the day of judgement? seeing that he has left the holy Church, and the words of the living God, which are living and lifegiving and able to redeem and to deliver from fire and to save alive, and has gone to the assembly of the gentiles, because he has lusted after the spectacle of the theatre. Therefore shall he be accounted as one of them that go in thither; because he has lusted to hear and receive their fables, which are those of dead men and are from the spirit of Satan: for they are dead and deadly, and turn away from the faith and bring to everlasting fire. Nay, but the things of the world are your care, and you attend to the affairs of this life and scorn to betake yourselves to the Catholic Church, the beloved daughter of the Lord God Most High, that you may receive the teaching of God which endures for ever and is able to save them that receive the word of life.

Be constant therefore in coming together with the faithful who are being saved in your mother the Church, the living and lifegiving.

And beware of assembling with them that are perishing in the theatre, which is the assembly of the heathen, of error and of destruction. For he who enters an assembly of the gentiles shall be accounted as one of them, and shall receive the Woe. For to such the Lord God said by Isaiah: Woe, woe to them that come from the spectacle. And again He saith: Ye women that come from the spectacle, come: for it is a people without understanding. 'Women' then, He called the Churches, which He called and redeemed and brought forth from the spectacle of the theatre, and took and received; and He taught us from henceforth to go thither no more. For He saith in Jeremiah: Ye shall not learn according to the ways of the gentiles. And He saith again in the Gospel: In the way of the gentiles ye shall not go; {and into the cities of the Samaritans ye shall not enter}. Here then He commands and warns us wholly to avoid all heresies, which are the cities of the Samaritans; and furthermore, that we should keep far away from the assemblies of the gentiles, and not enter strange congregations; and that we should utterly avoid the theatre, and their fairs which are held for the sake of idols. A believer must not even come near to a fair, except to buy him nourishment for body ?and soul?. Therefore, avoid all vain shows of the idols, and the festivals of their fairs.

And let those who are young in the Church be ministering diligently, without sloth, in all things that are needful, with much reverence and modesty. Do you the faithful therefore, all of you, daily and hourly, whenever you are not in the Church, devote yourselves to your work; so that in all the conduct of your life you may either be occupied in the things of the Lord or engaged upon your work, and may never be idle. For the Lord has said: Imitate the ant, O sluggard, and emulate her ways, and be wiser than she. For she hath no husbandry, nor any to compel her, nor is she under authority: yet she gathereth her bread in summer, and storeth up for her much food in the harvest. And again He saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom: band there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she: and albeit she is little in strength, she honoureth wisdom, and is commended (thereby). How long wilt thou sleep, thou sluggard? When wilt thou arise from thy sleep? Thou shalt slumber a little, and sleep a little, and sit a little, and lay thy hand upon thy bosom a little: and poverty shall overtake thee as a runner, and want as a lusty man. But if thou wilt not be slothful, thine increase shall abound and overflow as a fountain; and poverty as a feeble runner shall depart from thee. Therefore, be always working, for idleness is a blot for which there is no cure. But if any man among you will not work, let him not eat: for the Lord God also hateth sluggards; for it is not possible for a sluggard to be a believer.

DIDASCALIA CHAPTER 14

On the time for the appointment of Widows.

Appoint as a widow one that is not under fifty years old, who in some sort, by reason of her years, shall be remote from the suspicion of taking a second husband. But if you appoint one who is young to the widows' order, and she endure not widowhood because of her youth, and marry, she will bring a reproach upon the glory of widowhood; and she shall render an account to God, first, because she has married a second husband; and again, because she promised to be a

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widow unto God, and was receiving (alms) as a widow, but did not continue in widowhood. But if there be one who is young, who has been a short time with her husband, and her husband die, or for any other cause there be a separation, and she continue by herself alone, having the honour of widowhood: she shall be blessed of God; for she is likened to the widow of Sarepta of Sidon with whom rested the holy angel, the prophet of God. Or again, she shall be like Anna, who hailed the coming of Christ and received a (good) testimony; and she shall be honoured for her virtue, winning honour on earth from men, and praise from God in heaven.

But let not young widows be appointed to the widows' order:? yet let them be taken care of and helped, lest by reason of their being in want they be minded to marry a second time, and some harmful matter ensue. For this you know, that she who marries one husband may lawfully marry also a second; but she who goes beyond this is a harlot. Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these. And be mindful also of the poor, and assist and support them, even though there be among them those who are not widowers or widows, yet are in need of help through want or sickness or the rearing of children, and are in distress. It behoves thee to be careful of all and heedful of all. And hence it is that they who give gifts do not themselves with their own hands give them to the widows, but bring them to thee, that thou who art well acquainted of those who are in distress mayest, like a good steward, make distribution to them of those things which are given to thee: for God knows who it is that gives, even though he does not chance to be present. And when thou makest distribution, tell them the name of him who gave, that they may pray for him by name. For in all the Scriptures the Lord makes mention of the poor, and gives command concerning them; ...and even if they be married persons. And he adds further by Isaiah and says thus: Break thy bread to the hungry: and the poor man, that hath no roof, bring into thine house; and when thou seest the naked, cover him: and thou shalt not despise one that is of thine own flesh. By all means therefore be careful of the poor.

DIDASCALIA CHAPTER 15

How Widows ought to deport themselves.

Every widow therefore ought to be meek and quiet and gentle. And let her also be without malice and without anger; and let her not be talkative or clamorous, or forward in tongue, or quarrelsome. And when she sees anything unseemly done, or hears it, let her be as though she saw and heard it not. For a widow should have no other care save to be praying for those who give, and for the whole Church. And when she is asked a question by anyone, let her not straightway give an answer, except only concerning righteousness and faith in God; but let her send them that desire to be instructed to the rulers. And to those who question them let them (the widows) make answer only in refutation of idols and concerning the unity of God. But concerning punishment and reward, and the kingdom of the name of Christ, and His dispensation, neither a widow nor a layman ought to speak; for when they speak without the knowledge of doctrine, they will bring blasphemy upon the word. For our Lord likened the word of His tidings to mustard; but mustard, unless it be skilfully tempered, is bitter and sharp to those who use it. Wherefore our Lord said in the Gospel, to widows and to all the laity: Cast not your pearls before swine, lest they trample upon them and turn against you and rend you. For when the Gentiles who are being instructed hear the word of God not fittingly spoken, as it ought to be, unto edification of eternal life -- and all the more in that it is spoken to them by a woman -- how that our Lord clothed Himself in a body, and concerning the passion of Christ: they will mock and scoff, instead of applauding the word of doctrine; and she shall incur a heavy judgement for sin.

It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been appointed to this, O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.

A widow must not therefore stray or run about among the houses. For those who are gadabouts and without shame cannot be still even in their houses; for they are no widows, but wallets, and they care for nothing else but to be making ready to receive. And because they are gossips and chatterers and murmurers, they stir up quarrels; and they are bold and shameless. Now they that are such are unworthy of Him who called them; for neither in the common assembly of rest of the Sunday, when they have come, are such women or men watchful, but they either fall asleep or prate about some other matter: so that through them others also are taken captive by the enemy Satan, who suffers not such persons to be watchful unto the Lord. And they who are such, coming in empty to the Church, go out more empty still, since they hearken not to that which is spoken or read to receive it with the ears of their hearts. Such persons, then, are like those of whom Isaiah said: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not see. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears. So in like manner the ears of such widows' hearts are stopped,

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because they will not sit beneath the roof of their houses and pray and entreat the Lord, but are impatient to be running after gain; and by their chattering they execute the desires of the Enemy. Now such a widow does not conform to the altar of Christ; for it is written in the Gospel: If two shall agree together, and shall ask concerning any thing whatsoever, it shall be given them. And if they shall say to a mountain that it be removed and fall into the sea, it shall so be done.

Now we see that there are widows who esteem the matter as one of traffic, and receive greedily; and instead of doing good (works) and giving to the bishop for the entertainment of strangers and the refreshment of those in distress, they lend out on bitter usury; and they care only for Mammon, whose god is their purse and their belly:? for where their treasure is, there is also their heart. For she who is in the habit of roaming abroad and running about to receive takes no thought for good works, but serves Mammon and ministers to filthy lucre. And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice. And when she stands up to pray, she remembers whither she may go to receive somewhat; or else that she has forgotten to tell some matter to her friends. And when she stands (in prayer), her mind is not upon her prayer, but upon that thought which has occurred to her mind. Now the prayer of such a one is not heard in regard to any thing. But she soon interrupts her prayer by reason of the distraction of her mind; for she does not offer prayer to God with all her heart, but goes off with the thought suggested by the Enemy, and talks with her friends about some unprofitable matter. For she knows not ?how she has believed?, or of what order she has been accounted worthy.

But a widow who wishes to please God sits at home and meditates upon the Lord day and night, and without ceasing at all times offers intercession and prays with purity before the Lord. And she receives whatever she asks, because her whole mind is set upon this. For her mind is not greedy to receive, nor has she much desire to make large expenses; nor does her eye wander, that she should see aught and desire it, and her mind be withdrawn; nor does she hear evil words to give heed to them, because she does not go forth and run about abroad. Therefore her prayer suffers no hindrance from any thing; and thus her quietness and tranquillity and modesty are acceptable before God, and whatsoever she asks of God, she presently receives her request. For such a widow, not loving money or filthy lucre, and not avaricious nor greedy, but constant in prayer, and meek and unperturbed, and modest and reverent, sits at home and works at (her) wool, that she may provide somewhat for those who are in distress, or that she may make a return to others, so that she receive nothing from them. For she bethinks her of that widow of whom our Lord gave testimony in the Gospel, who came and cast into the treasury two mites, which is one dinar: whom when our Lord and Teacher, the trier of hearts, saw, He said to us: O my disciples, this poor widow hath cast in more alms than anyone; for everyone hath cast in of that which was superfluous to him: but this, of all that she possessed she hath laid her up treasure.

Widows ought then to be modest, and obedient to the bishops and the deacons, and to reverence and respect and fear the bishop as God. And let them not act after their own will, nor desire to do any thing apart from that which is commanded them, or without counsel to speak with any one by way of making answer, or to go to anyone to eat or drink, or to fast with anyone, or to receive aught of anyone, or to lay hand on and pray over anyone without the command of the bishop or the deacon. But if she do aught that is not commanded her, let her be rebuked for having acted without discipline. For whence knowest thou, O woman, from whom thou receivest, or from what ministry thou art nourished, or for whom thou fastest, or upon whom thou layest hand? For knowest thou not that concerning everyone of these thou shalt render an account to the Lord in the day of judgement, seeing that thou communicatest in their works? But thou, O widow who art without discipline, seest thy fellow widows or thy brethren in sickness, and hast no care to fast and pray over thy members, and to lay hand upon them and to visit them, but feignest thyself to be not in health, or not at leisure; but to others, who are in sins or are gone forth from the Church, because they give much, thou art ready and glad to go and to visit them. You then who are such ought to be ashamed; for you wish to be wiser and to know better, not only than the men, but even than the presbyters and the bishops. Know then, sisters, that whatsoever the pastors with the deacons command you, and you obey them, you obey God; and with whomsoever you communicate by the command of the bishop, you are without blame before God; and so is every brother of the laity who obeys the bishop and submits to him:? for they (the bishops) are to render an account for all. But if you obey not the mind of the bishops and deacons, they indeed will be quit of your offences, but you shall render an account of all that you do of your own will, whether men or women.

Now whosoever prays or communicates with one that is expelled from the Church, must rightly be reckoned with him; for these things lead to the undoing and destruction of souls. For if one communicate and pray with him who is expelled from the Church, and obey not the bishop, he obeys not God; and he is defiled with him (that is expelled). And moreover he suffers not that man to repent. For if no one communicate with him, he will feel compunction and weep, and will ask and beseech to be received (again); and he will repent of what he has done, and will be saved.

That a woman should baptise, or that one should be baptised by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her who baptises and to him who is baptised. For if it were lawful to be baptised by a woman, our Lord and Teacher Himself would have been baptised by Mary His mother, whereas He was baptised by John, like others of the people. Do not therefore imperil yourselves, brethren and sisters, by acting beside the law of the Gospel.

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But concerning envy or jealousy, or slander and fault-finding, or contention and ill-will, and carping or rivalry, we have already told you that these things ought not to be found in a Christian; but among widows it is not fitting that anyone of them should so much as be named. Yet because the author of evil has many wiles and devices, he enters into those who are no widows and boasts himself in them. For there are some indeed who profess themselves widows, but do not works worthy of their name. For not for the name of widowhood are they found worthy to enter into the kingdom, but for faith and works. For if one practise good works, she shall be praised and accepted; but if she practise evil works and do the works of the Evil One, she shall be blamed and cast out of the kingdom everlasting: because she has left the things eternal and desired and loved those that are temporal. Now we see and hear that there are widows in whom there is envy one towards another. For when thy fellow aged woman has been clothed, or has received somewhat from some one, thou oughtest, O widow, on seeing thy sister refreshed -- if thou be a widow of God -- to say: 'Blessed be God, who hath refreshed my fellow aged woman,' and to praise God; and afterwards (to praise) him that ministered, and say: 'May his work be acceptable in truth,' and: 'Remember him, Lord, for good in the day of Thy recompense, and my bishop who hath ministered well before Thee and hath dispensed the alms fairly; for my fellow aged woman was naked, and hath been provided: and add unto him glory, and give him also a crown of glory in the day of the manifestation of Thy coming.' And likewise also the widow who has received an alms of the Lord, let her pray for him that provided this ministration, suppressing his name like a wise woman, that his righteousness may be with God and not with men, -- as He said in the Gospel: When thou doest an alms, let not thy left hand know what thy rtght hand doeth -- lest, when thou pronounce and reveal his name in praying for him that gave, his name be disclosed and come to the ears of a heathen, and the heathen, being a man of the left hand, know it. Or it may even chance that one of the faithful, hearing thee, will go out and talk:? and it is not expedient that those things which are done or spoken in the Church should come abroad and be revealed; for he that divulges and speaks of them disobeys God, and becomes a betrayer of the Church. But do thou in praying for him suppress his name; and so shalt thou fulfil that which is written, thou and the widows who are such (as thou): for you are the holy altar of God, (even of) Jesus Christ.

But now we hear that there are widows who do not behave according to the commandment, but care only for this, that they may stray and run about asking questions. And moreover she who has received an alms of the Lord -- being without sense, in that she discloses (the matter) to her that asks her -- has revealed and declared the name of the giver; and the other, hearing it, murmurs and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: 'Knewest thou not that I was nearer to thee and in more distress than she?' And she knows not that it was not by man's will that this was done, but by the command of God. For if thou protest and say to him: 'I was nearer to thee, and thou knewest that I was more naked than she:' it behoved thee to know who it was that commanded, and to be silent and not find fault with him that ministered, but to go into thy house and fall upon thy face and give thanks to God for thy fellow widow; and to pray likewise for him that gave and for him that ministered, and to beseech the Lord that He would open to thee also the door of His favour. And the Lord would presently have heard thy prayer bountifully, and have sent thee more favour than thy fellow widow, from whence thou never thoughtest to receive a ministry; and (such) proof of thy patience would have been praiseworthy. Or know you not that it is written in the Gospel: When thou doest an alms, sound not the trumpet before men to be seen of them, as the hypocrites do. For verily I say unto you, they have received their reward.

Now if God has commanded that a ministry be ministered in secret, and he that ministered did so minister: why then dost thou, who hast received in secret, proclaim it openly? Or thou, again (who hast not received), why dost thou question it? For thou not only findest fault and murmurest, as one who is no widow, but even utterest a curse like the heathen. Or hast thou not heard what the Scripture saith: Everyone that blesseth, is blessed; and everyone that curseth, is cursed. And again in the Gospel He saith: Bless them that curse you; and again: When ye enter into a house, say: Peace be in this house. And if that house be worthy of peace, your peace shall come upon it; but if it be not worthy, your peace shall return unto you. If then peace returns to them that send it, much more will a curse return upon those who utter it idly: because that he upon whom it was sent does not merit to receive a curse. For everyone who curses a man idly, curses himself, since it is written in Proverbs: As birds and fowl fly, so do idle curses return. And again He saith: They that utter curses are void of understanding. For we are set forth in a parable by the example of the bee, as the Lord saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom; and there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she, albeit she is little in strength. As then the bee is little in strength, and when she has stung a man she loses her sting, and becomes barren and presently dies; so also we the faithful in like manner: whatever evil we do to another, we do it to ourselves; for, Whatsoever thou hatest that it should be done to thee, thou shalt not do to another. Wherefore, everyone that blesseth is blessed.

Do you therefore admonish and rebuke those (widows) who are undisciplined and likewise exhort and encourage and help forward those who conduct themselves rightly. And let widows keep themselves from cursing, for they have been appointed to bless. Wherefore, let not the bishop, nor a presbyter, nor a deacon, nor a widow utter a curse out of their mouth, that they may not inherit a curse but a blessing. And let this also be thy care, O bishop, that not even one of

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the laity utter from his mouth a curse: for thou hast the care of all.

DIDASCALIA CHAPTER 16

On the appointment of Deacons and Deaconesses.

Wherefore, O bishop, appoint thee workers of righteousness as helpers who may co-operate with thee unto salvation. Those that please thee out of all the people thou shalt choose and appoint as deacons:? a man for the performance of the most things that are required, but a woman for the ministry of women. For there are houses whither thou canst not send a deacon to the women, on account of the heathen, but mayest send a deaconess. Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing; and where there is no woman at hand, and especially no deaconess, he who baptises must of necessity anoint her who is being baptised. But where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men:? but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards -- whether thou thyself baptise, or thou command the deacons or presbyters to baptise -- let a woman deacon, as we have already said, anoint the women. But let a man pronounce over them the invocation of the divine Names in the water.? And when she who is being baptised has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important. For our Lord and Saviour also was ministered unto by women ministers, Mary Magdalene, and Mary the daughter of James and mother of Jose, and the mother of the sons of Zebedee, with other women beside. And thou also hast need of the ministry of a deaconess for many things; for a deaconess is required to go into the houses of the heathen where there are believing women, and to visit those who are sick, and to minister to them in that of which they have need, and to bathe those who have begun to recover from sickness.

And let the deacons imitate the bishops in their conversation: nay, let them even be labouring more than he. And let them not love filthy lucre; but let them be diligent in the ministry. And in proportion to the number of the congregation of the people of the Church, so let the deacons be, that they may be able to take knowledge (of each) severally and refresh all; so that for the aged women who are infirm, and for brethren and sisters who are in sickness -- for every one they may provide the ministry which is proper for him.

But let a woman rather be devoted to the ministry of women, and a male deacon to the ministry of men. And let him be ready to obey and to submit himself to the command of the bishop. And let him labour and toil in every place whither he is sent to minister or to speak of some matter to anyone. For it behoves each one to know his office and to be diligent in executing it. And be you (bishop and deacon) of one counsel and of one purpose, and one soul dwelling in two bodies. And know what the ministry is, according as our Lord and Saviour said in the Gospel: Whoso among you desireth to be chief, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So ought you the deacons also to do, if it fall to you to lay down your life for your brethren in the ministry which is due to them. For neither did our Lord and Saviour Himself disdain (to be) ministering to us, as it is written in Isaiah: To justify the righteous, who hath performed well a service for many. If then the Lord of heaven and earth performed a service for us, and bore and endured everything for us, how much more ought we to do the like for our brethren, that we may imitate Him. For we are imitators of Him, and hold the place of Christ. And again in the Gospel you find it written how our Lord girded a linen cloth about his loins and cast water into a wash-basin, while we reclined (at supper), and drew nigh and washed the feet of us all and wiped them with the cloth. Now this He did that He might show us (an example of) charity and brotherly love, that we also should do in like manner one to another. If then our Lord did thus, will you, O deacons, hesitate to do the like for them that are sick and infirm, you who are workmen of the truth, and bear the likeness of Christ? Do you therefore minister with love, and neither murmur nor hesitate; otherwise you will have ministered as it were for men's sake and not for the sake of God, and you will receive your reward according to your ministry in the day of judgement. It is required of you deacons therefore that you visit all who are in need, and inform the bishop of those who are in distress; and you shall be his soul and his mind; and in all things you shall be taking trouble and be obedient to him.

DIDASCALIA CHAPTER 17

On the upbringing of Orphan Children

Now if anyone of the children of Christians be an orphan, whether boy or girl, it is well that, if there be one of the brethren who has no children, he should adopt the child in the place of children. And whoever has a son, let him adopt a girl; and when her time is come, let him give her to him to wife, that his work may be completed in the ministry of God. But if there be any who are unwilling to do thus because they would please men, and by reason of their riches are ashamed of orphan members: they who are such shall arrive at this very pass, and therein shall spend what they have spared; and that which the saints have not eaten, the Assyrians shall eat: and their land strangers shall devour before their eyes.

Do you therefore, O bishops, take pains over their upbringing, so that nothing may be wanting to them. And when a virgin's time is come, give her in marriage to one of the brethren. But when a boy is being brought up, let him

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learn a craft; and when he is become a man, let him receive the wage that is worthy of his craft, and let him fashion for himself the implements required for his craft, and not henceforth be a burden upon the love of the brethren, which was shown him without guile and without partiality.

And truly blessed is every one that is able to help himself, and shall not straiten the place of the orphan and the widow and the stranger. For woe from God to them that have, and receive in falsehood, {or are able to help themselves and (yet) receive;} for everyone of those who receive shall give an account to the Lord God in the day of judgement, how he received. If a man has received on account of a fatherless childhood, or on account of indigence in old age, or on account of infirmity and sickness, or on account of the rearing of children, he shall even be praised: for he is esteemed as the altar of God, therefore shall he be honoured of God. For he did not receive idly; because he was praying diligently (and) unremittingly at all times for those who give; for his prayer, which is his strength, he offered as his payment. Those then who are such shall be declared blessed by God in the life everlasting.

But those who have, and receive under pretence, or else are slothful, and instead of working and helping others rather themselves receive, shall be held to account for that which they receive, because they have straitened the place of the faithful poor. For everyone who has some possession, and neither gives to others nor uses it himself, lays up for himself a perishable treasure on earth; and he has inherited the place of the snake lying upon the treasure, and will come in danger of being reckoned with him. For whoever has, and receives in falsehood, puts his faith not in God but in the Mammon of iniquity; and for the gain of avarice he holds the word in hypocrisy, and he is fulfilled in unbelief. Now such a one will come in danger of being reckoned with the unbelievers. But he who gives simply to every man, does well in giving, and he is innocent. He also who receives on account of distress, and uses sparingly those things which he has received, has received well; and he shall be praised by God in the life and rest everlasting.

DIDASCALIA CHAPTER 18

That it is not right to receive gifts of alms from reprehensible persons.

Do you the bishops and the deacons be constant therefore in the ministry of the altar of Christ, -- we mean the widows and the orphans, -- so that with all care and with all diligence you make it your endeavour to search out concerning the things that are given, (and to learn) of what manner is the conversation of him, or of her, who gives for the nourishment -- we say again -- of 'the altar.' For when widows are nourished from (the fruits of) righteous labour, they will offer a holy and acceptable ministry before Almighty God through His beloved Son and His holy Spirit:? to whom be glory and honour for evermore.

Make it your care and endeavour therefore to minister to widows out of the ministry of a clean conscience, that what they ask and request may be granted them at once upon their praying for it. But if there be bishops who are careless and give no heed to these matters, through respect of persons, or for the sake of filthy lucre, or because they neglect to mak inquiry; they shall render no ordinary account. For they receive, forsooth, to administer for the nourishment of orphans and widows, from rich persons who keep men shut up in prison, or ill-treat their slaves, or behave with cruelty in their cities, or oppress the poor; or from the lewd, and those who abuse their bodies; or from evildoers; or from forgers; or from dishonest advocates, or false accusers; or from hypocritical lawyers; or from painters of pictures; or from makers of idols; or from workers of gold and silver and bronze (who are) thieves; or from dishonest tax-gatherers; or from spectators of shows; or from those who alter weights or measure deceitfully; or from inn-keepers who mingle water (with their wine); or from soldiers who act lawlessly; or from murderers; or from spies who procure condemnations; or from any Roman officials, who are defiled with wars and have shed innocent blood without trial:? perverters of judgement who, in order to rob them, deal unjustly and deceitfully with the peasantry and with all the poor; and from idolaters; or from the unclean; or from those who practise usury, and extortioners. Now they who nourish widows from these (sources) shall be found guilty in judgement in the day of the Lord; for the Scripture has said: Better is a supper of herbs with love and amity than the slaughter of fatted oxen with hatred. For if a widow be nourished with bread only from the labour of righteousness, it shall even be abundant for her; but if much be given her from (the proceeds) of iniquity it shall be insufficient for her. But again, if she be nourished from (the proceeds) of iniquity, she cannot offer her ministry and her intercession with purity before God; and even though she be righteous and pray for the wicked, her intercession for them will not be heard, but that for herself alone; for God makes trial of the hearts in judgement, and receives intercessions with discernment. But if they pray for those w ho have sinned and repent, their prayers will be heard. But those who are in sin, and do not repent, not only are they not heard when they pray, but they even call to remembrance their transgressions before the Lord.

Wherefore, a bishops, fly and avoid such ministrations; for it is written:There shall not go up upon the altar of the Lord (that which cometh) of the price of a dog, or of the hire of a harlot. For if widows pray for fornicators and transgressors through your blindness, and be not heard, not receiving their requests, you will perforce bring blasphemy upon the word through your evil management, as though God were not good and ready to give.

Take good heed therefore that you minister not to the altar of God out of the ministrations of transgression. For you have no pretext to say, 'We do not know;' for you have heard that which the Scripture saith:? Depart from an evil man, and thou shalt not fear; and trembling shall not come nigh unto thee. But if you say: 'These are they alone who give alms;

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and if we receive not of them, from whence shall the orphans and widows and those in distress be provided?' God saith to you: 'To this end did you receive the gifts of the Levites, the first fruits and offerings of your people, that you might be sustained and even have over and above, that you might not be constrained to receive from evil persons.' But if the Churches are so poor that those in want must needs be supported by such, it were better for you rather to be wasted with famine than to receive from evil persons.

Search out and make trial, therefore, that you may be receiving from the faithful, who communicate with the Churches and conduct themselves well, (wherewithal) to nourish those in distress, and may not receive from those who are expelled from the Church until they are found worthy to be members of the Church. But if you are in want, tell the brethren, and let them treat together and give; and thus perform your ministrations in righteousness. And teach your people and tell them that it is written: Honour the Lord with (the fruits of) righteous labour, and with the chiefest of all your increase. Wherefore, nourish and clothe those in want from the righteous labour of the faithful; and those things which are given by them, as we have already said, bestow for the ransom of the faithful; and redeem slaves and captives and prisoners, and those who are treated with violence, and those condemned by the mob, and those sentenced to fight with beasts, or to the mines, or to exile, and those condemned to the games. And let the deacons go in to those who are in distress, and let them visit each one and provide him with what he lacks.

But if ever it should happen that you are constrained and receive unwillingly some pieces of money from any evil person, you shall not employ them for (the purchase of) food; but if they be few, spend them on firewood for yourselves and for the widows, lest a widow, receiving of them, be forced to buy her some food with them. And so, unsullied by iniquity, the widows will pray and receive from God all good things for which they ask and make petition, all of them together and each one severally: and you also will not be reproached with these sins.

DIDASCALIA CHAPTER 19

That it is a duty to take care of those who for the name of Christ suffer affliction as Martyrs.

You shall not turn away your eyes from a Christian who for the name of God and for His faith and love is condemned to the games, or to the beasts, or to the mines; but of your labour and of the sweat of your face do you send to him for nourishment, and for a payment to the soldiers that guard him, that he may have relief and that care may be taken of him, so that your blessed brother be not utterly afflicted. For let him that is condemned for the name of the Lord God be esteemed of by you as a holy martyr, an angel of God, or God upon earth, even one that is spiritually clothed with the Holy Spirit of God; for through him you see the Lord our Saviour, inasmuch as he has been found worthy of the incorruptible crown, and has renewed again the witness of (His) passion. To those therefore who are bearing witness it is the duty of all you the faithful to minister with care, and to refresh them out of your possessions through your bishop. But if there be a man who has nothing, let him fast, and that which would have been spent by him that day let him give for his brethren. But if thou art rich, thou must minister to them according to thy power, or even give thy whole possession and redeem them from bonds; for they it is who are worthy of God, and the sons who perform His will; as the Lord has said: Every one that shall confess me before men, I also will confess him before my Father. And you shall not be ashamed to go to them where they are imprisoned. And when you do these things, you shall inherit everlasting life, for you become sharers of their martyrdom. For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me. I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say: Our Lord, when saw we thee hungry, and gave thee to eat or thirsty, and gave thee to drink or naked, and covered thee or sick, and did visit thee or a stranger, and gathered thee or in prison, and came unto thee. And he will answer and say to them: All that ye did to one of these little and mean ones, ye did it to me. And then shall they go into life everlasting.

But if there be one who is called a Christian, and he fall away and be tempted by Satan, and be convicted of evil deeds and condemned for (his) deeds, whether of theft or murder: avoid such persons, lest anyone of you be put on trial by those who seize him. For if one seize thee and question thee, and say to thee: 'Art thou also a Christian, like this man?' thou canst not deny that thou art a Christian, but must needs confess it. But thou wilt not be condemned as a Christian, but punished as a malefactor. For he asks thee whether thou art 'like this man:' and thy confession is rendered void. But if thou deny, thou hast also denied the Lord. Therefore avoid them, that you may be without offence. But the faithful who are violently and unjustly seized and imprisoned as evildoers, or even bound, help (as) your members with abundant care and with much pains, that you may deliver them from the hand of evil men. But if any man come near to them and be seized with them, and for no offence suffer affliction for his brother's sake, blessed is he in being called a Christian; for he has confessed the Lord, and he shall live before God. For if a man come near to those who are bound for the name of the Lord and be seized with them, he shall be blessed in being found worthy of such company.

And those again who are persecuted for the faith and pass from city to city, according to the Lord's command, do you receive and refresh; and when you receive them, rejoice, for you are made sharers of their persecution, For our Lord spoke concerning them in the Gospel thus: Blessed are ye, when they shall persecute you and revile you for my name's sake. For when a Christian is persecuted and bears witness

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and is slain for the faith, he becomes a man of God; and he is now no more persecuted by any man, for he has won him approval of the Lord. But if he deny, and say that he is not a Christian, he shall be called an offence; and (though) not persecuted by men, yet is he cast off by God for his denial; and he shall receive henceforth no portion with the saints in the kingdom everlasting, according to the Lord's promise, but his inheritance shall be with the ungodly. For the Lord God has said: Whosoever shall deny me and my words before men, or shall be ashamed of me: I also will be ashamed of him, and will deny him before my Father who is in heaven, when I come with power and glory to judge the dead and the living. And again you find it written: Every one that loveth his father or his mother more than me, is not worthy of me " and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life, by denying, shall lose it. For what shall a man be profited if he acquire the whole world, and forfeit his soul? or what shall he give in exchange for his soul? And again: Fear not them that kill the body, but are not able to kill the soul; but fear me rather, that am able to destroy soul and body in hell.

Now everyone who learns any craft watches his master and sees how by his skill and his knowledge he executes the work of his craft; and he himself copies him and executes the work which he has set him, that he may not be ill spoken of by him. But if he abate anything of the (tasks) set him, he is not perfect. We, then, who have our Lord for master and teacher, why do not we imitate His teaching and His conversation? For He left riches and favour, and power and glory, and came thus in poverty; and moreover He parted with Mary His blessed mother, and with His brethren, and with His life itself, and endured persecution even unto the cross. And these things He endured for our sake, that He might redeem us, who are of the People, from the bonds of the Second Legislation, of which we have already spoken, and might redeem you also, who are of the Gentiles, from the worship of idols and from all ungodliness, and get you for an inheritance. If then He suffered thus for our sake, to redeem us who believe in Him, and was not ashamed, why do not we also imitate His sufferings, while He gives us endurance? -- and this for our own sake, that we may be delivered from the death of fire. For He endured for our sake, but we for our own sake. Or has our Lord any need that we should suffer for Him? Rather it is this alone that He desires, to make proof of the love of our faith, and of our free will. Let us then part with our parents and our kinsfolk, and with all that is in this world, and even with our life.

We must indeed pray that we come not into temptation; yet if we be called to martyrdom, let us confess when we are interrogated, and when we suffer let us endure, and when we are afflicted let us rejoice, and when we are persecuted let us not grieve; for so doing, not only shall we deliver ourselves from hell, but we shall also teach those who are young in the faith, and the hearers, to do the like:? and they shall live before God. But if we fail in faith towards the Lord, and deny through the infirmity of the body -- as our Lord said:? The spirit is willing and ready, but the body is weak -- we shall not only destroy ourselves, but shall kill also our brethren with us. For when they see our denial, they will think that they have been made disciples of an erring doctrine; and when they stumble, we shall render an account for them as well as for ourselves, everyone of us, to the Lord in the day of judgement.

But if thou be taken and brought before the authority, and deny the hope that thou hast towards the Lord by thy holy faith, and thou be set at large to-day, but to-morrow fall sick of a fever and take to thy bed; or if thy stomach ail thee and retain no food, but vomit it out with grievous pains; or thou be afflicted with a disease of the belly, or with a disease in one of thy members; or thou bring up blood and bile from within thee by reason of dire disorders; or thou have an ulcer in one of thy members and be cut by the hands of physicians, and die in manifold afflictions and torments: what then will thy denial have availed thee which thou hast denied, O man? For behold, thy soul has inherited pains and afflictions, and thou hast destroyed thy life for ever before God; and thou shalt burn and be tormented without respite everlastingly: even as the Lord has said: Everyone that loveth his life, shall lose it; and everyone that shall lose his life for my sake, shall find it. Now a Christian who denies, loves his life for a little while in this world, that he may not die for the name of the Lord God; but he has destroyed himself for ever in fire, for he has fallen of himself into Gehenna. For Christ has denied him, as He said in the Gospel: Whosoever shall deny me before men, I also will deny him before my Father who is in heaven; but those whom the Lord has denied they put forth and cast into the outer darkness: and there is their weeping and their gnashing of teeth. For He said: Everyone that loveth his life more than me, is not worthy of me.

Let us be earnest then to commit ourselves to the Lord God; and if any man be found worthy of martyrdom, let him accept of it with joy, seeing that he has been counted worthy of so great a crown, and that his departure from this world is by martyrdom. For the Lord our Saviour has said: There is no disciple better than his master: but everyone shall be perfected as his master. Now our Lord consented to all these His sufferings that He might save us; and He submitted to be beaten, and that men should blaspheme Him and spit in His face, and to drink vinegar and gall; and at last He endured even to be hanged upon the cross. Let us therefore, who are His disciples, be also His imitators. For if He bore and endured all things for us, even to the sufferings (of His passion), how much more ought we, for our own sakes, to be patient when we suffer? And we ought not to doubt; for so He has promised us, that if we should be burned with coals of fire, while we believe in our Lord Jesus Christ and in God His Father, the Lord God Almighty, and in His Holy Spirit, -- to whom be glory and honour for evermore, Amen. --

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DIDASCALIA CHAPTER 20

Concerning the Resurrection of the Dead.

God Almighty will raise us up through God our Saviour, as He has promised. And He will raise us up from the dead even as we are -- in this form in which we now are, but in the great glory of everlasting life, with nothing wanting to us. For though we be cast into the depths of the sea, or be scattered by the winds like chaff, we are still within the world; and the whole world itself is inclosed beneath the hand of God. From within His hand therefore will He raise us up: as the Lord our Saviour has said: A hair of your head shall not perish; but in your patience ye shall possess your souls.

Now concerning the resurrection, and concerning the glory of the martyrs, the Lord spoke in Daniel thus: Many that sleep in the breadth of the earth shall rise up in that day: some unto life everlasting, and some unto reproach and shame and dispersion. But they that understand shall shine as the luminaries which are in the heaven; and they that have been strengthened by the word, as the stars of heaven. As (of) the sun, then, and the moon, the luminaries of heaven, (such) glorious light has He promised to give to them that understand, and confess His holy name, and bear witness.

But not to the martyrs alone has He promised the resurrection, but to all men; for He speaks thus in Ezekiel: The hand of the Lord came upon me: and the Lord brought me forth in the spirit, and set me in the midst of a valley: and it was full of bones. And he caused me to pass over against them: and they were many, and they were exceeding dry. And he said unto me: Son of man, shall these bones live? And I said: Thou knowest, Lord Adonai. And the Lord said unto me: Prophesy unto these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord Adonai unto these bones: Behold, I will cause the spirit to enter into you, and ye shall live; and I will put sinews upon you, and will build up flesh upon you, and will clothe you with skin; and I will give the spirit in you, and ye shall live: and ye shall know that I am the Lord. And I prophesied as he spake unto me. And as I prophesied, there was made a sound and a movement; and the bones drew nigh, bone unto bone. And I saw that there came upon them sinews and flesh, and skin was stretched over them above: but there was no spirit in them. And the Lord said unto me: Prophesy unto the spirit, and say: Thus saith the Lord Adonai: Come, spirit, from the four winds, and enter into these dead, and they shalt live. And I prophesied, as he spake unto me: and the spirit entered into them, and they lived: and they stood upon their feet in a great army. And the Lord said unto me: Son of man, these bones are the house of Israel; for they say: Our bones are dried up, and our hope is perished, and we are not. Thus saith the Lord Adonai: Behold, I open your graves, and I will bring you forth from thence, O my people, and wilt bring you in to the land of Israel; and ye shall know that I am the Lord, when I shall open your graves, to bring up my people from the graves. And I will give my spirit in you, and ye shall live. And I will cause you to dwell in your land: and ye shall know that I am the Lord, that have spoken and have performed it.

And all the inhabitants of the earth shall be silent, saith the Lord. And again by Isaiah He said: All they that sleep and are dead shall rise; and all they that are in the graves shall awake: for thy dew is a dew of healing unto them. But the land of the wicked shalt perish. And many other things also He said by Isaiah and by all the prophets concerning the resurrection and the life everlasting, and concerning the glory of the righteous; and as touching the wicked also, concerning their dishonour and exposure and downfall, and concerning their undoing and overthrow and condemnation. For that which He said, the land of the wicked shall fall, He speaks concerning their body; because it is of the earth, and shall be reckoned unto the earth in dishonour. Because they served not God, they shall fall into fire and torment. And in the Twelve Prophets again He speaks thus: Behold, ye wicked, and see, and understand marvels: and return to corruption. For I do a work in your days, the which if a man recount it unto you, ye will not believe. Now these things, and many more than these, are spoken concerning those who believe not in the resurrection, and concerning those who deny God, and those who serve not God, and concerning transgressors of the law and the heathen; and when they shall see the glory of the faithful, they will be turned back to be destroyed in fire, because they believed not.

But we have learned and have believed; and by our Lord's resurrection from the dead is made sure to us the resurrection which God, who lies not, has promised us. For our Saviour, by rising Himself first, was made an earnest also of our resurrection. And those also who are called from the Gentiles, and even the heathen, read and hear concerning the resurrection that which is spoken and proclaimed to them by the Sibyl thus: When all things have been made dust and ashes, God Most High will allay the fire, even he that kindled it. And then again will God himself raise up the bones and the ashes of men, and will clothe them with their form. For he will raise up men as they were before: and then shall be the judgement, wherein God will judge in the world to come. And the wicked and the ungodly the earth will cover again; (but) the just and the righteous shall live in the living world. And God will give them spirit and grace and life: and then shall they all see one another. And not only by the Sibyl, brethren, was the resurrection preached to the Gentiles, but by the holy Scriptures also our Lord proclaimed beforehand, to the Jews and the heathen and Christians at once, and announced the resurrection of the dead which is to be for men; and even by a dumb bird, we mean the Phoenix. which is but one alone, by means whereof God gives us again abundant demonstration of the resurrection. For if he had a mate, many would be seen by men; but now one only is seen, once in five hundred years. which enters Egypt and comes to the altar which is called 'of the Sun' bringing cinnamon. And as he prays toward the East, a fire is kindled of itself and burns him up, and he is reduced to ashes. And from the ashes again there is formed a worm; and it grows in his form and

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becomes a perfect Phoenix. And then he departs and goes away whence he came.? If then by means of a dumb animal God shows us concerning the resurrection, we who believe in the resurrection and in the promise of God ought much more, as men deemed worthy of so great glory that we should receive an incorruptible crown in the life everlasting, to rejoice, if martyrdom come to us, in the great grace and in the honour and glory of martyrdom for God, and to accept of it joyfully with all our soul, and to believe in the Lord God who will raise us up in glorious light. As in the beginning God commanded by a word, and the world was made, and said: Let there be light, and night and day, and heaven and earth and sea, and birds and living creatures of the sea, and creeping things of the earth and fourfooted beasts, and trees; and everything was made by His word and established in its nature, as the Scripture has said: these works themselves, which came into being through the obedience which they rendered Him, bear witness to God who made them that by Him they were made from that which was not; and they also show a sign of the resurrection. As then He made every thing, so will He the more rather quicken and raise up man, who is of His own forming. For if from that which was not He fashioned and established the world, much easier is this, that from that which is He should quicken and raise up man, who is the formation of His hands: even as also, in the human seed, He clothes man in the womb with a form and causes him to grow.

If then He raises up all men, -- as He said by Isaiah: All flesh shall see the salvation of God, -- much more will He quicken and raise up the faithful; and (yet more) again will He quicken and raise up the faithful of the faithful, who are the martyrs, and establish them in great glory and make them His counsellors. For to mere disciples, those who believe in Him, He has promised a glory as of the stars; but to the martyrs He has promised to give an everlasting glory, as of the luminaries which fail not, with more abundant light, that they may be shining for all time.

As disciples of Christ, therefore, let us believe that we shall receive from Him all the good things which He has promised us in the life everlasting; and so let us imitate all His teaching and His patience. For as touching His birth from a virgin, and His coming, and the will of His passion, we have assurance through His holy Scriptures, even as the prophets foreannounced and foretold all things concerning His coming, and all have been accomplished and established in our hearts: for even the demons, trembling before His name, lauded His advent. Concerning those, therefore, which have come to pass of the things we have already mentioned, you also have believed and have been fully assured; but we yet more, who were with Him and have seen Him with our eyes, and have eaten with Him, and have been made the associates and witnesses of His coming. As touching also His great and unspeakable gifts which He is yet to give us, according as He has promised, let us believe and hope that we shall receive them; for (by this) is all our faith put to the proof, if we believe in (those) His promises which are yet to be (fulfilled). If then we are called to martyrdom for His name, and go forth from the world confessing (Him), we shall be pardoned all sins and offences, and shall be found pure. For He spoke in David concerning the martyrs thus: Blessed are they whose iniquity is forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute his sins. Blessed therefore are the martyrs, and clear of all offences; for they have been removed and taken away from all iniquity: as He said in Isaiah of Christ and of His martyrs: Behold, the righteous (man) is perished, and there is none that understandeth; and godly men are taken away, and no man layeth it to heart. For the righteous is gathered up from the presence of evil: and his burial shall be in peace. Now these things are said of those who bear witness for the name of Christ.

But again, sins are forgiven by baptism also to those who from the Gentiles draw near and enter the holy Church of God. Let us inquire also, to whom sins are not imputed. To such as Abraham and Isaac and Jacob and all the patriarchs, as also to the martyrs. Let us hear then, brethren, for the Scripture saith: Who shall boast himself and say: I am clear of sins? Or who shall be confident and say: I am innocent? And again: There is no man pure of defilement: not though his life be but one day. To everyone therefore who believes and is baptised his former sins have been forgiven; but after baptism also, provided that he has not sinned a deadly sin nor been an accomplice (thereto), but has heard only, or seen, or spoken, and is thus guilty of sin. But if a man go forth from the world by martyrdom for the name of the Lord, blessed is he; for brethren who by martyrdom have gone forth from this world, of these the sins are covered.

DIDASCALIA CHAPTER 21

Concerning the Pascha and the Resurrection of Christ our Saviour.

Wherefore, a Christian ought to keep himself from vain speech and from words of levity and profanity. For not even on Sundays, in which we rejoice and make good cheer, is it permitted to anyone to speak a word of levity or one alien to religion: as our Lord also teaches us in the Psalm by David, saying thus: And now, ye kings, understand; and be instructed, all ye judges of the earth, Serve the Lord with fear, and rejoice unto him with trembling. Give ye heed to discipline, lest the Lord be angry, and ye perish from the way of justice: for his wrath will shortly be kindled against you. Blessed are all they that trust on him. We must conduct our festivals and our rejoicings, then, with fear and trembling; for a faithful Christian, it saith, must not sing the songs of the heathen, nor have anything to do with the laws and doctrines of strange assemblies; for it may happen that through (their) songs he will make mention also of the name of idols, which God forbid that it should be done by the faithful; for the Lord by Jeremiah upbraids certain folk and speaks thus: They have left me, and have sworn by them that be no gods. And again He saith: If Israel will return, let him return unto me, saith the Lord; and if he will put away his

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abominations out of his mouth, and will fear before my face, and swear, As the Lord liveth. And again He saith: I will take away the name of idols out of your mouth. And by Moses again He saith to them: They have provoked me to jealousy by that which is no god; and with their idols they have angered me. And in all the Scriptures He speaks of these things.

And not by idols only is it not lawful for the faithful to swear, but neither by the sun, nor by the moon; for the Lord God speaks by Moses thus: My people, if ye shall see the sun and the moon, ye shall not be led astray by them, and ye shall not serve them: for these have been given you for light upon the earth. And by Jeremiah again He saith: Ye shall not learn according to the ways of the gentiles; and ye shall not fear the signs of heaven. And by Ezekiel He speaks thus: And he brought me in to the court of the house of the Lord, between the porch and the altar. And I saw there men whose backs were toward the temple of the Lord, and their faces toward the east: and they were worshipping the sun. And the Lord said unto me: Son of man, is this a light thing to the house of Judah to do these abominations which they do here, that they have filled the earth with iniquity, and have turned again to provoke me to anger? And they are become as scoffers: but I will deal (with them) in wrath; and mine eye shall not spare, and I will not have mercy. And they shall cry in mine ears with a loud voice, and I will not hear them. You see, our beloved, how sternly and bitterly sentence is passed on those who worship the sun or swear thereby, that the Lord should deal in His wrath. Therefore it is not lawful for a believer to swear, neither by the sun nor by any other of the signs of heaven or the elements; nor to make mention with his mouth of the name of idols; nor to utter a curse out of his mouth, but rather blessings and psalms and (words from) the dominical and divine Scriptures, which are the firm foundation of our faith: and especially in the days of the Pascha, wherein all the faithful throughout the world fast; as our Lord and Teacher said when they asked Him: Why do John's disciples fast, but thine fast not? And he answered and said to them: The sons of the bridechamber cannot fast, as long as the bridegroom is with them. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. But now by His working is He with us, but visibly He is absent, because He has ascended to the heights of heaven and sat at the right hand of His Father.

Wherefore, when you fast, pray and intercede for them that are lost; as we also did when our Saviour suffered. For while He was yet with us before He suffered, as we were eating the Passover with Him, He said to us: To-day, in this night, one of you will betray me. And we said unto Him, each one of us: Is it I, Lord? And he answered and said to us: He that putteth forth his hand with me into the dish. And Judas Iscariot, who was one of us, rose up and went his way to betray Him. Then our Lord said to us: Verily I say unto you, a little while and ye will leave me; for it is written: I will strike the shepherd, and the lambs of his flock shall be scattered. And Judas came with the scribes and with the priests of the people, and betrayed our Lord Jesus.

Now this was done on the fourth day of the week. For when we had eaten the passover on the third day of the week at even, we went forth to the Mount of Olives; and in the night they seized our Lord Jesus. And the next day, which was the fourth of the week, He remained in ward in the house of Caiaphas the high priest. And on the same day the chiefs of the people were assembled and took counsel against Him. And on the next day again, which was the fifth of the week, they brought Him to Pilate the governor. And He remained again in ward with Pilate the night after the fifth day of the week. But when it drew on (towards day) on the Friday, they accused him much before Pilate; and they could show nothing that was true, but gave false witness against Him. And they asked Him of Pilate to be put to death; and they crucified Him on the same Friday.

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: The Son of man must pass three days and three nights in the heart of the earth, as it is written in the Gospel. And again it is written in David: Behold, thou hast set my days in measure. Now because those days and nights came short, it was so written.

In the night, therefore, when the first day of the week drew on, He appeared to Mary Magdalene and to Mary the daughter of James; and in the morning of the first day of the week He went in to (the house of) Levi; and then He appeared also to us ourselves. And He said to us, teaching us: Are ye fasting for Me these days? or have I any need that ye should afflict yourselves? But it is for your brethren that ye have done this; and do ye the same in these days when ye fast, and on the fourth of the week and on the Friday always, as it is written in Zechariah: The fourth fast, and the fifth fast, which is the Friday. For it is not lawful to you to fast on the first of the week, because it is My resurrection; wherefore the first of the week is not counted in the number of the days of the Fast of the Passion, but they are counted from the second day of the week, and are five days. Wherefore, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Israel. Fast then from the second day of the week, six days wholly, until the night after the Sabbath; and it shall be reckoned to you as a week. But the tenth, -- because the beginning of My name is Yod, -- wherein was made the inception of the fasts. But (fast) not after the

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custom of the former People, but according to the new testament which I have appointed you: that you may be fasting for them on the fourth day of the week, because on the fourth of the week they began to destroy their souls, and apprehended Me. -- For the night after the third of the week belongs to the fourth of the week, as it is written: There was evening and there was morning, one day. The evening therefore belongs to the following day: for on the third of the week at even I ate My Pascha with you, and in the night they apprehended Me. -- But fast for them also on the Friday, because thereon they crucified Me, in the midst of their festival of unleavened bread, as it is said of old in David: In the midst of their festivals they set their signs, and they knew not.

'And be ye constant in fasting during these days always, and especially you who are of the Gentiles. For because the People was not obedient, I delivered them (the Gentiles) from blindness and from the error of idols and received them: that through your fast and theirs who are of the Gentiles, and your service during those days, when you pray and intercede for the error and destruction of the People, your prayer and intercession may be accepted before My Father who is in heaven, as though from one mouth of all the faithful on earth; and (that) all things which they did unto Me may be forgiven them. For this cause also I have already said to you in the Gospel: Pray for your enemies, and: Blessed are they that mourn, over the destruction of them that believe not.'

Know therefore, our brethren, that (as regards) our fast which we fast in the Pascha, it is on account of the disobedience of our brethren that you are to fast. For even though they hate you, yet ought we to call them brethren; for we have it written in Isaiah thus: Call them brethren that hate and reject you, that the name of the Lord may be glorified, For their sake therefore, and for the judgement and destruction of the (holy) place, we ought to fast and to mourn, that we may be glad and take our pleasure in the world to come; as it is written in Isaiah: Rejoice, all ye that mourn over Zion; and again He saith: To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory.

We ought then to take pity on them, and to have faith and to fast and to pray for them. For when our Lord came to the People, they did not believe Him when He taught them, but put away His teaching from their ears. Therefore, because this People was not obedient, He received you, the brethren who are of the Gentiles, and opened your ears that your heart might hear; as our Lord and Saviour Himself said by the prophet Isaiah: I appeared unto them that asked not after me, and I was found of them that sought me not; and I said, Behold, I am here, to a people that called not (upon) my name. Now of whom did He speak thus? Was it not of the Gentiles, because that they had never known God, and because that they were serving idols? But when our Lord came to the world and taught you, you believed, you who have believed in Him, that God is one; and they also who are worthy shall believe, until the number is filled up of them that are to be saved, a thousand thousand, and ten thousand times ten thousand, as it is written in David.

But concerning the People, who believed not in Him, He said thus: I spread forth my hands all the day long to a people that obey not and resist, and walk in a way that is not good, and go after their sins: a people that is provoking before me. See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: They provoked the holy Spirit; and he was turned to enmity unto them. And again He speaks otherwise of them by Isaiah the prophet: Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them. They that sit in darkness He said concerning those who have believed in our Lord Jesus from (among) the People. For by reason of the blindness of the People a great darkness was round about them. For they saw Jesus, but that He is the Christ they knew not; and they understood Him not, neither from the writings of the prophets nor from His works and His healings. But to you of the People who have believed in Jesus we say: Learn how the Scripture bears witness to us and saith, they have seen a great light. You then who have believed in Him have seen a great light, even Jesus Christ our Lord; and they also shall see who are (yet) to believe in Him, But they that sit in the shadow of death are you who are of the Gentiles; for you were in the shadow of death, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and Teacher appeared to us, light rose upon you, for you beheld and set your hope on the promise of the kingdom everlasting; and you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptised in Him: and a great light is risen upon you.

Thus then, because the People were not obedient, they were made darkness; but the hearing of the ear of you who are of the Gentiles was made light. Wherefore, do you pray and intercede for them, and especially in the days of the Pascha, that by your prayers they may be found worthy of forgiveness, and may return to our Lord Jesus Christ.

It behoves you then, our brethren, in the days of the Pascha to make inquiry with diligence and to keep your fast with all care. And do you make a beginning when your brethren who are of the People keep the Passover. For when our Lord and Teacher ate the Passover with us, He was betrayed by Judas after that hour; and immediately we began to be sorrowful, because He was taken from us. By the number of the moon, as we count according to the reckoning of the believing Hebrews, on the tenth of the moon, on the second day of the week, the priests and elders of the people assembled and came to the court of Caiaphas the high priest; and they took counsel to apprehend Jesus and put him to death: but they feared, saying: Not in the festival, lest the people make a tumult; for all men were hanging upon Him, and they held

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him for a prophet on account of His miracles of healing which He did among them. But Jesus was that day in the house of Simon the leper, and we together with Him, and He related to us that which was about to happen to Him. But Judas went out privily from us, thinking that he would evade our Lord, and went to the house of Caiaphas where the chief priests and elders were assembled, and said to them: What will ye give me, and I will betray Him to you when I have found an occasion? But they appointed and gave him thirty pieces of silver. And he said to them: 'Make ready young men armed, because of His disciples, that if He go forth by night to a desert place I may come and lead you.' And they made ready the young men and prepared to seize Him. And Judas was watching, when he might find him an occasion to betray him.

But by reason of the multitudes of all the people, from every city and from all the villages, who were coming up to the temple to keep the Passover in Jerusalem, the priests and elders took counsel and commanded and appointed that they should keep the festival straightway, that they might seize Him without disturbance. For the inhabitants of Jerusalem were engaged with the sacrifice and the eating of the Passover; and moreover, all the people that were without were not yet come, for they had deceived them as to the days. That they might be convicted before God of erring utterly in all things, therefore they anticipated the Passover by three days, and kept it on the eleventh of the moon, on the third day of the week. For they said: 'Because the whole people is gone astray after Him, now that we have an occasion let us seize Him; and then, when all the people are come, let us put Him to death before all, that this may be known openly, and all the people may turn back from after Him.'

And so in the night when the fourth day of the week drew on, (Judas) betrayed our Lord to them. But they made the payment to Judas on the tenth of the month, on the second day of the week; wherefore they were accounted by God as though on the second day of the week they had seized Him, because on the second of the week they had taken counsel to seize Him and put Him to death; and they accomplished their malice on the Friday: as Moses had said concerning the Passover, thus: It shall be kept by you from the tenth until the fourteenth: and then all Israel shall sacrifice the passover.

Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing. You shall come together and watch and keep vigil all the night with prayers and intercessions, and with reading of the Prophets, and with the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts. For thus did we also fast, when our Lord suffered, for a testimony of the three days; and we were keeping vigil and praying and interceding for the destruction of the People, because that they erred and confessed not our Saviour. So do you also pray that the Lord may not remember their guilt against them unto the end for the guile which they used against our Lord, but may grant them a place of repentance and conversion, and forgiveness of their wickedness.

For he who was a heathen and of a foreign people, Pilate the judge, did not consent to their deeds of wickedness, but took water and washed his hands, and said: I am innocent of the blood of this man. But the People answered and said: His blood be upon us, and upon our children; and Herod commanded that He should be crucified; and our Lord suffered for us on the Friday. Especially incumbent on you therefore is the fast of the Friday and of the Sabbath; and likewise the vigil and watching of the Sabbath, and the reading of the Scriptures, and psalms, and prayer and intercession for them that have sinned, and the expectation and hope of the resurrection of our Lord Jesus, until the third hour in the night after the Sabbath. And then offer your oblations; and thereafter eat and make good cheer, and rejoice and be glad, because that the earnest of our resurrection, Christ, is risen. And this shall be a law to you for ever, unto the end of the world. For to those who have not believed in our Saviour He is dead, because their hope in Him is dead; but to you who believe, our Lord and Saviour is risen, because your hope in Him is immortal and living for ever.

Fast then on the Friday, because thereon the People killed themselves in crucifying our Saviour; and on the Sabbath also, because it is the sleep of our Lord; for it is a day which ought especially to be kept with fasting: even as blessed Moses also, the prophet of all (things touching) this matter, commanded. For because he knew by the Holy Spirit and it was commanded him by Almighty God, who knew what the People were to do to His Son and His beloved Jesus Christ, -- as even then they denied Him in the person of Moses, and said: Who hath appointed thee head and judge over us? -- therefore he bound them beforehand with mourning perpetually, in that he set apart and appointed the Sabbath for them. For they deserved to mourn, because they denied their Life, and laid hands upon their Saviour and delivered Him to death. Wherefore, already from that time there was laid upon them a mourning for their destruction.

But let us observe and see, brethren, that most men in their mourning imitate the Sabbath; and they likewise who keep Sabbath imitate mourning. For he that mourns kindles no light: neither do the People on the Sabbath, because of the commandment of Moses; for so it was commanded them by him. He that mourns takes no bath: nor yet the People on the Sabbath. He that mourns does not prepare a table: neither do the People on the Sabbath, but prepare and lay for themselves the evening before; because they have a presentiment of mourning, seeing that they were to lay hands on Jesus. He that mourns does no work, and does not speak, but sits in sorrow: so too the People on the Sabbath; for it was said to the People concerning the mourning of the Sabbath thus: Thou shalt not lift thy foot to do any work, and thou shalt speak no word out of thy mouth. Now who

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testifies that the Sabbath is a mourning for them? The Scripture testifies, and saith: Then shall the people lament, family over against family: the family of the house of Levi apart, and their women apart; the house of Judah apart, and their women apart: even as, after the mourning of Christ until now, on the ninth of the month of Ab (August) they come together and read the Lamentations of Jeremiah? and wail and lament. Now nine represents Theta; but Theta denotes God. For God therefore they lament, even for Christ who suffered -- rather, on account of God our Saviour, but over themselves and their own destruction. Does any man lament, brethren, except he have a grief? Therefore do you also mourn for them on the day of the Sabbath of the Pascha until the third hour in the night following; and thereafter, in the Resurrection of Christ, rejoice and make good cheer for their sake, and break your fast; and the surplus of your fast of six days offer to the Lord God, And let those of you who have abundance or worldly possessions minister diligently to those who are poor and needy and refresh them, that the reward of your fast may be received.

Wherever, then, the Fourteenth of the Pascha falls, so keep it; for neither the month nor the day squares with the same season every year, but is variable. When therefore that People keeps the Passover, do you fast; and be careful to perform your vigil within their (feast of) unleavened bread. But on the first day of the week make good cheer at all times; for he is guilty of sin, whosoever afflicts his soul on the first of the ac week. And hence it is not lawful, apart from the Pascha, for anyone to fast during those three hours of the night between the Sabbath and the first of the week, because that night belongs to the first of the week; but in the Pascha alone you are to fast these three hours of that night, being assembled together, you who are Christians, in the Lord.

DIDASCALIA CHAPTER 22

That Children should be taught Crafts.

And teach your children crafts that are agreeable and befitting to religion, lest through idleness they give themselves to wantonness. For if they are not corrected by their parents, they will do those things that are evil, like the heathen. Therefore spare not to rebuke and correct and teach them; for you will not kill them by chastising them, but rather save them alive: as our Lord also teaches us in Wisdom, saying thus: Chasten thy son, that there may be hope for him: for thou shalt strike him with a rod, and deliver his soul from Sheol. And He saith again: Whosoever spareth his rod, hateth his son. Now our rod is the Word of God, Jesus Christ: even as Jeremiah also saw Him (as) an almond rod. Every man accordingly who spares to speak a word of rebuke to his son, hates his son. Therefore teach your sons the word of the Lord, and punish them with stripes, and bring them into subjection from their youth by your word of religion. And give them no liberty to set themselves up against you their parents; and let them do nothing without your counsel, lest they go with those of their own age and meet together and carouse; for in this way they learn mischief, and are caught and fall into fornication. Now, whether this happen to them without their parents, their parents themselves will be accountable before God for the judgement of their souls; or whether again by your licence they are undisciplined and sin, you their parents will likewise be guilty on their account before God. Therefore be careful to take wives for them, and have them married when their time is come, lest in their early age by the ardour of youth they commit fornication like the heathen, and you have to render an account to the Lord God in the day of judgement.

DIDASCALIA CHAPTER 23

On Heresies and Schisms.

Before all things beware of all abominable and evil and bitter heresies, and fly from them as from a blazing fire, and from those who adhere to them. For if when a man makes a schism, he condemns himself to fire together with those who go astray after him, how much more if one go and sink himself in the heresies. For know this, that if any of you covet the primacy and dare to make a schism, he shall inherit the place of Korah and Dathan and Abiram, he and they that are with him, and with them he shall be condemned to fire. For even the adherents of Korah were Levites, and ministered in the tabernacle of witness; but they coveted the primacy, and desired the high priesthood; and they began to speak evil of the great Moses, because, said they, he is married to a heathen woman -- for he had an Ethiopian wife -- and is defiled with her; and many others, and they of the following of Zimri, who committed fornication with the Midianite women, are with him. And the people, said they, that are with him are defiled; and his brother Aaron, too, was the author of idolatry, who made for his people the molten and graven image.

And they spoke evil of Moses, who wrought so many mighty works and signs from God for the People; who did these excellent and marvellous works for their benefit; who brought the ten plagues upon the Egyptians; who divided the Red Sea that the waters stood up as a wall on this side and on that, and caused the People to pass over as in the dry desert, and drowned their enemies and them that evil entreated them, and all that were with them; who made sweet for them the fountain of water, and brought them forth streams from the flinty rock, so that they drank and were satisfied; who brought them down manna from heaven, and with the manna gave them also flesh ; who gave them a pillar of fire by night for light and guidance, and a cloud by day for a covert, and in the desert stretched forth the hand to them for the dispensation of the Law, and gave them the Ten Words of God. And they spoke evil against the friend and good servant of the Lord God, as men glorying in righteousness, and boasting of holiness, and making a show of purity, and in hypocrisy making a display of service.

And thus, as puritans and sticklers for holiness, they said: 'Let us not be polluted with Moses and the people that is with him, because they are defiled.' And there rose up two hundred and fifty men, and they (Korah, &c.) led them astray

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to forsake the great Moses, that (men) might suppose concerning them that they were giving God more glory and ministering to Him more zealously. For among that multitude of the people aforesaid but one censer of incense was offered to the Lord God; but they who were in the schism, two hundred and fifty men with their leaders, offered each one a censer of incense, two hundred and fifty censers, as though forsooth they were far more religious and pure and zealous than Moses and Aaron and the people that was with them. But the more numerous ministry of those in the schism availed them nothing, but fire was kindled from before the Lord, and devoured them; and those two hundred and fifty men were burned up, holding the censers in their hands. And the earth opened her mouth and swallowed up Korah and Dathan and Abiram, and their tents and their vessels, and all that were with them: and they went down alive to Sheol unto punishment. And thus were the error-leaders of the schism swallowed up by the earth; and those two hundred and fifty men who went astray were burned with fire while the whole people beheld it. But the most of the people the Lord spared, among whom were many sinners, whom the Lord would judge each according to his works. And the most of the people He spared; but those who supposed that they were pure and holy, and performing a better ministry, the fire devoured, because that they were in the schism. And the Lord said to Moses and to Aaron: Take the censers of brass from the midst of the burning, and make (of) them fine plates, and overlay the altar therewith; that the children of Israel may see, and no more do so. And scatter the strange fire there; because it hath sanctified the censers of (them that were) sinners in their souls.

Let us regard therefore and see, beloved, the end of the schismatics, what befell them. For though they should appear pure and holy and chaste, their last end is given unto fire and burning everlasting. Let this then inspire you with fear, that even the fire of the schismatics was judged with fire: not because it sanctified the censers, but because they in their souls sanctified them; that is, forasmuch as the fire was performing its work, they also supposed in their heart, and in their souls, that their censers were holy. For it behoved the fire, which was employed for the ministry of transgression and the provocation of God, not to obey them but to cease from its operation, or to be quenched, and not to devour or burn or consume that which was put upon it. But now, because it did not the will of the Lord God, but obeyed the schismatics, therefore it was said: And scatter also the strange fire there; that is, with fire the Lord judgeth the fire.

If therefore upon those schismatics, who supposed that they were glorifying God, this threat and judgement was laid, what will happen to these heretics who blaspheme Him? Do you then, when you see from the Scriptures with the eyes of faith the plates of brass laid over the altar, beware of making schisms. For the adherents of Korah, Dathan and Abiram were made a monument and example of the destruction of schismatics; and everyone who imitates them shall perish even as they. As men therefore who believe and know, keep yourselves far from schisms, and go not near them in any wise: as Moses said concerning them to the people: Separate yourselves from among these stubborn men, and come not near to any thing that is theirs, lest ye perish with them in all their sins. And when the anger of the Lord had burned against the schismatics, it is written that the people fled from them, and said: Lest the earth swallow us also with them. So then do you also, as men contending for their lives, flee from schisms; and those who would do any such thing reject, for you know the place of their condemnation.

But as for heresies, be unwilling even to hear their names, and defile not your ears (with them); for not only do they in no wise glorify God, but they verily blaspheme against Him. Wherefore, the heathen are judged because they have not known, but the heretics are condemned because they withstand God: as also our Lord and Saviour Jesus said: There shall be heresies and schisms: and again: Woe unto the world because of scandals. For it must needs be that scandals and schisms come: yet woe to the man by whom they come.

Then indeed we did but hear, but now we have also seen, even as the Scripture declares by Jeremiah saying: Defilement is gone forth in all the earth. Now these defilements, of heresies, are gone forth; and they have come about for the persuasion of our hearts, and for the confirming of our belief that those things which were foretold are true; for behold, they have come to pass and are accomplished. For all the working of the Lord our God has passed from the People to the Church through us the Apostles; and He has withdrawn Himself and left the People, as it is written in Isaiah: He hath left his people the house of Jacob; and: Jerusalem is deserted, and Judah is fallen. And their tongues are (busy) with iniquity, and they obey not the Lord; and: I will leave (my) vineyard; and: Behold, your house is left to you desolate.

He has left that People, therefore, and has filled the Church; and He has accounted her a mountain of habitation, and throne of glory, and lofty house, as He said in David: The mount of the Lord is a mountain of fatness, a mountain of peaks. What think ye of the mountain of peaks? It is the mountain which the Lord hath chosen him to dwell therein: the Lord shall abide therein for ever. You see then how He saith to others: What think ye? even to those who err (in thinking) that there are other churches: for one is she that is the mountain of God's sanctuary. And by Isaiah He said again: In the last days the mountain of the house of the Lord, the God of Jacob, shall be established on the top of the mountains, and higher than the hills; and all nations shall look unto it; and many peoples shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us his way, and we will go therein. And again He said: There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and him that dwelleth in Mount Zion. And again by Jeremiah He said: A high throne is our sanctuary. As then He left the People, so did He leave their temple to them desolate; and He rent the veil, and took away from it the Holy Spirit, and shed Him upon them that believed from among the Gentiles, as He said

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by Joel: I will pour out of my spirit upon all flesh. For He took away the Holy Spirit, and the power of the word, and all the ministry from that People, and set it in His Church. Now in like manner did Satan also, the tempter, depart from that People and come against the Church. And he now no longer tempts that People, because by their evil works they have fallen into his hands, but he has set about to tempt the Church and to exercise his agency in her. And he has raised up against her afflictions and persecutions, and blasphemies and heresies and schisms.

Formerly indeed, in that time, there were heresies and schisms in that People; but now Satan by his evil agency has driven forth (some) that were of the Church, and has made heresies and schisms.

Now the beginning of heresies was on this wise. Satan clothed himself in a certain Simon, one that was a magician and his minister of old; and when we, by the gift of the Lord our God and by the power of the Holy Spirit, were working miracles of healing in Jerusalem, and by the laying on of our hand the fellowship of the Holy Spirit was given to those who drew nigh (to the faith), then he offered us much money, and desired that, as he had deprived Adam of the knowledge of life through eating of the tree, so by the gift of money he might deprive us also of the gift of God, and might take captive our minds with the bestowal of possessions, to the end that we should barter away and give to him for money the power of the Holy Spirit. Hereupon were we all stirred up; then Peter looked upon Satan, who was dwelling in Simon, and said to him: Thy money go with thee to perdition: but thou shalt have no part in this word.

But when we had divided the whole world into twelve parts, and were gone forth among the Gentiles into all the world to preach the word, then Satan set about and stirred up the People to send after us false apostles for the undoing of the word. And he sent out from the People one whose name was Cleobius, and joined him to Simon, and others also after them.

Now the party of Simon followed hard upon me Peter, and came to corrupt the word. And when he was in Rome he disturbed the Church much and subverted many; and he even made a show as though he would fly. And he was capturing the Gentiles, moving them by the power and agency of his magic arts. And on a certain day I went and saw him flying in the air; then I stood still, and said: 'By the power of the name of Jesus I cut off thy powers.' And he fell and broke the ankle-bone of his foot. And then many turned back from him; but others, worthy of him, continued with him. And thus was that his heresy first established. And by other false prophets beside was the enemy working.

And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection. And in other respects they were teaching and disturbing (men) with many opinions. For many of them taught that a man should not marry, saying that if one did not marry, this was holiness; and in the name of holiness they were commending the tenets of their heresies. Others again of them taught that a man might not eat flesh, saying that no one might eat any thing wherein there is a soul. But others said that one was bound to abstain from swine's flesh only, but might eat those things which the Law pronounces clean, and that he should be circumcised according to the Law. And some taught this, and some that, causing contentions and disturbing the Churches.

DIDASCALIA CHAPTER 24

On the ordering of the Church: showing also that the Apostles came together for the correction of abuses. Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with other opinions. For some forsooth were observing holiness; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

When therefore the whole Church was in peril of falling into heresy, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord, to write this Catholic Didascalia for the confirming of you all. And we have established and set down therein that you worship God Almighty and Jesus Christ and the Holy Spirit; that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving; and that men should marry: for He saith in Proverbs: Of God is a woman betrothed to a man; and in the Gospel again our Lord saith: He that created from the beginning the male, said that he created also the female. Therefore a man shall leave his father and his mother, and shall cleave to his wife: and they two shall be one body. What therefore God hath coupled, let not man separate. But sufficient for the faithful is the circumcision of the heart, (which is) spiritual, as He said by Jeremiah: Light you a lamp, and sow not among thorns. Be circumcised unto the Lord your God, and circumcise the foreskin of your heart, ye men of Judah. And again in Joel He saith: Rend your hearts, and not your garments. And as for baptism also, one is enough for you, even that which has perfectly forgiven you your sins. For Isaiah said not (only) Wash, but Wash, and be cleansed.

Now we had much questioning, as men contending for life; and not we the Apostles only, but also the people, together with James the bishop of Jerusalem, who is our Lord's brother after the flesh, and with his presbyters and deacons and all the Church. For also some days before, certain men had come down from Judaea to Antioch, and were teaching the brethren, (saying): Except ye be circumcised and conduct yourselves according to the law of Moses, and keep yourselves clean from meats, and all the rest, ye cannot be saved; and they had much conflict and questioning, And when the brethren of Antioch knew that we were all assembled and come to make inquiry of these matters, they sent to us certain men (that were) believers and had

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knowledge of the Scriptures to learn concerning this question, And when they were come to Jerusalem, they related to us the controversy which they had in the Church of Antioch, And there rose up certain (men) who had believed from the sect of the Pharisees, saying: Ye ought to be circumcised and to keep the law of Moses. And others also were crying out and saying in like manner. Then I Peter rose up and said to them:? 'Men, brethren, ye yourselves know that from the first days when I was among you, God made choice that by my hands the gentiles should hear the gospel and believe. And God, who proveth the hearts, gave witness of them; for to Cornelius, a certain centurion, there had appeared an angel and told him of me; and he sent for me. But when I was ready to go to him, it was shown me concerning the Gentiles that they were about to believe, and concerning all meats. For I had gone up to a housetop to pray; and I saw the heavens opened, and a certain vessel, that was tied by its four corners, being lowered and let down upon the earth; and there were therein all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.? And there came to me a voice? saying: Simon, arise, slay and eat. But I said: God forbid, Lord, for I have never eaten any thing defiled and profane.

And there came to me again another voice, the second time, saying: W hat God hath made clean, do not thou make profane. 16Now this was done thrice: and the vessel was taken up to heaven. Thereupon I bethought me, and understood the word of the Lord, how that He had said: Rejoice, ye gentiles, with the people, and that everywhere He had spoken of the calling of the Gentiles; and I rose up and went my way. And when I was entered into his house and had begun to speak the word of the Lord, the Holy Spirit lighted down upon him and upon all the Gentiles that were there present. God, then, hath given the Holy Spirit to them even as to us, and hath made no distinction between us and them in the faith, and he hath cleansed their hearts. Now therefore, why tempt ye God, that ye should lay a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we shall be saved even as they also. For our Lord came and released us from those bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light. If then our Lord has released and unburdened us, why will ye lay snares for your own selves?'

Then all the people was silent; and I James answered and said: Men, brethren, hear me. Simon hath told how formerly God said that he would choose him out a people from the gentiles to his name: 15whereunto agree the words of the prophets, as it is written: Hereafter will I raise up and build the tabernacle of David, that is fallen; and the ruins thereof will I build and raise up; that the residue of men may seek the Lord, and all the gentiles upon whom my name is called, saith the Lord who maketh known these things from everlasting. Wherefore I say, that no man vex them that turn to God from among the gentiles, but that word be sent them on this wise: that they abstain from evil (practices), and from idols, and from that which is sacrificed, and from that which is strangled, and from blood. Then we the apostles and the bishops and the elders, together with the whole church, thought it well to choose out men front amongst them and send them (to Antioch) in company with Barnabas and Paul, who were come thence. And we chose and appointed Judas, who was called Barsabbas, and Silas, notable men among the brethren, and wrote by them as followeth: --The apostles and elders and brethren to the brethren who are of the gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that some have troubled you with words, that they might corrupt your souls, whom we sent not: we have determined, being all assembled together, to choose out and send men unto you with our beloved Barnabas and his companions, whom ye sent (hither). And we have sent Judas and Silas, who themselves will tell you of these things by word (of mouth). For it hath seemed good to the Holy Spirit, and to us, that no further burden be laid upon you, save that ye abstain from (these) necessary things: from that which is sacrificed, and from blood, and from that which is strangled, and from fornication. And from these keep yourselves, and do well. Fare ye well. Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.

DIDASCALIA CHAPTER 25

Showing that the Apostles returned once more to the Churches and set them in order.

Now the decision which we reached with counsel and thought concerning those who have already gone astray, we have thus affirmed and established. And we will return yet again and go to the Churches a second time, as in the beginning of the preaching, and will confirm the faithful that they may avoid the offences aforesaid, and may not receive those who come deceitfully in the name of apostles, but may know them by the changeableness of their words and by the performance of their works. For these are they of whom our Lord said: There shall come unto you men having on the clothing of lambs, but inwardly ravening wolves: and by their fruits ye shall know them. Beware of them therefore. Now there shall arise false Christs and lying prophets, and lead many astray; and by reason of manifold iniquity the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

Now let those who have not erred, and those also who repent of their error, be left in the Church. But as for those who are still held fast in error and repent not, we have decreed and enjoined that they be put forth from the Church and be separated and removed from the faithful, because they are become heretics; and that the faithful be commanded wholly to avoid them, and not to communicate with them

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either in speech or in prayer. For these are enemies and spoilers of the Church; for concerning these our Lord commanded us and said to us: Beware of the leaven of the Pharisees and of the Sadducees; and: Into the cities of the Samaritans ye shall not enter. Now the cities of the Samaritans are those of the heresies, which go in a perverse way, concerning which He said in Proverbs: There is a way which men think right: but the end thereof leadeth to the bottom of Sheol. These are they concerning whom our Lord sternly and bitterly gave sentence and said: It shall not be forgiven them, neither in this world nor in the world to come. For as regards the People, who believed not in Christ and laid hands upon Him, it is against the Son of Man, on whom they laid hands, that they blaspheme; and our Lord said: It shall be forgiven them; and again our Lord said of them: My Father, they know not what they have done, nor what they speak: if it be possible, forgive them. And as for the Gentiles again, it is against the Son of Man also that they blaspheme, by reason of the cross; and for these there shall come forth forgiveness. For to those w ho have believed, from the People or from the Gentiles, forgiveness of their evil works has been granted through baptism; as the Lord Christ said: Wherefore I say unto you: All sins and blasphemies shall be forgiven to men: but blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. And everyone that shall say a word against the Son of Man, it shall be forgiven him; but everyone that shall say (it) against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come. But those who blaspheme the Holy Spirit, those who lightly and in hypocrisy blaspheme God Almighty, those heretics who receive (not) His holy Scriptures, or receive them ill, in hypocrisy with blaspheming, who with evil words blaspheme the Catholic Church which is the receptacle of the Holy Spirit: it is they who, before the judgement to come and before ever they can make a defence, are already condemned by Christ. For that which He said, It shall not be forgiven them, is the stern sentence of condemnation which goes forth for them.

And when we had ordained and affirmed and set down (these things) together with one accord, we set forth to go each one to his former province, confirming the Churches. For those things which were foretold have been fulfilled, and the hidden wolves are come, the false Christs and lying prophets have appeared. And this is evident and manifest, that when the times draw near and the Advent is at hand, there will be yet many more and worse than these: from whom the Lord God will deliver you.

Those then who have repented of the error of (their) godless apostasy we have healed with much admonition and with the word of doctrine (and) exhortation, and have made them whole and have suffered them to remain in the Churches; but those who are smitten unto death with the perverse word of error, and for whom there is no cure, we have driven out, that they may not contaminate the holy Catholic Church, the pure Church of God: that (the evil) may not creep like a leprosy and travel to all like a putrid gangrene, but that pure and without stain or blemish or scar the Church may remain sound unto the Lord God. And these things we so do in every place and in every city, and throughout the whole world; and we have given (our) testimony, and have left this Catholic Didascalia justly and rightly to the Catholic Church for a memorial and for the confirming of the faithful.

DIDASCALIA CHAPTER 26

On the bonds of the Second Legislation of God.

But you who have been converted from the People to believe in God our Saviour Jesus Christ, do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats; for the Lord has said to you: Remember not the former things; and: Behold, I make all things new: the which I now declare, that ye may know them. And I will make in the desert a way. Now deserts the Churches formerly were, in which there is now a highway and the knowledge of religion, (a way) wherein there is no erring, but new and evident, even Jesus Christ and all His dispensation which was from the beginning. For you know that He gave a simple and pure and holy law, (a law) of life, wherein our Saviour set His name. For whereas He spoke the Ten Words, He signified Jesus: for Ten represents Yod; but Yod is the beginning of the name of Jesus. Now concerning the Law the Lord testifies in David, saying thus: The law of the Lord is without blemish, and converting souls. And many other things are said on this wise everywhere; for in completion of the writings of the Prophets the Lord spoke at the end by Malachi the Angel and said thus: Remember the law of Moses the servant of the Lord, how he commanded you commandments and judgements. And our Saviour also, when He cleansed the leper, sent him to the Law, and said to him : Go, show thyself to the high priests, and offer the gifts of thy cleansing, as Moses commanded, for a testimony unto them; that He might show that He does not undo the Law, but teaches what is the Law and what the Second Legislation. For He said thus: I am not come to undo the law, nor the prophets, but to fulfil them. The Law therefore is indissoluble; but the Second Legislation is temporary, and is dissoluble. Now the Law consists of the Ten Words and the Judgements; to which (Law) Jesus bore witness and said thus: One Yod letter shall not pass away from the law. Now it is the Yod which passes not away from the Law, even that which may be known from the Law itself through the Ten Words, which is the name of Jesus. But the letter is the extension of the wood of the cross. And in the mount also Moses and Elias appeared with our Lord: that is, the Law and the Prophets.

The Law then consists of the Ten Words and the Judgements, which God spoke before that the People made the calf and served idols. For also that it is called the Law, (is) truly on account of the Judgements. This is the simple and light Law, wherein is no burden, nor distinction of meats, nor incensings, nor offerings of sacrifices and burnt offerings. In this Law accordingly He shows concerning the

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dispensation of the Church and concerning the uncircumcision of the flesh only. For He spoke concerning sacrifices thus:? If thou shalt make me an altar, make it of earth: but if of stones, thou shalt make it of whole and unwrought, and not of wrought stones. Forasmuch as thou hast laid an iron (tool) upon it, thou hast also polluted it: not (as speaking) concerning (the axe, but concerning) the iron of the knife which is the physician's knife, with which he circumcises the foreskin. Wherefore He does not say, 'Make for me' but, If thou shalt make an altar. He did not impose this as a necessity, but showed what was about to be. For God had no need of sacrifices; as neither of old was it commanded Cain and Abel, but they of their own accord presented offerings: and their offering achieved a brother's murder. And Noah likewise offered, and was blamed. Wherefore He signified here: 'If thou desire to sacrifice, whereas I need it not thou sacrificest unto me.' So then the Law is easy and light, ?of no weak voice?. But when the People denied God, who by Moses visited them in their afflictions, who wrought signs by his hand and through his rod, who smote the Egyptians with the ten plagues and divided the Red Sea in two, who led them in the midst of the sea on dry land as in the desert, who drowned their enemies and them that hated them, who with wood made sweet the fountain of the bitter waters of Marah, who made water to flow for them in abundance from the rock that they might be satisfied, who with a pillar of cloud and a pillar of fire overshadowed and guided them, who brought them down manna from heaven, and gave them flesh from the sea, who ordained the Law for them in the mount: Him they denied and said : We have no God to go before us; and they made them a molten calf and worshipped it and sacrificed to a graven image. Therefore the Lord was angry; and in His hot anger -- (yet) with the mercy of His goodness -- He bound them with the Second Legislation, and laid heavy burdens upon them, and a hard yoke upon their neck. And He says now no longer: If thou shalt make, as formerly; but He said: 'Make an altar, and sacrifice continually' as though He had need of these things. Wherefore He laid upon them continual burnt offerings with a necessity, and caused them to abstain from meats by means of distinctions of meats. For from that time were animals discerned, and clean and unclean flesh; from that time were separations, and purifications, and baptisms, and sprinklings; from that time were sacrifices, and offerings, and tables; from that time were burnt offerings, and oblations, and shewbread, and the offering up of sacrifices, and firstlings, and redemptions, and he-goats for sin, and vows, and many other things marvellous. For because of manifold sins there were laid upon them customs unspeakable; but by none of them did they abide, but they again provoked the Lord. Wherefore He yet added to them by the Second Legislation a blindness worthy of their works, and spoke thus: If there be found in a man sins worthy of death, and he die, and ye hang him upon a tree; his body shall not remain the night upon the tree, but ye shall surely bury him the same day: for cursed is every one that is hanged upon a tree; that when Christ should come they might not be able to help Him, but might suppose that He was guilty of a curse. For their blinding therefore was this spoken, as Isaiah said: Behold, I show my righteousness, and thine evils: and they shall not help thee at all. For the Lord judged them with a just judgement, and dealt thus with them because of their wickedness, and hardened their heart like Pharaoh's; as the Lord said to them by Isaiah: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears. And in the Gospel again He said: This people's heart is waxed gross; and their eyes they have shut, and their ears they have stopped, lest at any time they should be converted. But blessed are your eyes that see, and your ears that hear. For you have been released from the bonds, and relieved of the Second Legislation, and set free from bitter slavery, and the curse has been taken off and put away from you.

For the Second Legislation was imposed for the making of the calf and for idolatry. But you through baptism have been set free from idolatry, and from the Second Legislation, which was (imposed) on account of idols, you have been released. For in the Gospel He renewed and fulfilled and affirmed the Law; but the Second Legislation He did away and abolished. For indeed it was to this end that He came, that He might affirm the Law, and abolish the Second Legislation, and fulfil the power of men's liberty, and show forth the resurrection of the dead. For even before His coming He foretold His coming through the prophets, and together with His coming He signified also the disobedience of the People, and preached the undoing of the Second Legislation; as He said by Jeremiah: Why bring ye me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable unto me, and your sacrifices delight me not, And again He said: Bring together your burnt offerings with your sacrifices, and eat flesh. For I gave you no command, when I brought you out from the land of Egypt, neither concerning burnt offerings nor concerning sacrifices. Yea, verily, in the Law He gave no command, but in the bonds of the Second Legislation, after that they had served idols. And again by Isaiah also He said: To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am sated with burnt offerings of rams; and the fat of lambs and the blood of oxen I desire not. And when ye come to see my face, who hath required these things at your hands? Trample my courts no more. If ye will bring me fine flour, it is a vain oblation; and your new moons and your sabbaths and solemn days are rejected of me: your fasts and your restings are not acceptable unto me, and your festivals my soul hateth. And in all the Scriptures He speaks thus; and through the sacrifices He abolishes the Second Legislation; for, as we have already said, it is in the Second Legislation that sacrifices are prescribed. If, then, even before His coming He made known and revealed His coming,

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and the disobedience of the People, and spoke of the abolition of the Second Legislation, much more, being come, did He fully and completely abolish the Second Legislation. For He did not use sprinklings, or baptisms, or other wonted rites; nor did He offer sacrifices or burnt offerings, or any thing that it is written in the Second Legislation to offer. And what else did He (hereby) signify but the abolition of the Second Legislation? as also He loosed you and called you from the bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens; and I will give you rest. Now we know that our Saviour did not say (this) to the Gentiles, but He said it to us His disciples from among the Jews, and brought us out from burdens and a heavy load.

Those therefore who do not obey Him, that He may lighten and deliver them from the bonds of the Second Legislation, obey not God, who has called them to come forth unto release and rest and refreshment; and they bind themselves with the heavy burdens of the Second Legislation, which are of no avail.

For our Lord and Saviour Himself, who gave the Law and the Second Legislation, bears witness concerning the Law that it is life to them that keep it; (but) concerning the Second Legislation He testifies and shows that it is a bond and a blindness. For He everywhere makes a distinction; and He bears witness to the Law, and admonishes and commands us that we be under the Law: for every one who is not under law is lawless. And therefore He thus bears witness to the Law: In the law of the Lord shall be his pleasure, and in his law will he meditate day and night. Not so the wicked. We see then, beloved, how the righteous are declared blessed on account of righteousness and the keeping of the Law. But not so the wicked; for they have no pleasure either in the righteous or in the Law, and they do not mediate therein. Wherefore He calls 'the wicked' those who do not converse according to the Law. For in the Gospel also He affirms the Law, and calls and brings us out from (the burden of the bonds and from the Second) Legislation. But that the Law is other than the Second Legislation, in David likewise He shows by a distinction, speaking thus: Let us sever their cords, and loose their yoke from us. You see how the Holy Spirit speaks as it were out of the mouth of the world and reveals its thought, and says that the Law is a 'yoke' but the Second Legislation 'cords.' For the Law is a yoke, because like the plough-yoke of oxen it is laid upon the former People and upon the present Church of God; even as now in the Church it is upon us who are called from the People, and upon you who from among the Gentiles have obtained mercy: it has? gathered and held us both together in one accord. But He well calls the Second Legislation 'bonds;' for when the People served idols, there was added to them the weight of the Second Legislation. For the bonds were justly imposed, as it befell the People then; but the Church has not been bound. For to Ezekiel He explains and makes known that the Law of life is one, but the second Law, of death, is another; for He spoke thus: I brought them forth from the land of Egypt, and brought them into the wilderness, and gave them my commandments, and made known to them my judgements: that if a man should do them, he might live by them. And afterwards, upbraiding them because they had sinned and had not kept the Law of life, He repeats to them and saith thus: I have given them commandments that are not good, and judgements whereby they may not live. Now the judgements which do not give life are those of the bonds. Hence also the word aforesaid in the Second Legislation was for the blinding of a blind people, to wit: Cursed is everyone that is hanged upon a tree. For thus did they think of Him who gives and distributes blessings to them that are worthy, that He is under a curse. Wherefore, (because) they knew Him not, even after the signs that were done by Him in the world: when He suffered, justly in accordance with their works that word was set down for the blinding of the People; and it was a bar that they might not believe and be saved. Whence also by Isaiah He speaks thus: Who is blind, but my servants? and the servants of God are blinded. And I have brought out a blind people, that have eyes, and see not: and their ears also are deaf. For by this word, because of their works, their eyes were blinded, and their ears made deaf like Pharaoh's. Hence with this word the Second Legislation also was imposed, which Moses appointed. And it is the Second Legislation that He called judgements that are not good; and it cannot save alive.

They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. For the yoke of the bonds is the heifer's yoke -- the bonds of the (Second) Legislation (now) upon the People, which like a long rope is laid upon them by reason of other men's sins which from former times and generations they bring upon themselves. Everyone who strives to be under the (Second) Legislation becomes guilty of the calf-worship; for the Second Legislation was imposed for nothing else but for idolatry. For the bonds were decreed because of idolatry; they therefore who regard them are bondsmen and idolaters. Wherefore, every one who binds himself becomes guilty of the Woe, and ought likewise to profess idolatry. Now one who is such asserts also the curse against our Saviour; for if thou uphold the Second Legislation, thou also assertest the curse against our Saviour, and thou art held fast in the bonds and made guilty of the Woe -- an enemy of the Lord God.

Cease therefore, beloved brethren, you who from among the People have believed, yet desire (still) to be tied with the bonds, and say that the Sabbath is prior to the first day of the week because that the Scripture has said: In six days did God make all things; and on the seventh day he finished all his works, and he sanctified it. We ask you now, which is first, Alaf or Tau? For that (day) which is the greater is that which is the beginning of the world, even as the Lord our Saviour said by Moses: In the beginning God created the heaven and the earth. But the earth was invisible and unshapen. And again He said: And there was one day: and as yet the seventh day was unknown. But what say you? Which is greater, that

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which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be? But again we ask you: Are your last children blessed, or the firstborn? as the Scripture also saith: Jacob shall be blessed among the firstborn; and: My son, my firstborn (is) Israel; and: Every male that openeth the womb of his mother is blessed to the Lord.

But that we may make you firm in the faith, hear ye. The first day and the last are equal; for learn how you find it written, that In his kingdom the day of the Lord is as a thousand years: the day of yesterday which is past; and as a watch of the night. {One day therefore is a thousand years in the kingdom of Christ, wherein also will be the judgement. For a watch of the night} He said concerning the judgement, which is a dark prison to them that are condemned. A day therefore is to be revealed in which the sun will stand in his mid-course, and the moon likewise, following the sun. For He said: Behold, I make the first things as the last, and the last as the first; and: The last shall be first, and the first last; and: Remember no more the former things, and let them not come to your mind. Behold, I make things new, which now shall be revealed; and: In those days and in that time they shall no more say: The ark of the covenant; neither shall it come to mind, nor be visited, nor any more be made. But the Sabbath itself is counted even unto the Sabbath, and it becomes eight (days); thus an ogdoad is (reached), which is more than the Sabbath, even the first of the week.

Wherefore, brethren, every day is the Lord's; for the Scripture has said: The earth is the Lord's with the fullness thereof: the world that is under heaven, and all that dwell therein. For if God willed that we should be idle one day for six, first of all the patriarchs and righteous men, and all they that were before Moses, would have remained idle (upon it), and God Himself also with all His creatures. But now all the governance of the world is carried on ever continually; and the spheres do not cease even for a moment from their course, but at God's command (their universal and perpetual motion proceeds.) For if He would say: Thou shalt be idle, and thy son, and thy servant, and thy maidservant, and thine ass, how does He (continue to) work, causing to generate, and making? the winds to blow?, and fostering and nourishing us His creatures? On the Sabbath day He causes (the winds) to blow, and (the waters) to flow, and (thus) works. But this (the Sabbath) has been set as a type for the times, even as many other things have been set for a type. The Sabbath therefore is a type of the (final) rest, signifying the seventh thousand (-years), But the Lord our Saviour, when He was come, fulfilled the types and explained the parables, and He showed those things that are life-giving, and those that cannot help He did away, and those that cannot give life He abolished.

And not only in His own person did He show this, but He wrought also by the Romans; and He overthrew the temple, and caused the altar to cease, and made an end of sacrifices, and all the commands and bonds that are in the Second Legislation He abolished, For the Romans also hold the Law, but they refuse the Second Legislation: therefore is their dominion strong. Thou, therefore, who desirest to-day to be under the Second Legislation, whilst the Romans rule thou canst not perform aught that is written in the Second Legislation. For thou canst not stone the wicked, nor kill idolaters, nor discharge the ministry of sacrifices, nor perform the libations and sprinklings (with the ashes) of a heifer; nor canst thou fulfil aught else of those things which are in the Second Legislation, nor observe them. For it is written: Cursed is every one that keepeth not these words to do them; and this is a thing impossible, to fulfil the Second Legislation while dispersed among the Gentiles. Wherefore, everyone that touches it falls under a curse, and binds himself, and inherits a Woe; and he asserts the curse against our Saviour, and as an enemy of God he is condemned.

But if thou follow Christ, thou shalt inherit the blessings. For there is no disciple better than his master: but when thou conformest to Him, through the Gospel thou conformest to the Law, and thou wilt entirely avoid the Second Legislation: even as the Lord Himself, who gave the kingdom to men, declared also that His commands ought justly to be kept; for in every age there is of right a legislation (given). Now having the Gospel, [thou conformest to the Law,] the renewal of the Law and the seal, beyond the Law and the Prophets seek nothing else. For the Second Legislation is undone, but the Law is made firm. And those who would be without the Law, against their will come under the Law; for He said in the Law: Thou shalt not kill; but if a man kill, he is condemned by the law of the Romans, and he comes under the Law. But if you follow and conform to the truth of the Church and the power of the Gospel, your hope in the Lord shall not be frustrated.

Do you therefore avoid all heretics, who follow not the Law and the Prophets, and obey not Almighty God, but are His enemies; and who abstain from meats, and forbid to marry, and believe not in the resurrection of the body; who moreover will not eat and drink, but would fain rise up demons, unsubstantial spirits, who shall be damned everlastingly and punished in unquenchable fire. Fly and avoid them therefore, that you may not perish with them.

But if there be any who are precise and desire, after the Second Legislation, to observe the wonted courses of nature and issues and marriage intercourse: first let them know that, as we have already said, together with the Second Legislation they affirm the curse against our Saviour and condemn themselves to no purpose. And again, let them tell us, in what days or in what hours they keep themselves from prayer and from receiving the Eucharist, or from reading the Scriptures -- let them tell us whether they are void of the Holy Spirit. For through baptism they receive the Holy Spirit, who is ever with those that work righteousness, and does not depart from them by reason of natural issues and the intercourse of marriage, but is ever and always with those who possess Him, and keeps them; as the Lord said in Proverbs: If thou sleep. he keepeth thee; and when thou awakest, he will speak with thee. And in the Gospel also our

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Lord said: Everyone that hath, there shall be given to him, and shall be added unto him; but from him that hath not, even that which he thinketh he hath shall be taken away. To those therefore who have, yea, it shall be added unto them; but from those who think that they have not, even that which they think they have shall be taken away.

For if thou think, O woman, that in the seven days of thy flux thou art void of the Holy Spirit; if thou die in those days, thou wilt depart empty and without hope. But if the Holy Spirit is always in thee, without (just) impediment dost thou keep thyself from prayer and from the Scriptures and from the Eucharist. For consider and see, that prayer also is heard through the Holy Spirit, and the Eucharist through the Holy Spirit is accepted and sanctified, and the Scriptures are the words of the Holy Spirit, and are holy. For if the Holy Spirit is in thee, why dost thou keep thyself from approaching to the works of the Holy Spirit? as those who say: Whosoever sweareth by the altar, sinneth not; but whosoever sweareth by the gift that is upon it, sinneth. As our Lord said: Fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Everyone therefore that sweareth by the altar, sweareth by it, and by all that is upon it, And every one that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And every one that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. If therefore thou possess the Holy Spirit, but keep thyself from His fruits so that thou approach not to them, thou also shalt hear from our Lord Jesus Christ: 'Fool and blind, whether is greater, the bread, or the Spirit that {sanctifieth the bread?' Therefore, if the Holy Spirit} thou possessest: fool, thou keepest vain observances. But if the Holy Spirit is not in thee, how canst thou work righteousness? For the Holy Spirit continues ever with those who possess Him; but from whom He departs, to him an unclean spirit joins himself. For the unclean spirit, when he is gone out from a man, departeth and goeth about in waterless places -- that is, men who go not down into the water (of baptism) -- and when he hath found him no rest, he saith: I will return to my former house, whence I came out. If therefore he come and find it empty and swept and garnished, then he goeth and taketh with him seven other spirits worse than himself, and they come and dwell in that man; and his last state is made worse than the first.

Learn now, why, when the unclean spirit is gone out, he finds him no rest in any place: because every man soever is filled with a spirit, one with the Holy Spirit, and one with an unclean spirit. A believer is filled with the Holy Spirit, and an unbeliever with an unclean spirit: and his nature does not receive an alien spirit. He therefore who has withdrawn and separated himself and departed from the unclean spirit by baptism, is filled with the Holy Spirit; and if he do good works, the Holy Spirit continues with him, and he remains fulfilled; and the unclean spirit finds no place with him, for he who is filled with the Holy Spirit does not receive him. For all men are filled with their own spirit; and the unclean spirits depart not even a little from the heathen, while yet they are heathens, even though they imagine that they do good works; for there is no other power whereby the unclean spirit may depart save by the pure and holy Spirit of God. Thus, then, when he has nowhere found him a place to enter, he returns and comes to him from whom he went forth; because one who is filled with the Holy Spirit does not receive him.

Thou then, O woman, according as thou sayest, (if) in the days of thy flux thou art void, thou shalt be filled with unclean spirits. For when the unclean spirit returns to thee and finds him a place, he will enter and dwell in thee always: and then will there be entering in of the unclean spirit and going forth of the Holy Spirit, and perpetual warfare. Wherefore, O foolish (women), these misfortunes befall you because of your imaginings; and because of the observances which you keep, and on account of your imaginings, you are emptied of the Holy Spirit and filled with unclean spirits: and you are cast out from life into the burning of everlasting fire. But again I will say to thee, O woman: In the seven days of thy flux thou accountest thyself unclean according to the Second Legislation: after seven days, therefore, how canst thou be cleansed without baptism? But if thou be baptised for that which thou supposest, thou wilt undo the perfect baptism of God which wholly forgave thee thy sins, and wilt be found in the evil plight of thy former sins; and thou shalt be delivered over to eternal fire. But if thou be not baptised, according to thine own supposition thou remainest unclean, and the vain observing of the seven days has availed thee nothing, but is rather hurtful to thee; for according to thy supposition thou art unclean, and as unclean thou shalt be condemned.

Be thus minded therefore concerning all those who observe issues and the intercourse of marriage; for all these observances are foolish and hurtful. For if, when a man use matrimony, or a blood come forth from him, he be baptised, let him also wash his couch: and he will have this labour and vexation incessantly; he will be baptizing and will be washing his clothes and his couch, and will be able to do nothing else. Now if thou be baptised from an issue and from marriage intercourse according to the Second Legislation, thou owest it also to be baptised when thou treadest upon a mouse: and thou shalt never be clean. For even as to the shoes of thy feet, with the skin of dead (animals) and with the hides of those that are sacrificed thou art shod; and as to clothes also, with the wool of the like (animals) thou art clothed. And if thou tread upon a bone, or enter a tomb, thou oughtest to be baptised: and thou shalt never be clean. And thou wilt undo the baptism of God, and thou renewest thy offences, and art found in thy former sins, and affirmest the Second Legislation, and takest upon thee the idolatry of the calf, -- for if thou take upon thee the Second Legislation, take also idolatry, for because of idolatry the Second Legislation was imposed, -- and the former sins of others, as a long rope, and as the band of a heifer; thou drawest and bringest upon thee. Moreover, thou bringest upon thee the Woe; for when thou affirmest the Second Legislation, thou

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consentest to the curse against our Saviour; and thou settest at naught Christ the King, who distributes blessings to them that are worthy. Wherefore thou shalt inherit a curse; for every one that shall curse a man is cursed [and every one that blesseth is blessed]. To what curses, therefore, and to what judgement or to what condemnation shall they be delivered who affirm a curse against our Saviour and our Lord and our God!

Wherefore, beloved, flee and avoid such observances: for you have received release, that you should no more bind yourselves; and do not load yourselves again with that which our Lord and Saviour has lifted from you. And do not observe these things, nor think them uncleanness; and do not refrain yourselves on their account, nor seek after sprinklings, or baptisms, or purification for these things. For in the Second Legislation, if one touch a dead man or a tomb, he is baptised; but do you, according to the Gospel and according to the power of the Holy Spirit, come together even in the cemeteries, and read the holy Scriptures, and without demur perform your ministry and your supplication to God; and offer an acceptable Eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departures of them that sleep -- pure bread that is made with fire and sanctified with invocations -- and without doubting pray and offer for them that are fallen asleep. For they who have believed in God, according to the Gospel, even though they should sleep, they are not dead; as our Lord said to the Sadducees: Concerning the resurrection of the dead, have ye not read that which is written: I am the God of Abraham, and the God of Isaac, and the God of Jacob? And he is not the God of the dead, but of the living. And Elisha the prophet also, after he had slept and was a long while (dead), raised up a dead man; for his body touched the body of the dead and quickened and raised it up. But this could not have been were it not that, even when he was fallen asleep, his body was holy and filled with the Holy Spirit.

For this cause therefore do you approach without restraint to those who are at rest, and hold them not unclean. In like manner also you shall not separate those (women) who are in the wonted courses; for she also who had the flow of blood was not chidden when she touched the skirt of our Saviour's cloak, but was even vouchsafed the forgiveness of all her sins. And when (your wives) suffer those issues which are according to nature, have a care that, in a manner that is right, you cleave to them; for you know that they are your members, and do you love them as your soul: as it is written in the Twelve Prophets, (in) Malachi who was called the Angel: The Lord hath borne witness between thee and the wife of thy youth, whom thou hast left, thy partner, and she the wife of thy covenant. And did not he make her and they (fem.) are the residue of his spirit. And ye have said: What else doth God seek but pure seed? Give heed in your spirits: and the wife of thy youth thou shalt not leave. Wherefore, a woman when she is in the way of women, and a man when an issue comes forth from him, and a man and his wife when they consort and rise up one from another: let them assemble without restraint, without bathing, for they are clean. But if a man should corrupt and defile another's wife after baptism, or be polluted with a harlot, and rising up from her should bathe in all the seas and oceans and be baptised in all the rivers, he cannot be made clean.

Do you therefore, our beloved, avoid all such foolish observances, and come not near them. And be careful to abide in the wedded company of one wife, and to keep your bodies unspotted and unsullied; that you may receive life, that you may be partakers of the kingdom of God, and that you may receive that which the Lord God has promised, and may have rest for evermore.

Now with many other demonstrations similar to these we might the more clearly declare to you the Didascalia; but not to extend and prolong the writing, already we conclude the discourse and lay it aside, lest by reason of the severity of the truth the teaching of our discourse should remain but a short time with you. Wherefore, take not amiss those things which have been said; for our Lord and Saviour also spoke with severity to those who were worthy of condemnation, and said: Take and cast them into the outer darkness: there shall be weeping and gnashing of teeth ; and: Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the evil one and his angels. That the word is likened to fire and a sword, He has said also in Jeremiah: Behold, my words go forth as fire, and as iron that cutteth stone -- yet sword and fire and constraint, not to those who hearken to the truth, but (He means) that word which the People heard not with pleasure when our Lord and Teacher reproved them; for they were unwilling to hearken to it because they esteemed it hard like iron. For they hearkened not to that which He said to them, for He appeared to them to speak harshly and severely. Wherefore He said to them: Why call ye me Lord, Lord, and that which I say ye do not? And so in like manner this our writing also appears to some to speak harshly and severely by reason of its truth. For if we had written indulgently for the gratification of men, many would grow weak and melt away from the faith, and we should be guilty of their blood. For as a physician, when he has not been able to conquer and heal an ulcer with drugs and fomentations, comes to a severer remedy and to surgical cuttings, that is to iron and cauteries, by which alone the physician is able to overcome and conquer (the sore) and presently heal the sick man: even so is the word; to those who hear and do it it is as a compress and an emollient and a plaster, but by those who hear and do it not it is esteemed as iron and fire.

Now to Him who is able to open the ears of your hearts to receive the incisive words of the Lord through the Gospel and the teaching of Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate, and slept, that He might announce to Abraham and to Isaac and to Jacob and to all His saints the end of the world and the resurrection that is to be for the dead; and rose from the dead, that He might show and give to us, that we might know Him, a pledge of the resurrection; and was taken up to heaven by the

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power of God His Father and of the Holy Spirit, and sat on the right hand of the throne of God Almighty upon the Cherubim; to Him who cometh with power and glory to judge the dead and the living: to Him (be) dominion and glory and majesty and kingdom, and to His Father and to the Holy Spirit: who was, and is, and abideth, both now and unto all generations and ages.

Amen.

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CREED

The Vow of Allegiance

A Creed (somestimes also called "symbol" from Greek sumbolon, "sign") is an authoritative formulation of the beliefs of a religious community (or, by transference, of individuals). The word creed comes from Latin credo, "I believe" and is related to words such as credit, give credit, credible, credential, creditor, etc. A creed is a vow of allegiance and is therefore also a legal act. In other words: The creed is an orally performed signature. A creed or sign can take many different forms. It is a matter of identity. To disregard creed (a signature of allegiance) leads to devaluation and dissolution of not only the religious or cultural community but in the long run also to the suicide of the social and political fabric of the society as a whole.

It was only a few hundred years ago that leaving a faith, called "apostacy" or "religious treason," was considered a capital crime in Europe. It is still a capital crime in Islam today, is considered treason towards the Umma, the whole nation of Islam, and therefore it carries the death penalty (Koran [Medina] 9:65-66). The terms “creed” and “confession of faith” are sometimes used interchangeably, but when distinguished “creed” refers to a brief affirmation of faith employed in public worship or initiation rites, while “confession of faith” is generally used to refer to a longer, more detailed, and systematic doctrinal declaration. The latter term is usually restricted to such declarations within the Christian faith and is especially associated with churches of the Protestant Reformation. Both creeds and confessions of faith were historically called "symbols," and the teachings they contain are termed "articles of faith" or, sometimes, "dogmas."

The role of belief within religion is interpreted differently in the various empirical disciplines and by the proponents of particular theological or philosophical positions. Traditionally, it has been considered the primary factor in religion, but some modern scholars often regard beliefs as rationales for ritual, that is to say, as secondary expressions of religious experience or as a posteriori ideological sanctions for social and cultural patterns. The present article follows a current anthropological and sociological tendency to define religion as a symbolic system in which ideas and their concomitant attitudinal aspects and actions provide to an individual or group a model of itself and its world. From this perspective, every religion involves distinctive views or beliefs regarding the nature of ultimate reality.

Origins and functions of creeds

These beliefs, however, need not be explicitly articulated but may be wholly embedded and transmitted in rituals, myths, and social structures and practices. This is especially true in primitive religions. Even when differentiated from other factors, beliefs are frequently not stated in creedal form but are diffusely expressed in sacred writings, legal codes, liturgical formulas, and theological and philosophical reflection. This was true in the ancient cultural religions of Egypt, Mesopotamia, Greece, and Rome, and in traditional Hinduism, Confucianism, and Daoism. When, however, a religion is transmitted from one culture to another (as from Semitic to Hellenistic; i.e., Palestine to Rome) or claims some degree of universal or exclusive truth, formal creeds often develop as aids in maintaining continuity and identity. They serve this purpose because the relative abstractness, comprehensiveness, and concentration of the verbal expressions of beliefs enable them to serve better than most other forms of religious symbolism as stable identifying marks in pluralistic, changing, proselytizing, and missionary situations.

Creeds in the full sense are therefore found only in so-called universal religions, such as Zoroastrianism, Buddhism, Judaism, Christianity, Islam, and certain modern Hindu movements (e.g., Brahmo Samaj). Even here they are of variable importance, with some groups rejecting all formal creeds. Confessions are less common. They function to define the distinctive beliefs of opposing or uniting groups within a given religion or to formulate doctrines appropriate to new circumstances, and are chiefly a Christian phenomenon during the period from the Reformation to the present.

CREED IN JUDAISM

In Judaism, the central affirmations of belief are parts of worship; e.g., the confessions of the oneness of God in the Shema (Deut. 6:4 “Hear, O Israel: The Lord our God is one Lord”) and of the resurrection of the dead in the amidah (standing prayer). Of the various medieval attempts to formulate creeds, the most enduring has been Maimonides' Thirteen Principles of Faith, but these have never become formally binding. The Reform movement's doctrinal declarations, such as the Pittsburgh Platform (1885), have been without lasting influence. The reason for this paucity of creeds is that Jewish identity has been chiefly defined in terms of the observance of the commandments and of the Oral Law, not the acceptance of doctrines.

Text of the 13 Jewish Principles of Faith

There is no established formulation of principles of faith that are recognised by all branches of Judaism. Central authority in Judaism is not vested in any one person or group - although the Sanhedrin, the supreme Jewish religious court, would fulfill this role if it were re-established - but rather in Judaism's sacred writings, laws, and traditions.

Judaism affirms the existence and uniqueness of God, and stresses performance of deeds or commandments alongside adherence to a strict belief system. In contrast to traditions such as Christianity which demand a more explicit identification of God, faith in Judaism requires one to

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honour God through a constant struggle with God's instructions (Torah) and the practice of their mitzvot.

Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient, transcendent, non-compound God, who created the universe, and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai, and revealed his laws and 613 commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism, the Torah consists of both the written Torah (Pentateuch) and a tradition of oral law, much of it later codified in sacred writings (see: Mishna, Talmud).

Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah (commandment) to study and understand the law.

Judaism is based on a strict monotheism, and a belief in one single, indivisible, non-compound God. Judaism emphatically rejects any concept of plurality with respect to God, explicitly rejecting polytheism, dualism, and trinitarianism, which are incompatible with monotheism as Judaism understands it.

The unity of God is stated many times in Jewish tradition. It is the second of Maimonides's 13 principles of faith; Maimonides wrote that, "This God is One, not two or more than two, but One whose unity is different from all other unities that there are. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. But His is a unity that which there is no other anywhere" (Yad, Yesode Ha-Torah 1:7). In Jewish tradition, dualistic and trinitarian conceptions of God are generally referred to as Shituf ("partnership"), meaning an incorrect, but not an idolatrous, view.

Moses ben Maimon (c. 1138-1204 AD), commonly known as Maimonides and also referred to by the acronym Rambam, was a Sephardic Jewish rabbi, physician, astronomer and philosopher who became the personal physician of Saladin. Born in Córdoba, Almoravid Empire (present-day Spain) he worked in Morocco and Egypt and he was one of the most prolific and influential Torah scholars of the Middle Ages. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. Under influence of Christianity and Islam, Maimonides formulated his 13 Principles of Faith, here presented in its summary:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.-Maimonides [See Birnbaum at p. 157]

CREED IN CHRISTIANITY

The actual purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. In Christianity, there are over 150 officially recognised creeds and confessions. In part this is because the church was from the beginning doctrinally oriented, making the acceptance of a specific kerygma (proclamation) a condition for membership. The faith of the community was expressed in acclamations such as “Jesus is Lord” (e.g., Rom. 10:9, I Cor. 12:3) and in longer, partly stereotyped summaries of essential beliefs (e.g., I Cor. 15:3 ff.) For the New Testament community, in contrast to some Christian groups in later times, a creedless Christianity was inconceivable.

Fully formed creeds first developed for use in baptismal rites and catechetical instruction. They generally had three sections concerned with God the Father, Jesus Christ, and the Holy Spirit, but were variable in wording and content and only gradually became standardised.

This process culminated in the West in the Apostles' Creed, which is now almost universally recognized by Western

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churches, and is still used in baptismal rites as well as public worship by Catholics and most Protestants. This creed is wholly derived from New Testament affirmations, but the 5th-century legend that the Twelve Apostles were its authors is without foundation. Not until the 8th century is it quoted in its present wording. Its sources, however, are to be found in earlier baptismal creeds, most probably in the Old Roman Symbol, which appears to go back in its essentials to the 2nd century. As is true of other creeds, it is in part intended to exclude heretical views. For example, against Gnosticism and Marcionism (dualistic heresies), it emphasizes that God, not an evil demiurge, is the creator of the world, and against docetic views that Jesus was a heavenly being with a phantom body, it insists that he was born of the Virgin Mary and actually suffered and died and was buried.

The Nicene Creed, 325 AD

The Nicene Creed or the Creed of Nicaea, 325 AD, was created during a vicious power struggle in which the Pauline Christians, i.e., the Roman Christians fought for gaining the upper hand in political power against Arians, Nestorians, Gnostics, Jewish Christians [Ebionites], Mandaeans, Manichaeans, and others.

Arianism is a doctrine that came from Arius (c. 260–336 AD), an influential priest who taught in Alexandria, Egypt. Arius lived as an ascetic, in a lifestyle that was similar to Jesus' lifestyle which was characterised by abstinence from sensual pleasures, mainly for the purpose of pursuing redemption, salvation or spirituality.

Arianism simply teaches that Jesus was not God. For this reason, Arianism opposes the dogma of the Holy Trinity. In 325 AD, the Nicene Creed was made, which the early Christians used to defeat Arianism, with the statement: "We believe in one Lord Jesus Christ, the Son of God . . . begotten, not made, consubstantial with the Father."

The trinity developed out of the process of deification of a deceased Roman leader before the Roman Senate. Augustus used a formula like "in the name of Caesar my father, of me the son of a god, and of the Roman Pantheon (the divine Spririts), a proposal to deify Caesar, the father of the nation, is brought forward to the honourable Senate of Rome to its benevolent consideration." The succeeding emperors of Rome persuaded the Senate to do the same to them. When Christianity came along, this kind of petition had become a tradition and common knowledge as it could be read on the walls of temples, triumphal arches as well as on surfaces of coins like this: DIVI F or DV F for Divi Filius or Divi Filia, son or daughter of the god or the divine. It is the trinity as well as titles like Pontifex Maximus (chief of the Roman Imperial Cult, the ministry of religion, ancestor of the Roman church) held by Caesar, Augustus and most emperors up to the 4th century AD, that identifies Christianity clearly as Roman.

In the Christian religion, the Trinity is an idea used to explain that three different persons are called God: "God the Father", "God the Son", and "God the Holy Spirit" (also called the Holy Ghost). The Trinity says that each of these three entities be forms of the same God. The Apostle Paul and his gentile [non-Jewish] followers wanted to make Jesus devine and copied the Roman Imperial Cult whose leader, the Roman emperor, was recognised as God and his son and heir as the "son of god". The Jews, under the first bishop of Jerusalem, James the brother of Jesus, were furious. Knowing that this concept is blasphemy against God, the early Pauline Christians have tried to disguise their deification of Jesus in a weird explanation to which they have added also the so-called "Holy Spirit" or "Holy Ghost" that would have been represented the entire Pantheon of the empire's Roman Imperial Cult, the Ministry of Religion.

Due to Jesus deification, Jews have looked down on Christians as heretics, blasphemers, liers and traitors. They found it revolting that Christians were violating the first 3 of the 10 Commandments: 1. I am the Lord thy God, thou shalt have no other gods before me [You must not worship any other gods except me.]; 2. Thou shalt not make unto thee any graven image [Do not worship or serve idols of any kind.]; 3. Thou shalt not take the name of the Lord thy God in vain [You must not use the name of the Lord your God to make empty promises.]. The 3rd Commandment points to the concept of salvation only by believing in Jesus alone. Most Christians have not been aware that this concept is taken from Mithraism, a cult of Persian origin; this includes also the Eucharist.

Judaism and Gnosticism still oppose the heretic teachings of the Trinity. And so does Islam which teaches that God can not be divided. For this reason, the Islamic scripture, the Koran, the Sira and the Hadith is bashing the doctrine of Trinity as blasphemous (against God) and as heretic. And therefore Christians are viewed as spiritually unclean

Text of the Nicene Creed of 325 AD

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

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The Old Roman Creed, 340 AD

The Old Roman Creed or Old Roman Symbol (Latin: vetus symbolum romanum), is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rule of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure, following Matthew 28:19 ("baptising them in the name of the Father and of the Son and of the Holy Spirit"), which is part of the Great Commission.

According to the Oxford Dictionary of the Christian Church, the first text attesting it is a letter to Pope Julius I in 340 or 341, and it has recently been argued that it developed in the context of the Arian controversy. Bettenson and Maunder further comment on this that Marcellus had been exiled from his diocese through Arian influence, thus spending two years at Rome, and finally left his creed with Julius, Bishop of Rome.

Additionally, at c. 400 AD, Rufinus, a priest of Aquileia, left a Latin version in his Commentarius in Symbolum Apostolorum (P.L. xxi. 335B). He believed this to be the Roman creed as the "rule of faith" written by the Apostles at Jerusalem. About at the same time also Nicetas of Remesiana wrote an Explanatio Symboli (P.L. Lii. 865-874B) based on the Old Roman Symbol, but including also the communion of saints.

The Old Roman Creed, English translation
I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(the life everlasting).

The Creed Of Constantnople, 381 AD

In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. The Apostles' Creed is also used in the Latin West, but not in the Eastern liturgies. On Sundays and solemnities, one of these two creeds is recited in the Roman Rite Mass after the homily. The Nicene Creed is also part of the profession of faith required of those undertaking important functions within the Catholic Church. In the Eastern Roman Rite, the Nicene Creed is sung or recited at the Divine Liturgy, immediately preceding the Anaphora (Eucharistic Prayer), and is also recited daily at compline.

The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene–Constantinopolitan Creed" received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in 381 as a modification of the original Nicene Creed of 325. In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion. (The Apostles' and Athanasian creeds are not as widely accepted.)

Text of the Creed of Constantinople, 381 AD

We believe in one God, the Father Almighty, Maker of (heaven and earth, and of) all things visible and invisible.

And in one Lord Jesus Christ, the (only-begotten) Son of God, begotten of the Father (before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down (from heaven,) and was incarnate (by the Holy Ghost and of the Virgin Mary,) and was made man; he (was crucified for us under Pontius Pilate, and) suffered, (and was buried,) and the third day he rose again, (according to the Scriptures,) and ascended) into heaven, (and sitteth on the right hand of the Father;) from thence he shall come (again, with glory,) to judge the quick and the dead; (whose kingdom shall have no end.)

And in the Holy Ghost, (the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.)

Comparison between creed of 325 and creed of 381

Although church officials seem to downplay it, the difference between the text of 325 and the text of 381 is quite significant. The following comparison makes that clear. The square brackets [. .] of the following Necene Creed, indicates portions of the 325 text that were omitted or moved in the Creed of Constantinople from 381 AD, and uses round brackets (. .) to indicate what phrases, absent in the text from 325 AD, were added in the text from 381 AD.

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Differences between the Latin and the Greek text

The Latin (Rufinus) and the Greek (Marcellus) versions are faithful, literal, verbatim translations of each other. The only outstanding difference is the concluding clause in the Greek text, "life everlasting", which has no equivalent in the Latin text. This clause is present in the Apostles' Creed.

The Latin version of Nicetas of Remesiana also follows quite closely the version of Rufinus (usually verbatim) but also includes the vitam eternam, as Marcellus, and the communionem sanctorum, omitted by the other two.

Apostles' Creed, 390 AD

The Apostles' Creed (Latin: Symbolum Apostolorum or Symbolum Apostolicum), sometimes titled the Apostolic Creed or the Symbol of the Apostles, is an early statement of Christian belief—a creed or "symbol".[a] It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Roman Catholic Church, Lutheranism and Anglicanism. It is also used by Presbyterians, Moravians, Methodists and Congregationalists.

The Apostles' Creed is trinitarian in structure with sections affirming belief in God the Father, God the Son, and God the Holy Spirit. The Apostles' Creed was based on Christian theological understanding of the canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol.

Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later.

The earliest known mention of the expression "Apostles' Creed" occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the creed.

Though the name "Apostles' Creed" appears in a letter of Saint Ambrose (c. 390), what is now known as the Apostles' Creed is first quoted in its present form in the early 8th century. It developed from the Old Roman Symbol, and seems to be of Hispano-Gallic origin, being accepted in Rome some time after Charlemagne imposed it throughout his dominions.

Text of the Apostles' Creed, International Consultation on English Texts

The International Consultation on English Texts (ICET), a first inter-church ecumenical group that undertook the writing of texts for use by English-speaking Christians in common, published Prayers We Have in Common (Fortress Press, 1970,1971,1975). Its version of the Apostles' Creed was adopted by several churches.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Apostles' Creed, English Language Liturgical Consultation

The English Language Liturgical Consultation (ELLC), a successor body to the International Consultation on English Texts (ICET), published in 1988 a revised translation of the Apostles' Creed. It avoided the word "his" in relation to God and spoke of Jesus Christ as "God's only Son" instead of "his only Son". In the fourth line, it replaced the personal pronoun "he" with the relative "who", and changed the punctuation, so as no longer to present the Creed as a series of separate statements. In the same line it removed the words "the power of". It explained its rationale for making these changes and for preserving other controverted expressions in the 1988 publication Praying Together, with which it presented its new version:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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OTHER DIFFERENCES

The Filioque clause, affirming that the Spirit proceeds "from the Son" as well as the Father, was inserted into the text in Spain during the 6th century and gradually spread to all Western churches, but was probably not used in Rome itself until 1014. Eastern Christians continue to reject this addition, though now they do not generally regard it as heretical, especially if it is understood in the sense of "through the Son."

The term Filioque is not in the original text of the Creed, attributed to the First Council of Constantinople (381 AD), the second ecumenical council, which says that the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone". Eastern [Orthodox] Christians have argued that this interpolation is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. This was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity. Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches.

The Athanasian Creed, also called the Quicumque vult from its initial words, is the last of what in the West are regarded as the three catholic or ecumenical creeds. It has received some slight recognition in the East, but only since the 16th century. While officially accepted in the Roman Catholic, Anglican, and Lutheran communions, its liturgical use has greatly declined in recent centuries. In part this is because it is in form more a theological exposition than a creed, and in part because of the damnatory clauses that exclude from salvation all those who do not accept every detail of its teaching. The main themes are the nature of Christ and the Trinity, and these are developed in opposition not only to Arianism but also apparently to later heresies such as Nestorianism and Eutychianism. While its doctrine can in general be attributed to the 4th-century Church Father Athanasius, he was not its author. It probably originated in southern France about 450–500, although there is no scholarly consensus on this point.

Text of the Athanasian Creed, 6th century AD:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

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MODERN TEXT SAMPLES

Text of the Creed of the Roman Catholic Church

The initial (1970) English official translation of the Roman Missal of the Roman Catholic Church adopted the ICET version, as did catechetical texts such as the Catechism of the Catholic Church.

In 2008 the Catholic Church published a new English translation of the texts of the Mass of the Roman Rite, use of which came into force at the end of 2011. It included the following translation of the Apostles' Creed:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Text of the Traditional Twelve Articles of the Creed

In its discussion of the contents of the Creed, the Catechism of the Catholic Church presents it in the traditional division into twelve articles:

1. I believe in God the Father almighty, creator of heaven and earth.
2. I believe in Jesus Christ, his only Son, our Lord.
3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
4. Under Pontius Pilate, He was crucified, died, and was buried.
5. He descended to the dead. On the third day he rose again.
6. He ascended into heaven and is seated at the right hand of the Father.
7. He will come again to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy Catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and the life everlasting.

Text of the Cewwd of the Church of England

In the Church of England there are currently two authorised forms of the creed: that of the Book of Common Prayer (1662) and that of Common Worship (2000).

Book of Common Prayer, 1662:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,[b]
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

Text of the Creed during Common Worship:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Text of the Creed of the Lutheran Church

The publication Evangelical Lutheran Worship published by Augsburg Fortress, is the primary worship resource for the Evangelical Lutheran Church in America, the largest Lutheran denomination in the United States, and the Evangelical Lutheran Church in Canada. It presents the official ELCA version, footnoting the phrase "he descended to the dead" to indicate an alternative reading: "or ‘he

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descended into hell,' another translation of this text in widespread use".

The text is as follows:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Creed of the United Methodist Church

The United Methodists commonly incorporate the Apostles' Creed into their worship services. The version which is most often used is located at No. 881 in the United Methodist Hymnal, one of their most popular hymnals and one with a heritage to brothers John Wesley and Charles Wesley, founders of Methodism. It is notable for omitting the line "he descended into hell", but is otherwise very similar to the Book of Common Prayer version. The 1989 Hymnal has both the traditional version and the 1988 ecumenical version,[40] which includes "he descended to the dead."

The Apostles' Creed as found in The Methodist Hymnal of 1939 also omits the line "he descended..." The Methodist Hymnal of 1966 has the same version of the creed, but with a note at the bottom of the page stating, "Traditional use of this creed includes these words: 'He descended into hell.'"

However, when the Methodist Episcopal Church was organized in the United States in 1784, John Wesley sent the new American Church a Sunday Service which included the phrase "he descended into hell" in the text of The Apostles' Creed. It is clear that Wesley intended American Methodists to use the phrase in the recitation of the Creed.

The United Methodist Hymnal of 1989 also contains (at #882) what it terms the "Ecumenical Version" of this creed which is the ecumenically accepted modern translation of the International Committee on English Texts (1975) as amended by the subsequent successor body, the English Language Liturgical Consultation (1987). This form of the Apostles' Creed can be found incorporated into the Eucharistic and Baptismal Liturgies in the Hymnal and in The United Methodist Book of Worship, and hence it is growing in popularity and use. The word "catholic" is intentionally left lowercase in the sense that the word catholic applies to the universal and ecumenical Christian church.

I believe in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.[45]

Liturgical use in Western Christianity

The Apostles' Creed is used in its direct form or in interrogative forms by Western Christian communities in several of their liturgical rites, in particular those of baptism and the Eucharist.

Rite of Baptism

The Apostles' Creed, whose present form is similar to the baptismal creed used in Rome in the third and fourth centuries, actually developed from questions addressed to those seeking baptism. The Catholic Church still today uses an interrogative form of it in the Rite of Baptism (for both children and adults). In the official English translation (ICEL, 1974) the minister of baptism asks:

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

To each question, the catechumen, or, in the case of an infant, the parents and sponsor(s) (godparent(s)) in his or her place, answers "I do." Then the celebrant says:

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

And all respond: Amen.

The Presbyterian Church of Aotearoa New Zealand uses the Apostles' Creed in its baptism rite in spite of the reservations

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of some of its members regarding the phrase "born of the virgin Mary".

The Episcopal Church in the United States of America uses the Apostles' Creed as part of a Baptismal Covenant for those who are to receive the Rite of Baptism. The Apostles' Creed is recited by candidates, sponsors and congregation, each section of the Creed being an answer to the celebrant's question, "Do you believe in God the Father (God the Son, God the Holy Spirit)?" It is also used in an interrogative form at the Easter Vigil in The Renewal of Baptismal Vows.

The Church of England likewise asks the candidates, sponsors and congregation to recite the Apostles' Creed in answer to similar interrogations, in which it avoids using the word "God" of the Son and the Holy Spirit, asking instead: "Do you believe and trust in his Son Jesus Christ?", and "Do you believe and trust in the Holy Spirit?" Moreover, "where there are strong pastoral reasons", it allows use of an alternative formula in which the interrogations, while speaking of "God the Son" and "God the Holy Spirit", are more elaborate but are not based on the Apostles' Creed, and the response in each case is: "I believe and trust in him."[50] The Book of Common Prayer may also be used, which in its rite of baptism has the minister recite the Apostles' Creed in interrogative form. asking the godparents or, in the case "of such as are of Riper Years", the candidate: "Dost thou believe in God the Father ..." The response is: "All this I stedfastly believe."

Lutherans following the Lutheran Service Book (Lutheran Church–Missouri Synod and the Lutheran Church–Canada), like Catholics and Anglicans, use the Apostles' Creed during the Sacrament of Baptism:

Do you believe in God, the Father almighty, maker of heaven and earth?

Do you believe in Jesus Christ, His only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Following each question, the candidate answers: "Yes, I believe". If the candidates are unable to answer for themselves, the sponsors are to answer the questions.

For ELCA Lutherans who use the Evangelical Lutheran Worship book, the Apostles' Creed appears during the Sacrament of Holy Baptism Rite on p. 229 of the hardcover pew edition.

Methodists use the Apostles' Creed as part of their baptismal rites in the form of an interrogatory addressed to the candidate(s) for baptism and the whole congregation as a way of professing the faith within the context of the Church's sacramental act. For infants, it is the professing of the faith by the parents, sponsors, and congregation on behalf of the candidate(s); for confirmands, it is the professing of the faith before and among the congregation. For the congregation, it is a reaffirmation of their professed faith.

Do you believe in God?

I believe in God, the Father Almighty, creator of heaven and earth.

Do you believe in Jesus Christ?

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Christians without creeds

Some Christian denominations do not profess a creed. This stance is often referred to as "non-creedalism". The Religious Society of Friends, also known as the Quakers, consider that they have no need for creedal formulations of faith. The Church of the Brethren and other Schwarzenau Brethren churches also espouse no creed, referring to the New Testament, as their "rule of faith and practice." Jehovah's Witnesses contrast "memorizing or repeating creeds" with acting to "do what Jesus said". Unitarian Universalists do not share a creed.

CREED IN ISLAM AND WHAT IT REALLY MEANS

The intensely anti-non-Muslim faith of Islam is summed up in the Shahada (or shahadah). Recitation of the Shahada is the most common statement of faith for all Mohammedans. This is proclaimed in the daily calls to prayer from every mosque, and every Muslim must recite it aloud with full comprehension and assent at least once in his life, and profess it without hesitation until his death. It is considered as the first of the Five Pillars of Islam (which are: 1st: Shahada (Profession of Faith), 2nd: Salat (Prayer), 3rd: Zakat (paying tax), 4th: Sawm (Fasting), 5th: Hajj (Pilgrimage).

Learn the entire following Arabic **text**: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Muhammadun rasul Allah" Meaning: I testify, that: "There is no god but Allah". And I testify, that: "Muhammad is the messenger of Allah".

Another form of the Shahada sounds like: “Ash-hadu an: "La ilaha ill-Allah". Wa ash hadu an na "Muhammadan ‘abd-ullahi wa rasolah." Meaning: I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger.

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Arabic is the national language of the Umma (the nation of all Mohammedans / Muslims). Arabic, as most Semitic languages, has only 3 vowels: a, i, u. Pronunciation always: a as in father, i as in beat, u as in boot. Do not link the words. Consonants (never silent) in transcriptions, otherwise like in English except: q = k, kh = ch in Scots loch, r = 'rolled' r in Scots. Advice: practise and speak clearly; do not mumble!

This text may be important for you one day as it can safe your life when you are captured or threatened by islamo-fascist terrorists because the Recitation of the Shahada in front of witnesses is the first and only formal step in conversion to Islam. To harm such a convert is considered the worst crime in the Islamic world and muslims believe that the soul of such a criminal will burn in hell for all eternity. In addition, the perpetrator of such a crime is liable to the harshest punishment the Islamic law (the Sharia) can offer.

Why do we find in ths place the Islamic creed? When we talk in this book about Judaism and Christianity, we must also briefly mention the main adversary of them, and that is Islam. What is Islam? The word Islam means "submission" which makes non-Muslims feel uncomfortable. And that has its reason in the actions of Muslims that we perceive. One mundane answer to the question above could be "it is a monotheistic religion from Arabia." A biblical and koranic scholar might answer more enigmatically "the Koran and Mohammed" or "Allah and Mohammed." These answers refer to the 3 sacred books of Islam: Koran (the notebook or recital of the prophet Mohammed), the Sira (the biography of Mohammed, and the Hadith (the explained laws of Mohammed briefly outlined in the Koran). In other words: In order to understand the Koran and the actions of Muslims, we first have to read the Sira, and then the Hadith, because Muslims are required to emulate Mohammed and his actions. Over 50% of these 3 books together do not talk about Muslims but about YOU if you are not a Muslim! This alone ought to be a good reason to be interested in that what Islam has to say about non-Muslims (disbelievers, unbelievers, infidels, idolaters, kafirs).

Islam is dualistic, just as the biography of Mohammed. In the mind of Muslims there is not one humanity but two humanities: believers (Muslims), and infidels (the Kafirs, all non-Muslims and Islam-rejectors who are therefore not innocent.); the House of Islam (dar al-Islam, Muslims) and the House of War (sar al-harb, non-Muslims). There is no equality between them as much as there is no equality between man and woman (who is legally just half worth a man in Islam (Koran 4:11-12 [inheritance]; 4:34 [wife beating], 2:282 [witness].). These legal fact cannot be altered by new laws because one cannot challenge the devine words of Allah and Mohammed!

As Islam has not undergone the process of secularisation (banning religion from political power), like Christianity and some other belief systems. We must therefore understand that Islam is not just a religion for private purposes. Islam is always encompassing all matters of society, it is, as Islamic teachers emphasise, a "comprehesive system of civilisation", or to be more precise, a "totalitarian system of law" that every Muslim [and every non-Muslim in Islamic ruled regions] has to submit unto. Foremore, the Sharia law is the tool with which Islam and its Muslims constantly and relentlessly desintegrate the non-Muslim host societies. Sharia begins already by demanding halal food, prayer places and times. The non-Muslim complies and so has accepted Sharia. Not to know the Islamic doctrines has proved deadly for any society that has experienced Islamic immigration during the last 1,400 years. No exceptions!

Western people try to make a difference between Islam and Islamism, in their illusion that one day an imagined "peaceful Islam" may come to terms with the West or East Asia one day. As all Muslims emphasise that Islam, the Koran and Mohammed are perfect as they are, these illusion will remain wishful thinking. Islamism is just putting Islam, all Islamic doctrines and laws into practice. There is no escape - neither for Muslims, nor for non-Muslims!

It is vital to know the contents of the Islamic Trilogy [Koran, Sira, Hadith]. All Islamic states and organisations are explicily based on it; and also the violence of Muslims. Koran, Sira, Hadith are primarily books of law! There can be no doubt about it. Here some snippets to think about:

The Constitution Of Saudi Arabia (from 1992 with Amendments through 2005)

Article 1 (§2): Religion: Islam;

Constitution (and books of law): The Holy Koran and the Prophet's Sunna (two explanatory books called "Sira," biography of Mohammed, and "Hadith," his laws.)

Constitution Of The Islamic Republic Of Iran 1979 (rev. 1989)

Preamble: ... The Constitution of the Islamic Republic of Iran sets forth the cultural, social, political, and economic institutions of Iranian society on the basis of Islamic principles and norms, which represent the earnest aspiration of the Islamic Ummah (the Islamic nation consists of 56 Islamic countries, the largest voting block in the UN).

Section 5: ... In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "Verily My righteous servants shall inherit the earth" [Koran 21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah.

Article 2: The Islamic Republic is a system based on belief in:

§1. the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands;

§2. Divine revelation (Koran, Sira, Hadith) and its fundamental role in setting forth the laws;

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Article 4: All civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria (as outlined in Koran, Sira, Hadith).

Article 11: In accordance with the sacred verse of the Koran ("This your community is a single community, and I am your Lord, so worship Me" [21:92]), all Muslims (of the World) form a single nation (the Ummah), and the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

Hamas Covenant; The Covenant of the Islamic Resistance Movement, 18 August 1988

Article 1: The Islamic Resistance Movement: The Movement's programme is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgement in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article 2: The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal Organisation which constitutes the largest Islamic movement in modern times. It is characterised by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgement, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Article 8: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

Muslim Brotherhood Memorandum, 1991

Original title: "An Explanatory Memorandum On The General Strategic Goal For The Group In North America: 5/22/1991" Government Exhibit 003-0085 3:04-CR-240-G U.S. v. HLF, et al. Original language and script: Arabic

In the name of God, the Beneficent, the Merciful

Thanks be to God, Lord of the Two Worlds [Dar al-Islam / House of Islam = Muslim territory) and Dar al-Harb / House of War = non-Muslim territory] And Blessed are the Pious [devout Muslim]

ONE: The Memorandum Is Derived From:

1. The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America" . . . .

TWO: An Introduction To The Explanatory Memorandum:

In order to begin with the explanation, we must “summon” the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: “How do you like to see the Islam Movement in North America in ten years?”, or “taking along” the following sentence when planning and working, “Islamic Work in North America in the year (2000): A Strategic Vision”.

Also, we must summon and take along “elements” of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1. Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.

2. Adopting Muslims' causes domestically and globally.

3. Expanding the observant Muslim base.

4. Unifying and directing Muslims' efforts.

5. Presenting Islam as a civilization alternative

6. Supporting the establishment of the global Islamic State wherever it is].

• It must be stressed that it has become clear and emphatically known that all is in agreement that we must “settle” or “enable” Islam and its Movement in this part of the world.

• Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

THREE: The Concept Of Settlement:

This term was mentioned in the Group’s “dictionary” and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its “meanings” a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of “the process” of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: “That Islam and its Movement become a part of the homeland it lives in”.

Establishment: “That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built”.

Stability: “That Islam is stable in the land on which its people move”.

Enablement: “That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves”.

Rooting: “That Islam is resident and not a passing thing, or rooted “entrenched” in the soil of the spot where it moves and not a strange plant to it”.

[When Muslims talk about "Settlement," they mean "civil conquest by immigration," infiltration of all social

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structures of the host country to subjugate and paralyse the indigenous people and their institutions by Sharia law which begins always with the Muslims' demand for halal food, getting rid of non-halal food from kindergartens and schools, demand 5 prayer times a day and demand prayer places, mosques, and own Islam schools (preferably paid for by the host country, of course).]

FOUR: The Process Of Settlement:

• In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

. . . . We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

A.) The stage of searching for self and determining the identity.

B.) The stage of inner build-up and tightening the organization.

C.) The stage of mosques and the Islamic centers.

D.) The stage of building the Islamic organizations - the first phase.

E.) The stage of building the Islamic schools - the first phase.

F.) The stage of thinking about the overt Islamic Movement - the first phase.

G.) The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H.) The stage of reviving and establishing the Islamic organizations - the second phase. We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

All these plans and demands are according to Koran, Sira, Hadith, Islamic Constitutions, and Islamic jurisprudence by Dawa (Islamic propaganda), Jihad (of Islamic encroachment, infiltration of the host's institutions, gaining political power over the host, the Zakat or money collected from Muslims and non-Muslims, intimidation of host and unwilling Muslims, violence, honour killings, terror attacks and the Sharia law.).

The mentioned writings, and the worries they cause, are not unfounded. Since 11 September 2001, and up to mid-2024, about 45,000 Islamic terrorist attacks have been carried out. 300,000 people have been murdered by Muslims, and 360,000 have been injured by Muslims; this equals to 650,000 direct victims of Islam in total. (Look up for a complete and constantly updated and detailed list of all terrorist attacks: thereligionofpeace.com)

This is an equivalent of the explosion of 4 Hiroshima-size atomic bombs. Interestingly, over 90% of the victims are Muslims. According to their murderers, these were not "real Muslims" but "collaborators with the non-Muslim West." Sobering realisation: Islam is not only bad for non-Muslims but especially bad for Muslims! 99.9% of all terror attacks in the World are being committed by Muslims!

(For the complete texts and more information, please see the Grand Bible, 6th edition 2024. Contents of Islamic (historical and modern) documents (plus page numbers):

- *The Basic Islamic Glossary, 4362*
- *Martin Luther on Islam and the Koran; 2 Prefaces , 4367*
- *Islam: What the West Needs to Know, 4369*
- *The Logic of Islam / Lecture by Carl Goldberg, 4374*
- *Clash of Civilzations? by Samuel P. Huntington, 4379*
- *Dawa, Islamic Proselytisation, 4384*
- *The Koran, The Recitation (Chronological Order), 4388*
- *The Life of Mohammed / Sira / Sirat Rasul Allah, 4453*
- *The Constitution of Medina, 4591*
- *The Edict of Umar / The Pact of Umar, 4591*
- *The Hadith, The Sahih al-Bukhari, 4597*
- *Statistics on Islamic Scripture (verses as evidence), 4896*
- *Misconceptions and Lies about Islam, 5029*
- *Manual to Sharia Law / Reliance of the Traveller, 5032*
- *Constitution of Saudi Arabia, 1992, 5122*
- *Constitution of the Islamic Republic of Iran, 1979, 5125*
- *The Hizballah Program (Manifesto), 1985, 8064*
- *The New Hizballah Manifesto, 2009, 8066*
- *The Hamas Covenant, 1988 (18 August 1988), 5132*
- *The Hamas Charter, 2017, 5136*
- *The Islamic Declaration on Human Rights, 1990, 5137*
- *The Arab Charter on Human Rights, 2004, 5139*
- *The Muslim Brotherhood Memorandum, 5141*
- *UN Declaration and Programme of Action, 5144*

With the obligatory perfomance of the Shahada, each and every Muslim swaers a legal oath of allegiance towards Allah and Mohammed, towards the Koran, the Sira, and the Hadith, towards the Umma, the One Nation of all Muslims on Earth. To act against this oath is treason and apostacy. That is why both carry the death penalty.

Ignoring the Islamic doctrine of migration, Islam's ruthlessness, relentlessness and the will to succeed politically, is fatal for all non-Muslims. (* the Islamic calendar is based on the migration of the Islamic prophet Mohammed.)*

1,400 years of Islamic history with the cry of roughly 250 million dead victims clearly should make the zealous wrath of Mohammed and his Allah audible to all of us.)

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THE OLD TESTAMENT

YOUNG'S LITERAL VERSION

Literal Translation, in Word & Grammar,
Out of the Hebrew Language,
Made by Robert Young, LL.D. in 1862.

Chief Editor:
LORD HENFIELD.

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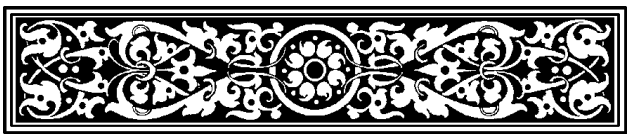

THE OLD TESTAMENT

or The Tanakh, The Miqra, The Hebrew Bible
Translation: King James Version, 1611
which is based on translations from Hebrew by
William Tyndale, John Rogers, Miles Coverdale.
Estimated Range of Dating: c. 800-200 B.C.

(The Hebrew Bible, also called Hebrew Scriptures, Old Testament, Tanakh or Miqra, is a collection of writings that was first compiled and preserved as the sacred books of the Jewish people. Tanakh is an acronym (T-N-K), made from the first Hebrew letter of each of the three traditional divisions: Torah ('Teaching of the Law,' the Five Books of Moses), Nevi'im ('The Prophets'), and Ketuvim ('The Writings')—hence TaNaKh. Each of these 3 text groups is further subdivided. The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times.

The Hebrew Bible is a collection of Jewish accounts in which God is dealing with the Jews as his chosen people, who collectively called themselves Children of Israel. After an account of the world's creation by God and the emergence of human civilisation, the first six books narrate not only the history but the genealogy of the people of Israel to the conquest and settlement of the Promised Land under the terms of God's covenant with Abraham [who came from Ur in Sumer, perhaps c. 1900 BC], whom God promised to make the progenitor of a great nation. This covenant was subsequently renewed by Abraham's son Isaac and grandson Jacob (whose byname Israel became the collective name of his descendants and whose sons, according to legend, fathered the 12 Israelite tribes). The Exodus (Hebrew: Yezi'at Mizrayim: lit. 'Departure from Egypt') is another founding myth of the Israelites. It narrates the story of Moses [Mose is Egyptian for 'Son', an obvious reminder of Dedumose I & II (c. 1600 BC), Kamose (c. 1555–1550 BC), Ahmose I (1550–1525 BC), or Thutmose II (1493–1479 BC)] and his people leaving Egypt while receiving the Ten Commandments from God at Mount Sinai on their way to Canaan, about four centuries after Abraham. The following seven books continue their story in the Promised Land, describing the people's constant apostasy and breaking of the covenant; the establishment and development of the monarchy in order to counter this; and the warnings by the prophets both of impending divine punishment and exile and of Israel's need to repent. The last 11 books contain poetry, theology, and some additional history.

The Hebrew Bible's profoundly monotheistic interpretation of human life and the universe as creations of God provides the basic structure of ideas that gave rise not only to Judaism and Christianity but also to Islam, which emerged from Jewish and Christian tradition and which views Abraham as a patriarch. Most of these scriptures were written originally in Hebrew during the period from 1200 to 200 BC, some were written in Aramaic, the daily language of the Jews.

The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Nevi'im are categorised among either the Former Prophets—which contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kings—or the Latter Prophets—which exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as "The Book of the Twelve") the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

The Tanakh is also the first and larger portion of the Christian Bible. name Old Testament was devised by a Christian, Melito of Sardis, about 170 AD to distinguish this part of the Bible from the New Testament, which recounts the ministry and gospel of Jesus and presents the history of the early Christian church. Many Christians refer to the Hebrew Bible as the Old Testament, the "prophecy foretelling the advent of Jesus Christ as God's appointed Messiah". The Old Testament is longer than the Hebrew Bible, in part because Christian editors divided particular works into two sections (Samuel, Kings, Chronicles) but also because different Christian groups consider as canonical some texts not found in the Hebrew Bible.

The Bibles of the Eastern Orthodox, Oriental Orthodox, Roman Catholic, and some Protestant churches were derived initially from the Septuagint, the Hebrew Bible in its Greek translation produced in the 3rd and 2nd centuries BC. This included some books deemed noncanonical by Orthodox Judaism and most Protestant churches (see also Apocrypha), slightly longer versions of Daniel and Esther, and one additional psalm. Moreover, the Ethiopian Tewahdo Orthodox Church, one of the Oriental Orthodox churches, also includes within its Old Testament two works considered by other Christian churches to be pseudepigraphical (both noncanonical and dubiously attributed to a biblical figure): the apocalyptic First Book of Enoch and the Book of Jubilees.

The Old Testament is largely identical with the Hebrew Bible as interpreted among the various branches of Christianity. In Judaism the Hebrew Bible (The Tanakh) is not only the primary text of instruction for a moral life but also the historical record of God's promise, first articulated in his covenant with Abraham (who came from "Erech", the Mesopotamian City of Ur[uk]), to consider the Jews as Israel, his chosen people. That Abraham came from Uruk or Ur in Sumer is in so far important as it explains why we find so

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many texts from Mesopotamia (Sumer, Babylonia, Akkad: the Instructions of Shuruppak, the Gilgamesh Epic, the Flood Story, the Code of Hammurabi etc.) in the Old Testament.

The first five books – Genesis, Exodus, Leviticus, book of Numbers and Deuteronomy – reached their present form in the Persian period (538–332 BC), and their authors were the elite of exilic returnees who controlled the Temple at that time. The books of Joshua, Judges, Samuel and Kings follow, forming a history of Israel from the Conquest of Canaan to the Siege of Jerusalem c. 587 BC. There is a broad consensus among scholars that these originated as a single work (the so-called "Deuteronomistic history") during the Babylonian exile of the 6th century BC. The two Books of Chronicles cover much the same material as the Pentateuch and Deuteronomistic history and probably date from the 4th century BC. Chronicles, and Ezra–Nehemiah, were probably finished during the 3rd century BC. Catholic and Orthodox Old Testaments contain two (Catholic Old Testament) to four (Orthodox) Books of Maccabees, written in the 2nd and 1st centuries BC.

These history books make up around half the total content of the Old Testament. Of the remainder, the books of the various prophets – Isaiah, Jeremiah, Ezekiel, Daniel and the twelve "minor prophets" – were written between the 8th and 6th centuries BC, with the exceptions of Jonah and Daniel, which were written much later. The "wisdom" books – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon – have various dates: Proverbs possibly was completed by the Hellenistic time (332-198 BC), though containing much older material as well; Job completed by the 6th Century BC; Ecclesiastes by the 3rd Century BC. The entire Hebrew Bible probably reached its current form when it was translated into Greek in the 3rd and 2nd centuries BC.

Marcion, a critic and therefore heretic of Roman Christianity, was clearly opposed to include the Hebrew Bible into the Christian canon. And he had very good reasons. His teaching made a radical distinction between the God of the Old Testament (the Creator, a wrathful and punishing god) and the Father of Jesus on the one side, and Jesus (the son of God, the Saviour and Christ) as the God of Love on the other side. According to Marcion, that distinction had been obscured at the very earliest stages of the Christian movement, and, among the Apostles, only Paul had understood it. Because the corruptions that had consequently been introduced into the life and message of the church and into the very text of the New Testament had to be expunged, Marcion edited his own versions of the biblical books. His collection of those books that he regarded as authoritative: the Gospel of Matthew and five letters of Paul. His actions led to a battle inside the Roman Church that lasted for 150 years and was finally solved in 325 AD at the Council of Nicaea by accepting the Hebrew Bible also as Christian Scripture.

Some Christian scholars talk about an Old Testamental Period, an Inter-Testamental Period (c. 500 years between c. 420 BC and c. 70 AD, in which was written nothing), and a New Testamental Period. The Inter-Testamental Period was actually created by the Romans as they have destroyed most Jewish texts created between c. 200 BC and 68 AD. These texts have been found again in 1947 when archaeologists rescued the Dead Sea Scrolls from the Qumran caves. The texts contained a lot of anti-Roman propaganda of the ancient Jewish Messianic Movement that led to the catastrophic Roman-Jewish war (66-73 AD). They show clearly what the fight was all about: a clash of two civilisations that had a fundamental difference in law: The (Jewish) Law of God, also called "the Covenant of Moses", and the (Roman) Law of Man.

The Covenant of Moses is most likely based on the 100 "Instructions of Shuruppak" from Mesopotamia and the Maxims of Ptah-Hotep from Egypt. A Covenant - and the Covenant of Moses especially so - is a binding promise of far-reaching importance in the relations between individuals, groups, and nations. It has social, legal, religious, and other aspects. This discussion is concerned primarily with the term in its special religious sense and especially with its role in Judaism and Christianity; and to some extant in Islam as it devolved from descendants of the Messianic Movement (the authors of the Messianic texts such as the War Scroll, the Messianic Scroll, the Community Rule, found in the Dead Sea Scrolls of Qumran).

Covenants in the ancient world were solemn agreements by which societies attempted to regularise the behaviour of both individuals and social organisations, particularly in those contexts in which social control was either inadequate or nonexistent. Though ancient Greek civilisations apparently never developed a descriptive theory of covenants, analysis of covenant forms and the ancient use of language yields a definition that essentially is the same as that found in modern law. It is a promise or agreement under consideration, usually under seal or guarantee between two parties, and the seal or symbol of guarantee is that which distinguishes covenant from modern contract.

The concept of covenant has been of enormous importance in the biblical tradition; from it there is derived the long traditional division of the Bible into the Old and New Testaments (Covenants). In postbiblical Judaism and sporadically in Christianity, the concept of covenant has been a major source and foundation of religious thought and especially of the concept of the religious community, but the nature and content of covenant ideas have undergone an extremely complex history of change, adaptation, and elaboration.

Though both covenant and law in the ancient world were means by which obligation was both established and sanctioned, and are often virtually identified with each other in modern scholarly literature, there are, nevertheless, very important contrasts between the two that should not be obscured. A covenant is a promise that is sanctioned by an oath. This promise in turn was accompanied by an appeal to a deity or deities to "see" or "watch over" the behaviour of the one who has sworn, and to punish any violation of the

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covenant by bringing into action the curses stipulated or implied in the swearing of the oath. Legal procedure, on the other hand, may be entirely secular, for law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law. Further, in ordinary legal procedure the sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond the control of man and society.

It is the knowledge of the Law of God that can make us understand why the Old Testament has served as legitimisation of Christianity and even more as solid foundation of Mohammed's Islam, which is nothing else than a shadow of the ancient Messianic Movement that might have survived outside of the Roman sphere of influence in oral traditions and is hanging now over us like the sword of Damocles.

Lifespans of characters in the Genesis: *In Genesis 5:5, we can read: "And all the days that Adam lived were nine hundred and thirty years: and he died". The Torah (the five books of Moses) mentiones the lifespan of its characters. Methuselah was the oldest man ever recorded in the Bible and he lived to be 969 years old. It was after the flood that God said that he would shorten man's days upon the earth. It is very interesting to look at this chart and realise who might have lived long enough to meet some of the important characters mentioned in the Bible.*

Lifespans from Adam to Noah:

Name	*Lifespan*	*Age When Son was Born*
Adam	*930*	*130*
Seth	*912*	*105*
Enosh	*905*	*90*
Kenan	*910*	*70*
Mahalalel	*895*	*65*
Jared	*962*	*162*
Enoch	*365*	*65*
Methuselah	*969*	*187*
Lamech	*777*	*182*
Noah (Flood)	*950*	*600 (at time of flood)*
		1656 Total Years

LifeSpans of Shem's Children

Name	*Lifespan*	*Age When Son was Born*
Arpachshad	*438*	*35*
Shelah	*433*	*30*
Eber	*464*	*34*
Peleg	*239*	*30*
Reu	*239*	*32*
Serug	*230*	*30*
Nahor	*148*	*29*
Terah	*205*	*130*
Abraham	*175*	*100*
		450 Total Years

The are four possible ezplanations for such numbers:
1. The writers wanted to elevate the Characters because high age meant high authority.
2. The writers wrote one digit too many
*3. The writers meant months instead of years**
4. The writers refered to the lifespan of the house / dynasty of the mentioned person
[Adam's alleged age of 930 years, just for instance, divided by 12 mornths would result in 77.5. This number as 'years of reign' would be much more feasible in a biological sense; especially when we talk about years of the lunar calendar which are shorter than the years of the solar calendar. Just a reminder of biological reality: The oldest persons who ever lived died at the age of roughly 120 years.]*

Genealogy Data:
There were 1656 years from Adam to the Flood.
There were 427 years from the flood to the time Abraham entered the land of Canaan.
There were 450 years from the flood to the birth of Isaac.
Adams lifespan overlapped Methuselah by 243 years.
Methuselah's lifespan overlapped Noah by 600 years, and Shem by 98 years.
Methuselah's name means "when he dies it shall be sent" probably meaning the flood.
There were 126 years between the death of Adam and the birth of Noah.
Noah lived for 350 years after the flood, and he died two years before the birth of Abraham.
Shem lived from 98 years before the flood until 502 years after the flood.
Shem lived until 75 years after Abraham entered the land of Canaan.
Adam would've lived long enough to meet his great great great great grandchildren.
Noah lived through to the ninth generation of his own descendants.
The age of man gradually reduces afer the flood.

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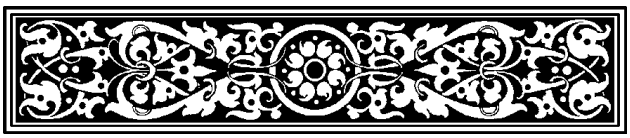

THE TORAH

The Instructions or Teachings of God's Laws
or The Pentateuch or The Five Books of Moses
or The Bible Canon of the Samaritans
Oldest surviving copy: Dead Sea Scrolls
from Qumran, 3rd - 2nd centuries B.C.
Estimated Range of Dating: 8th - 5th centuries B.C.

(The Torah is the definite and ultimate Hebrew "Book of Law." The name Torah is a Hebrew synonym for "teaching, instruction, law, pentateuch, sefer torah or the Five Books of Moses." What these terms really mean is the "Teaching of the Law," and therefore, the name Torah has the same meaning as the Hindu word Sutra (in Sanskrit) or Sutta (in Pali).

The Torah, or Pentateuch (Five Scrolls), traditionally the most revered portion of the Hebrew Bible canon, comprises a series of narratives, interspersed with law codes, providing an account of events from the beginning of the world to the death of Moses. Among Samaritans (or Samaritan Hebrews), the Five Books of Moses are the only canon of the Bible; all other Biblical books are allowed but not part of the Bible canon. Modern critical scholarship tends to hold that there were originally four books by Biblical scholars called "The Jahwist Source," "The Elohist Source," "The Priestly Source," and "The Deuteronomist Source."

The final Torah is widely seen as a product of the Persian period 450–350 BC. A minority of scholars would place the final formation of the Pentateuch somewhat later, in the Hellenistic (333–164 BC) or even Hasmonean (140–37 BC) periods. The finalisation of the Torah in Hellenistic times seems to be a possibility. The Elephantine papyri, the records of a Hebrew colony in Egypt dating from the last quarter of the 5th century BC, make no reference to a written Torah, the Exodus, or to any other biblical event.

The Talmud holds that the Torah was written by Moses, with the exception of the last eight verses of Deuteronomy, describing his death and burial, being written by Joshua. By contrast, modern scholars are certain that the Torah has multiple authors and that its composition took place over centuries. The precise process by which the Torah was composed, the number of authors involved, and the date of each author remain debated.

The Torah had been made out of probably four distinct manuscripts that were re-arranged into five books later. In the mid-18th century, some scholars started a critical study of doublets (parallel accounts of the same incidents), inconsistencies, and changes in style and vocabulary in the Torah. Text analyses by German-speaking scientists result in the "documentary hypothesis" (DH). They identified 4 independent sources, which were later compiled together according to topic. The sources are named: J [the Jahwist source], E [the Elohist source], P [the Priestly source], and D [the Deuteronomist source]. The earliest of these sources, J, would have been composed in the late 7th or the 6th century BC, with the latest source, P, being composed around the 5th century BC. These source names are based what is actually written in the Torah texts.

1. The 'Jahwist source' (J) is so named because of its characteristic use of the term Yahweh (German: Jahwe) for God.

2. The 'Elohist source' (E) is so named because of its pervasive use of the word Elohim to refer to the Israelite god.

3. The 'Priestly source' (P) is both stylistically and theologically distinct from other material in the Torah, and includes a set of claims that are contradicted by non-Priestly passages and therefore uniquely characteristic: no sacrifice before the institution is ordained by Yahweh (God) at Sinai, the exalted status of Aaron and the priesthood, and the use of the divine title El Shaddai before God reveals his name to Moses, to name a few. In general, the Priestly source is concerned with priestly matters – religious law, the origins of shrines and rituals, and genealogies – all expressed in a formal, repetitive style. It stresses the rules and rituals of worship, and the crucial role of priests, expanding considerably on the role given to Aaron (all Levites are priests, but according to P only the descendants of Aaron were to be allowed to officiate in the inner sanctuary).

The history of Judah is little known when we look at the time its elite was taken captive to Babylonia. We also do not know much of the time after their return. A summary of current theories can be made as follows:

• Religion in monarchic Judah centred around ritual sacrifice in the Temple. There, worship was in the hands of priests known as Zadokites (meaning that they traced their descent from an ancestor called Zadok, who, according to the Hebrew Bible, was the high priest appointed by Samuel.) There was also a lower order of religious officials called Levites, who were not permitted to perform sacrifices and were restricted to menial functions.

• While the Zadokites were the only priests in Jerusalem, there were other priests at other centres. One of the most important of these was a temple at Bethel, north of Jerusalem. Bethel, the centre of the "golden calf" cult, was one of the main religious centres of the northern kingdom of Israel and had royal support until Israel was destroyed by the Assyrians in 721. Aaron was in some way associated with Bethel.*

('Saducees', a Greek word corruption of the Hebrew word 'Z-D-K' by transliteration, which in turn came back to the Aramaic speaking Jews as 'Sedukim'. Z-D-K means "the just" or "the righteous" one, as in "James the Just", who was the brother of Jesus and is refered to as "the Teacher of Righteousness" in the Dead Sea Scrolls from Qumran)*

• In 587 the Babylonians conquered Jerusalem and took most of the Zadokite priesthood into exile, leaving behind the Levites, who were too poor and marginalised to represent a threat to their interests. The temple at Bethel now assumed a major role in the religious life of the

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inhabitants of Judah, and the non-Zadokite priests, under the influence of the Aaronite priests of Bethel, began calling themselves "sons of Aaron" to distinguish themselves from the "sons of Zadok".

• When the Zadokite priests returned from exile after c. 538 and began re-establishing the temple in Jerusalem they came into conflict with the Levite priests. The Zadokites won the conflict but adopted the Aaronite name, whether as part of a compromise or in order to out-flank their opponents by co-opting their ancestor.

• The Zadokites simultaneously found themselves in conflict with the Levites, who objected to their subordinate position. The priests also won this battle, writing into the Priestly document stories such as the rebellion of Korah, which paints the challenge to priestly prerogative as unholy and unforgivable. This conflict grew to a full-scale civil war envolving several messianic movements (Zealots, Sadusees, Pharisees, etc.) and Jihadist terror organisations such as the Sicarii. In 66 AD, this civil war culminated to the Roman-Jewish War that engulfed the entire eastern half of the Roman Empire. Titus Flavius Vespasianus had no other option but wiping out all messianic movements, distroying the "Temple of Jerusalem", killing the Messianic Army that brought 60.000 soldiers onto the battlefields. Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, reported later these event in great detail in his book The Jewish War and gave a total death toll of 1.1 million. Vespasianus was hailed as the "Saviour" or "Messiah" of the Roman Empire.

4. The 'Deuteronomist source' (D) may refer either to the source document underlying the core chapters (12-26) of the Book of Deuteronomy, or to the broader "school" that produced all of Deuteronomy as well as the Deuteronomistic history of Joshua, Judges, Samuel, and Kings and also the book of Jeremiah. In general, the Deuteronomist source is concerned with Civil Law and rules for the daily life. This kind of law is commonly refered to as "The Law of Moses" but might better be called "The Law of God" as it refers to the tablets with their 10 Commandments. Those Deuteronomist Commandmends have in turn their origin in the tablets of the 100 "Instructions of Shuruppak" from Mesopotamia (c. 2600–2500 BC). Even the title is the very same, because "Torah" means "Instruction".

The "School of Deuteronomism" is usually described in a narrative such as follows:

• Following the destruction of Israel (the northern kingdom) by Assyria in 721 BC, refugees came south to Judah, bringing with them traditions, notably the concept of Yahweh as the only god who should be served, which had not previously been known. Among those influenced by these new ideas were the landowning aristocrats (called "people of the land" in the Bible) who provided the administrative elite in Jerusalem.

• In 640 BC there was a crisis in Judah when king Amon was murdered. The aristocrats suppressed the attempted coup, putting the ringleaders to death and placing Amon's eight-year-old son, Josiah, on the throne.

• Judah at this time was a vassal of Assyria, but Assyria now began a rapid and unexpected decline in power, leading to a resurgence of nationalism in Jerusalem. In 622 BC Josiah launched his reform program, based on an early form of Deuteronomy 5–26, framed as a covenant (treaty) between Judah and Yahweh in which Yahweh replaced the Assyrian king.

• By the end of the 7th century BC Assyria had been replaced by a new imperial power, Babylon. The trauma of the destruction of Jerusalem by the Babylonians in 586 BC, and the exile which followed, led to much theological reflection on the meaning of the tragedy, and the Deuteronomistic history was written as an explanation: Israel had been unfaithful to Yahweh, and the exile was God's punishment.

• By about 540 BC Babylon was also in rapid decline as the next rising power, the Achaemenid Empire, steadily ate away at it. With the end of the Babylonian oppression becoming ever more probable, Deuteronomy was given a new introduction and attached to the history books as an overall theological introduction.

• The final stage was the addition of a few extra laws following the Fall of Babylon to the Persians in 539 BC and the return of some (in practice only a small fraction) of the exiles to Jerusalem.)

NOTICE

For reasons of identification, we shall display
the book title but also all known alternative book titles.
Furthermore, we shall give information on
provenance, manuscript, author, language, script,
edition, archaeology, history, science,
any other findings and estimated range of dating.

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YOUNG'S LITERAL TRANSLATION

ABOUT THE TRANSLATOR AND HIS WORK

Robert Young, LL.D. (1822 -1888) was a Scottish publisher who was self-taught and proficient in various Oriental languages. [LLD usually refers to Legum Doctor (LL.D.), a doctorate-level academic degree in law.] Robert Young was born in Edinburgh, Scotland, the son of John Young a book-binder on Parliament Square on the Royal Mile. He served an apprenticeship in printing and simultaneously taught himself various oriental languages. He was married to Margaret Turnbull (1823-1887). They had three sons and four daughters.

He eventually joined the Free Church, and in 1847 he started his own business of printing and selling books, particularly of works related to Old Testament studies, with a shop at 5 North Bank Street off the Royal Mile. For three years he was connected with Thomas Chalmers's Territorial church sabbath school in the West Port, Edinburgh. From 1856 to 1861 he was literary missionary and superintendent of the mission press at Surat; and during this time he added Gujarati to his acquirements. From 1864 to 1874 he conducted the 'Missionary Institute;' in 1867 he visited cities in the United States. In 1871 he was an unsuccessful candidate for the Hebrew chair at the University of St Andrews. Most of his life was passed in Edinburgh.

He published several works, of which the first was an edition with translation of Maimonides's 613 Mitzvot [the codified collection of all precepts and laws in the Torah, the 5 Books of Moses]. These are his best known works:

• The Analytical Concordance to the Bible for the King James Version

• A Literal Translation of the Bible, 1862, with a revision in 1887, and a posthumous revision in 1898

• Concise Critical Comments on the Holy Bible, a companion to A Literal Translation of the Bible

• Dictionary of Bible Words & Synonyms, or a Key to the Hidden Meanings of the Sacred Scripture

• Grammatical analysis of the Hebrew, Chaldee, and Greek Scriptures. The Book of Psalms in Hebrew

PREFACE TO THE FIRST EDITION

(ON THE HEBREW BIBLE, THE OLD TESTAMENT)

This work, in its present form, is not to be considered as intended to come into competition with the ordinary use of the commonly received English Version of the Holy Scriptures, but simply as a strictly literal and idiomatic rendering of the Original Hebrew and Greek Texts. For about twenty years—fully half his life-time—the Translator has had a desire to execute such a work, and has been engaged in Biblical pursuits tending to this end more or less exclusively; and now, at last, in the good providence of God, the desire has been accomplished. How far he has been able to carry out the just principles of Biblical Translation, founded on a solid and immoveable foundation, time alone will tell, and for this he confidently waits. As these principles are to some extent new, and adhered to with a severity never hitherto attempted, and as the Translator has perfect confidence in their accuracy and simplicity, he proceeds at once to state them distinctly and broadly, that not merely the learned, but the wayfaring man need not err in appreciating their value.

There are two modes of translation which may be adopted in rendering into our own language the writings of an ancient author; the one is, to bring him before us in such a manner as that we may regard him as our own; the other, to transport ourselves, on the contrary, over to him, adopting his situation, modes of speaking, thinking, acting,—peculiarities of age and race, air, gesture, voice, &c. Each of these plans has its advantages, but the latter is incomparably the better of the two, being suited—not for the ever-varying modes of thinking and acting of the men of the fifth, or the tenth, or the fifteenth, or some other century, but—for all ages alike. All attempts to make Moses or Paul act, or speak, or reason, as if they were Englishmen of the nineteenth century, must inevitably tend to change the translator into a paraphrast or a commentator, characters which, however useful, stand altogether apart from that of him, who, with a work before him in one language, seeks only to transfer it into another.

In prosecuting the plan thus adopted, a literal translation was indispensable. No other kind of rendering could place the reader in the position contemplated, side by side with the writer—prepared to think as he does, to see as he sees, to reason, to feel, to weep, and to exult along with him. His very conception of time, even in the minor accidents of the grammatical past, present, future, are to become our own. If he speaks of an event, as now passing, we are not, on the logical ground of its having in reality already transpired, to translate his present as if it were a past; or if, on the other hand, his imagination pictures the future as if even at this moment present, we are not translators but expounders, and that of a tame description, if we take the liberty to convert his time, and tense—the grammatical expression of his time—into our own. King James' translators were almost entirely unacquainted with the two distinctive peculiarities of the Hebrew mode of thinking and speaking, admitted by the most profound Hebrew scholars in theory, though, from undue timidity, never carried out in practice, viz:—

I. That the Hebrews were in the habit of using the past tense to express the certainty of an action taking place, even though the action might not really be performed for some time. And

II. That the Hebrews, in referring to events which might be either past or future, were accustomed to act on the principle of transferring themselves mentally to the period and place of the events themselves, and were not content with coldly viewing them as those of a bygone or still coming time; hence the very frequent use of the present tense.

These two great principles of the Hebrew language are substantially to be found in the works of Lee, Gesenius, Ewald, &c.; but the present writer has carried them out in

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translation much beyond what any of these ever contemplated, on the simple ground that, if they are true, they ought to be gone through with. While they affect very considerably the outward form of the translation, it is a matter of thankfulness that they do not touch the truth of a single Scripture doctrine—not even one.

Every effort has been made to secure a comparative degree of uniformity in rendering the original words and phrases. Thus, for example, the Hebrew verb nathan, which is rendered by King James' translators in sixty-seven different ways (see in the subsequent page, entitled 'Lax Renderings,') has been restricted and reduced to ten, and so with many others. It is the Translator's ever-growing conviction, that even this smaller number may be reduced still further.

It has been no part of the Translator's plan to attempt to form a New Hebrew or Greek Text—he has therefore somewhat rigidly adhered to the received ones. Where he has differed, it is generally in reference to the punctuation and accentuation, the division of words and sentences, which, being merely traditional, are, of course, often imperfect. For an explanation and vindication of these differences, the reader is referred to the "Concise Commentary," which is designed to supplement the present volume.

The Translator has often had occasion to regret the want of a marginal column to insert the various renderings of passages where he has been unable to satisfy his own mind—he has, however, cast the chief of these into an appendix, under the title, "Additions and Corrections," and still more elaborately in the supplementary volume.

Robert Young, 10th Sept. 1862.

STYLE OF THE SACRED WRITERS,
AND OF THIS TRANSLATION.

One of the first things that is likely to attract the attention of the Readers of this New Translation is its lively, picturesque, dramatic style, by which the inimitable beauty of the Original Text is more vividly brought out than by any previous Translation. It is true that the Revisers appointed by King James have occasionally imitated it, but only in a few familiar phrases and colloquialisms, chiefly in the Gospel Narrative, and without having any settled principles of translation to guide them on the point. The exact force of the Hebrew tenses has long been a vexed question with critics, but the time cannot be far distant when the general principles of the late learned Professor Samuel Lee of Cambridge, with some modification, will be generally adopted in substance, if not in theory. It would be entirely out of place here to enter into details on this important subject, but a very few remarks appear necessary, and may not be unacceptable to the student.

I. *It would appear that the Hebrew writers, when narrating or describing events which might be either past or future (such as the case of Moses in reference to the Creation or the Deluge, on the one hand, and to the Coming of the Messiah or the Calamities which were to befall Israel, on the other), uniformly wrote as if they were alive at the time of the occurrence of the events mentioned, and as eye-witnesses of what they are narrating.*

It would be needless to refer to special passages in elucidation or vindication of this principle essential to the proper understanding of the Sacred Text, as every page of this Translation affords abundant examples. It is only what common country people do in this land at the present day, and what not a few of the most popular writers in England aim at and accomplish—placing themselves and their readers in the times and places of the circumstances related.

This principle of translation has long been admitted by the best Biblical Expositors in reference to the Prophetic Delineation of Gospel times, but it is equally applicable and necessary to the historical narratives of Genesis, Ruth, etc.

II. *The Hebrew writers often express the certainty of a thing taking place by putting it in the past tense, though the actual fulfilment may not take place for ages. This is easily understood and appreciated when the language is used by God, as when He says, in Gen. xv. 18, "Unto thy seed I have given this land;" and in xvii. 4, "I, lo, My covenant is with thee, and thou hast become a father of a multitude of nations."*

The same thing is found in Gen. xxiii. 11, where Ephron answers Abraham: "Nay, my lord, hear me; the field I have given to thee, and the cave that is in it; to thee I have given it; before the eyes of the sons of my people I have given it to thee; bury thy dead." And again in Abraham's answer to Ephron: "Only—if thou wouldst hear me—I have given the money of the field; accept from me, and I bury my dead there." Again in 2 Kings v. 6, the King of Syria, writing to the King of Israel, says: "Lo, I have sent unto thee Naaman, my servant, and thou hast recovered him from his leprosy,"—considering the King of Israel as his servant, a mere expression of the master's purpose is sufficient. In Judges viii. 19, Gideon says to Zebah and Zalmunnah, "If ye had kept them alive, I had not slain you." So in Deut. xxxi. 18, "For all the evils that they have done"—shall have done.

It would be easy to multiply examples, but the above may suffice for the present. Some of these forms of expression are preceded by the conjunction "and" (waw, in Hebrew), and a very common opinion has been that the conjunction in these cases has a conversive power, and that the verb is not to be translated past (though so in grammatical form), but future. This is, of course, only an evasion of the supposed difficulty, not a solution, and requires to be supported by the equally untenable hypothesis that a (so-called) future tense, when preceded by the same conjunction waw ("and,") often becomes a past. Notwithstanding these two converting hypotheses, there are numerous passages which have no conjunction before them, which can only be explained by the principle stated above.

III. *The Hebrew writers are accustomed to express laws, commands, etc., in four ways:*

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1st. By the regular imperative form, e.g., "Speak unto the people."

2nd. By the infinitive, "Every male of you is to be circumcised."

3rd. By the (so-called) future, "Let there be light;" "Thou shalt do no murder;" "Six days is work done."

4th. By the past tense, "Speak unto the sons of Israel, and thou hast said unto them."

There can be no good reason why these several peculiarities should not be exhibited in the translation of the Bible, or that they should be confounded, as they often are, in the Common Version. In common life among ourselves, these forms of expression are frequently used for imperatives, e.g., "Go and do this,"—"This is to be done first,"—"You shall go,"—"You go and finish it." There are few languages which afford such opportunities of a literal and idiomatic rendering of the Sacred Scriptures as the English tongue, and the present attempt will be found, it is believed, to exhibit this more than any other Translation.

The three preceding particulars embrace all that appears necessary for the Reader to bear in mind in reference to the Style of the New Translation. In the Supplementary "Concise Critical Commentary," which is now in the course of being issued, abundant proofs and illustrations will be found adduced at length.

THE BATTLE OF THE HEBREW TENSES.

The uncertain state of Hebrew criticism in reference to the Tenses is so fully exhibited in the following extracts from one of the latest, and in some respects one of the best, grammatical Commentaries (by the Rev. J. A. Alexander, of Princeton, New Jersey), on the Book of Isaiah, that the reader's attention to them is specially requested.

On Isa. 5. 13, Prof. A. remarks:—'Luther, Gesenius, and Hendewerk take [the verb] as a future, which is not to be assumed without necessity. Most recent writers evade the difficulty by rendering it in the present tense. The only natural construction is the old one (Septuagint, Vulgate, Vitringa, Barnes), which gives the preterite its proper meaning, and either supposes the future to be here, as often elsewhere, spoken of as already past,' &c.

[This principle, though admitted and maintained by Gesenius, Lee, &c., has never been acted upon, to any extent, by any Translator till the present. It is the only principle, however, that can carry us through every difficulty in the Sacred Scriptures.]

On chap. 5. 25, 'The future form given to the verbs by Clericus is altogether arbitrary. Most of the later writers follow Luther in translating them as presents. But, if this verse is not descriptive of the past, as distinguished from the present and the future, the Hebrew language is incapable or making any such distinction.'

[Let this principle be carried out, as it ought to be, and nine-tenths of the common critical works on the Bible are rendered perfectly useless, and positively injurious.]

On chap. 5. 26, 'Here, as in v. 25, the older writers understand the verbs as future, but the later ones as present. The verbs in the last clause have waw prefixed, but its conversive power commonly depends upon a future verb preceding, which is wanting here.'

[And so it is in dozens of places where Prof. A. follows in the usual wake of critics.]

On chap. 5. 27, 'The English Version follows Calvin in translating as the verbs as future. The Vulgate supplies the present in the first clause, and makes the others future. But as the whole is evidently one description, the translation should be uniform, and as the preterite and future forms are intermingled, both seem to be here used for the present, which is given by Luther, and most of the late writers.'

[Here, leaving all certainty and settled principles behind him, Prof. A. tells us how he thinks the inspired writer ought to have written, not what he did write.]

On chap. 8. 2, 'The Vulgate takes the verb as a preterite, and Gesenius, Maurer, Knobel read accordingly with waw conversive. The Septuagint, Targum, and Peshito make it imperative, and Hitzig accordingly. Gesenius formerly preferred an indirect or subjunctive construction, which is still retained by Henderson.' [Here are four ancient versions and five modern critics at fives and sixes regarding what is as simple as can well be imagined!]

On chap. 9. 7, 'Another false antithesis is that between the verbs, referring one to past time, and the other to the future. This is adopted even by Ewald, but according to the usage of the language [rather of modern Hebrew grammar], Waw is conversive of the preterite only when preceded by a future, expressed or implied.'

[By this very extraordinary rule the critic can never have any difficulty, for it is very easy to consider a verbal form implied when it suits his convenience! Yet this egregious absurdity is very commonly adopted in all existing translations, including the Common English Version; e. g., Gen, 9. 12-14, where the Hebrew Text has four verbs all in the past tense, yet the first is translated as a present ('I do set'), and the remaining three as futures! The first verb is undoubtedly in the past, 'I have set,' the other three as undoubtedly, seeing the Waw by which they are preceded cannot be conversive, except when preceded by a future or an imperative, neither of which occur in this place. The solution of the supposed difficulty is only to be found in the principle stated above by Prof. A., and which is the basis of the New Translation, and maintained by Gesenius and Lee, that the Hebrews were in the habit of using the past to denote the certainty of an event taking place.]

On chap. 9. 19, 'Ewald refers the first clause to the past, and the second to the present, Umbreit the first to the present, and the second to the future. But the very intermingling of the past and the future forms shows that the whole was meant to be descriptive.'

[Would they not be descriptive had they been all past, or all present, or all future?]

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On chap. 10. 14, 'The present form, which Hendewerk adopts throughout the verses, is equally grammatical'—[though the first verb is a perfect, and the second a perfect!]

On chap. 14. 24, 'Kimchi explains [the verb] to be a preterite used for a future, and this construction is adopted in most versions, ancient and modern. It is, however, altogether arbitrary, and in violation of the only safe rule as to the use of the tenses, viz., that they should have their proper and distinctive force, unless forbidden by the context or the nature of the subject, which is very far from being the case here, as we shall see below. Gesenius and De Wette evade the difficulty by rendering both the verbs as presents, a construction which is often admissible, and even necessary (!) in a descriptive context, but when used indiscriminately or inappropriately, tends both to weaken and obscure the sense. Ewald and Umbreit make the first verb present, and the second future, which is scarcely, if at all, less objectionable.'

The above extracts are surely sufficient to show that Hebrew criticism, as hitherto taught, is capable of being used to any purpose, or moulded to any form the Critic may wish. Such a state of things surely cannot continue any longer, or be adopted by any one who regards simplicity more than ingenious guesses, truth more than tradition.

VIEW OF HEBREW TENSES AS SEEN IN THE NEW TRANSLATION.

The Hebrew has only two tenses, which, for want of better terms, may be called Past and Present.

The past is either perfect or imperfect, e.g., 'I lived in this house five years,' or 'I have lived in this house five years;' this distinction may and can only be known by the context, which must in all cases be viewed from the writer's standing-point.

In every other instance of its occurrence, it points out either—

1) A gentle imperative, e. g., "Lo, I have sent unto thee Naaman my servant, and thou hast recovered him from his leprosy;" see also Zech. 1. 3, &c.; or

2) A fixed determination that a certain thing shall be done, e. g., "Nay, my lord, hear me, the field I have given to thee, and the cave that is in it; to thee I have given it; before the eyes of the sons of my people I have given it to thee; bury thy dead;" and in the answer, "Only—if thou wouldst hear me—I have given the money of the field."

The present tense—as in the Modern Arabic, Syriac, and Amharic, the only living remains of the Semitic languages—besides its proper use, is used rhetorically for the future, there being no grammatical form to distinguish them; this, however, causes no more difficulty than it does in English, Turkish, Greek, Sanscrit, &c., the usages of which may be seen in the Extracts from the principal grammarians.

In every other instance of its occurrence, it points out an imperative, not so gently as when a preterite is used for this purpose, nor so stern as when the regular imperative form is employed, but more like the infinitive, Thou art to write no more; thou mayest write no more.

The present participle differs from the present tense just in the same manner and to the same extent as "I am writing, or, I am a writer," does from, "I write, or, I do write."

The above view of the Hebrew tenses is equally applicable to all the Semitic languages, including the Ancient and Modern Arabic, the Ancient and Modern Syriac, the Ancient and Modern Ethiopic, the Samaritan, the Chaldee, and the Rabbinical Hebrew—not one of which is admitted to have the Waw Conversive.

It may be added, that all the Teutonic [Germanic] languages—fourteen in number—agree with the Semitic in rejecting a future tense; the futurity of an event being indicated either by auxiliary verbs, adverbs, and other particles, or by the context.

Analysis of the Verbs in Genesis 9:12-15.

12 "And God saith. This is the token of the covenant that I am making between Me and you, and every living creature that is with you, for generations age-during; 13 My bow I have given in the cloud, and it hath been for a token of a covenant between Me and the earth; 14 and it hath come to pass, in My sending a cloud over the earth, that the bow hath been seen in the cloud, 15 and I have remembered My covenant, that is between Me and you, and every living creature of all flesh, and the waters become no more a deluge to destroy all flesh."

Verse 12. And God saith.] The present tense is used, according to the almost universal custom of the Hebrews, &c., to bring up the narrative to the present time. The conjunction and has no special or logical significance, but is used simply to break the abruptness of the opening sentence, as the Hebrews scarcely ever allow a verb in the present or past tense to commence a sentence, especially in prose, without some other word preceding it; the only other way would have been to put the nominative before the verb, but this, though occasionally used, is not agreeable to Hebrew taste.

This (is) the token.] The Hebrew substantive verb is, in the present tense, very frequently omitted; in the past tense, it is very rarely, if ever, omitted.

That I am making, lit. giving.] The participle is more strikingly expressive of present action than if the present tense had been employed.

That (is) with you.] The present tense of the substantive verb is understood as above, according to the usus loquendi.

V. 13. My bow I have given in the cloud.] The past tense here is used to express a fixed determination that the circumstance mentioned is undoubtedly to take place; most unwarrantably does the Common Version translate as a present, 'I do set;' while the theory of the Waw Conversive has no place here, since there is no Waw to work on.

And it hath become.] The fixed determination is here continued from the preceding clause; on no grammatical

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principle can it be rendered present, much less future, as it is in the Common Version; the Waw here can have no converting power, there being no future preceding it to rest on, as the rules of Waw Conversive imperatively demand.

V. 14. It hath come to pass—the bow hath been seen—I have remembered]—though rendered future in the Common Version, are all past, being preceded by pasts, and are to be explained by the same principle—of expressing the certainty of a future action by putting it in the past, owing to the determination of the speaker that it must be.

The only remaining verb in the 15th verse is correctly put in the present tense; the speaker, going forward in thought to the period when the events alluded to take place, declares graphically that 'the waters become no more a deluge to destroy all flesh.'

"WAW CONVERSIVE" A FICTION—NOT A FACT.

The doctrine of "Waw Conversive," according to the common Hebrew Grammars, is:—

"The past tense, with the prefix waw, expresses future time when preceded by a verb in the future or by an imperative." And again:—

"The 'future tense, with the prefix waw and. dagesh in the following letter, is used to express the past." [See the Grammars of Hurwitz, Gesenius, &c.]

The objections to this doctrine may be summed up in four particulars:—

***I.** It is insufficient to explain the many thousands of passages in the Hebrew Bible where a past tense is preceded neither by a future nor by an imperative, yet where it is "converted" in the Common English Bible, and with as much propriety as in any of those instances that are supposed to be indisputable: e.g.*

Ge. 9. 12, "This (is) the token of the covenant that I am making between me and you . . my bow I have set in the cloud, and it hath become the token of the covenant . . . and it hath come to pass . . . and it hath been seen . . . and I have remembered . . . and the waters do no more," &c.

Ge. 17. 4, "Lo, My covenant (is) with thee, and thou hast become the father of a multitude of nations."

The true solution of the principle involved in these passages is: That the Hebrews were in the habit of expressing the certainty of an action taking place by putting it in the past tense (see particularly Ge. 23. 11, "I have given . . . I have given . . . I have given;" also in verse 13, "I have given"), taking its fulfilment for granted.

***II.** It leads to results rather startling, viz., that most, if not all, of the Hebrew particles are conversive! Grammarians have already been driven to admit, or rather assert, that az then, and terem not yet, are conversive as well as waw.*

But the list might be enlarged with such as the following:—

1 Kgs	10:22	—	*ahath*, once; e.g. 'once in three years *cometh*.'
Num.	3:23	—	*ahari*, behind; e.g. 'behind they *do encamp* westward.
Judg.	5:8	—	*im*, not; e.g. 'there *is* not *seen*.'
Judg.	5:29	—	*aph*, yea; e.g. 'yea, she *returneth.*
Gen.	6:4	—	*asher*, when; e.g. 'when they *come* in.'
Deut.	12:30	—	*aicah*, how? e.g. 'how *do they serve?'*
Ezek.	21:32	—	*gam*, also; e.g. 'this also *hath* not *been*.'
1 Sa.	21:14	—	*hinneh*, lo; e.g. 'lo, *you see* the man is mad.'
Exod.	18:15	—	*ki*, because; e.g. 'because the people *come* unto me.'
Exod.	1:12	—	*ken*, so; e.g. 'so *they multiply*.'
Gen.	32:26	—	*ki im*, except; e.g. 'except *thou hast blessed* me.'
Ruth	2:13	—	*lo*, not; e.g. 'and I——I *am* not as one.'
1 a.	21:14	—	*lamah*, why? e.g. 'why *do ye bring* him unto me?
	19:24	—	*al ken*, therefore; e.g. 'therefore they *say*.'
Josh.	9:8	—	*me-ayin*, whence? e.g. 'whence *come* ye?
Gen.	37:12	—	*ma*, what? e.g. 'what *dost thou seek?*
	21:7	—	*mi*, who? e.g. who *hath said*?'

This is only a small specimen of what might be adduced. It is not too much to say that the above twenty particles (including az, waw, and terem) might be doubled, if not tripled, in number.

***III.** It requires us to admit that the form yigtol is essentially a future tense, while from the analogy of the Modern and Ancient Arabic, as well as from its use in the following passages (which might easily be multiplied), it is evidently an indefinite present, expressive of habitual action, which may very naturally be viewed as being or continuing in operation at some period afterwards as well as at present.*

Gen.	2:10	—	*yippared*, it is parted.
	2:19	—	*yikra*, he calleth.
	6:4	—	*yavou*, they come in.
	10:9	—	*yeamar*, it is said.
	31:39	—	*ahattenah*, I repay it.
		—	*tevakshenah*, thou dost seek it.
1 Sa.	13:17	—	*yiphneh*, he turneth.
	14:47	—	*yarshia*, he vexeth.
	21:14	—	*taviu*, do ye bring; *tiru*, you see.
Isa.	1:11	—	*yomar*, he saith.
Job	3:11	—	*amuth*, do I die.
	:3	—	*ivvaled*, I am born.

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None of these passages can with any propriety be regarded as expressive of future action; and there seems no rational way of solving the problem but by regarding the tense as is done above.

IV. It is not found in any other language; and in particular, it is unknown in all the cognate Semitic dialects, viz., the Samaritan, Chaldee, Syriac, Arabic, and Ethiopic, and in all the voluminous uninspired literature of the Jews. Attempts have been made to find something like it in the use of the Arabic particle pha, but, as Professor Lee has well remarked (in his Hebrew Grammar and Lexicon), the same thing might be alleged of most other Arabic particles, such as la, no, lam, not, lamma, why, summa, then, &c., which no one has ever as yet thought of doing.

The Arabs, in order to lessen the occasional ambiguity arising from the same form of the verb being used indifferently for the present and the future, sometimes prefix to it the particle sa (a contraction of soufa, at last, hereafter), which makes it strictly future, and sometimes the word ammal (an agent), which makes it strictly present.

THE WAW CONVERSIVE—IMPERFECT.

Common Version:—"As for Me, behold, My covenant is with thee, and thou SHALT be a father of many nations; neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations HAVE I made thee."

New Version:—"I—lo. My covenant is with thee, and thou HAST become a father of a multitude of nations, and thy name is no more called Abram, but thy name hath been Abraham, for a father of a multitude of nations HAVE I made thee."—Gen. 17. 4, 5.

It is the first and the last of the verbs in the above verses to which the reader's attention is specially requested, viz., those translated in the Common Version, "Thou shalt be," and "I have made," and in the New Version, "Thou hast become," and "I have made."

Both Versions agree in translating the last verb as a preterite, "I have made;" as the form of the verb is admitted on all hands to be that of a preterite.

The versions differ, however, in the translation of the first verb, the one rendering it by the future "shall," the other by the preterite "hast."

The question at issue is: Which of the two is right? both cannot be right—one must be wrong.

It is undoubtedly in the preterite form, precisely like the last verb in the sentence, admitted on all hands to be a preterite. Why then should this not be translated as a preterite likewise?

If it be said, that the sense requires it to be translated as a future, seeing it is not literally true that Abraham was a father of many nations at the moment that God addressed these words to him, then, on precisely the same principle, the last verb ought to be translated as a future, "I will make thee,"—not "I have made thee," as both versions agree in doing—as it is not literally true, that, at the moment when God thus addressed him, He had made him a father of many nations.

If no one will venture to translate the last verb as a future, why should the first be so rendered?

If it be said that the first verb has a conjunction before it, called Waw, signifying "and," and that the Hebrew Grammarians have laid it down as an idiom of the language, that, in certain circumstances, Waw before a preterite indicates that the preterite is to be reckoned as a future, the answer is: These circumstances do not exist in the present case.

The fundamental Rule laid down by all Hebrew Grammarians to regulate Waw Conversive is: that the first verb to be converted must be preceded by one of a different tense, e.g., a preterite must be preceded by a future, and a future by a preterite.

But, in the passage before us, there is, in the Hebrew, no verb at all preceding the one supposed to be converted, and consequently the Rule cannot operate.

On no principle of Hebrew Grammar, as commonly taught, can the Conversive Principle come into operation in this passage, and it is only one out of hundreds of similar instances.

The solution of the matter is formed in the principle: That the Hebrews were in the habit of using the preterite form of the verb to denote a fixed determination that the things mentioned shall and must take place; this principle is common to all the Semitic languages; it is distinctly admitted by the best Hebrew Grammarians; it is common to the New Testament Writers, and to the whole series of Greek and Latin Classics, (see Winer, Stuart, Kühner, &c.) and it is the only one that meets all cases.

The Waw Conversive, on the contrary, is unknown in every other Hebrew composition—in every other Semitic dialect—in every other language on earth.

SUMMARY OF THE NEW VIEW
OF THE HEBREW VERB

From these pages the scholar can scarcely fail to infer that:—

***I.** The form of the Hebrew verb yiqtol, denotes a real present, and not a, future:*

1) Because it is admitted by Ewald, Gesenius, Lee, Rödiger, and every other Hebrew Grammarian of name, that it is so in numberless places, and because there are thousands of instances where the Common English Version, and all other versions, ancient and modern, do rightly translate it as a present.

2) Because there are numerous passages where it cannot possibly be a, future; and as it is impossible, in the very nature of things, for a real future to express present time,—whereas it is very common, in almost all languages, rhetorically to express futurity by a present—it must be a present, and not a future.

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3) Because in all the Cognate Semitic Dialects it is regarded as a present.

II. *The form of the Hebrew verb qatal denotes a past (perfect or imperfect). It is also used idiomatically:—*

1) To express a gentle imperative; this is universally agreed by all Hebrew Grammarians to be the case when it is preceded by a regular imperative, e.g., " Speak and say," lit., Speak, and thou hast said; but this limitation of theirs arises from imperfect acquaintance with the facts of the case, as there are many passages where there is no imperative preceding, yet where the past tense is used to express a command, e. g., Zech. 1. 3, "And thou hast said," i.e., "Say thou." This idiom is also admitted to be common in all the Cognate Semitic Dialects.

2) To express a fixed determination that a certain thing must and shall be. This idiom is distinctly admitted by the above-mentioned Hebrew Grammarians, and is common, not only in the Cognate Semitic Dialects, but in the Greek New Testament, and also in the Greek and Latin Classics, as shown by Stuart, Winer, Macknight, Kühner, and others.

III. *The Waw Conversive is Unnecessary. It is based upon superficial data, for:—*

1) It supposes yiqtol to be an exclusively future form, which is not the case.

2) It ignores the idiomatic use of the past tense to express a "fixed determination," which is admitted by all Hebrew Grammarians.

3) It casts the utmost uncertainty over the language, as, on the very same principles by which waw is supposed to be conversive, the particles once, behind, not, yea, when, how? also, lo, because, so, except, why? therefore, whence? what? and who? must be held to be conversive likewise—which no sane man will venture to maintain.

4) It does not explain all the phenomena of the case, for there are numberless passages "where a past tense is preceded neither by a future nor by an imperative (as the rules of Waw Conversive imperatively require), yet, when it is converted in the Common English Version, and with as much propriety as in any of those instances which are supposed to be indisputable."

5) It is unparalleled among all the other languages of the world—ancient and modern, eastern and western.

It is found in no other composition in the Hebrew Language; in all the most ancient, and valued, and voluminous Hebrew writings it is wanting;—the Talmudim, the Penishim, the Midrashim, have it not. If the Hebrew language ever had a Waw Conversive, is it at all likely that it should suddenly, totally, and unobservedly drop out of existence?

The result of the whole is: That the Waw Conversive does not exist in the Hebrew Bible, and is Unnecessary, Imperfect, and Unexampled in any language.

It has only a traditional existence, being the too hasty generalization of some ancient grammarians, who observed that the Septuagint Translators had—with the freedom which characterizes their whole work both in style and sentiments deemed the Hebrew idioms too colloquial for the fastidious Greeks, and too simple for the dignity of literary composition; and as all succeeding translators, without an exception, were under the spelt of the sacred character of that Version, it is no wonder, though much to be regretted, that their example was followed. Of late years there has been a very strong tendency in translators and expositors to adhere more than ever to the exact form of the Hebrew and Greek Tenses, but the present Translation is the first and only one in which it is carried out systematically.

CONFUSED RENDERINGS
OF KING JAMES' REVISERS.

The English verb "destroy' is, in the Common Version, the representative of not less than forty-nine different Hebrew words (as may be seen in the 'Englishman's Hebrew Concordance,' p. 1510 of second edition);—the verb 'to set,' of forty, and 'to bring,' of thirty-nine, &c. It is evident, therefore, that the use of 'Cruden's Concordance,' and all others based on the Common Version, can only mislead the mere English reader.

The following list of words, with the number of their Hebrew representatives (according to the Common Version) expressed in numerals, will surprise all who have not hitherto attended to this subject; viz:—To abhor 12, abide 13, abundance 11, affliction 12, to be afraid 22, after 13, against 13, among 11, to be angry 10, another 11, to appoint 24, appointed 10, army 10, at 13, to bear 13, beauty 15, before 22, beside 14, to bind 15, body 12, border 13, bough 13, branch 20, to break 33, bright 10, to bring 39, to bring forth 21, broken 12, to be broken 16, to burn 19, burning 12, but 15, by 14, captain 16, captivity 10, to carry away 10, to carry 12, to cast 19, to cast down 19, to cast out 15, to catch 12, to cease 21, chain 10, chamber 10, change 16, to be changed 10, chief 10, to cleave 15, coast 10, to come 32, commandment 12, companion 10, company 22, to consider 18, to consume 21, consumed 10, to continue 11, corner 10, country 10, to cover 21, covering 13, to cry 17, to cut down 10, to be cut down 13, to cut off 18, to be cut off 14, dark 11, darkness 10, to declare 11, decree 11, to be defiled 10, to deliver 26, to depart 18, desire 13, to desire 13, desolate 16, to be desolate 11, desolation 12, to despise 10, to destroy 49, to be destroyed 17, destruction 35, to divide 19, to draw out 10, dung 10, to dwell 14, dwelling 11, east 10, end 26, to establish 13, to be exalted 11, excellent 10, to fail 30, to faint 18, to fall 14, fear 16, to fear 10, flood 10, for 21, foundation 11, from 17, fruit 12, garment 14, to gather 23, to gather together 16, to be gathered 10, to be gathered together 14, to get 16, gift 12, to give 15, glorious 12, glory 10, to go 22, goodly 15, governor 12, great 24, grief 10, to be grieved 17, grievous 10, to grow 13, habitation 17, to harden 10, haste 11, to make haste 10, height 11, to hide 14, to hide self 12, high 18, to hold 12, hurt 11, idol 11, if 10, in 13, to increase 17, iniquity 11, to be joined 10, judgment 10,

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to keep 11, to kindle 15, knowledge 12, labour 10, to be laid 10, to lay 24, to lead 12, to leave 15, to be left 11, to lift up 15, light 13, to long 10, to look 16, to be made 11, majesty 10, to make 23, man 12, to mark 10, measure 13, meat 14, to meet 10, midst 10, might 12, mighty 26, to mourn 12, to move 15, to be moved 13, much 10, multitude 14, net 10, not 14, now 13, of 10, to offer 22, offering 10, old 13, only 11, to oppress 10, to ordain 12, over 10, to overthrow 11, palace 10, part 14, people 10, to perceive 10, to perish 13, pit 12, place 13, pleasant 17, pleasure 10, poor 10, portion 13, to pour out 12, power 17, to prepare 14, to prevail 15, pride 10, prince 11, proud 16, to put 28, to regard 17, rejoice 19, to remain 16, remnant 11, to remove 20, to be removed 11, to repair 10, to rest 17, reward 16, riches 10, right 16, river 11, ruler 13, to run 14, scatter 12, to be scattered 10, secret 12, to set 40, to be set 13, to set up 18, to shake 15, to shew 19, to shine 11, to shut 11, side 13, to be slain 14, slaughter 12, to slay 15, to smite 12, sorrow 28, to speak 22, speech 10, spoil 10, to spoil 16, to spread 15, to stay 14, to stop 10, strength 33, to strengthen 12, strong 26, substance 14, to take 34, to take away 24, to be taken away 10, to tarry 16, to teach 10, to tell 12, terror 10, that 16, these 16, think 12, this 20, thought 11, through 11, thus 10, to 12, tremble 13, trouble 14, to trouble 12, to be troubled 14, truth 11, to turn 15, to turn aside 10, to be turned 10, understanding 14, to utter 15, to vex 16, to wait 10, wall 13, waste 10, to waste 10, when 12, where 13, which 11, wisdom 12, with 18, within 12, without 12, word 10, work 15, wrath 10, yet 10, youth 11.

To make afraid 8, ancient 8, army 8, ask 8, assembly 8, back 9, band 9, battle 8, beat 9, because of 8, to behold 9, bottom 8, break down 8, to be brought 9, burden 8, to be burned 8, cast down 9, cause 9, to charge 8, chariot 8, clean 8, come upon 8, commit 8, to compass 9, confirm 9, cry out 8, to cut 8, to dance 8, deceitful 8, deep 9, defence 8, to be delivered 9, destroyer 8, devour 9, to direct 9, to do 9, to be done 8, to draw 9, to drive 8, drive away 8, dry 8, edge 8, enemy 9, even 8, ever 8, excellency 8, except 8, fair 8, fall down 8, fat 8, favour 8, to feed 9, fellow 9, first 9, flame 9, folly 9, foolish 9, form 9, friend 9, full 9, to gather selves together 8, be glad 9, going 9, be gone 9, goods 8, grieve 9, guide 8, heart 8, here 8, be hid 9, hole 8, honour 9, hope 9, image 9, increase 9, it 8, kill 9, lamb 9, to lament 9 to lay up 9, to leap 8, lift up self 8, to be lifted up 9, like 8, to be liked 8, line 8, little one 8, long 8, lord 8, lying 8, majesty 8, manner 9, to melt 9, mischief 8, to mock 8, mourning 8, none 8, officer 8, one 8, to open 9, oppressor 8, other 8, pain 9, to part 8, path 9, perfect 9, to perform 8, to pervert 8, piece 9, plain 8, pluck 8, polluted 9, possession 9, pray 9, precious 8, preserve 8, price 8, prison 9, prosper 9, pure 9, purpose 9, put away 9, put on 9, raise up 9, ready 8, receive 9, rejoicing 9, rest 8, return 8, ruin 8, to rule 9, to be sanctified 8, save 8, to say 8, search 8, see 9, shame 9, sheep 8, to shoot 8, to shout 8, shut up 8, sin. 9, since 8, to sing 8, small 9, snare 9, son 8, sore 9, to sound 8, space 8, spring 8, staff 9, step 8, stir up 8, stranger 9, stream 9, strike 8, strive 9, stronghold 9, subdue 8, such 8, surely 8, sweet 9, to be taken 8, tear 9, thick 8.

The above are taken from a most useful book, entitled 'The Englishman's Hebrew Concordance,' which only requires the insertion of the Hebrew Particles to make it a complete work.

'The Bible Student's Guide,' by the Rev. W. Wilson, D.D., cannot be sufficiently commended as an accurate and elaborate Key to the mixed renderings of King James' Revisers.

LAX RENDERINGS OF KING JAMES' REVISERS.

NATHAN, 'to give,' is rendered (in the Kal conjugation) by such words as: to add, apply, appoint, ascribe, assign, bestow, bring, bring forth, cast, cause, charge, come, commit, consider, count, deliver, deliver up, direct, distribute, fasten, frame, give, rive forth, give over, give up, grant, hang, hang up, lay, lay to charge, lay up, leave, lend, let, let out, lift up, make, that, occupy, offer, ordain, pay, perform, place, pour, print, put, put forth, recompense, render, requite, restore, send, send out, set, set forth, shew, shoot forth, shoot up, strike, suffer, thrust, trade, turn, utter, would God, yield; besides seventeen varieties in idiomatic renderings=84!

ASAH, 'to do,'(in Kal) by: to accomplish, advance, appoint, to be at, bear, bestow, bring forth, bring to pass, bruise, be busy, have charge, commit, deal, deal with, deck, do, dress, execute, exercise, fashion, finish, fit, fulfil, furnish, gather, get, go about, govern, grant, hold, keep, labour, maintain, make ready, make, observe, offer, pare, perform, practise, prepare, procure, provide, put, require, sacrifice, serve, set, shew, spend, take, trim, work, yield; besides twenty idiomatic renderings=74!

DABAR, 'a word,' is rendered by: act, advice, affair, answer, anything, book, business, care, case, cause, certain rate, commandment, communication, counsel, decree, deed, due, duty, effect, errant, hurt, language, manner, matter, message, oracle, ought, parts, pertaining, portion, promise, provision, purpose, question, rate, reason, report, request, sake, saying, sentence, something to say, speech, talk, task, thing, thought, tidings, what, wherewith, whit, word, work; besides thirty-one idiomatic renderings=84!

ANIM, 'face,' is rendered by: afore, afore-time, against, anger, at, because of, before, beforetime, countenance, edge, face, favour, fear of, for, forefront, forepart, form, former time, forward, from, front, heaviness, it, as long as, looks, mouth, of, off, of old, old time, open, over-against, person, presence, prospect, was purposed, by reason of, right forth, sight, state, straight, through, till, time past, times past, to, toward, unto, upon, upside, with, within; besides forty-two idiomatic renderings=94!

SUM or SIM, 'to set,' is (in Kal) rendered by: appoint, bring, care, cast in, change, charge, commit, consider, convey, determine, dispose, do, get, give, heap up, hold, impute, be laid, lay, lay down, lay up, leave, look, be made, make, make out, mark, ordain, order, place, be placed, preserve, purpose, put, put on, rehearse, reward, set, cause to

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be set, set on, set up, shew, take, turn, world; besides fourteen idiomatic renderings=59!

SHUB, (in Hiphil) 'to turn back,' is rendered by: to answer, cause to answer, bring, bring back, bring again, bring home again, carry back, carry again, convert, deliver, deliver draw back, fetch home again, give again, hinder, let, pull in again, put, put again, put up again, recall, recompense, recover, refresh, relieve, render, render again, be rendered, requite, rescue, restore, retrieve, return, cause to return, make to return, reverse, reward, send back, set again, take back, take off, turn away, turn back, cause to turn, make to turn, withdraw; besides fifteen idiomatic renderings=60!

NASAH, 'to lift up,' is (in Kal) rendered by: accept, arise, able to bear, bear up, be borne, bring, bring forth, burn, be burned, carry, carry away, cast, contain ease, exact, exalt, retch, forgive, go on, hold up, lade, be laid, lay, lift up, pluck up, marry, obtain, offer, pardon, raise, raise up, receive, regard, respect, set, set up, spare, stir up, suffer, take, take away, take up, wear, yield; besides four idiomatic renderings=46!

OBAR, 'to pass over,' is (in Kal) rendered by: to alienate, be altered, come, come over, come on, be delivered, enter, escape, fail, get over, go, go away, go beyond, go by, go forth, go his way, go in, go on, go over, go through, be gone, have more, overcome, overpass, overpast, overrun, pass, pass along, pass away, pass beyond, pass by, pass on, pass out, pass over, pass through, give passage, he past, perish, transgress; besides three 'idiomatic renderings=42!

RAB, 'many, much,' is rendered by: abound, abundance, abundant, captain, elder, common, enough, exceedingly, full, great, great multitude, great man, great one, greatly, increase, long, long enough, manifold, many, many a time, do many, have many, many things, master, mighty, more, much, too much, very much, multiply, multitude, officer, plenteous, populous, prince, suffice, sufficient; besides seven idiomatic renderings=44!

TOB, 'good,' is rendered by: beautiful, best, better, bountiful, cheerful, at ease, fair, fair word, to favour, be in favour, fine, glad, good, good deed, goodlier, goodliest, goodly, goodness, goods, graciously, joyful, kindly, kindness, liketh, liketh best, loving, merry, pleasant, pleasure, precious, prosperity, ready, sweet, wealth, welfare, well, to be well; besides four idiomatic renderings=41!

It would be easy to multiply examples of lax renderings did space permit. The following are some that have been marked; e. g.

Ahad by 23, Ahar 25, Ish 31, Al 36, Im 23, Amar 37, Aphes 23, Asher 27, Bo 32, Bin 20, Ben 20, Gam 20, Halak 36, Ze 21, Hul 27, Hazak 23, Hai 22, Havil 26, Tob 37, Jad 36, Jada 36, Yom 32, Hatib 28, Yalak 24, Jatza 37, Ysh 31, Yashab 20, Ki 36, Kol 20, Kalah 21, Lakah 20, Meod 21, Moed 20, Matza 22, Maneh 20, Mishpat 27, Natah 21, Naphal 20, Nephesh 35, Sabab 20, Ad 22, Oud 26, Oulam 24, Al 34, Alah 37, Im 21, Amad 23, Anah 20, Arak 20, Pe 29, Panah 20, Pagod 25, Qum 27, Qarah 24, Raah 32, Rosh 21, Hirbah 30, Ra 37, Shub 35, Shalom 28, Shillah 27, Shilleh 20, Shama 20.

***SUPPLEMENT** (to The Old Testament by Lord.Henfield)*

(These are the translations of a few important names. Their meanings give narratives more context and clarity.)

- ***Adam** (Canaanite: man, human; soil)*
- ***Eve** or **Eva** (Canaanite: hawwa: source of life)*
- ***Abel** [Akkadian: son]*
- ***Cain** [Hebrew: the gotten]*
- ***Noah** or Noe (meaning unknown)*
- ***Abram** (Abhira, Habiru [Hebrew], Akkadian: human),*
- ***Abraham**, Avraham (Ab[i]ra + plural suffix ham or him; Akkadian: multitude of people, tribe, nation)*
- ***Hagar** (Hebrew: stranger) [Abraham's concubine]*
- ***Ishmael** (Hebrew: God hears) [forefather of Arabs]*
- ***Sarah**, Sarai (Hebrew: lady, princess) [Abraham's wife*
- ***Isaac** (Hebrew: Yishaq, the laughing).*
- ***Rebekah** ( ) wife of Isaac, mother of Esau and Jacob*
- ***Esau**, Edom ( ) [forefather of Edomites]*
- ***Jacob** (Hebrew: God will protect or heel) or **Israel** (Hebrew: the ruler, contender by God).*

***The 12 Tribes of Israel** (Jacob's Israelites): (1st) name, (2nd) other name, (3rd) name of mother, (4th) origin, (5th) meaning; [Deuteronomy 27:12–13]:*

*1. **Reuben**, Re'uben (Leah; Hebrew: He will love me)*
*2. **Simeon**, Sime'on (Leah; Hebrew: God heard me suffer)*
*3. **Levi** (Leah; Hebrew: the connector)*
*4. **Judah**, Yehuda (Leah; God be praised; Judaean, Jew)*
*5. **Issachar**, Yissakar (Leah; Egyptian: worship Sokar)*
*6. **Zebulun** (Leah; Ugaritic / Phoenician, gift from Baal)*
*7. **Gad** (Zilpah [Leah's handmaid]; Hebrew: the fortunate)*
*8. **Asher**, Aser (Zilpah [Leah's handmaid]; Akkadian: the Assyrian; also: the happy one)*
*9. **Dan** (Bilhah [Rachel's handmaid]; Dan, Hebrew: dananni, God has judged me)*
*10. **Naphtali**, Naptali, (Bilhah [Rachel's handmaid]; Hebrew: the fulfiller)*
*11. **Joseph**, Yosep (Rachel; he and his Egyptian wife Asenath got: Ephraim (Eprayim) and Manasseh (Menasse) his heirs*
*12. **Benjamin**, Binyamin, (Rachel; Amorite: Binu-Jamina; Akkadian: Mar-Jamin: son of the south)*

- ***Gabriel** (Hebrew: the strong)*
- ***Michael** (Hebrew: the god-like)*
- ***Baal** or **Bel** (Akkadian title of God, 'Lord', Lord of the bull and the moon, see Almaqah).*
- ***Mose**[s] (Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose [son of Toth, etc.)*
- ***Joshua** (Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*
- ***Samuel** (Hebrew: Shmuel, the placer, founder)*
- ***Saul** (Shaul: Hebrew: being asked, prayed for)*
- ***David** (Hebrew: the beloved)*
- ***Solomon** (Hebrew Shlomo, Shalom: the peaceful)*
- ***Hezekiah** (Hebrew: God's strengthener, enforcer)*
- ***Ezra** or **Esdras** (Hebrew: Azaryahu: Yah's, God's helper)*

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GENESIS

The First Book of Moses
Hebrew Title: Bereshit ("In the Beginning")

(The original name of this Jewish book is Bereshit in Hebrew which means "In the Beginning". As usual in Semitic writings, the initial words of the text serves also as title. The First Book of Moses is in Greek called Genesis. It is the first book of the Hebrew Bible. It means "creation, origin, or birth" as the book begins with the creation of the Universe. It ends with the death of Joseph.

Contents or Torah portions:

- *Bereshit, on Genesis 1–6: Creation, Eden, Adam and Eve, Cain and Abel, Lamech, wickedness*
- *Noach, on Genesis 6–11: Noah's Ark, the Flood, Noah's drunkenness, the Tower of Babel*
- *Lech-Lecha, on Genesis 12–1 Abraham, Sarah, Lot, covenant, Hagar and Ishmael, circumcision*
- *Vayeira, on Genesis 18–22: Abraham's visitors, Sodomites, Lot's visitors and flight, Hagar expelled, binding of Isaac*
- *Chayei Sarah, on Genesis 23–25: Sarah buried, Rebekah for Isaac*
- *Toledot, on Genesis 25–28: Esau and Jacob, Esau's birthright, Isaac's blessing*
- *Vayetze, on Genesis 28–32: Jacob flees, Rachel, Leah, Laban, Jacob's children and departure*
- *Vayishlach, on Genesis 32–36: Jacob's reunion with Esau, the rape of Dinah*
- *Vayeshev, on Genesis 37–40: Joseph's dreams, coat, and slavery, Judah with Tamar, Joseph and Potiphar*
- *Miketz, on Genesis 41–44: Pharaoh's dream, Joseph in government, Joseph's brothers visit Egypt*
- *Vayigash, on Genesis 44–4 Joseph reveals himself, Jacob moves to Egypt*
- *Vaychi, on Genesis 47–50: Jacob's blessings, death of Jacob and of Joseph)*

GENESIS CHAPTER 1

1 In the beginning of God's preparing the heavens and the earth --
2 the earth hath existed waste and void, and darkness [is] on the face of the deep, and the Spirit of God fluttering on the face of the waters,
3 and God saith, 'Let light be;' and light is.
4 And God seeth the light that [it is] good, and God separateth between the light and the darkness,
5 and God calleth to the light 'Day,' and to the darkness He hath called 'Night;' and there is an evening, and there is a morning -- day one.
6 And God saith, 'Let an expanse be in the midst of the waters, and let it be separating between waters and waters.'
7 And God maketh the expanse, and it separateth between the waters which [are] under the expanse, and the waters which [are] above the expanse: and it is so.
8 And God calleth to the expanse 'Heavens;' and there is an evening, and there is a morning -- day second.
9 And God saith, 'Let the waters under the heavens be collected unto one place, and let the dry land be seen:' and it is so.
10 And God calleth to the dry land 'Earth,' and to the collection of the waters He hath called 'Seas;' and God seeth that [it is] good.
11 And God saith, 'Let the earth yield tender grass, herb sowing seed, fruit-tree (whose seed [is] in itself) making fruit after its kind, on the earth:' and it is so.
12 And the earth bringeth forth tender grass, herb sowing seed after its kind, and tree making fruit (whose seed [is] in itself) after its kind; and God seeth that [it is] good;
13 and there is an evening, and there is a morning -- day third.
14 And God saith, 'Let luminaries be in the expanse of the heavens, to make a separation between the day and the night, then they have been for signs, and for seasons, and for days and years,
15 and they have been for luminaries in the expanse of the heavens to give light upon the earth:' and it is so.
16 And God maketh the two great luminaries, the great luminary for the rule of the day, and the small luminary -- and the stars -- for the rule of the night;
17 and God giveth them in the expanse of the heavens to give light upon the earth,
18 and to rule over day and over night, and to make a separation between the light and the darkness; and God seeth that [it is] good;
19 and there is an evening, and there is a morning -- day fourth.
20 And God saith, 'Let the waters teem with the teeming living creature, and fowl let fly on the earth on the face of the expanse of the heavens.'
21 And God prepareth the great monsters, and every living creature that is creeping, which the waters have teemed with, after their kind, and every fowl with wing, after its kind, and God seeth that [it is] good.
22 And God blesseth them, saying, 'Be fruitful, and multiply, and fill the waters in the seas, and the fowl let multiply in the earth:'
23 and there is an evening, and there is a morning -- day fifth.
24 And God saith, 'Let the earth bring forth the living creature after its kind, cattle and creeping thing, and beast of the earth after its kind:' and it is so.

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25 And God maketh the beast of the earth after its kind, and the cattle after their kind, and every creeping thing of the ground after its kind, and God seeth that [it is] good.

26 And God saith, 'Let Us make man in Our image, according to Our likeness, and let them rule over fish of the sea, and over fowl of the heavens, and over cattle, and over all the earth, and over every creeping thing that is creeping on the earth.'

27 And God prepareth the man in His image; in the image of God He prepared him, a male and a female He prepared them.

28 And God blesseth them, and God saith to them, 'Be fruitful, and multiply, and fill the earth, and subdue it, and rule over fish of the sea, and over fowl of the heavens, and over every living thing that is creeping upon the earth.'

29 And God saith, 'Lo, I have given to you every herb sowing seed, which [is] upon the face of all the earth, and every tree in which [is] the fruit of a tree sowing seed, to you it is for food;

30 and to every beast of the earth, and to every fowl of the heavens, and to every creeping thing on the earth, in which [is] breath of life, every green herb [is] for food:' and it is so.

31 And God seeth all that He hath done, and lo, very good; and there is an evening, and there is a morning -- day the sixth.

GENESIS CHAPTER 2

1 And the heavens and the earth are completed, and all their host;

2 and God completeth by the seventh day His work which He hath made, and ceaseth by the seventh day from all His work which He hath made.

3 And God blesseth the seventh day, and sanctifieth it, for in it He hath ceased from all His work which God had prepared for making.

4 These [are] births of the heavens and of the earth in their being prepared, in the day of Jehovah God's making earth and heavens;

5 and no shrub of the field is yet in the earth, and no herb of the field yet sprouteth, for Jehovah God hath not rained upon the earth, and a man there is not to serve the ground,

6 and a mist goeth up from the earth, and hath watered the whole face of the ground.

7 And Jehovah God formeth the man -- dust from the ground, and breatheth into his nostrils breath of life, and the man becometh a living creature.

8 And Jehovah God planteth a garden in Eden, at the east, and He setteth there the man whom He hath formed;

9 and Jehovah God causeth to sprout from the ground every tree desirable for appearance, and good for food, and the tree of life in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river is going out from Eden to water the garden, and from thence it is parted, and hath become four chief [rivers];

11 the name of the one [is] Pison (Indus), it [is] that which is surrounding the whole land of the Havilah (northwestern India) where the gold [is],

12 and the gold of that land [is] good, there [is] the bdolach and the shoham stone (sard, carnelian: Indian gems);

13 and the name of the second river [is] Gibon (Nile), it [is] that which is surrounding the whole land of Cush (Nubia; from Meroe to Napata);

14 and the name of the third river [is] Hiddekel (Tigris), it [is] that which is going east of Asshur (Assur); and the fourth river is Phrat (Euphrates).

15 And Jehovah God taketh the man, and causeth him to rest in the garden of Eden (Indus Valley, northwestern India), to serve it, and to keep it.

16 And Jehovah God layeth a charge on the man, saying, 'Of every tree of the garden eating thou dost eat;

17 and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it -- dying thou dost die.'

18 And Jehovah God saith, 'Not good for the man to be alone, I do make to him an helper -- as his counterpart.'

19 And Jehovah God formeth from the ground every beast of the field, and every fowl of the heavens, and bringeth in unto the man, to see what he doth call it; and whatever the man calleth a living creature, that [is] its name.

20 And the man calleth names to all the cattle, and to fowl of the heavens, and to every beast of the field; and to man hath not been found an helper -- as his counterpart.

21 And Jehovah God causeth a deep sleep to fall upon the man, and he sleepeth, and He taketh one of his ribs, and closeth up flesh in its stead.

22 And Jehovah God buildeth up the rib which He hath taken out of the man into a woman, and bringeth her in unto the man;

23 and the man saith, 'This [is] the [proper] step! bone of my bone, and flesh of my flesh!' for this it is called Woman, for from a man hath this been taken;

24 therefore doth a man leave his father and his mother, and hath cleaved unto his wife, and they have become one flesh.

25 And they are both of them naked, the man and his wife, and they are not ashamed of themselves.

GENESIS CHAPTER 3

1 And the serpent hath been subtile above every beast of the field which Jehovah God hath made, and he saith unto the woman, 'Is it true that God hath said, Ye do not eat of every tree of the garden?'

2 And the woman saith unto the serpent, 'Of the fruit of the trees of the garden we do eat,

3 and of the fruit of the tree which [is] in the midst of the garden God hath said, Ye do not eat of it, nor touch it, lest ye die.'

4 And the serpent saith unto the woman, 'Dying, ye do not die,

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5 for God doth know that in the day of your eating of it -- your eyes have been opened, and ye have been as God, knowing good and evil.'

6 And the woman seeth that the tree [is] good for food, and that it [is] pleasant to the eyes, and the tree is desirable to make [one] wise, and she taketh of its fruit and eateth, and giveth also to her husband with her, and he doth eat;

7 and the eyes of them both are opened, and they know that they [are] naked, and they sew fig-leaves, and make to themselves girdles.

8 And they hear the sound of Jehovah God walking up and down in the garden at the breeze of the day, and the man and his wife hide themselves from the face of Jehovah God in the midst of the trees of the garden.

9 And Jehovah God calleth unto the man, and saith to him, 'Where [art] thou?'

10 and he saith, 'Thy sound I have heard in the garden, and I am afraid, for I am naked, and I hide myself.'

11 And He saith, 'Who hath declared to thee that thou [art] naked? of the tree of which I have commanded thee not to eat, hast thou eaten?'

12 and the man saith, 'The woman whom Thou didst place with me -- she hath given to me of the tree -- and I do eat.'

13 And Jehovah God saith to the woman, 'What [is] this thou hast done?' and the woman saith, 'The serpent hath caused me to forget -- and I do eat.'

14 And Jehovah God saith unto the serpent, 'Because thou hast done this, cursed [art] thou above all the cattle, and above every beast of the field: on thy belly dost thou go, and dust thou dost eat, all days of thy life;

15 and enmity I put between thee and the woman, and between thy seed and her seed; he doth bruise thee -- the head, and thou dost bruise him -- the heel.'

16 Unto the woman He said, 'Multiplying I multiply thy sorrow and thy conception, in sorrow dost thou bear children, and toward thy husband [is] thy desire, and he doth rule over thee.'

17 And to the man He said, 'Because thou hast hearkened to the voice of thy wife, and dost eat of the tree concerning which I have charged thee, saying, Thou dost not eat of it, cursed [is] the ground on thine account; in sorrow thou dost eat of it all days of thy life,

18 and thorn and bramble it doth bring forth to thee, and thou hast eaten the herb of the field;

19 by the sweat of thy face thou dost eat bread till thy return unto the ground, for out of it hast thou been taken, for dust thou [art], and unto dust thou turnest back.'

20 And the man calleth his wife's name Eve (Hebrew: hawa: source of life): for she hath been mother of all living.

21 And Jehovah God doth make to the man and to his wife coats of skin, and doth clothe them.

22 And Jehovah God saith, 'Lo, the man was as one of Us, as to the knowledge of good and evil; and now, lest he send forth his hand, and have taken also of the tree of life, and eaten, and lived to the age,' --

23 Jehovah God sendeth him forth from the garden of Eden to serve the ground from which he hath been taken;

24 yea, he casteth out the man, and causeth to dwell at the east of the garden of Eden the cherubs and the flame of the sword which is turning itself round to guard the way of the tree of life.

GENESIS CHAPTER 4

1 And the man knew Eve his wife, and she conceiveth and beareth Cain *(Hebrew: the gotten)*, and saith, 'I have gotten a man by Jehovah;'

2 and she addeth to bear his brother, even Abel *(Akkadian: son)*. And Abel is feeding a flock, and Cain hath been servant of the ground.

3 And it cometh to pass at the end of days that Cain bringeth from the fruit of the ground a present to Jehovah;

4 and Abel, he hath brought, he also, from the female firstlings of his flock, even from their fat ones; and Jehovah looketh unto Abel and unto his present,

5 and unto Cain and unto his present He hath not looked; and it is very displeasing to Cain, and his countenance is fallen.

6 And Jehovah saith unto Cain, 'Why hast thou displeasure? and why hath thy countenance fallen?

7 Is there not, if thou dost well, acceptance? and if thou dost not well, at the opening a sin-offering is crouching, and unto thee its desire, and thou rulest over it.'

8 And Cain saith unto Abel his brother, ['Let us go into the field;'] and it cometh to pass in their being in the field, that Cain riseth up against Abel his brother, and slayeth him.

9 And Jehovah saith unto Cain, 'Where [is] Abel thy brother?' and he saith, 'I have not known; my brother's keeper -- I?'

10 And He saith, 'What hast thou done? the voice of thy brother's blood is crying unto Me from the ground;

11 and now, cursed [art] thou from the ground, which hath opened her mouth to receive the blood of thy brother from thy hand;

12 when thou tillest the ground, it doth not add to give its strength to thee -- a wanderer, even a trembling one, thou art in the earth.'

13 And Cain saith unto Jehovah, 'Greater is my punishment than to be borne;

14 lo, Thou hast driven me to-day from off the face of the ground, and from Thy face I am hid; and I have been a wanderer, even a trembling one, in the earth, and it hath been -- every one finding me doth slay me.'

15 And Jehovah saith to him, 'Therefore -- of any slayer of Cain sevenfold it is required;' and Jehovah setteth to Cain a token that none finding him doth slay him.

16 And Cain goeth out from before Jehovah, and dwelleth in the land, moving about east of Eden;

17 and Cain knoweth his wife, and she conceiveth, and beareth Enoch; and he is building a city, and he calleth the name of the city, according to the name of his son -- Enoch.

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18 And born to Enoch is Irad; and Irad hath begotten Mehujael; and Mehujael hath begotten Methusael; and Methusael hath begotten Lamech.

19 And Lamech taketh to himself two wives, the name of the one Adah, and the name of the second Zillah.

20 And Adah beareth Jabal, he hath been father of those inhabiting tents and purchased possessions;

21 and the name of his brother [is] Jubal, he hath been father of every one handling harp and organ.

22 And Zillah she also bare Tubal-Cain, an instructor of every artificer in brass and iron; and a sister of Tubal-Cain [is] Naamah.

23 And Lamech saith to his wives: -- 'Adah and Zillah, hear my voice; Wives of Lamech, give ear [to] my saying: For a man I have slain for my wound, Even a young man for my hurt;

24 For sevenfold is required for Cain, And for Lamech seventy and sevenfold.'

25 And Adam again knoweth his wife, and she beareth a son, and calleth his name Seth, 'for God hath appointed for me another seed instead of Abel:' for Cain had slain him.

26 And to Seth, to him also a son hath been born, and he calleth his name Enos; then a beginning was made of preaching in the name of Jehovah.

GENESIS CHAPTER 5

1 This [is] an account of the births of Adam (Hebrew: man, human; soil): In the day of God's preparing man, in the likeness of God He hath made him;

2 a male and a female He hath prepared them, and He blesseth them, and calleth their name Man, in the day of their being prepared.

3 And Adam liveth an hundred and thirty years, and begetteth [a son] in his likeness, according to his image, and calleth his name Seth.

4 And the days of Adam after his begetting Seth are eight hundred years, and he begetteth sons and daughters.

5 And all the days of Adam which he lived are nine hundred and thirty years, and he dieth.

6 And Seth liveth an hundred and five years, and begetteth Enos.

7 And Seth liveth after his begetting Enos eight hundred and seven years, and begetteth sons and daughters.

8 And all the days of Seth are nine hundred and twelve years, and he dieth.

9 And Enos liveth ninety years, and begetteth Cainan.

10 And Enos liveth after his begetting Cainan eight hundred and fifteen years, and begetteth sons and daughters.

11 And all the days of Enos are nine hundred and five years, and he dieth.

12 And Cainan liveth seventy years, and begetteth Mahalaleel.

13 And Cainan liveth after his begetting Mahalaleel eight hundred and forty years, and begetteth sons and daughters.

14 And all the days of Cainan are nine hundred and ten years, and he dieth.

15 And Mahalaleel liveth five and sixty years, and begetteth Jared.

16 And Mahalaleel liveth after his begetting Jared eight hundred and thirty years, and begetteth sons and daughters.

17 And all the days of Mahalaleel are eight hundred and ninety and five years, and he dieth.

18 And Jared liveth an hundred and sixty and two years, and begetteth Enoch.

19 And Jared liveth after his begetting Enoch eight hundred years, and begetteth sons and daughters.

20 And all the days of Jared are nine hundred and sixty and two years, and he dieth.

21 And Enoch liveth five and sixty years, and begetteth Methuselah.

22 And Enoch walketh habitually with God after his begetting Methuselah three hundred years, and begetteth sons and daughters.

23 And all the days of Enoch are three hundred and sixty and five years.

24 And Enoch walketh habitually with God, and he is not, for God hath taken him.

25 And Methuselah liveth an hundred and eighty and seven years, and begetteth Lamech.

26 And Methuselah liveth after his begetting Lamech seven hundred and eighty and two years, and begetteth sons and daughters.

27 And all the days of Methuselah are nine hundred and sixty and nine years, and he dieth.

28 And Lamech liveth an hundred and eighty and two years, and begetteth a son,

29 and calleth his name Noah, saying, 'This [one] doth comfort us concerning our work, and concerning the labour of our hands, because of the ground which Jehovah hath cursed.'

30 And Lamech liveth after his begetting Noah five hundred and ninety and five years, and begetteth sons and daughters.

31 And all the days of Lamech are seven hundred and seventy and seven years, and he dieth.

32 And Noah is a son of five hundred years, and Noah begetteth Shem, Ham, and Japheth.

GENESIS CHAPTER 6

1 And it cometh to pass that mankind have begun to multiply on the face of the ground, and daughters have been born to them,

2 and sons of God see the daughters of men that they [are] fair, and they take to themselves women of all whom they have chosen.

3 And Jehovah saith, 'My Spirit doth not strive in man -- to the age; in their erring they [are] flesh:' and his days have been an hundred and twenty years.

4 The fallen ones were in the earth in those days, and even afterwards when sons of God come in unto daughters of men, and they have borne to them -- they [are] the heroes, who, from of old, [are] the men of name.

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5 And Jehovah seeth that abundant [is] the wickedness of man in the earth, and every imagination of the thoughts of his heart only evil all the day;

6 and Jehovah repenteth that He hath made man in the earth, and He grieveth Himself -- unto His heart.

7 And Jehovah saith, 'I wipe away man whom I have prepared from off the face of the ground, from man unto beast, unto creeping thing, and unto fowl of the heavens, for I have repented that I have made them.'

8 And Noah found grace in the eyes of Jehovah.

9 These [are] births of Noah: Noah [is] a righteous man; perfect he hath been among his generations; with God hath Noah walked habitually.

10 And Noah begetteth three sons, Shem, Ham, and Japheth.

11 And the earth is corrupt before God, and the earth is filled [with] violence.

12 And God seeth the earth, and lo, it hath been corrupted, for all flesh hath corrupted its way on the earth.

13 And God said to Noah, 'An end of all flesh hath come before Me, for the earth hath been full of violence from their presence; and lo, I am destroying them with the earth.

14 'Make for thyself an ark of gopher-wood; rooms dost thou make with the ark, and thou hast covered it within and without with cypress;

15 and this [is] that which thou dost with it: three hundred cubits [is] the length of the ark, fifty cubits its breadth, and thirty cubits its height;

16 a window dost thou make for the ark, and unto a cubit thou dost restrain it from above; and the opening of the ark thou dost put in its side, -- lower, second, and third [stories] dost thou make it.

17 'And I, lo, I am bringing in the deluge of waters on the earth to destroy all flesh, in which [is] a living spirit, from under the heavens; all that [is] in the earth doth expire.

18 'And I have established My covenant with thee, and thou hast come in unto the ark, thou, and thy sons, and thy wife, and thy son's wives with thee;

19 and of all that liveth, of all flesh, two of every [sort] thou dost bring in unto the ark, to keep alive with thee; male and female are they.

20 Of the fowl after its kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every [sort] they come in unto thee, to keep alive.

21 'And thou, take to thyself of all food that is eaten; and thou hast gathered unto thyself, and it hath been to thee and to them for food.'

22 And Noah doth according to all that God hath commanded him; so hath he done.

GENESIS CHAPTER 7

1 And Jehovah saith to Noah, 'Come in, thou and all thy house, unto the ark, for thee I have seen righteous before Me in this generation;

2 of all the clean beasts thou dost take to thee seven pairs, a male and its female; and of the beasts which are not clean two, a male and its female;

3 also, of fowl of the heavens seven pairs, a male and a female, to keep alive seed on the face of all the earth;

4 for after other seven days I am sending rain on the earth forty days and forty nights, and have wiped away all the substance that I have made from off the face of the ground.'

5 And Noah doth according to all that Jehovah hath commanded him:

6 and Noah [is] a son of six hundred years, and the deluge of waters hath been upon the earth.

7 And Noah goeth in, and his sons, and his wife, and his sons' wives with him, unto the ark, from the presence of the waters of the deluge;

8 of the clean beasts and of the beasts that [are] not clean, and of the fowl, and of every thing that is creeping upon the ground,

9 two by two they have come in unto Noah, unto the ark, a male and a female, as God hath commanded Noah.

10 And it cometh to pass, after the seventh of the days, that waters of the deluge have been on the earth.

11 In the six hundredth year of the life of Noah, in the second month, in the seventeenth day of the month, in this day have been broken up all fountains of the great deep, and the net-work of the heavens hath been opened,

12 and the shower is on the earth forty days and forty nights.

13 In this self-same day went in Noah, and Shem, and Ham, and Japheth, sons of Noah, and Noah's wife and the three wives of his sons with them, unto the ark;

14 they, and every living creature after its kind, and every beast after its kind, and every creeping thing that is creeping on the earth after its kind, and every fowl after its kind, every bird -- every wing.

15 And they come in unto Noah, unto the ark, two by two of all the flesh in which [is] a living spirit;

16 and they that are coming in, male and female of all flesh, have come in as God hath commanded him, and Jehovah doth close [it] for him.

17 And the deluge is forty days on the earth, and the waters multiply, and lift up the ark, and it is raised up from off the earth;

18 and the waters are mighty, and multiply exceedingly upon the earth; and the ark goeth on the face of the waters.

19 And the waters have been very very mighty on the earth, and covered are all the high mountains which [are] under the whole heavens;

20 fifteen cubits upwards have the waters become mighty, and the mountains are covered;

21 and expire doth all flesh that is moving on the earth, among fowl, and among cattle, and among beasts, and among all the teeming things which are teeming on the earth, and all mankind;

22 all in whose nostrils [is] breath of a living spirit -- of all that [is] in the dry land -- have died.

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23 And wiped away is all the substance that is on the face of the ground, from man unto beast, unto creeping thing, and unto fowl of the heavens; yea, they are wiped away from the earth, and only Noah is left, and those who [are] with him in the ark;
24 and the waters are mighty on the earth a hundred and fifty days.

GENESIS CHAPTER 8

1 And God remembereth Noah, and every living thing, and all the cattle which [are] with him in the ark, and God causeth a wind to pass over the earth, and the waters subside,
2 and closed are the fountains of the deep and the net-work of the heavens, and restrained is the shower from the heavens.
3 And turn back do the waters from off the earth, going on and returning; and the waters are lacking at the end of a hundred and fifty days.
4 And the ark resteth, in the seventh month, in the seventeenth day of the month, on mountains of Ararat;
5 and the waters have been going and becoming lacking till the tenth month; in the tenth [month], on the first of the month, appeared the heads of the mountains.
6 And it cometh to pass, at the end of forty days, that Noah openeth the window of the ark which he made,
7 and he sendeth forth the raven, and it goeth out, going out and turning back till the drying of the waters from off the earth.
8 And he sendeth forth the dove from him to see whether the waters have been lightened from off the face of the ground,
9 and the dove hath not found rest for the sole of her foot, and she turneth back unto him, unto the ark, for waters [are] on the face of all the earth, and he putteth out his hand, and taketh her, and bringeth her in unto him, unto the ark.
10 And he stayeth yet other seven days, and addeth to send forth the dove from the ark;
11 and the dove cometh in unto him at even-time, and lo, an olive leaf torn off in her mouth; and Noah knoweth that the waters have been lightened from off the earth.
12 And he stayeth yet other seven days, and sendeth forth the dove, and it added not to turn back unto him any more.
13 And it cometh to pass in the six hundredth and first year, in the first [month], in the first of the month, the waters have been dried from off the earth; and Noah turneth aside the covering of the ark, and looketh, and lo, the face of the ground hath been dried.
14 And in the second month, in the seven and twentieth day of the month, the earth hath become dry.
15 And God speaketh unto Noah, saying, 'Go out from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee;
16 every living thing that [is] with thee, of all flesh, among fowl, and among cattle, and among every creeping thing which is creeping on the earth, bring out with thee;
17 and they have teemed in the earth, and been fruitful, and have multiplied on the earth.'
18 And Noah goeth out, and his sons, and his wife, and his sons' wives with him;
19 every beast, every creeping thing, and every fowl; every creeping thing on the earth, after their families, have gone out from the ark.
20 And Noah buildeth an altar to Jehovah, and taketh of every clean beast, and of every clean fowl, and causeth burnt-offerings to ascend on the altar;
21 and Jehovah smelleth the sweet fragrance, and Jehovah saith unto His heart, 'I continue not to disesteem any more the ground because of man, though the imagination of the heart of man [is] evil from his youth; and I continue not to smite any more all living, as I have done;
22 during all days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, do not cease.'

GENESIS CHAPTER 9

1 And God blesseth Noah, and his sons, and saith to them, 'Be fruitful, and multiply, and fill the earth;
2 and your fear and your dread is on every beast of the earth, and on every fowl of the heavens, on all that creepeth on the ground, and on all fishes of the sea -- into your hand they have been given.
3 Every creeping thing that is alive, to you it is for food; as the green herb I have given to you the whole;
4 only flesh in its life -- its blood -- ye do not eat.
5 'And only your blood for your lives do I require; from the hand of every living thing I require it, and from the hand of man, from the hand of every man's brother I require the life of man;
6 whoso sheddeth man's blood, by man is his blood shed: for in the image of God hath He made man.
7 And ye, be fruitful and multiply, teem in the earth, and multiply in it.'
8 And God speaketh unto Noah, and unto his sons with him, saying,
9 'And I, lo, I am establishing My covenant with you, and with your seed after you,
10 and with every living creature which [is] with you, among fowl, among cattle, and among every beast of the earth with you, from all who are going out of the ark -- to every beast of the earth.
11 And I have established My covenant with you, and all flesh is not any more cut off by waters of a deluge, and there is not any more a deluge to destroy the earth.'
12 And God saith, 'This is a token of the covenant which I am giving between Me and you, and every living creature that [is] with you, to generations age-during;
13 My bow I have given in the cloud, and it hath been for a token of a covenant between Me and the earth;
14 and it hath come to pass (in My sending a cloud over the earth) that the bow hath been seen in the cloud,
15 and I have remembered My covenant which is between Me and you, and every living creature among all flesh, and the waters become no more a deluge to destroy all flesh;

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16 and the bow hath been in the cloud, and I have seen it -- to remember the covenant age-during between God and every living creature among all flesh which [is] on the earth.'
17 And God saith unto Noah, 'This [is] a token of the covenant which I have established between Me and all flesh that [is] upon the earth.'
18 And the sons of Noah who are going out of the ark are Shem, and Ham, and Japheth; and Ham is father of Canaan.
19 These three [are] sons of Noah, and from these hath all the earth been overspread.
20 And Noah remaineth a man of the ground, and planteth a vineyard,
21 and drinketh of the wine, and is drunken, and uncovereth himself in the midst of the tent.
22 And Ham, father of Canaan, seeth the nakedness of his father, and declareth to his two brethren without.
23 And Shem taketh -- Japheth also -- the garment, and they place on the shoulder of them both, and go backward, and cover the nakedness of their father; and their faces [are] backward, and their father's nakedness they have not seen.
24 And Noah awaketh from his wine, and knoweth that which his young son hath done to him,
25 and saith: 'Cursed [is] Canaan, Servant of servants he is to his brethren.'
26 And he saith: 'Blessed of Jehovah my God [is] Shem, And Canaan is servant to him.
27 God doth give beauty to Japheth, And he dwelleth in tents of Shem, And Canaan is servant to him.'
28 And Noah liveth after the deluge three hundred and fifty years;
29 and all the days of Noah are nine hundred and fifty years, and he dieth.

GENESIS CHAPTER 10

1 And these [are] births of the sons of Noah, Shem, Ham, and Japheth; and born to them are sons after the deluge.
2 'Sons of Japheth [are] Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
3 And sons of Gomer [are] Ashkenaz, and Riphath, and Togarmah.
4 And sons of Javan [are] Elishah, and Tarshish, Kittim, and Dodanim.
5 By these have the isles of the nations been parted in their lands, each by his tongue, by their families, in their nations.
6 And sons of Ham [are] Cush, and Mitzraim, and Phut, and Canaan.
7 And sons of Cush [are] Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah; and sons of Raamah [are] Sheba and Dedan.
8 And Cush hath begotten Nimrod;
9 he hath begun to be a hero in the land; he hath been a hero in hunting before Jehovah; therefore it is said, 'As Nimrod the hero [in] hunting before Jehovah.'
10 And the first part of his kingdom is Babel (Babylon), and Erech (Uruk), and Accad, and Calneh, in the land of Shinar;
11 from that land he hath gone out to Asshur, and buildeth Nineveh, even the broad places of the city, and Calah,
12 and Resen, between Nineveh and Calah; it [is] the great city.
13 And Mitzraim hath begotten the Ludim, and the Anamim, and the Lehabim, and the Naphtuhim,
14 and the Pathrusim, and the Casluhim, (whence have come out Philistim,) and the Caphtorim.
15 And Canaan hath begotten Sidon his first-born, and Heth,
16 and the Jebusite, and the Amorite, and the Girgashite,
17 and the Hivite, and the Arkite, and the Sinite,
18 and the Arvadite, and the Zemarite, and the Hamathite; and afterwards have the families of the Canaanite been scattered.
19 And the border of the Canaanite is from Sidon, [in] thy coming towards Gerar, unto Gaza; [in] thy coming towards Sodom, and Gomorrah, and Admah, and Zeboim, unto Lasha.
20 These [are] sons of Ham, by their families, by their tongues, in their lands, in their nations.
21 As to Shem, father of all sons of Eber, brother of Japheth the elder, he hath also begotten:
22 Sons of Shem [are] Elam, and Asshur, and Arphaxad, and Lud, and Aram.
23 And sons of Aram [are] Uz, and Hul, and Gether, and Mash.
24 And Arphaxad hath begotten Salah, and Salah hath begotten Eber.
25 And to Eber have two sons been born; the name of the one [is] Peleg (for in his days hath the earth been divided,) and his brother's name [is] Joktan.
26 And Joktan hath begotten Almodad, and Sheleph, and Hazarmaveth, and Jerah,
27 and Hadoram, and Uzal, and Diklah,
28 and Obal, and Abimael, and Sheba,
29 and Ophir, and Havilah, and Jobab; all these [are] sons of Joktan;
30 and their dwelling is from Mesha, [in] thy coming towards Sephar, a mount of the east.
31 These [are] sons of Shem, by their families, by their tongues, in their lands, by their nations.
32 These [are] families of the sons of Noah, by their births, in their nations, and by these have the nations been parted in the earth after the deluge.

GENESIS CHAPTER 11

1 And the whole earth is of one pronunciation, and of the same words,
2 and it cometh to pass, in their journeying from the east, that they find a valley in the land of Shinar, and dwell there;
3 and they say each one to his neighbour, 'Give help, let us make bricks, and burn [them] thoroughly:' and the brick is to them for stone, and the bitumen hath been to them for mortar.

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4 And they say, 'Give help, let us build for ourselves a city and tower, and its head in the heavens, and make for ourselves a name, lest we be scattered over the face of all the earth.'

5 And Jehovah cometh down to see the city and the tower which the sons of men have builded;

6 and Jehovah saith, 'Lo, the people [is] one, and one pronunciation [is] to them all, and this it hath dreamed of doing; and now, nothing is restrained from them of that which they have purposed to do.

7 Give help, let us go down, and mingle there their pronunciation, so that a man doth not understand the pronunciation of his companion.'

8 And Jehovah doth scatter them from thence over the face of all the earth, and they cease to build the city;

9 therefore hath [one] called its name Babel, for there hath Jehovah mingled the pronunciation of all the earth, and from thence hath Jehovah scattered them over the face of all the earth.

10 These [are] births of Shem: Shem [is] a son of an hundred years, and begetteth Arphaxad two years after the deluge.

11 And Shem liveth after his begetting Arphaxad five hundred years, and begetteth sons and daughters.

12 And Arphaxad hath lived five and thirty years, and begetteth Salah.

13 And Arphaxad liveth after his begetting Salah four hundred and three years, and begetteth sons and daughters.

14 And Salah hath lived thirty years, and begetteth Eber.

15 And Salah liveth after his begetting Eber four hundred and three years, and begetteth sons and daughters.

16 And Eber liveth four and thirty years, and begetteth Peleg.

17 And Eber liveth after his begetting Peleg four hundred and thirty years, and begetteth sons and daughters.

18 And Peleg liveth thirty years, and begetteth Reu.

19 And Peleg liveth after his begetting Reu two hundred and nine years, and begetteth sons and daughters.

20 And Reu liveth two and thirty years, and begetteth Serug.

21 And Reu liveth after his begetting Serug two hundred and seven years, and begetteth sons and daughters.

22 And Serug liveth thirty years, and begetteth Nahor.

23 And Serug liveth after his begetting Nahor two hundred years, and begetteth sons and daughters.

24 And Nahor liveth nine and twenty years, and begetteth Terah.

25 And Nahor liveth after his begetting Terah an hundred and nineteen years, and begetteth sons and daughters.

26 And Terah liveth seventy years, and begetteth Abram (Akkadian: person, human, nation), Nahor, and Haran.

27 And these [are] births of Terah: Terah hath begotten Abram, Nahor, and Haran; and Haran hath begotten Lot;

28 and Haran dieth in the presence of Terah his father, in the land of his birth, in Ur of the Chaldees.

29 And Abram and Nahor take to themselves wives; the name of Abram's wife [is] Sarai, and the name of Nahor's wife [is] Milcah, daughter of Haran, father of Milcah, and father of Iscah.

30 And Sarai is barren -- she hath no child.

31 And Terah taketh Abram his son, and Lot, son of Haran, his son's son, and Sarai his daughter-in-law, wife of Abram his son, and they go out with them from Ur of the Chaldees, to go towards the land of Canaan; and they come unto Charan, and dwell there.

32 And the days of Terah are two hundred and five years, and Terah dieth in Charan (Harran).

GENESIS CHAPTER 12

1 And Jehovah saith unto Abram, 'Go for thyself, from thy land, and from thy kindred, and from the house of thy father, unto the land which I shew thee.

2 And I make thee become a great nation, and bless thee, and make thy name great; and be thou a blessing.

3 And I bless those blessing thee, and him who is disesteeming thee I curse, and blessed in thee have been all families of the ground.'

4 And Abram goeth on, as Jehovah hath spoken unto him, and Lot goeth with him, and Abram [is] a son of five and seventy years in his going out from Charan.

5 And Abram taketh Sarai his wife, and Lot his brother's son, and all their substance that they have gained, and the persons that they have obtained in Charan; and they go out to go towards the land of Canaan; and they come in to the land of Canaan.

6 And Abram passeth over into the land, unto the place Shechem, unto the oak of Moreh; and the Canaanite [is] then in the land.

7 And Jehovah appeareth unto Abram, and saith, 'To thy seed I give this land;' and he buildeth there an altar to Jehovah, who hath appeared unto him.

8 And he removeth from thence towards a mountain at the east of Beth-El, and stretcheth out the tent (Beth-El at the west, and Hai at the east), and he buildeth there an altar to Jehovah, and preacheth in the name of Jehovah.

9 And Abram journeyeth, going on and journeying towards the south.

10 And there is a famine in the land, and Abram goeth down towards Egypt to sojourn there, for the famine [is] grievous in the land;

11 and it cometh to pass as he hath drawn near to enter Egypt, that he saith unto Sarai his wife, 'Lo, I pray thee, I have known that thou [art] a woman of beautiful appearance;

12 and it hath come to pass that the Egyptians see thee, and they have said, 'This [is] his wife,' and they have slain me, and thee they keep alive:

13 say, I pray thee, thou [art] my sister, so that it is well with me because of thee, and my soul hath lived for thy sake.'

14 And it cometh to pass, at the entering of Abram into Egypt, that the Egyptians see the woman that she [is] exceeding fair;

15 and princes of Pharaoh see her, and praise her unto Pharaoh, and the woman is taken [to] Pharaoh's house;

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16 and to Abram he hath done good because of her, and he hath sheep and oxen, and he-asses, and men-servants, and handmaids, and she-asses, and camels.
17 And Jehovah plagueth Pharaoh and his house -- great plagues -- for the matter of Sarai, Abram's wife.
18 And Pharaoh calleth for Abram, and saith, 'What [is] this thou hast done to me? why hast thou not declared to me that she [is] thy wife?
19 Why hast thou said, She [is] my sister, and I take her to myself for a wife? and now, lo, thy wife, take and go.'
20 And Pharaoh chargeth men concerning him, and they send him away, and his wife, an all that he hath.

GENESIS CHAPTER 13
1 And Abram goeth up from Egypt (he and his wife, and all that he hath, and Lot with him) towards the south;
2 and Abram [is] exceedingly wealthy in cattle, in silver, and in gold.
3 And he goeth on his journeyings from the south, even unto Bethel, unto the place where his tent had been at the commencement, between Bethel and Hai --
4 unto the place of the altar which he made there at the first, and there doth Abram preach in the name of Jehovah.
5 And also to Lot, who is going with Abram, there hath been sheep and oxen and tents;
6 and the land hath not suffered them to dwell together, for their substance hath been much, and they have not been able to dwell together;
7 and there is a strife between those feeding Abram's cattle and those feeding Lot's cattle; and the Canaanite and the Perizzite [are] then dwelling in the land.
8 And Abram saith unto Lot, 'Let there not, I pray thee, be strife between me and thee, and between my shepherds and thy shepherds, for we [are] men -- brethren.
9 Is not all the land before thee? be parted, I pray thee, from me; if to the left, then I to the right; and if to the right, then I to the left.'
10 And Lot lifteth up his eyes, and seeth the whole circuit of the Jordan that it [is] all a watered country (before Jehovah's destroying Sodom and Gomorrah, as Jehovah's garden, as the land of Egypt,) in thy coming toward Zoar,
11 and Lot chooseth for himself the whole circuit of the Jordan; and Lot journeyeth from the east, and they are parted -- a man from his companion;
12 Abram hath dwelt in the land of Canaan, and Lot hath dwelt in the cities of the circuit, and tenteth unto Sodom;
13 and the men of Sodom [are] evil, and sinners before Jehovah exceedingly.
14 And Jehovah said unto Abram, after Lot's being parted from him, 'Lift up, I pray thee, thine eyes, and look from the place where thou [art], northward, and southward, and eastward, and westward;
15 for the whole of the land which thou are seeing, to thee I give it, and to thy seed -- to the age.
16 And I have set thy seed as dust of the earth, so that, if one is able to number the dust of the earth, even thy seed is numbered;
17 rise, go up and down through the land, to its length, and to its breadth, for to thee I give it.'
18 And Abram tenteth, and cometh, and dwelleth among the oaks of Mamre, which [are] in Hebron, and buildeth there an altar to Jehovah.

GENESIS CHAPTER 14
1 And it cometh to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goyim,
2 they have made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which [is] Zoar.
3 All these have been joined together unto the valley of Siddim, which [is] the Salt Sea;
4 twelve years they served Chedorlaomer, and the thirteenth year they rebelled.
5 And in the fourteenth year came Chedorlaomer, and the kings who [are] with him, and they smite the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim,
6 and the Horites in their mount Seir, unto El-Paran, which [is] by the wilderness;
7 and they turn back and come in unto En-Mishpat, which [is] Kadesh, and smite the whole field of the Amalekite, and also the Amorite who is dwelling in Hazezon-Tamar.
8 And the king of Sodom goeth out, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, which [is] Zoar; and they set the battle in array with them in the valley of Siddim,
9 with Chedorlaomer king of Elam, and Tidal king of Goyim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with the five.
10 And the valley of Siddim [is] full of bitumen-pits; and the kings of Sodom and Gomorrah flee, and fall there, and those left have fled to the mountain.
11 And they take the whole substance of Sodom and Gomorrah, and the whole of their food, and go away;
12 and they take Lot, Abram's brother's son (seeing he is dwelling in Sodom), and his substance, and go away.
13 And one who is escaping cometh and declareth to Abram the Hebrew, and he is dwelling among the oaks of Mamre the Amorite, brother of Eshcol, and brother of Aner, and they [are] Abram's allies.
14 And Abram heareth that his brother hath been taken captive, and he draweth out his trained domestics, three hundred and eighteen, and pursueth unto Dan.
15 And he divideth himself against them by night, he and his servants, and smiteth them, and pursueth them unto Hobah, which [is] at the left of Damascus;

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16 and he bringeth back the whole of the substance, and also Lot his brother and his substance hath he brought back, and also the women and the people.

17 And the king of Sodom goeth out to meet him (after his turning back from the smiting of Chedorlaomer, and of the kings who [are] with him), unto the valley of Shaveh, which [is] the king's valley.

18 And Melchizedek king of Salem hath brought out bread and wine, and he [is] priest of God Most High;

19 and he blesseth him, and saith, 'Blessed [is] Abram to God Most High, possessing heaven and earth;

20 and blessed [is] God Most High, who hath delivered thine adversaries into thy hand;' and he giveth to him a tenth of all.

21 And the king of Sodom saith unto Abram, 'Give to me the persons, and the substance take to thyself,'

22 and Abram saith unto the king of Sodom, 'I have lifted up my hand unto Jehovah, God Most High, possessing heaven and earth --

23 from a thread even unto a shoe-latchet I take not of anything which thou hast, that thou say not, I -- I have made Abram rich;

24 save only that which the young men have eaten, and the portion of the men who have gone with me -- Aner, Eshcol, and Mamre -- they take their portion.'

GENESIS CHAPTER 15

1 After these things hath the word of Jehovah been unto Abram in a vision, saying, 'Fear not, Abram, I [am] a shield to thee, thy reward [is] exceeding great.'

2 And Abram saith, 'Lord Jehovah, what dost Thou give to me, and I am going childless? and an acquired son in my house is Demmesek Eliezer.'

3 And Abram saith, 'Lo, to me Thou hast not given seed, and lo, a domestic doth heir me.'

4 And lo, the word of Jehovah [is] unto him, saying, 'This [one] doth not heir thee; but he who cometh out from thy bowels, he doth heir thee;'

5 and He bringeth him out without, and saith, 'Look attentively, I pray thee, towards the heavens, and count the stars, if thou art able to count them;' and He saith to him, 'Thus is thy seed.'

6 And he hath believed in Jehovah, and He reckoneth it to him -- righteousness.

7 And He saith unto him, 'I [am] Jehovah who brought thee out from Ur of the Chaldees, to give to thee this land to possess it;'

8 and he saith, 'Lord Jehovah, whereby do I know that I possess it?'

9 And He saith unto him, 'Take for Me a heifer of three years, and a she-goat of three years, and a ram of three years, and a turtle-dove, and a young bird;'

10 and he taketh to him all these, and separateth them in the midst, and putteth each piece over against its fellow, but the bird he hath not divided;

11 and the ravenous birds come down upon the carcases, and Abram causeth them to turn back.

12 And the sun is about to go in, and deep sleep hath fallen upon Abram, and lo, a terror of great darkness is falling upon him;

13 and He saith to Abram, 'knowing -- know that thy seed is a sojourner in a land not theirs, and they have served them, and they have afflicted them four hundred years,

14 and the nation also whom they serve I judge, and after this they go out with great substance;

15 and thou -- thou comest in unto thy fathers in peace; thou art buried in a good old age;

16 and the fourth generation doth turn back hither, for the iniquity of the Amorite is not yet complete.'

17 And it cometh to pass -- the sun hath gone in, and thick darkness hath been -- and lo, a furnace of smoke, and a lamp of fire, which hath passed over between those pieces.

18 In that day hath Jehovah made with Abram a covenant, saying, 'To thy seed I have given this land, from the river of Egypt unto the great river, the river Phrat,

19 with the Kenite, and the Kenizzite, and the Kadmonite,

20 and the Hittite, and the Perizzite, and the Rephaim,

21 and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.'

GENESIS CHAPTER 16

1 And Sarai, Abram's wife, hath not borne to him, and she hath an handmaid, an Egyptian, and her name [is] Hagar;

2 and Sarai saith unto Abram, 'Lo, I pray thee, Jehovah hath restrained me from bearing, go in, I pray thee, unto my handmaid; perhaps I am built up from her;' and Abram hearkeneth to the voice of Sarai.

3 And Sarai, Abram's wife, taketh Hagar the Egyptian, her handmaid, at the end of the tenth year of Abram's dwelling in the land of Canaan, and giveth her to Abram her husband, to him for a wife,

4 and he goeth in unto Hagar, and she conceiveth, and she seeth that she hath conceived, and her mistress is lightly esteemed in her eyes.

5 And Sarai saith unto Abram, 'My violence [is] for thee; I -- I have given mine handmaid into thy bosom, and she seeth that she hath conceived, and I am lightly esteemed in her eyes; Jehovah doth judge between me and thee.'

6 And Abram saith unto Sarai, 'Lo, thine handmaid [is] in thine hand, do to her that which is good in thine eyes;' and Sarai afflicted her, and she fleeth from her presence.

7 And a messenger of Jehovah findeth her by the fountain of water in the wilderness, by the fountain in the way [to] Shur,

8 and he saith, 'Hagar, Sarai's handmaid, whence hast thou come, and whither dost thou go?' and she saith, 'From the presence of Sarai, my mistress, I am fleeing.'

9 And the messenger of Jehovah saith to her, 'Turn back unto thy mistress, and humble thyself under her hands;'

10 and the messenger of Jehovah saith to her, 'Multiplying I multiply thy seed, and it is not numbered from multitude;'

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11 and the messenger of Jehovah saith to her, 'Behold thou [art] conceiving, and bearing a son, and hast called his name Ishmael, for Jehovah hath hearkened unto thine affliction;
12 and he is a wild-ass man, his hand against every one, and every one's hand against him -- and before the face of all his brethren he dwelleth.'
13 And she calleth the name of Jehovah who is speaking unto her, 'Thou [art], O God, my beholder;' for she said, 'Even here have I looked behind my beholder?'
14 therefore hath one called the well, 'The well of the Living One, my beholder;' lo, between Kadesh and Bered.
15 And Hagar beareth to Abram a son; and Abram calleth the name of his son, whom Hagar hath borne, Ishmael;
16 and Abram [is] a son of eighty and six years in Hagar's bearing Ishmael to Abram.

GENESIS CHAPTER 17

1 And Abram is a son of ninety and nine years, and Jehovah appeareth unto Abram, and saith unto him, 'I [am] God Almighty, walk habitually before Me, and be thou perfect;
2 and I give My covenant between Me and thee, and multiply thee very exceedingly.'
3 And Abram falleth upon his face, and God speaketh with him, saying,
4 'I -- lo, My covenant [is] with thee, and thou hast become father of a multitude of nations;
5 and thy name is no more called Abram, but thy name hath been Abraham (Akkadian: multitude of people, tribe), for father of a multitude of nations have I made thee;
6 and I have made thee exceeding fruitful, and made thee become nations, and kings go out from thee.
7 'And I have established My covenant between Me and thee, and thy seed after thee, to their generations, for a covenant age-during, to become God to thee, and to thy seed after thee;
8 and I have given to thee, and to thy seed after thee, the land of thy sojournings, the whole land of Canaan, for a possession age-during, and I have become their God.'
9 And God saith unto Abraham, 'And thou dost keep My covenant, thou and thy seed after thee, to their generations;
10 this [is] My covenant which ye keep between Me and you, and thy seed after thee: Every male of you [is] to be circumcised;
11 and ye have circumcised the flesh of your foreskin, and it hath become a token of a covenant between Me and you.
12 'And a son of eight days is circumcised by you; every male to your generations, born in the house, or bought with money from any son of a stranger, who is not of thy seed;
13 he is certainly circumcised who [is] born in thine house, or bought with thy money; and My covenant hath become in your flesh a covenant age-during;
14 and an uncircumcised one, a male, the flesh of whose foreskin is not circumcised, even that person hath been cut off from his people; My covenant he hath broken.'
15 And God saith unto Abraham, 'Sarai thy wife -- thou dost not call her name Sarai, for Sarah (Hebrew: lady, princess) [is] her name;
16 and I have blessed her, and have also given to thee a son from her; and I have blessed her, and she hath become nations -- kings of peoples are from her.'
17 And Abraham falleth upon his face, and laugheth, and saith in his heart, 'To the son of an hundred years is one born? or doth Sarah -- daughter of ninety years -- bear?'
18 And Abraham saith unto God, 'O that Ishmael may live before Thee;'
19 and God saith, 'Sarah thy wife is certainly bearing a son to thee, and thou hast called his name Isaac, and I have established My covenant with him, for a covenant age-during, to his seed after him.
20 As to Ishmael, I have heard thee; lo, I have blessed him, and made him fruitful, and multiplied him, very exceedingly; twelve princes doth he beget, and I have made him become a great nation;
21 and My covenant I establish with Isaac, whom Sarah doth bear to thee at this appointed time in the next year;'
22 and He finisheth speaking with him, and God goeth up from Abraham.
23 And Abraham taketh Ishmael his son, and all those born in his house, and all those bought with his money -- every male among the men of Abraham's house -- and circumciseth the flesh of their foreskin, in this self-same day, as God hath spoken with him.
24 And Abraham [is] a son of ninety and nine years in the flesh of his foreskin being circumcised;
25 and Ishmael his son [is] a son of thirteen years in the flesh of his foreskin being circumcised;
26 in this self-same day hath Abraham been circumcised, and Ishmael his son;
27 and all the men of his house -- born in the house, and bought with money from the son of a stranger -- have been circumcised with him.

GENESIS CHAPTER 18

1 And Jehovah appeareth unto him among the oaks of Mamre, and he is sitting at the opening of the tent, about the heat of the day;
2 and he lifteth up his eyes and looketh, and lo, three men standing by him, and he seeth, and runneth to meet them from the opening of the tent, and boweth himself towards the earth,
3 And he saith, 'My Lord, if, I pray thee, I have found grace in thine eyes, do not, I pray thee, pass on from thy servant;
4 let, I pray thee, a little water be accepted, and wash your feet, and recline under the tree;
5 and I bring a piece of bread, and support ye your heart; afterwards pass on, for therefore have ye passed over unto your servant;' and they say, 'So mayest thou do as thou has spoken.'
6 And Abraham hasteth towards the tent, unto Sarah, and saith, 'Hasten three measures of flour-meal, knead, and make cakes;'

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7 and Abraham ran unto the herd, and taketh a son of the herd, tender and good, and giveth unto the young man, and he hasteth to prepare it;

8 and he taketh butter and milk, and the son of the herd which he hath prepared, and setteth before them; and he is standing by them under the tree, and they do eat.

9 And they say unto him, 'Where [is] Sarah thy wife?' and he saith, 'Lo -- in the tent;'

10 and he saith, 'returning I return unto thee, about the time of life, and lo, to Sarah thy wife a son.'

11 And Sarah is hearkening at the opening of the tent, which is behind him;

12 and Abraham and Sarah [are] aged, entering into days -- the way of women hath ceased to be to Sarah;

13 and Sarah laugheth in her heart, saying, 'After I have waxed old I have had pleasure! -- my lord also [is] old!'

14 And Jehovah saith unto Abraham, 'Why [is] this? Sarah hath laughed, saying, Is it true really -- I bear -- and I am aged? Is any thing too wonderful for Jehovah? at the appointed time I return unto thee, about the time of life, and Sarah hath a son.'

15 And Sarah denieth, saying, 'I did not laugh;' for she hath been afraid; and He saith, 'Nay, but thou didst laugh.'

16 And the men rise from thence, and look on the face of Sodom, and Abraham is going with them to send them away;

17 and Jehovah said, 'Am I concealing from Abraham that which I am doing,

18 and Abraham certainly becometh a nation great and mighty, and blessed in him have been all nations of the earth?

19 for I have known him, that he commandeth his children, and his house after him (and they have kept the way of Jehovah), to do righteousness and judgment, that Jehovah may bring on Abraham that which He hath spoken concerning him.'

20 And Jehovah saith, 'The cry of Sodom and Gomorrah -- because great; and their sin -- because exceeding grievous:

21 I go down now, and see whether according to its cry which is coming unto Me they have done completely -- and if not -- I know;'

22 and the men turn from thence, and go towards Sodom; and Abraham is yet standing before Jehovah.

23 And Abraham draweth nigh and saith, 'Dost Thou also consume righteous with wicked?

24 peradventure there are fifty righteous in the midst of the city; dost Thou also consume, and not bear with the place for the sake of the fifty -- the righteous who [are] in its midst?

25 Far be it from Thee to do according to this thing, to put to death the righteous with the wicked; that it hath been -- as the righteous so the wicked -- far be it from Thee; doth the Judge of all the earth not do justice?'

26 And Jehovah saith, 'If I find in Sodom fifty righteous in the midst of the city, then have I borne with all the place for their sake.'

27 And Abraham answereth and saith, 'Lo, I pray thee, I have willed to speak unto the Lord, and I -- dust and ashes;

28 peradventure there are lacking five of the fifty righteous -- dost Thou destroy for five the whole of the city?' and He saith, 'I destroy [it] not, if I find there forty and five.'

29 And he addeth again to speak unto Him and saith, 'Peradventure there are found there forty?' and He saith, 'I do [it] not, because of the forty.'

30 And he saith, 'Let it not be, I Pray thee, displeasing to the Lord, and I speak: peradventure there are found there thirty?' and He saith, 'I do [it] not, if I find there thirty.'

31 And he saith, 'Lo, I pray thee, I have willed to speak unto the Lord: peradventure there are found there twenty?' and He saith, 'I do not destroy [it], because of the twenty.'

32 And he saith, 'Let it not be, I pray Thee, displeasing to the Lord, and I speak only this time: peradventure there are found there ten?' and He saith, 'I do not destroy [it], because of the ten.'

33 And Jehovah goeth on, when He hath finished speaking unto Abraham, and Abraham hath turned back to his place.

GENESIS CHAPTER 19

1 And two of the messengers come towards Sodom at even, and Lot is sitting at the gate of Sodom, and Lot seeth, and riseth to meet them, and boweth himself -- face to the earth,

2 and he saith, 'Lo, I pray you, my lords, turn aside, I pray you, unto the house of your servant, and lodge, and wash your feet -- then ye have risen early and gone on your way;' and they say, 'Nay, but in the broad place we do lodge.'

3 And he presseth on them greatly, and they turn aside unto him, and come in unto his house; and he maketh for them a banquet, and hath baked unleavened things; and they do eat.

4 Before they lie down, the men of the city -- men of Sodom -- have come round about against the house, from young even unto aged, all the people from the extremity;

5 and they call unto Lot and say to him, 'Where [are] the men who have come in unto thee to-night? bring them out unto us, and we know them.'

6 And Lot goeth out unto them, to the opening, and the door hath shut behind him,

7 and saith, 'Do not, I pray you, my brethren, do evil;

8 lo, I pray you, I have two daughters, who have not known any one; let me, I pray you, bring them out unto you, and do to them as [is] good in your eyes; only to these men do not anything, for therefore have they come in within the shadow of my roof.'

9 And they say, 'Come nigh hither;' they say also, 'This one hath come in to sojourn, and he certainly judgeth! now, we do evil to thee more than [to] them;' and they press against the man, against Lot greatly, and come nigh to break the door.

10 And the men put forth their hand, and bring in Lot unto them, into the house, and have shut the door;

11 and the men who [are] at the opening of the house they have smitten with blindness, from small even unto great, and they weary themselves to find the opening.

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12 And the men say unto Lot, 'Whom hast thou here still? son-in-law, thy sons also, and thy daughters, and all whom thou hast in the city, bring out from this place;
13 for we are destroying this place, for their cry hath been great [before] the face of Jehovah, and Jehovah doth send us to destroy it.'
14 And Lot goeth out, and speaketh unto his sons-in-law, those taking his daughters, and saith, 'Rise, go out from this place, for Jehovah is destroying the city;' and he is as [one] mocking in the eyes of his sons-in-law.
15 And when the dawn hath ascended, then the messengers press upon Lot, saying, 'Rise, take thy wife, and thy two daughters who are found present, lest thou be consumed in the iniquity of the city.'
16 And he lingereth, and the men lay hold on his hand, and on the hand of his wife, and on the hand of his two daughters, through the mercy of Jehovah unto him, and they bring him out, and cause him to rest without the city.
17 And it cometh to pass when he hath brought them out without, that he saith, 'Escape for thy life; look not expectingly behind thee, nor stand thou in all the circuit; to the mountain escape, lest thou be consumed.'
18 And Lot saith unto them, 'Not [so], I pray thee, my lord;
19 lo, I pray thee, thy servant hath found grace in thine eyes, and thou dost make great thy kindness which thou hast done with me by saving my life, and I am unable to escape to the mountain, lest the evil cleave [to] me, and I have died;
20 lo, I pray thee, this city [is] near to flee thither, and it [is] little; let me escape, I pray thee, thither, (is it not little?) and my soul doth live.'
21 And he saith unto him, 'Lo, I have accepted thy face also for this thing, without overthrowing the city [for] which thou hast spoken;
22 haste, escape thither, for I am not able to do anything till thine entering thither;' therefore hath he calleth the name of the city Zoar.
23 The sun hath gone out on the earth, and Lot hath entered into Zoar,
24 and Jehovah hath rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah, from the heavens;
25 and He overthroweth these cities, and all the circuit, and all the inhabitants of the cities, and that which is shooting up from the ground.
26 And his wife looketh expectingly from behind him, and she is -- a pillar of salt!
27 And Abraham riseth early in the morning, unto the place where he hath stood [before] the face of Jehovah;
28 and he looketh on the face of Sodom and Gomorrah, and on all the face of the land of the circuit, and seeth, and lo, the smoke of the land went up as smoke of the furnace.
29 And it cometh to pass, in God's destroying the cities of the circuit, that God remembereth Abraham, and sendeth Lot out of the midst of the overthrow in the overthrowing of the cities in which Lot dwelt.
30 And Lot goeth up out of Zoar, and dwelleth in the mountain, and his two daughters with him, for he hath been afraid of dwelling in Zoar, and he dwelleth in a cave, he and his two daughters.
31 And the first-born saith unto the younger, 'Our father [is] old, and a man there is not in the earth to come in unto us, as [is] the way of all the earth;
32 come, we cause our father to drink wine, and lie with him, and preserve from our father -- a seed.'
33 And they cause their father to drink wine on that night; and the first-born goeth in, and lieth with her father, and he hath not known in her lying down, or in her rising up.
34 And it cometh to pass, on the morrow, that the first-born saith unto the younger, 'Lo, I have lain yesterday-night with my father: we cause him to drink wine also to-night, and go thou in, lie with him, and we preserve from our father -- a seed.'
35 And they cause their father to drink wine on that night also, and the younger riseth and lieth with him, and he hath not known in her lying down, or in her rising up.
36 And the two daughters of Lot conceive from their father,
37 and the first-born beareth a son, and calleth his name Moab; he [is] father of Moab unto this day;
38 as to the younger, she also hath born a son, and calleth his name Ben-Ammi: he [is] father of the Beni-Ammon unto this day.

GENESIS CHAPTER 20

1 And Abraham journeyeth from thence toward the land of the south, and dwelleth between Kadesh and Shur, and sojourneth in Gerar;
2 and Abraham saith concerning Sarah his wife, 'She is my sister;' and Abimelech king of Gerar sendeth and taketh Sarah.
3 And God cometh in unto Abimelech in a dream of the night, and saith to him, 'Lo, thou [art] a dead man, because of the woman whom thou hast taken -- and she married to a husband.'
4 And Abimelech hath not drawn near unto her, and he saith, 'Lord, also a righteous nation dost thou slay?
5 hath not he himself said to me, She [is] my sister! and she, even she herself, said, He [is] my brother; in the integrity of my heart, and in the innocency of my hands, I have done this.'
6 And God saith unto him in the dream, 'Yea, I -- I have known that in the integrity of thy heart thou hast done this, and I withhold thee, even I, from sinning against Me, therefore I have not suffered thee to come against her;
7 and now send back the man's wife, for he [is] inspired, and he doth pray for thee, and live thou; and if thou do not send back, know that dying thou dost die, thou, and all that thou hast.'
8 And Abimelech riseth early in the morning, and calleth for all his servants, and speaketh all these words in their ears; and the men fear exceedingly;

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9 and Abimelech calleth for Abraham, and saith to him, 'What hast thou done to us? and what have I sinned against thee, that thou hast brought upon me, and upon my kingdom, a great sin? works which are not done thou hast done with me.'

10 Abimelech also saith unto Abraham, 'What hast thou seen that thou hast done this thing?'

11 And Abraham saith, 'Because I said, 'Surely the fear of God is not in this place, and they have slain me for the sake of my wife;

12 and also, truly she is my sister, daughter of my father, only not daughter of my mother, and she becometh my wife;

13 and it cometh to pass, when God hath caused me to wander from my father's house, that I say to her, This [is] thy kindness which thou dost with me: at every place whither we come, say of me, He [is] my brother.'

14 And Abimelech taketh sheep and oxen, and servants and handmaids, and giveth to Abraham, and sendeth back to him Sarah his wife;

15 and Abimelech saith, 'Lo, my land [is] before thee, where it is good in thine eyes, dwell;'

16 and to Sarah he hath said, 'Lo, I have given a thousand silverlings to thy brother; lo, it is to thee a covering of eyes, to all who are with thee;' and by all this she is reasoned with.

17 And Abraham prayeth unto God, and God healeth Abimelech and his wife, and his handmaids, and they bear:

18 for Jehovah restraining had restrained every womb of the house of Abimelech, because of Sarah, Abraham's wife.

GENESIS CHAPTER 21

1 And Jehovah hath looked after Sarah as He hath said, and Jehovah doth to Sarah as He hath spoken;

2 and Sarah conceiveth, and beareth a son to Abraham, to his old age, at the appointed time that God hath spoken of with him;

3 and Abraham calleth the name of his son who is born to him, whom Sarah hath born to him -- Isaac;

4 and Abraham circumciseth Isaac his son, [being] a son of eight days, as God hath commanded him.

5 And Abraham [is] a son of a hundred years in Isaac his son being born to him,

6 and Sarah saith, 'God hath made laughter for me; every one who is hearing laugheth for me.'

7 She saith also, 'Who hath said to Abraham, Sarah hath suckled sons, that I have born a son for his old age?'

8 And the lad groweth, and is weaned, and Abraham maketh a great banquet in the day of Isaac's being weaned;

9 and Sarah seeth the son of Hagar the Egyptian, whom she hath borne to Abraham, mocking,

10 and she saith to Abraham, 'Cast out this handmaid and her son; for the son of this handmaid hath no possession with my son -- with Isaac.'

11 And the thing is very wrong in the eyes of Abraham, for his son's sake;

12 and God saith unto Abraham, 'Let it not be wrong in thine eyes because of the youth, and because of thy handmaid: all that Sarah saith unto thee -- hearken to her voice, for in Isaac is a seed called to thee.

13 As to the son of the handmaid also, for a nation I set him, because he [is] thy seed.'

14 And Abraham riseth early in the morning, and taketh bread, and a bottle of water, and giveth unto Hagar (placing [it] on her shoulder), also the lad, and sendeth her out; and she goeth on, and goeth astray in the wilderness of Beer-Sheba;

15 and the water is consumed from the bottle, and she placeth the lad under one of the shrubs.

16 And she goeth and sitteth by herself over-against, afar off, about a bow-shot, for she said, 'Let me not look on the death of the lad;' and she sitteth over-against, and lifteth up her voice, and weepeth.

17 And God heareth the voice of the youth; and the messenger of God calleth unto Hagar from the heavens, and saith to her, 'What to thee, Hagar? fear not; for God hath hearkened unto the voice of the youth where he [is];

18 rise, lift up the youth, and lay hold on him with thy hand, for for a great nation I set him.'

19 And God openeth her eyes, and she seeth a well of water, and she goeth and filleth the bottle [with] water, and causeth the youth to drink;

20 and God is with the youth, and he groweth, and dwelleth in the wilderness, and is an archer;

21 and he dwelleth in the wilderness of Paran, and his mother taketh for him a wife from the land of Egypt.

22 And it cometh to pass at that time that Abimelech speaketh -- Phichol also, head of his host -- unto Abraham, saying, 'God [is] with thee in all that thou art doing;

23 and now, swear to me by God here: thou dost not lie to me, or to my continuator, or to my successor; according to the kindness which I have done with thee thou dost with me, and with the land in which thou hast sojourned.'

24 And Abraham saith, 'I -- I do swear.'

25 And Abraham reasoned with Abimelech concerning the matter of a well of water which Abimelech's servants have taken violently away,

26 and Abimelech saith, 'I have not known who hath done this thing, and even thou didst not declare to me, and I also, I have not heard save to-day.'

27 And Abraham taketh sheep and oxen, and giveth to Abimelech, and they make, both of them, a covenant;

28 and Abraham setteth seven Lambs of the flock by themselves.

29 And Abimelech saith unto Abraham, 'What [are] they -- these seven lambs which thou hast set by themselves?'

30 And he saith, 'For -- the seven lambs thou dost accept from my hand, so that it becometh a witness for me that I have digged this well;'

31 therefore hath he called that place 'Beer-Sheba,' for there have both of them sworn.

32 And they make a covenant in Beer-Sheba, and Abimelech riseth -- Phichol also, head of his host -- and they turn back unto the land of the Philistines;

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33 and [Abraham] planteth a tamarask in Beer-Sheba, and preacheth there in the name of Jehovah, God age-during;
34 and Abraham sojourneth in the land of the Philistines many days.

GENESIS CHAPTER 22

1 And it cometh to pass after these things that God hath tried Abraham, and saith unto him, 'Abraham;' and he saith, 'Here [am] I.'
2 And He saith, 'Take, I pray thee, thy son, thine only one, whom thou hast loved, even Isaac, and go for thyself unto the land of Moriah, and cause him to ascend there for a burnt-offering on one of the mountains of which I speak unto thee.'
3 And Abraham riseth early in the morning, and saddleth his ass, and taketh two of his young men with him, and Isaac his son, and he cleaveth the wood of the burnt-offering, and riseth and goeth unto the place of which God hath spoken to him.
4 On the third day -- Abraham lifteth up his eyes, and seeth the place from afar;
5 and Abraham saith unto his young men, 'Remain by yourselves here with the ass, and I and the youth go yonder and worship, and turn back unto you.'
6 And Abraham taketh the wood of the burnt-offering, and placeth on Isaac his son, and he taketh in his hand the fire, and the knife; and they go on both of them together.
7 And Isaac speaketh unto Abraham his father, and saith, 'My father,' and he saith, 'Here [am] I, my son.' And he saith, 'Lo, the fire and the wood, and where the lamb for a burnt-offering?'
8 and Abraham saith, 'God doth provide for Himself the lamb for a burnt-offering, my son;' and they go on both of them together.
9 And they come in unto the place of which God hath spoken to him, and there Abraham buildeth the altar, and arrangeth the wood, and bindeth Isaac his son, and placeth him upon the altar above the wood;
10 and Abraham putteth forth his hand, and taketh the knife -- to slaughter his son.
11 And the messenger of Jehovah calleth unto him from the heavens, and saith, 'Abraham, Abraham;' and he saith, 'Here [am] I;'
12 and He saith, 'Put not forth thine hand unto the youth, nor do anything to him, for now I have known that thou art fearing God, and hast not withheld thy son, thine only one, from Me.'
13 And Abraham lifteth up his eyes, and looketh, and lo, a ram behind, seized in a thicket by its horns; and Abraham goeth, and taketh the ram, and causeth it to ascend for a burnt-offering instead of his son;
14 and Abraham calleth the name of that place 'Jehovah-Jireh,' because it is said this day in the mount, 'Jehovah doth provide.'
15 And the messenger of Jehovah calleth unto Abraham a second time from the heavens,
16 and saith, 'By Myself I have sworn -- the affirmation of Jehovah -- that because thou hast done this thing, and hast not withheld thy son, thine only one --
17 that blessing I bless thee, and multiplying I multiply thy seed as stars of the heavens, and as sand which [is] on the sea-shore; and thy seed doth possess the gate of his enemies;
18 and blessed themselves in thy seed have all nations of the earth, because that thou hast hearkened to My voice.'
19 And Abraham turneth back unto his young men, and they rise and go together unto Beer-Sheba; and Abraham dwelleth in Beer-Sheba.
20 And it cometh to pass after these things that it is declared to Abraham, saying, 'Lo, Milcah hath borne, even she, sons to Nahor thy brother:
21 Huz his first-born, and Buz his brother; and Kemuel father of Aram,
22 and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel;
23 and Bethuel hath begotten Rebekah;' these eight hath Milcah borne to Nahor, Abraham's brother;
24 and his concubine, whose name [is] Reumah, she also hath borne Tebah, and Gaham, and Tahash, and Maachah.

GENESIS CHAPTER 23

1 And the life of Sarah is a hundred and twenty and seven years -- years of the life of Sarah;
2 and Sarah dieth in Kirjath-Arba, which [is] Hebron, in the land of Caanan, and Abraham goeth in to mourn for Sarah, and to bewail her.
3 And Abraham riseth up from the presence of his dead, and speaketh unto the sons of Heth, saying,
4 'A sojourner and a settler I [am] with you; give to me a possession of a burying-place with you, and I bury my dead from before me.'
5 And the sons of Heth answer Abraham, saying to him,
6 'Hear us, my lord; a prince of God [art] thou in our midst; in the choice of our burying-places bury thy dead: none of us his burying-place doth withhold from thee, from burying thy dead.'
7 And Abraham riseth and boweth himself to the people of the land, to the sons of Heth,
8 and he speaketh with them, saying, 'If it is your desire to bury my dead from before me, hear me, and meet for me with Ephron, son of Zoar;
9 and he giveth to me the cave of Machpelah, which he hath, which [is] in the extremity of his field; for full money doth he give it to me, in your midst, for a possession of a burying-place.'
10 And Ephron is sitting in the midst of the sons of Heth, and Ephron the Hittite answereth Abraham in the ears of the sons of Heth, of all those entering the gate of his city, saying,
11 'Nay, my lord, hear me: the field I have given to thee, and the cave that [is] in it, to thee I have given it; before the eyes of the sons of my people I have given it to thee -- bury thy dead.'

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12 And Abraham boweth himself before the people of the land,
13 and speaketh unto Ephron in the ears of the people of the land, saying, 'Only -- if thou wouldst hear me -- I have given the money of the field -- accept from me, and I bury my dead there.'
14 And Ephron answereth Abraham, saying to him,
15 'My lord, hear me: the land -- four hundred shekels of silver; between me and thee, what [is] it? -- thy dead bury.'
16 And Abraham hearkeneth unto Ephron, and Abraham weigheth to Ephron the silver which he hath spoken of in the ears of the sons of Heth, four hundred silver shekels, passing with the merchant.
17 And established are the field of Ephron, which [is] in Machpelah, which [is] before Mamre, the field and the cave which [is] in it, and all the trees which [are] in the field, which [are] in all its border round about,
18 to Abraham by purchase, before the eyes of the sons of Heth, among all entering the gate of his city.
19 And after this hath Abraham buried Sarah his wife at the cave of the field of Machpelah before Mamre (which [is] Hebron), in the land of Canaan;
20 and established are the field, and the cave which [is] in it, to Abraham for a possession of a burying-place, from the sons of Heth.

GENESIS CHAPTER 24

1 And Abraham [is] old, he hath entered into days, and Jehovah hath blessed Abraham in all [things];
2 and Abraham saith unto his servant, the eldest of his house, who is ruling over all that he hath, 'Put, I pray thee, thy hand under my thigh,
3 and I cause thee to swear by Jehovah, God of the heavens, and God of the earth, that thou dost not take a wife for my son from the daughters of the Canaanite, in the midst of whom I am dwelling;
4 but unto my land and unto my kindred dost thou go, and hast taken a wife for my son, for Isaac.'
5 And the servant saith unto him, 'It may be the woman is not willing to come after me unto this land; do I at all cause thy son to turn back unto the land from whence thou camest out?'
6 And Abraham saith unto him, 'Take heed to thyself, lest thou cause my son to turn back thither;
7 Jehovah, God of the heavens, who hath taken me from the house of my father, and from the land of my birth, and who hath spoken to me, and who hath sworn to me, saying, To thy seed I give this land, He doth send His messenger before thee, and thou hast taken a wife for my son from thence;
8 and if the woman be not willing to come after thee, then thou hast been acquitted from this mine oath: only my son thou dost not cause to turn back thither.'
9 And the servant putteth his hand under the thigh of Abraham his lord, and sweareth to him concerning this matter.
10 And the servant taketh ten camels of the camels of his lord and goeth, also of all the goods of his lord in his hand, and he riseth, and goeth unto Aram-Naharaim, unto the city of Nahor;
11 and he causeth the camels to kneel at the outside of the city, at the well of water, at even-time, at the time of the coming out of the women who draw water.
12 And he saith, 'Jehovah, God of my lord Abraham, cause to meet, I pray Thee, before me this day -- (and do kindness with my lord Abraham;
13 lo, I am standing by the fountain of water, and daughters of the men of the city are coming out to draw water;
14 and it hath been, the young person unto whom I say, Incline, I pray thee, thy pitcher, and I drink, and she hath said, Drink, and I water also thy camels) -- her Thou hast decided for Thy servant, for Isaac; and by it I know that Thou hast done kindness with my lord.'
15 And it cometh to pass, before he hath finished speaking, that lo, Rebekah (who was born to Bethuel, son of Milcah, wife of Nahor, brother of Abraham) is coming out, and her pitcher on her shoulder,
16 and the young person [is] of very good appearance, a virgin, and a man hath not known her; and she goeth down to the fountain, and filleth her pitcher, and cometh up.
17 And the servant runneth to meet her, and saith, 'Let me swallow, I pray thee, a little water from thy pitcher;'
18 and she saith, 'Drink, my lord;' and she hasteth, and letteth down her pitcher upon her hand, and giveth him drink.
19 And she finisheth giving him drink, and saith, 'Also for thy camels I draw till they have finished drinking;'
20 and she hasteth, and emptieth her pitcher into the drinking-trough, and runneth again unto the well to draw, and draweth for all his camels.
21 And the man, wondering at her, remaineth silent, to know whether Jehovah hath made his way prosperous or not.
22 And it cometh to pass when the camels have finished drinking, that the man taketh a golden ring (whose weight [is] a bekah), and two bracelets for her hands (whose weight [is] ten [bekahs] of gold),
23 and saith, 'Whose daughter [art] thou? declare to me, I pray thee, is the house of thy father a place for us to lodge in?'
24 And she saith unto him, 'I [am] daughter of Bethuel, son of Milcah, whom she hath borne to Nahor.'
25 She saith also unto him, 'Both straw and provender [are] abundant with us, also a place to lodge in.'
26 And the man boweth, and doth obeisance to Jehovah,
27 and saith, 'Blessed [is] Jehovah, God of my lord Abraham, who hath not left off His kindness and His truth with my lord; -- I [being] in the way, Jehovah hath led me to the house of my lord's brethren.'
28 And the young person runneth, and declareth to the house of her mother according to these words.

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29 And Rebekah hath a brother, and his name [is] Laban, and Laban runneth unto the man who [is] without, unto the fountain;

30 yea, it cometh to pass, when he seeth the ring, and the bracelets on the hands of his sister, and when he heareth the words of Rebekah his sister, saying, 'Thus hath the man spoken unto me,' that he cometh in unto the man, and lo, he is standing by the camels by the fountain.

31 And he saith, 'Come in, O blessed one of Jehovah, why standest thou without, and I -- I have prepared the house and place for the camels!'

32 And he bringeth in the man into the house, and looseth the camels, and giveth straw and provender for the camels, and water to wash his feet, and the feet of the men who [are] with him:

33 and setteth before him to eat; but he saith, 'I do not eat till I have spoken my word;' and he saith, 'Speak.'

34 And he saith, 'I [am] Abraham's servant;

35 and Jehovah hath blessed my lord exceedingly, and he is great; and He giveth to him flock, and herd, and silver, and gold, and men-servants, and maid-servants, and camels, and asses;

36 and Sarah, my lord's wife, beareth a son to my lord, after she hath been aged, and he giveth to him all that he hath.

37 'And my lord causeth me to swear, saying, Thou dost not take a wife to my son from the daughters of the Canaanite, in whose land I am dwelling.

38 If not -- unto the house of my father thou dost go, and unto my family, and thou hast taken a wife for my son.

39 'And I say unto my lord, It may be the woman doth not come after me;

40 and he saith unto me, Jehovah, before whom I have walked habitually, doth send His messenger with thee, and hath prospered thy way, and thou hast taken a wife for my son from my family, and from the house of my father;

41 then art thou acquitted from my oath, when thou comest unto my family, and if they give not [one] to thee; then thou hast been acquitted from my oath.

42 'And I come to-day unto the fountain, and I say, Jehovah, God of my lord Abraham, if Thou art, I pray Thee, making prosperous my way in which I am going --

43 (lo, I am standing by the fountain of water), then the virgin who is coming out to draw, and I have said unto her, Let me drink, I pray thee, a little water from thy pitcher,

44 and she hath said unto me, Both drink thou, and also for thy camels I draw -- she is the woman whom Jehovah hath decided for my lord's son.

45 'Before I finish speaking unto my heart, then lo, Rebekah is coming out, and her pitcher on her shoulder, and she goeth down to the fountain, and draweth; and I say unto her, Let me drink, I pray thee,

46 and she hasteth and letteth down her pitcher from off her and saith, Drink, and thy camels also I water; and I drink, and the camels also she hath watered.

47 'And I ask her, and say, Whose daughter [art] thou? and she saith, Daughter of Bethuel, son of Nahor, whom Milcah hath borne to him, and I put the ring on her nose, and the bracelets on her hands,

48 and I bow, and do obeisance before Jehovah, and I bless Jehovah, God of my lord Abraham, who hath led me in the true way to receive the daughter of my lord's brother for his son.

49 'And now, if ye are dealing kindly and truly with my lord, declare to me; and if not, declare to me; and I turn unto the right or unto the left.'

50 And Laban answereth -- Bethuel also -- and they say, 'The thing hath gone out from Jehovah; we are not able to speak unto thee bad or good;

51 lo, Rebekah [is] before thee, take and go, and she is a wife to thy lord's son, as Jehovah hath spoken.'

52 And it cometh to pass, when the servant of Abraham hath heard their words, that he boweth himself towards the earth before Jehovah;

53 and the servant taketh out vessels of silver, and vessels of gold, and garments, and giveth to Rebekah; precious things also he hath given to her brother and to her mother.

54 And they eat and drink, he and the men who [are] with him, and lodge all night; and they rise in the morning, and he saith, 'Send me to my lord;'

55 and her brother saith -- her mother also -- 'Let the young person abide with us a week or ten days, afterwards doth she go.'

56 And he saith unto them, 'Do not delay me, seeing Jehovah hath prospered my way; send me away, and I go to my lord;'

57 and they say, 'Let us call for the young person, and ask at her mouth;'

58 and they call for Rebekah, and say unto her, 'Dost thou go with this man?' and she saith, 'I go.'

59 And they send away Rebekah their sister, and her nurse, and Abraham's servant, and his men;

60 and they bless Rebekah, and say to her, 'Thou [art] our sister; become thou thousands of myriads, and thy seed doth possess the gate of those hating it.'

61 And Rebekah and her young women arise, and ride on the camels, and go after the man; and the servant taketh Rebekah and goeth.

62 And Isaac hath come in from the entrance of the Well of the Living One, my Beholder; and he is dwelling in the land of the south,

63 and Isaac goeth out to meditate in the field, at the turning of the evening, and he lifteth up his eyes, and looketh, and lo, camels are coming.

64 And Rebekah lifteth up her eyes, and seeth Isaac, and alighteth from off the camel;

65 and she saith unto the servant, 'Who [is] this man who is walking in the field to meet us?' and the servant saith, 'It [is] my lord;' and she taketh the veil, and covereth herself.

66 And the servant recounteth to Isaac all the things that he hath done,

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67 and Isaac bringeth her in unto the tent of Sarah his mother, and he taketh Rebekah, and she becometh his wife, and he loveth her, and Isaac is comforted after [the death of] his mother.

GENESIS CHAPTER 25

1 And Abraham addeth and taketh a wife, and her name [is] Keturah;
2 and she beareth to him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
3 And Jokshan hath begotten Sheba and Dedan; and the sons of Dedan were Asshurim, and Letushim, and Leummim;
4 and the sons of Midian [are] Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: all these [are] sons of Keturah.
5 And Abraham giveth all that he hath to Isaac;
6 and to the sons of the concubines whom Abraham hath, Abraham hath given gifts, and sendeth them away from Isaac his son (in his being yet alive) eastward, unto the east country.
7 And these [are] the days of the years of the life of Abraham, which he lived, a hundred and seventy and five years;
8 and Abraham expireth, and dieth in a good old age, aged and satisfied, and is gathered unto his people.
9 And Isaac and Ishmael his sons bury him at the cave of Machpelah, at the field of Ephron, son of Zoar the Hittite, which [is] before Mamre --
10 the field which Abraham bought from the sons of Heth -- there hath Abraham been buried, and Sarah his wife.
11 And it cometh to pass after the death of Abraham, that God blesseth Isaac his son; and Isaac dwelleth by the Well of the Living One, my Beholder.
12 And these [are] births of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, hath borne to Abraham;
13 and these [are] the names of the sons of Ishmael, by their names, according to their births: first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
14 and Mishma, and Dumah, and Massa,
15 Hadar, and Tema, Jetur, Naphish, and Kedemah:
16 these are sons of Ishmael, and these their names, by their villages, and by their towers; twelve princes according to their peoples.
17 And these [are] the years of the life of Ishmael, a hundred and thirty and seven years; and he expireth, and dieth, and is gathered unto his people;
18 and they tabernacle from Havilah unto Shur, which [is] before Egypt, in [thy] going towards Asshur; in the presence of all his brethren hath he fallen.
19 And these [are] births of Isaac, Abraham's son: Abraham hath begotten Isaac;
20 and Isaac is a son of forty years in his taking Rebekah, daughter of Bethuel the Aramaean, from Padan-Aram, sister of Laban the Aramaean, to him for a wife.
21 And Isaac maketh entreaty to Jehovah before his wife, for she [is] barren: and Jehovah is entreated of him, and Rebekah his wife conceiveth,
22 and the children struggle together within her, and she saith, 'If [it is] right -- why [am] I thus?' and she goeth to seek Jehovah.
23 And Jehovah saith to her, 'Two nations [are] in thy womb, and two peoples from thy bowels are parted; and the [one] people than the [other] people is stronger; and the elder doth serve the younger.'
24 And her days to bear are fulfilled, and lo, twins [are] in her womb;
25 and the first cometh out all red as a hairy robe, and they call his name Esau;
26 and afterwards hath his brother come out, and his hand is taking hold on Esau's heel, and one calleth his name Jacob; and Isaac [is] a son of sixty years in her bearing them.
27 And the youths grew, and Esau is a man acquainted [with] hunting, a man of the field; and Jacob [is] a plain man, inhabiting tents;
28 and Isaac loveth Esau, for [his] hunting [is] in his mouth; and Rebekah is loving Jacob.
29 And Jacob boileth pottage, and Esau cometh in from the field, and he [is] weary;
30 and Esau saith unto Jacob, 'Let me eat, I pray thee, some of this red red thing, for I [am] weary;' therefore hath [one] called his name Edom [Red];
31 and Jacob saith, 'Sell to-day thy birthright to me.'
32 And Esau saith, 'Lo, I am going to die, and what is this to me -- birthright?'
33 and Jacob saith, 'Swear to me to-day:' and he sweareth to him, and selleth his birthright to Jacob;
34 and Jacob hath given to Esau bread and pottage of lentiles, and he eateth, and drinketh, and riseth, and goeth; and Esau despiseth the birthright.

GENESIS CHAPTER 26

1 And there is a famine in the land, besides the first famine which was in the days of Abraham, and Isaac goeth unto Abimelech king of the Philistines, to Gerar.
2 And Jehovah appeareth unto him, and saith, 'Go not down towards Egypt, tabernacle in the land concerning which I speak unto thee,
3 sojourn in this land, and I am with thee, and bless thee, for to thee and to thy seed I give all these lands, and I have established the oath which I have sworn to Abraham thy father;
4 and I have multiplied thy seed as stars of the heavens, and I have given to thy seed all these lands; and blessed themselves in thy seed have all nations of the earth;
5 because that Abraham hath hearkened to My voice, and keepeth My charge, My commands, My statutes, and My laws.'
6 And Isaac dwelleth in Gerar;
7 and men of the place ask him of his wife, and he saith, 'She [is] my sister:' for he hath been afraid to say, 'My wife -- lest

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the men of the place kill me for Rebekah, for she [is] of good appearance.'

8 And it cometh to pass, when the days have been prolonged to him there, that Abimelech king of the Philistines looketh through the window, and seeth, and lo, Isaac is playing with Rebekah his wife.

9 And Abimelech calleth for Isaac, and saith, 'Lo, she [is] surely thy wife; and how hast thou said, She [is] my sister?' and Isaac saith unto him, 'Because I said, Lest I die for her.'

10 And Abimelech saith, 'What [is] this thou hast done to us? as a little thing one of the people had lain with thy wife, and thou hadst brought upon us guilt;'

11 and Abimelech commandeth all the people, saying, 'He who cometh against this man or against his wife, dying doth die.'

12 And Isaac soweth in that land, and findeth in that year a hundredfold, and Jehovah blesseth him;

13 and the man is great, and goeth on, going on and becoming great, till that he hath been very great,

14 and he hath possession of a flock, and possession of a herd, and an abundant service; and the Philistines envy him,

15 and all the wells which his father's servants digged in the days of Abraham his father, the Philistines have stopped them, and fill them with dust.

16 And Abimelech saith unto Isaac, 'Go from us; for thou hast become much mightier than we;'

17 and Isaac goeth from thence, and encampeth in the valley of Gerar, and dwelleth there;

18 and Isaac turneth back, and diggeth the wells of water which they digged in the days of Abraham his father, which the Philistines do stop after the death of Abraham, and he calleth to them names according to the names which his father called them.

19 And Isaac's servants dig in the valley, and find there a well of living water,

20 and shepherds of Gerar strive with shepherds of Isaac, saying, 'The water [is] ours;' and he calleth the name of the well 'Strife,' because they have striven habitually with him;

21 and they dig another well, and they strive also for it, and he calleth its name 'Hatred.'

22 And he removeth from thence, and diggeth another well, and they have not striven for it, and he calleth its name Enlargements, and saith, 'For -- now hath Jehovah given enlargement to us, and we have been fruitful in the land.'

23 And he goeth up from thence [to] Beer-Sheba,

24 and Jehovah appeareth unto him during that night, and saith, 'I [am] the God of Abraham thy father, fear not, for I [am] with thee, and have blessed thee, and have multiplied thy seed, because of Abraham My servant;'

25 and he buildeth there an altar, and preacheth in the name of Jehovah, and stretcheth out there his tent, and there Isaac's servants dig a well.

26 And Abimelech hath gone unto him from Gerar, and Ahuzzath his friend, and Phichol head of his host;

27 and Isaac saith unto them, 'Wherefore have ye come unto me, and ye have hated me, and ye send me away from you?'

28 And they say, 'We have certainly seen that Jehovah hath been with thee, and we say, 'Let there be, we pray thee, an oath between us, between us and thee, and let us make a covenant with thee;

29 do not evil with us, as we have not touched thee, and as we have only done good with thee, and send thee away in peace; thou [art] now blessed of Jehovah.'

30 And he maketh for them a banquet, and they eat and drink,

31 and rise early in the morning, and swear one to another, and Isaac sendeth them away, and they go from him in peace.

32 And it cometh to pass during that day that Isaac's servants come and declare to him concerning the circumstances of the well which they have digged, and say to him, 'We have found water;'

33 and he calleth it Shebah, [oath,] therefore the name of the city [is] Beer-Sheba, [well of the oath,] unto this day.

34 And Esau is a son of forty years, and he taketh a wife, Judith, daughter of Beeri the Hittite, and Bashemath, daughter of Elon the Hittite,

35 and they are a bitterness of spirit to Isaac and to Rebekah.

GENESIS CHAPTER 27

1 And it cometh to pass that Isaac [is] aged, and his eyes are too dim for seeing, and he calleth Esau his elder son, and saith unto him, 'My son;' and he saith unto him, 'Here [am] I.'

2 And he saith, 'Lo, I pray thee, I have become aged, I have not known the day of my death;

3 and now, take up, I pray thee, thy instruments, thy quiver, and thy bow, and go out to the field, and hunt for me provision,

4 and make for me tasteful things, [such] as I have loved, and bring in to me, and I do eat, so that my soul doth bless thee before I die.'

5 And Rebekah is hearkening while Isaac is speaking unto Esau his son; and Esau goeth to the field to hunt provision -- to bring in;

6 and Rebekah hath spoken unto Jacob her son, saying, 'Lo, I have heard thy father speaking unto Esau thy brother, saying,

7 Bring for me provision, and make for me tasteful things, and I do eat, and bless thee before Jehovah before my death.

8 'And now, my son, hearken to my voice, to that which I am commanding thee:

9 Go, I pray thee, unto the flock, and take for me from thence two good kids of the goats, and I make them tasteful things for thy father, [such] as he hath loved;

10 and thou hast taken in to thy father, and he hath eaten, so that his soul doth bless thee before his death.

11 And Jacob saith unto Rebekah his mother, 'Lo, Esau my brother [is] a hairy man, and I a smooth man,

12 it may be my father doth feel me, and I have been in his eyes as a deceiver, and have brought upon me disesteem, and not a blessing;'

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13 and his mother saith to him, 'On me thy disesteem, my son; only hearken to my voice, and go, take for me.'
14 And he goeth, and taketh, and bringeth to his mother, and his mother maketh tasteful things, [such] as his father hath loved;
15 and Rebekah taketh the desirable garments of Esau her elder son, which [are] with her in the house, and doth put on Jacob her younger son;
16 and the skins of the kids of the goats she hath put on his hands, and on the smooth of his neck,
17 and she giveth the tasteful things, and the bread which she hath made, into the hand of Jacob her son.
18 And he cometh in unto his father, and saith, 'My father;' and he saith, 'Here [am] I; who [art] thou, my son?'
19 And Jacob saith unto his father, 'I [am] Esau thy first-born; I have done as thou hast spoken unto me; rise, I pray thee, sit, and eat of my provision, so that thy soul doth bless me.'
20 And Isaac saith unto his son, 'What [is] this thou hast hasted to find, my son?' and he saith, 'That which Jehovah thy God hath caused to come before me.'
21 And Isaac saith unto Jacob, 'Come nigh, I pray thee, and I feel thee, my son, whether thou [art] he, my son Esau, or not.'
22 And Jacob cometh nigh unto Isaac his father, and he feeleth him, and saith, 'The voice [is] the voice of Jacob, and the hands hands of Esau.'
23 And he hath not discerned him, for his hands have been hairy, as the hands of Esau his brother, and he blesseth him,
24 and saith, 'Thou art he -- my son Esau?' and he saith, 'I [am].'
25 And he saith, 'Bring nigh to me, and I do eat of my son's provision, so that my soul doth bless thee;' and he bringeth nigh to him, and he eateth; and he bringeth to him wine, and he drinketh.
26 And Isaac his father saith to him, 'Come nigh, I pray thee, and kiss me, my son;'
27 and he cometh nigh, and kisseth him, and he smelleth the fragrance of his garments, and blesseth him, and saith, 'See, the fragrance of my son [is] as the fragrance of a field which Jehovah hath blessed;
28 and God doth give to thee of the dew of heaven, and of the fatness of the earth, and abundance of corn and wine;
29 peoples serve thee, and nations bow themselves to thee, be thou mighty over thy brethren, and the sons of thy mother bow themselves to thee; those who curse thee [are] cursed, and those who bless thee [are] blessed.'
30 And it cometh to pass, as Isaac hath finished blessing Jacob, and Jacob is only just going out from the presence of Isaac his father, that Esau his brother hath come in from his hunting;
31 and he also maketh tasteful things, and bringeth to his father, and saith to his father, 'Let my father arise, and eat of his son's provision, so that thy soul doth bless me.'
32 And Isaac his father saith to him, 'Who [art] thou?' and he saith, 'I [am] thy son, thy first-born, Esau;'
33 and Isaac trembleth a very great trembling, and saith, 'Who, now, [is] he who hath provided provision, and bringeth in to me, and I eat of all before thou comest in, and I bless him? -- yea, blessed is he.'
34 When Esau heareth the words of his father, then he crieth a very great and bitter cry, and saith to his father, 'Bless me, me also, O my father;'
35 and he saith, 'Thy brother hath come with subtilty, and taketh thy blessing.'
36 And he saith, 'Is it because [one] called his name Jacob that he doth take me by the heel these two times? my birthright he hath taken; and lo, now, he hath taken my blessing;' he saith also, 'Hast thou not kept back a blessing for me?'
37 And Isaac answereth and saith to Esau, 'Lo, a mighty one have I set him over thee, and all his brethren have I given to him for servants, and [with] corn and wine have I sustained him; and for thee now, what shall I do, my son?'
38 And Esau saith unto his father, 'One blessing hast thou my father? bless me, me also, O my father;' and Esau lifteth up his voice, and weepeth.
39 And Isaac his father answereth and saith unto him, 'Lo, of the fatness of the earth is thy dwelling, and of the dew of the heavens from above;
40 and by thy sword dost thou live, and thy brother dost thou serve; and it hath come to pass when thou rulest, that thou hast broken his yoke from off thy neck.'
41 And Esau hateth Jacob, because of the blessing with which his father blessed him, and Esau saith in his heart, 'The days of mourning [for] my father draw near, and I slay Jacob my brother.'
42 And the words of Esau her elder son are declared to Rebekah, and she sendeth and calleth for Jacob her younger son, and saith unto him, 'Lo, Esau thy brother is comforting himself in regard to thee -- to slay thee;
43 and now, my son, hearken to my voice, and rise, flee for thyself unto Laban my brother, to Haran,
44 and thou hast dwelt with him some days, till thy brother's fury turn back,
45 till thy brother's anger turn back from thee, and he hath forgotten that which thou hast done to him, and I have sent and taken thee from thence; why am I bereaved even of you both the same day?'
46 And Rebekah saith unto Isaac, 'I have been disgusted with my life because of the presence of the daughters of Heth; if Jacob take a wife of the daughters of Heth, like these -- from the daughters of the land -- why do I live?'

GENESIS CHAPTER 28

1 And Isaac calleth unto Jacob, and blesseth him, and commandeth him, and saith to him, 'Thou dost not take a wife of the daughters of Caanan;
2 rise, go to Padan-Aram, to the house of Bethuel, thy mother's father, and take for thyself from thence a wife, of the daughters of Laban, thy mother's brother;

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3 and God Almighty doth bless thee, and make thee fruitful, and multiply thee, and thou hast become an assembly of peoples;
4 and He doth give to thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to possess the land of thy sojournings, which God gave to Abraham.'
5 And Isaac sendeth away Jacob, and he goeth to Padan-Aram, unto Laban, son of Bethuel the Aramaean, brother of Rebekah, mother of Jacob and Esau.
6 And Esau seeth that Isaac hath blessed Jacob, and hath sent him to Padan-Aram to take to himself from thence a wife -- in his blessing him that he layeth a charge upon him, saying, Thou dost not take a wife from the daughters of Canaan --
7 that Jacob hearkeneth unto his father and unto his mother, and goeth to Padan-Aram --
8 and Esau seeth that the daughters of Canaan are evil in the eyes of Isaac his father,
9 and Esau goeth unto Ishmael, and taketh Mahalath, daughter of Ishmael, Abraham's son, sister of Nebajoth, unto his wives, to himself, for a wife.
10 And Jacob goeth out from Beer-Sheba, and goeth toward Haran,
11 and he toucheth at a [certain] place, and lodgeth there, for the sun hath gone in, and he taketh of the stones of the place, and maketh [them] his pillows, and lieth down in that place.
12 And he dreameth, and lo, a ladder set up on the earth, and its head is touching the heavens; and lo, messengers of God are going up and coming down by it;
13 and lo, Jehovah is standing upon it, and He saith, 'I [am] Jehovah, God of Abraham thy father, and God of Isaac; the land on which thou art lying, to thee I give it, and to thy seed;
14 and thy seed hath been as the dust of the land, and thou hast broken forth westward, and eastward, and northward, and southward, and all families of the ground have been blessed in thee and in thy seed.
15 'And lo, I [am] with thee, and have kept thee whithersoever thou goest, and have caused thee to turn back unto this ground; for I leave thee not till that I have surely done that which I have spoken to thee.'
16 And Jacob awaketh out of his sleep, and saith, 'Surely Jehovah is in this place, and I knew not;'
17 and he feareth, and saith, 'How fearful [is] this place; this is nothing but a house of God, and this a gate of the heavens.'
18 And Jacob riseth early in the morning, and taketh the stone which he hath made his pillows, and maketh it a standing pillar, and poureth oil upon its top,
19 and he calleth the name of that place Bethel, [house of God,] and yet, Luz [is] the name of the city at the first.
20 And Jacob voweth a vow, saying, 'Seeing God is with me, and hath kept me in this way which I am going, and hath given to me bread to eat, and a garment to put on --
21 when I have turned back in peace unto the house of my father, and Jehovah hath become my God,
22 then this stone which I have made a standing pillar is a house of God, and all that Thou dost give to me -- tithing I tithe to Thee.'

GENESIS CHAPTER 29
1 And Jacob lifteth up his feet, and goeth towards the land of the sons of the east;
2 and he looketh, and lo, a well in the field, and lo, there three droves of a flock crouching by it, for from that well they water the droves, and the great stone [is] on the mouth of the well.
3 (When thither have all the droves been gathered, and they have rolled the stone from off the mouth of the well, and have watered the flock, then they have turned back the stone on the mouth of the well to its place.)
4 And Jacob saith to them, 'My brethren, from whence [are] ye?' and they say, 'We [are] from Haran.'
5 And he saith to them, 'Have ye known Laban, son of Nahor?' and they say, 'We have known.'
6 And he saith to them, 'Hath he peace?' and they say, 'Peace; and lo, Rachel his daughter is coming with the flock.'
7 And he saith, 'Lo, the day [is] still great, [it is] not time for the cattle to be gathered; water ye the flock, and go, delight yourselves.'
8 And they say, 'We are not able, till that all the droves be gathered together, and they have rolled away the stone from the mouth of the well, and we have watered the flock.'
9 He is yet speaking with them, and Rachel hath come with the flock which her father hath, for she [is] shepherdess;
10 and it cometh to pass when Jacob hath seen Rachel, daughter of Laban his mother's brother, and the flock of Laban his mother's brother, that Jacob cometh nigh and rolleth the stone from off the mouth of the well, and watereth the flock of Laban his mother's brother.
11 And Jacob kisseth Rachel, and lifteth up his voice, and weepeth,
12 and Jacob declareth to Rachel that he [is] her father's brother, and that he [is] Rebekah's son, and she runneth and declareth to her father.
13 And it cometh to pass, when Laban heareth the report of Jacob his sister's son, that he runneth to meet him, and embraceth him, and kisseth him, and bringeth him in unto his house; and he recounteth to Laban all these things,
14 and Laban saith to him, 'Only my bone and my flesh [art] thou;' and he dwelleth with him a month of days.
15 And Laban saith to Jacob, 'Is it because thou [art] my brother that thou hast served me for nought? declare to me what [is] thy hire.'
16 And Laban hath two daughters, the name of the elder [is] Leah, and the name of the younger Rachel,
17 and the eyes of Leah [are] tender, and Rachel hath been fair of form and fair of appearance.
18 And Jacob loveth Rachel, and saith, 'I serve thee seven years for Rachel thy younger daughter:'
19 and Laban saith, 'It is better for me to give her to thee than to give her to another man; dwell with me;'

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20 and Jacob serveth for Rachel seven years; and they are in his eyes as some days, because of his loving her.

21 And Jacob saith unto Laban, 'Give up my wife, for my days have been fulfilled, and I go in unto her;'

22 and Laban gathereth all the men of the place, and maketh a banquet.

23 And it cometh to pass in the evening, that he taketh Leah, his daughter, and bringeth her in unto him, and he goeth in unto her;

24 and Laban giveth to her Zilpah, his maid-servant, to Leah his daughter, a maid-servant.

25 And it cometh to pass in the morning, that lo, it [is] Leah; and he saith unto Laban, 'What [is] this thou hast done to me? for Rachel have I not served with thee? and why hast thou deceived me?'

26 And Laban saith, 'It is not done so in our place, to give the younger before the first-born;

27 fulfil the week of this one, and we give to thee also this one, for the service which thou dost serve with me yet seven other years.'

28 And Jacob doth so, and fulfilleth the week of this one, and he giveth to him Rachel his daughter, to him for a wife;

29 and Laban giveth to Rachel his daughter Bilhah his maid-servant, for a maid-servant to her.

30 And he goeth in also unto Rachel, and he also loveth Rachel more than Leah; and he serveth with him yet seven other years.

31 And Jehovah seeth that Leah [is] the hated one, and He openeth her womb, and Rachel [is] barren;

32 and Leah conceiveth, and beareth a son, and calleth his name Reuben, for she said, 'Because Jehovah hath looked on mine affliction; because now doth my husband love me.'

33 And she conceiveth again, and beareth a son, and saith, 'Because Jehovah hath heard that I [am] the hated one, He also giveth to me even this [one];' and she calleth his name Simeon.

34 And she conceiveth again, and beareth a son, and saith, 'Now [is] the time, my husband is joined unto me, because I have born to him three sons,' therefore hath [one] called his name Levi.

35 And she conceiveth again, and beareth a son, and saith this time, 'I praise Jehovah;' therefore hath she called his name Judah; and she ceaseth from bearing.

GENESIS CHAPTER 30

1 And Rachel seeth that she hath not borne to Jacob, and Rachel is envious of her sister, and saith unto Jacob, 'Give me sons, and if there is none -- I die.'

2 And Jacob's anger burneth against Rachel, and he saith, 'Am I in stead of God who hath withheld from thee the fruit of the womb?'

3 And she saith, 'Lo, my handmaid Bilhah, go in unto her, and she doth bear on my knees, and I am built up, even I, from her;'

4 and she giveth to him Bilhah her maid-servant for a wife, and Jacob goeth in unto her;

5 and Bilhah conceiveth, and beareth to Jacob a son,

6 and Rachel saith, 'God hath decided for me, and also hath hearkened to my voice, and giveth to me a son;' therefore hath she called his name Dan.

7 And Bilhah, Rachel's maid-servant, conceiveth again, and beareth a second son to Jacob,

8 and Rachel saith, 'With wrestlings of God I have wrestled with my sister, yea, I have prevailed;' and she calleth his name Napthali.

9 And Leah seeth that she hath ceased from bearing, and she taketh Zilpah her maid-servant, and giveth her to Jacob for a wife;

10 and Zilpah, Leah's maid-servant, beareth to Jacob a son,

11 and Leah saith, 'A troop is coming;' and she calleth his name Gad.

12 And Zilpah, Leah's maid-servant, beareth a second son to Jacob,

13 and Leah saith, 'Because of my happiness, for daughters have pronounced me happy;' and she calleth his name Asher.

14 And Reuben goeth in the days of wheat-harvest, and findeth love-apples in the field, and bringeth them in unto Leah, his mother, and Rachel saith unto Leah, 'Give to me, I pray thee, of the love-apples of thy son.'

15 And she saith to her, 'Is thy taking my husband a little thing, that thou hast taken also the love-apples of my son?' and Rachel saith, 'Therefore doth he lie with thee to-night, for thy son's love-apples.'

16 And Jacob cometh in from the field at evening; and Leah goeth to meet him, and saith, 'Unto me dost thou come in, for hiring I have hired thee with my son's love-apples;' and he lieth with her during that night.

17 And God hearkeneth unto Leah, and she conceiveth, and beareth to Jacob a son, a fifth,

18 and Leah saith, 'God hath given my hire, because I have given my maid-servant to my husband;' and she calleth his name Issachar.

19 And conceive again doth Leah, and she beareth a sixth son to Jacob,

20 and Leah saith, 'God hath endowed me -- a good dowry; this time doth my husband dwell with me, for I have borne to him six sons;' and she calleth his name Zebulun;

21 and afterwards hath she born a daughter, and calleth her name Dinah.

22 And God remembereth Rachel, and God hearkeneth unto her, and openeth her womb,

23 and she conceiveth and beareth a son, and saith, 'God hath gathered up my reproach;'

24 and she calleth his name Joseph, saying, 'Jehovah is adding to me another son.'

25 And it cometh to pass, when Rachel hath borne Joseph, that Jacob saith unto Laban, 'Send me away, and I go unto my place, and to my land;

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26 give up my wives and my children, for whom I have served thee, and I go; for thou -- thou hast known my service which I have served thee.'

27 And Laban saith unto him, 'If, I pray thee, I have found grace in thine eyes -- I have observed diligently that Jehovah doth bless me for thy sake.'

28 He saith also, 'Define thy hire to me, and I give.'

29 And he saith unto him, 'Thou -- thou hast known that which I have served thee [in], and that which thy substance was with me;

30 for [it is] little which thou hast had at my appearance, and it breaketh forth into a multitude, and Jehovah blesseth thee at my coming; and now, when do I make, I also, for mine own house?'

31 And he saith, 'What do I give to thee?' And Jacob saith, 'Thou dost not give me anything; if thou do for me this thing, I turn back; I have delight; thy flock I watch;

32 I pass through all thy flock to-day to turn aside from thence every sheep speckled and spotted, and every brown sheep among the lambs, and speckled and spotted among the goats -- and it hath been my hire;

33 and my righteousness hath answered for me in the day to come, when it cometh in for my hire before thy face; -- every one which is not speckled and spotted among [my] goats, and brown among [my] lambs -- it is stolen with me.'

34 And Laban saith, 'Lo, O that it were according to thy word;'

35 and he turneth aside during that day the ring-straked and the spotted he-goats, and all the speckled and the spotted she-goats, every one that [hath] white in it, and every brown one among the lambs, and he giveth into the hand of his sons,

36 and setteth a journey of three days between himself and Jacob; and Jacob is feeding the rest of the flock of Laban.

37 And Jacob taketh to himself a rod of fresh poplar, and of the hazel and chesnut, and doth peel in them white peelings, making bare the white that [is] on the rods,

38 and setteth up the rods which he hath peeled in the gutters in the watering troughs (when the flock cometh in to drink), over-against the flock, that they may conceive in their coming in to drink;

39 and the flocks conceive at the rods, and the flock beareth ring-straked, speckled, and spotted ones.

40 And the lambs hath Jacob parted, and he putteth the face of the flock towards the ring-straked, also all the brown in the flock of Laban, and he setteth his own droves by themselves, and hath not set them near Laban's flock.

41 And it hath come to pass whenever the strong ones of the flock conceive, that Jacob set the rods before the eyes of the flock in the gutters, to cause them to conceive by the rods,

42 and when the flock is feeble, he doth not set [them]; and the feeble ones have been Laban's, and the strong ones Jacob's.

43 And the man increaseth very exceedingly, and hath many flocks, and maid-servants, and men-servants, and camels, and asses.

GENESIS CHAPTER 31

1 And he heareth the words of Laban's sons, saying, 'Jacob hath taken all that our father hath; yea, from that which our father hath, he hath made all this honour;'

2 and Jacob seeth the face of Laban, and lo, it is not with him as heretofore.

3 And Jehovah saith unto Jacob, 'Turn back unto the land of thy fathers, and to thy kindred, and I am with thee.'

4 And Jacob sendeth and calleth for Rachel and for Leah to the field unto his flock;

5 and saith to them, 'I am beholding your father's face -- that it is not towards me as heretofore, and the God of my father hath been with me,

6 and ye -- ye have known that with all my power I have served your father,

7 and your father hath played upon me, and hath changed my hire ten times; and God hath not suffered him to do evil with me.

8 'If he say thus: The speckled are thy hire, then bare all the flock speckled ones; and if he say thus: The ring-straked are thy hire, then bare all the flock ring-straked;

9 and God taketh away the substance of your father, and doth give to me.

10 'And it cometh to pass at the time of the flock conceiving, that I lift up mine eyes and see in a dream, and lo, the he-goats, which are going up on the flock, [are] ring-straked, speckled, and grisled;

11 and the messenger of God saith unto me in the dream, Jacob, and I say, Here [am] I.

12 'And He saith, Lift up, I pray thee, thine eyes, and see -- all the he-goats which are going up on the flock [are] ring-straked, speckled, and grisled, for I have seen all that Laban is doing to thee;

13 I [am] the God of Bethel where thou hast anointed a standing pillar, where thou hast vowed a vow to me; now, arise, go out from this land, and turn back unto the land of thy birth.'

14 And Rachel answereth -- Leah also -- and saith to him, 'Have we yet a portion and inheritance in the house of our father?

15 have we not been reckoned strangers to him? for he hath sold us, and he also utterly consumeth our money;

16 for all the wealth which God hath taken away from our father, it [is] ours, and our children's; and now, all that God hath said unto thee -- do.'

17 And Jacob riseth, and lifteth up his sons and his wives on the camels,

18 and leadeth all his cattle, and all his substance which he hath acquired, the cattle of his getting, which he hath acquired in Padan-Aram, to go unto Isaac his father, to the land of Canaan.

19 And Laban hath gone to shear his flock, and Rachel stealeth the teraphim which her father hath;

20 and Jacob deceiveth the heart of Laban the Aramaean, because he hath not declared to him that he is fleeing;

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21 and he fleeth, he and all that he hath, and riseth, and passeth over the River, and setteth his face [toward] the mount of Gilead.

22 And it is told to Laban on the third day that Jacob hath fled,

23 and he taketh his brethren with him, and pursueth after him a journey of seven days, and overtaketh him in the mount of Gilead.

24 And God cometh in unto Laban the Aramaean in a dream of the night, and saith to him, 'Take heed to thyself lest thou speak with Jacob from good unto evil.'

25 And Laban overtaketh Jacob; and Jacob hath fixed his tent in the mount; and Laban with his brethren have fixed [theirs] in the mount of Gilead.

26 And Laban saith to Jacob, 'What hast thou done that thou dost deceive my heart, and lead away my daughters as captives of the sword?

27 Why hast thou hidden thyself to flee, and deceivest me, and hast not declared to me, and I send thee away with joy and with songs, with tabret and with harp,

28 and hast not suffered me to kiss my sons and my daughters? -- now thou hast acted foolishly in doing [so];

29 my hand is to God to do evil with you, but the God of your father yesternight hath spoken unto me, saying, Take heed to thyself from speaking with Jacob from good unto evil.

30 'And now, thou hast certainly gone, because thou hast been very desirous for the house of thy father; why hast thou stolen my gods?'

31 And Jacob answereth and saith to Laban, 'Because I was afraid, for I said, Lest thou take violently away thy daughters from me;

32 with whomsoever thou findest thy gods -- he doth not live; before our brethren discern for thyself what [is] with me, and take to thyself:' and Jacob hath not known that Rachel hath stolen them.

33 And Laban goeth into the tent of Jacob, and into the tent of Leah, and into the tent of the two handmaidens, and hath not found; and he goeth out from the tent of Leah, and goeth into the tent of Rachel.

34 And Rachel hath taken the teraphim, and putteth them in the furniture of the camel, and sitteth upon them; and Laban feeleth all the tent, and hath not found;

35 and she saith unto her father, 'Let it not be displeasing in the eyes of my lord that I am not able to rise at thy presence, for the way of women [is] on me;' and he searcheth, and hath not found the teraphim.

36 And it is displeasing to Jacob, and he striveth with Laban; and Jacob answereth and saith to Laban, 'What [is] my transgression? what my sin, that thou hast burned after me?

37 for thou hast felt all my vessels: what hast thou found of all the vessels of thy house? set here before my brethren, and thy brethren, and they decide between us both.

38 'These twenty years I [am] with thee: thy ewes and thy she-goats have not miscarried, and the rams of thy flock I have not eaten;

39 the torn I have not brought in unto thee -- I, I repay it -- from my hand thou dost seek it; I have been deceived by day, and I have been deceived by night;

40 I have been [thus]: in the day consumed me hath drought, and frost by night, and wander doth my sleep from mine eyes.

41 'This [is] to me twenty years in thy house: I have served thee fourteen years for thy two daughters, and six years for thy flock; and thou changest my hire ten times;

42 unless the God of my father, the God of Abraham, and the Fear of Isaac, had been for me, surely now empty thou hadst sent me away; mine affliction and the labour of my hands hath God seen, and reproveth yesternight.'

43 And Laban answereth and saith unto Jacob, 'The daughters [are] my daughters, and the sons my sons, and the flock my flock, and all that thou art seeing [is] mine; and to my daughters -- what do I to these to-day, or to their sons whom they have born?

44 and now, come, let us make a covenant, I and thou, and it hath been for a witness between me and thee.'

45 And Jacob taketh a stone, and lifteth it up [for] a standing pillar;

46 and Jacob saith to his brethren, 'Gather stones,' and they take stones, and make a heap; and they eat there on the heap;

47 and Laban calleth it Jegar-Sahadutha; and Jacob hath called it Galeed.

48 And Laban saith, 'This heap [is] witness between me and thee to-day;' therefore hath he called its name Galeed;

49 Mizpah also, for he said, 'Jehovah doth watch between me and thee, for we are hidden one from another;

50 if thou afflict my daughters, or take wives beside my daughters -- there is no man with us -- see, God [is] witness between me and thee.'

51 And Laban saith to Jacob, 'Lo, this heap, and lo, the standing pillar which I have cast between me and thee;

52 this heap [is] witness, and the standing pillar [is] witness, that I do not pass over this heap unto thee, and that thou dost not pass over this heap and this standing pillar unto me -- for evil;

53 the God of Abraham and the God of Nahor, doth judge between us -- the God of their father,' and Jacob sweareth by the Fear of his father Isaac.

54 And Jacob sacrificeth a sacrifice in the mount, and calleth to his brethren to eat bread, and they eat bread, and lodge in the mount;

55 and Laban riseth early in the morning, and kisseth his sons and his daughters, and blesseth them; and Laban goeth on, and turneth back to his place.

GENESIS CHAPTER 32

1 And Jacob hath gone on his way, and messengers of God come upon him;

2 and Jacob saith, when he hath seen them, 'This [is] the camp of God;' and he calleth the name of that place 'Two Camps.'

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3 And Jacob sendeth messengers before him unto Esau his brother, towards the land of Seir, the field of Edom,
4 and commandeth them, saying, 'Thus do ye say to my lord, to Esau: Thus said thy servant Jacob, With Laban I have sojourned, and I tarry until now;
5 and I have ox, and ass, flock, and man-servant, and maid-servant, and I send to declare to my lord, to find grace in his eyes.'
6 And the messengers turn back unto Jacob, saying, 'We came in unto thy brother, unto Esau, and he also is coming to meet thee, and four hundred men with him;'
7 and Jacob feareth exceedingly, and is distressed, and he divideth the people who [are] with him, and the flock, and the herd, and the camels, into two camps,
8 and saith, 'If Esau come in unto the one camp, and have smitten it -- then the camp which is left hath been for an escape.'
9 And Jacob saith, 'God of my father Abraham, and God of my father Isaac, Jehovah who saith unto me, Turn back to thy land, and to thy kindred, and I do good with thee:
10 I have been unworthy of all the kind acts, and of all the truth which Thou hast done with thy servant -- for, with my staff I passed over this Jordan, and now I have become two camps.
11 'Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I am fearing him, less he come and have smitten me -- mother beside sons;
12 and Thou -- Thou hast said, I certainly do good with thee, and have set thy seed as the sand of the sea, which is not numbered because of the multitude.'
13 And he lodgeth there during that night, and taketh from that which is coming into his hand, a present for Esau his brother:
14 she-goats two hundred, and he-goats twenty, ewes two hundred, and rams twenty,
15 suckling camels and their young ones thirty, cows forty, and bullocks ten, she-asses twenty, and foals ten;
16 and he giveth into the hand of his servants, every drove by itself, and saith unto his servants, 'Pass over before me, and a space ye do put between drove and drove.'
17 And he commandeth the first, saying, 'When Esau my brother meeteth thee, and hath asked thee, saying, Whose [art] thou? and whither goest thou? and whose [are] these before thee?
18 then thou hast said, Thy servant Jacob's: it [is] a present sent to my lord, to Esau; and lo, he also [is] behind us.'
19 And he commandeth also the second, also the third, also all who are going after the droves, saying, 'According to this manner do ye speak unto Esau in your finding him,
20 and ye have said also, Lo, thy servant Jacob [is] behind us;' for he said, 'I pacify his face with the present which is going before me, and afterwards I see his face; it may be he lifteth up my face;'
21 and the present passeth over before his face, and he hath lodged during that night in the camp.
22 And he riseth in that night, and taketh his two wives, and his two maid-servants, and his eleven children, and passeth over the passage of Jabbok;
23 and he taketh them, and causeth them to pass over the brook, and he causeth that which he hath to pass over.
24 And Jacob is left alone, and one wrestleth with him till the ascending of the dawn;
25 and he seeth that he is not able for him, and he cometh against the hollow of his thigh, and the hollow of Jacob's thigh is disjointed in his wrestling with him;
26 and he saith, 'Send me away, for the dawn hath ascended:' and he saith, 'I send thee not away, except thou hast blessed me.'
27 And he saith unto him, 'What [is] thy name?' and he saith, 'Jacob.'
28 And he saith, 'Thy name is no more called Jacob, but Israel; for thou hast been a prince with God and with men, and dost prevail.'
29 And Jacob asketh, and saith, 'Declare, I pray thee, thy name;' and he saith, 'Why [is] this, thou askest for My name?' and He blesseth him there.
30 And Jacob calleth the name of the place Peniel: for 'I have seen God face unto face, and my life is delivered;'
31 and the sun riseth on him when he hath passed over Penuel, and he is halting on his thigh;
32 therefore the sons of Israel do not eat the sinew which shrank, which [is] on the hollow of the thigh, unto this day, because He came against the hollow of Jacob's thigh, against the sinew which shrank.

GENESIS CHAPTER 33

1 And Jacob lifteth up his eyes, and looketh, and lo, Esau is coming, and with him four hundred men; and he divideth the children unto Leah, and unto Rachel, and unto the two maid-servants;
2 and he setteth the maid-servants and their children first, and Leah and her children behind, and Rachel and Joseph last.
3 And he himself passed over before them, and boweth himself to the earth seven times, until his drawing nigh unto his brother,
4 and Esau runneth to meet him, and embraceth him, and falleth on his neck, and kisseth him, and they weep;
5 and he lifteth up his eyes, and seeth the women and the children, and saith, 'What [are] these to thee?' And he saith, 'The children with whom God hath favoured thy servant.'
6 And the maid-servants draw nigh, they and their children, and bow themselves;
7 and Leah also draweth nigh, and her children, and they bow themselves; and afterwards Joseph hath drawn nigh with Rachel, and they bow themselves.
8 And he saith, 'What to thee [is] all this camp which I have met?' and he saith, 'To find grace in the eyes of my lord.'
9 And Esau saith, 'I have abundance, my brother, let it be to thyself that which thou hast.'

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10 And Jacob saith, 'Nay, I pray thee, if, I pray thee, I have found grace in thine eyes, then thou hast received my present from my hand, because that I have seen thy face, as the seeing of the face of God, and thou art pleased with me;
11 receive, I pray thee, my blessing, which is brought to thee, because God hath favoured me, and because I have all [things];' and he presseth on him, and he receiveth,
12 and saith, 'Let us journey and go on, and I go on before thee.'
13 And he saith unto him, 'My lord knoweth that the children [are] tender, and the suckling flock and the herd [are] with me; when they have beaten them one day, then hath all the flock died.
14 Let my lord, I pray thee, pass over before his servant, and I -- I lead on gently, according to the foot of the work which [is] before me, and to the foot of the children, until that I come unto my lord, to Seir.'
15 And Esau saith, 'Let me, I pray thee, place with thee some of the people who [are] with me;' and he said, 'Why [is] this? I find grace in the eyes of my lord.'
16 And turn back on that day doth Esau on his way to Seir;
17 and Jacob hath journeyed to Succoth, and buildeth to himself a house, and for his cattle hath made booths, therefore hath he called the name of the place Succoth.
18 And Jacob cometh in to Shalem, a city of Shechem, which [is] in the land of Canaan, in his coming from Padan-Aram, and encampeth before the city,
19 and he buyeth the portion of the field where he hath stretched out his tent, from the hand of the sons of Hamor, father of Shechem, for a hundred kesitah;
20 and he setteth up there an altar, and proclaimeth at it God -- the God of Israel.

GENESIS CHAPTER 34

1 And Dinah, daughter of Leah, whom she hath borne to Jacob, goeth out to look on the daughters of the land,
2 and Shechem, son of Hamor the Hivite, a prince of the land, seeth her, and taketh her, and lieth with her, and humbleth her;
3 and his soul cleaveth to Dinah, daughter of Jacob, and he loveth the young person, and speaketh unto the heart of the young person.
4 And Shechem speaketh unto Hamor his father, saying, 'Take for me this damsel for a wife.'
5 And Jacob hath heard that he hath defiled Dinah his daughter, and his sons were with his cattle in the field, and Jacob kept silent till their coming.
6 And Hamor, father of Shechem, goeth out unto Jacob to speak with him;
7 and the sons of Jacob came in from the field when they heard, and the men grieve themselves, and it [is] very displeasing to them, for folly he hath done against Israel, to lie with the daughter of Jacob -- and so it is not done.
8 And Hamor speaketh with them, saying, 'Shechem, my son, his soul hath cleaved to your daughter; give her, I pray you, to him for a wife,
9 and join ye in marriage with us; your daughters ye give to us, and our daughters ye take to yourselves,
10 and with us ye dwell, and the land is before you; dwell ye and trade [in] it, and have possessions in it.'
11 And Shechem saith unto her father, and unto her brethren, 'Let me find grace in your eyes, and that which ye say unto me, I give;
12 multiply on me exceedingly dowry and gift, and I give as ye say unto me, and give to me the young person for a wife.'
13 And the sons of Jacob answer Shechem and Hamor his father deceitfully, and they speak (because he defiled Dinah their sister),
14 and say unto them, 'We are not able to do this thing, to give our sister to one who hath a foreskin: for it [is] a reproach to us.
15 'Only for this we consent to you; if ye be as we, to have every male of you circumcised,
16 then we have given our daughters to you, and your daughters we take to ourselves, and we have dwelt with you, and have become one people;
17 and if ye hearken not unto us to be circumcised, then we have taken our daughter, and have gone.'
18 And their words are good in the eyes of Hamor, and in the eyes of Shechem, Hamor's son;
19 and the young man delayed not to do the thing, for he had delight in Jacob's daughter, and he is honourable above all the house of his father.
20 And Hamor cometh -- Shechem his son also -- unto the gate of their city, and they speak unto the men of their city, saying,
21 'These men are peaceable with us; then let them dwell in the land, and trade [in] it; and the land, lo, [is] wide before them; their daughters let us take to ourselves for wives, and our daughters give to them.
22 'Only for this do the men consent to us, to dwell with us, to become one people, in every male of us being circumcised, as they are circumcised;
23 their cattle, and their substance, and all their beasts -- are they not ours? only let us consent to them, and they dwell with us.'
24 And unto Hamor, and unto Shechem his son, hearken do all those going out of the gate of his city, and every male is circumcised, all those going out of the gate of his city.
25 And it cometh to pass, on the third day, in their being pained, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, take each his sword, and come in against the city confidently, and slay every male;
26 and Hamor, and Shechem his son, they have slain by the mouth of the sword, and they take Dinah out of Shechem's house, and go out.
27 Jacob's sons have come in upon the wounded, and they spoil the city, because they had defiled their sister;
28 their flock and their herd, and their asses, and that which [is] in the city, and that which [is] in the field, have they taken;

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29 and all their wealth, and all their infants, and their wives they have taken captive, and they spoil also all that [is] in the house.

30 And Jacob saith unto Simeon and unto Levi, 'Ye have troubled me, by causing me to stink among the inhabitants of the land, among the Canaanite, and among the Perizzite: and I [am] few in number, and they have been gathered against me, and have smitten me, and I have been destroyed, I and my house.'

31 And they say, 'As a harlot doth he make our sister?'

GENESIS CHAPTER 35

1 And God saith unto Jacob, 'Rise, go up to Bethel, and dwell there, and make there an altar to God, who appeared unto thee in thy fleeing from the face of Esau thy brother.'

2 And Jacob saith unto his household, and unto all who [are] with him, 'Turn aside the gods of the stranger which [are] in your midst, and cleanse yourselves, and change your garments;

3 and we rise, and go up to Bethel, and I make there an altar to God, who is answering me in the day of my distress, and is with me in the way that I have gone.'

4 And they give unto Jacob all the gods of the stranger that [are] in their hand, and the rings that [are] in their ears, and Jacob hideth them under the oak which [is] by Shechem;

5 and they journey, and the terror of God is on the cities which [are] round about them, and they have not pursued after the sons of Jacob.

6 And Jacob cometh in to Luz which [is] in the land of Canaan (it [is] Bethel), he and all the people who [are] with him,

7 and he buildeth there an altar, and proclaimeth at the place the God of Bethel: for there had God been revealed unto him, in his fleeing from the face of his brother.

8 And Deborah, Rebekah's nurse, dieth, and she is buried at the lower part of Bethel, under the oak, and he calleth its name 'Oak of weeping.'

9 And God appeareth unto Jacob again, in his coming from Padan-Aram, and blesseth him;

10 and God saith to him, 'Thy name [is] Jacob: thy name is no more called Jacob, but Israel is thy name;' and He calleth his name Israel.

11 And God saith to him, 'I [am] God Almighty; be fruitful and multiply, a nation and an assembly of nations is from thee, and kings from thy loins go out;

12 and the land which I have given to Abraham and to Isaac -- to thee I give it, yea to thy seed after thee I give the land.'

13 And God goeth up from him, in the place where He hath spoken with him.

14 And Jacob setteth up a standing pillar in the place where He hath spoken with him, a standing pillar of stone, and he poureth on it an oblation, and he poureth on it oil;

15 and Jacob calleth the name of the place where God spake with him Bethel.

16 And they journey from Bethel, and there is yet a kibrath of land before entering Ephratha, and Rachel beareth, and is sharply pained in her bearing;

17 and it cometh to pass, in her being sharply pained in her bearing, that the midwife saith to her, 'Fear not, for this also [is] a son for thee.'

18 And it cometh to pass in the going out of her soul (for she died), that she calleth his name Ben-Oni; and his father called him Benjamin;

19 and Rachel dieth, and is buried in the way to Ephratha, which [is] Bethlehem,

20 and Jacob setteth up a standing pillar over her grave; which [is] the standing pillar of Rachel's grave unto this day.

21 And Israel journeyeth, and stretcheth out his tent beyond the tower of Edar;

22 and it cometh to pass in Israel's dwelling in that land, that Reuben goeth, and lieth with Bilhah his father's concubine; and Israel heareth.

23 And the sons of Jacob are twelve. Sons of Leah: Jacob's first-born Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 Sons of Rachel: Joseph and Benjamin.

25 And sons of Bilhah, Rachel's maid-servant: Dan and Naphtali.

26 And sons of Zilpah, Leah's maid-servant: Gad and Asher. These [are] sons of Jacob, who have been born to him in Padan-Aram.

27 And Jacob cometh unto Isaac his father, at Mamre, the city of Arba (which [is] Hebron), where Abraham and Isaac have sojourned.

28 And the days of Isaac are a hundred and eighty years,

29 and Isaac expireth, and dieth, and is gathered unto his people, aged and satisfied with days; and bury him do Esau and Jacob his sons.

GENESIS CHAPTER 36

1 And these [are] births of Esau, who [is] Edom.

2 Esau hath taken his wives from the daughters of Canaan: Adah daughter of Elon the Hittite, and Aholibamah daughter of Anah, daughter of Zibeon the Hivite,

3 and Bashemath daughter of Ishmael, sister of Nebajoth.

4 And Adah beareth to Esau, Eliphaz; and Bashemath hath born Reuel;

5 and Aholibamah hath born Jeush, and Jaalam, and Korah. These [are] sons of Esau, who were born to him in the land of Canaan.

6 And Esau taketh his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance which he hath acquired in the land of Canaan, and goeth into the country from the face of Jacob his brother;

7 for their substance was more abundant than to dwell together, and the land of their sojournings was not able to bear them because of their cattle;

8 and Esau dwelleth in mount Seir: Esau is Edom.

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9 And these [are] births of Esau, father of Edom, in mount Seir.

10 These [are] the names of the sons of Esau: Eliphaz son of Adah, wife of Esau; Reuel son of Bashemath, wife of Esau.

11 And the sons of Eliphaz are Teman, Omar, Zepho, and Gatam, and Kenaz;

12 and Timnath hath been concubine to Eliphaz son of Esau, and she beareth to Eliphaz, Amalek; these [are] sons of Adah wife of Esau.

13 And these [are] sons of Reuel: Nahath and Zerah, Shammah and Mizzah; these were sons of Bashemath wife of Esau.

14 And these have been the sons of Aholibamah daughter of Anah, daughter of Zibeon, wife of Esau; and she beareth to Esau, Jeush and Jaalam and Korah.

15 These [are] chiefs of the sons of Esau: sons of Eliphaz, first-born of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz,

16 chief Korah, chief Gatam, chief Amalek; these [are] chiefs of Eliphaz, in the land of Edom; these [are] sons of Adah.

17 And these [are] sons of Reuel son of Esau: chief Nahath, chief Zerah, chief Shammah, chief Mizzah; these [are] chiefs of Reuel, in the land of Edom; these [are] sons of Bashemath wife of Esau.

18 And these [are] sons of Aholibamah wife of Esau: chief Jeush, chief Jaalam, chief Korah; these [are] chiefs of Aholibamah daughter of Anah, wife of Esau.

19 These [are] sons of Esau (who [is] Edom), and these their chiefs.

20 These [are] sons of Seir the Horite, the inhabitants of the land: Lotan, and Shobal, and Zibeon, and Anah,

21 and Dishon, and Ezer, and Dishan; these [are] chiefs of the Horites, sons of Seir, in the land of Edom.

22 And the sons of Lotan are Hori and Heman; and a sister of Lotan [is] Timna.

23 And these [are] sons of Shobal: Alvan and Manahath, and Ebal, Shepho and Onam.

24 And these [are] sons of Zibeon, both Ajah and Anah: it [is] Anah that hath found the Imim in the wilderness, in his feeding the asses of Zibeon his father.

25 And these [are] sons of Anah: Dishon, and Aholibamah daughter of Anah.

26 And these [are] sons of Dishon: Hemdan, and Eshban, and Ithran, and Cheran.

27 These [are] sons of Ezer: Bilhan, and Zaavan, and Akan.

28 These [are] sons of Dishan: Uz and Aran.

29 These [are] chiefs of the Horite: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

30 chief Dishon, chief Ezer, chief Dishan: these [are] chiefs of the Horite in reference to their chiefs in the land of Seir.

31 And these [are] the kings who have reigned in the land of Edom before the reigning of a king over the sons of Israel.

32 And Bela son of Beor reigneth in Edom, and the name of his city [is] Dinhabah;

33 and Bela dieth, and reign in his stead doth Jobab son of Zerah from Bozrah;

34 and Jobab dieth, and reign in his stead doth Husham from the land of the Temanite.

35 And Husham dieth, and reign in his stead doth Hadad son of Bedad (who smiteth Midian in the field of Moab), and the name of his city [is] Avith;

36 and Hadad dieth, and reign in his stead doth Samlah of Masrekah;

37 and Samlah dieth, and reign in his stead doth Saul from Rehoboth of the River;

38 and Saul dieth, and reign in his stead doth Baal-hanan son of Achbor;

39 and Baal-hanan son of Achbor dieth, and reign in his stead doth Hadar, and the name of his city [is] Pau; and his wife's name [is] Mehetabel daughter of Matred, daughter of Me-zahab.

40 And these [are] the names of the chiefs of Esau, according to their families, according to their places, by their names: chief Timnah, chief Alvah, chief Jetheth,

41 chief Aholibamah, chief Elah, chief Pinon,

42 chief Kenaz, chief Teman, chief Mibzar,

43 chief Magdiel, chief Iram: these [are] chiefs of Edom, in reference to their dwellings, in the land of their possession; he [is] Esau father of Edom.

GENESIS CHAPTER 37

1 And Jacob dwelleth in the land of his father's sojournings -- in the land of Canaan.

2 These [are] births of Jacob: Joseph, a son of seventeen years, hath been enjoying himself with his brethren among the flock, (and he [is] a youth,) with the sons of Bilhah, and with the sons of Zilpah, his father's wives, and Joseph bringeth in an account of their evil unto their father.

3 And Israel hath loved Joseph more than any of his sons, for he [is] a son of his old age, and hath made for him a long coat;

4 and his brethren see that their father hath loved him more than any of his brethren, and they hate him, and have not been able to speak [to] him peaceably.

5 And Joseph dreameth a dream, and declareth to his brethren, and they add still more to hate him.

6 And he saith unto them, 'Hear ye, I pray you, this dream which I have dreamed:

7 that, lo, we are binding bundles in the midst of the field, and lo, my bundle hath arisen, and hath also stood up, and lo, your bundles are round about, and bow themselves to my bundle.'

8 And his brethren say to him, 'Dost thou certainly reign over us? dost thou certainly rule over us?' and they add still more to hate him, for his dreams, and for his words.

9 And he dreameth yet another dream, and recounteth it to his brethren, and saith, 'Lo, I have dreamed a dream again, and lo, the sun and the moon, and eleven stars, are bowing themselves to me.'

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10 And he recounteth unto his father, and unto his brethren; and his father pusheth against him, and saith to him, 'What [is] this dream which thou hast dreamt? do we certainly come -- I, and thy mother, and thy brethren -- to bow ourselves to thee, to the earth?'

11 and his brethren are zealous against him, and his father hath watched the matter.

12 And his brethren go to feed the flock of their father in Shechem,

13 and Israel saith unto Joseph, 'Are not thy brethren feeding in Shechem? come, and I send thee unto them;' and he saith to him, 'Here [am] I;'

14 and he saith to him, 'Go, I pray thee, see the peace of thy brethren, and the peace of the flock, and bring me back word;' and he sendeth him from the valley of Hebron, and he cometh to Shechem.

15 And a man findeth him, and lo, he is wandering in the field, and the man asketh him, saying, 'What seekest thou?'

16 and he saith, 'My brethren I am seeking, declare to me, I pray thee, where they are feeding?'

17 And the man saith, 'They have journeyed from this, for I have heard some saying, Let us go to Dothan,' and Joseph goeth after his brethren, and findeth them in Dothan.

18 And they see him from afar, even before he draweth near unto them, and they conspire against him to put him to death.

19 And they say one unto another, 'Lo, this man of the dreams cometh;

20 and now, come, and we slay him, and cast him into one of the pits, and have said, An evil beast hath devoured him; and we see what his dreams are.'

21 And Reuben heareth, and delivereth him out of their hand, and saith, 'Let us not smite the life;'

22 and Reuben saith unto them, 'Shed no blood; cast him into this pit which [is] in the wilderness, and put not forth a hand upon him,' -- in order to deliver him out of their hand, to bring him back unto his father.

23 And it cometh to pass, when Joseph hath come unto his brethren, that they strip Joseph of his coat, the long coat which [is] upon him,

24 and take him and cast him into the pit, and the pit [is] empty, there is no water in it.

25 And they sit down to eat bread, and they lift up their eyes, and look, and lo, a company of Ishmaelites coming from Gilead, and their camels bearing spices, and balm, and myrrh, going to take [them] down to Egypt.

26 And Judah saith unto his brethren, 'What gain when we slay our brother, and have concealed his blood?

27 Come, and we sell him to the Ishmaelites, and our hands are not on him, for he [is] our brother -- our flesh;' and his brethren hearken.

28 And Midianite merchantmen pass by and they draw out and bring up Joseph out of the pit, and sell Joseph to the Ishmaelites for twenty silverlings, and they bring Joseph into Egypt.

29 And Reuben returneth unto the pit, and lo, Joseph is not in the pit, and he rendeth his garments,

30 and he returneth unto his brethren, and saith, 'The lad is not, and I -- whither am I going?'

31 And they take the coat of Joseph, and slaughter a kid of the goats, and dip the coat in the blood,

32 and send the long coat, and they bring [it] in unto their father, and say, 'This have we found; discern, we pray thee, whether it [is] thy son's coat or not?'

33 And he discerneth it, and saith, 'My son's coat! an evil beast hath devoured him; torn -- torn is Joseph!'

34 And Jacob rendeth his raiment, and putteth sackcloth on his loins, and becometh a mourner for his son many days,

35 and all his sons and all his daughters rise to comfort him, and he refuseth to comfort himself, and saith, 'For -- I go down mourning unto my son, to Sheol,' and his father weepeth for him.

36 And the Medanites have sold him unto Egypt, to Potiphar, a eunuch of Pharaoh, head of the executioners.

GENESIS CHAPTER 38

1 And it cometh to pass, at that time, that Judah goeth down from his brethren, and turneth aside unto a man, an Adullamite, whose name [is] Hirah;

2 and Judah seeth there the daughter of a man, a Canaanite, whose name [is] Shuah, and taketh her, and goeth in unto her.

3 And she conceiveth, and beareth a son, and he calleth his name Er;

4 and she conceiveth again, and beareth a son, and calleth his name Onan;

5 and she addeth again, and beareth a son, and calleth his name Shelah; and he was in Chezib in her bearing him.

6 And Judah taketh a wife for Er, his first-born, and her name [is] Tamar;

7 and Er, Judah's first-born, is evil in the eyes of Jehovah, and Jehovah doth put him to death.

8 And Judah saith to Onan, 'Go in unto the wife of thy brother, and marry her, and raise up seed to thy brother;'

9 and Onan knoweth that the seed is not [reckoned] his; and it hath come to pass, if he hath gone in unto his brother's wife, that he hath destroyed [it] to the earth, so as not to give seed to his brother;

10 and that which he hath done is evil in the eyes of Jehovah, and He putteth him also to death.

11 And Judah saith to Tamar his daughter-in-law, 'Abide a widow at thy father's house, till Shelah my son groweth up;' for he said, 'Lest he die -- even he -- like his brethren;' and Tamar goeth and dwelleth at her father's house.

12 And the days are multiplied, and the daughter of Shuah, Judah's wife, dieth; and Judah is comforted, and goeth up unto his sheep-shearers, he and Hirah his friend the Adullamite, to Timnath.

13 And it is declared to Tamar, saying, 'Lo, thy husband's father is going up to Timnath to shear his flock;'

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14 and she turneth aside the garments of her widowhood from off her, and covereth herself with a vail, and wrappeth herself up, and sitteth in the opening of Enayim, which [is] by the way to Timnath, for she hath seen that Shelah hath grown up, and she hath not been given to him for a wife.

15 And Judah seeth her, and reckoneth her for a harlot, for she hath covered her face,

16 and he turneth aside unto her by the way, and saith, 'Come, I pray thee, let me come in unto thee,' (for he hath not known that she [is] his daughter-in-law); and she saith, 'What dost thou give to me, that thou mayest come in unto me?'

17 and he saith, 'I -- I send a kid of the goats from the flock.' And she saith, 'Dost thou give a pledge till thou send [it]?'

18 and he saith, 'What [is] the pledge that I give to thee?' and she saith, 'Thy seal, and thy ribbon, and thy staff which [is] in thy hand;' and he giveth to her, and goeth in unto her, and she conceiveth to him;

19 and she riseth, and goeth, and turneth aside her vail from off her, and putteth on the garments of her widowhood.

20 And Judah sendeth the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the hand of the woman, and he hath not found her.

21 And he asketh the men of her place, saying, 'Where [is] the separated one -- she in Enayim, by the way?' and they say, 'There hath not been in this [place] a separated one.'

22 And he turneth back unto Judah, and saith, 'I have not found her; and the men of the place also have said, There hath not been in this [place] a separated one,'

23 and Judah saith, 'Let her take to herself, lest we become despised; lo, I sent this kid, and thou hast not found her.'

24 And it cometh to pass about three months [after], that it is declared to Judah, saying, 'Tamar thy daughter-in-law hath committed fornication; and also, lo, she hath conceived by fornication:' and Judah saith, 'Bring her out -- and she is burnt.'

25 She is brought out, and she hath sent unto her husband's father, saying, 'To a man whose these [are], I [am] pregnant;' and she saith, 'Discern, I pray thee, whose [are] these -- the seal, and the ribbons, and the staff.'

26 And Judah discerneth and saith, 'She hath been more righteous than I, because that I did not give her to Shelah my son;' and he hath not added to know her again.

27 And it cometh to pass in the time of her bearing, that lo, twins [are] in her womb;

28 and it cometh to pass in her bearing, that [one] giveth out a hand, and the midwife taketh and bindeth on his hand a scarlet thread, saying, 'This hath come out first.'

29 And it cometh to pass as he draweth back his hand, that lo, his brother hath come out, and she saith, 'What! thou hast broken forth -- on thee [is] the breach;' and he calleth his name Pharez;

30 and afterwards hath his brother come out, on whose hand [is] the scarlet thread, and he calleth his name Zarah.

GENESIS CHAPTER 39

1 And Joseph hath been brought down to Egypt, and Potiphar, a eunuch of Pharaoh, head of the executioners, an Egyptian man, buyeth him out of the hands of the Ishmaelites who have brought him thither.

2 And Jehovah is with Joseph, and he is a prosperous man, and he is in the house of his lord the Egyptian,

3 and his lord seeth that Jehovah is with him, and all that he is doing Jehovah is causing to prosper in his hand,

4 and Joseph findeth grace in his eyes and serveth him, and he appointeth him over his house, and all that he hath he hath given into his hand.

5 And it cometh to pass from the time that he hath appointed him over his house, and over all that he hath, that Jehovah blesseth the house of the Egyptian for Joseph's sake, and the blessing of Jehovah is on all that he hath, in the house, and in the field;

6 and he leaveth all that he hath in the hand of Joseph, and he hath not known anything that he hath, except the bread which he is eating. And Joseph is of a fair form, and of a fair appearance.

7 And it cometh to pass after these things, that his lord's wife lifteth up her eyes unto Joseph, and saith, 'Lie with me;'

8 and he refuseth, and saith unto his lord's wife, 'Lo, my lord hath not known what [is] with me in the house, and all that he hath he hath given into my hand;

9 none is greater in this house than I, and he hath not withheld from me anything, except thee, because thou [art] his wife; and how shall I do this great evil? -- then have I sinned against God.'

10 And it cometh to pass at her speaking unto Joseph day [by] day, that he hath not hearkened unto her, to lie near her, to be with her;

11 and it cometh to pass about this day, that he goeth into the house to do his work, and there is none of the men of the house there in the house,

12 and she catcheth him by his garment, saying, 'Lie with me;' and he leaveth his garment in her hand, and fleeth, and goeth without.

13 And it cometh to pass when she seeth that he hath left his garment in her hand, and fleeth without,

14 that she calleth for the men of her house, and speaketh to them, saying, 'See, he hath brought in to us a man, a Hebrew, to play with us; he hath come in unto me, to lie with me, and I call with a loud voice,

15 and it cometh to pass, when he heareth that I have lifted up my voice and call, that he leaveth his garment near me, and fleeth, and goeth without.'

16 And she placeth his garment near her, until the coming in of his lord unto his house.

17 And she speaketh unto him according to these words, saying, 'The Hebrew servant whom thou hast brought unto us, hath come in unto me to play with me;

18 and it cometh to pass, when I lift my voice and call, that he leaveth his garment near me, and fleeth without.'

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19 And it cometh to pass when his lord heareth the words of his wife, which she hath spoken unto him, saying, 'According to these things hath thy servant done to me,' that his anger burneth;
20 and Joseph's lord taketh him, and putteth him unto the round-house, a place where the king's prisoners [are] bound; and he is there in the round-house.
21 And Jehovah is with Joseph, and stretcheth out kindness unto him, and putteth his grace in the eyes of the chief of the round-house;
22 and the chief of the round-house giveth into the hand of Joseph all the prisoners who [are] in the round-house, and of all that they are doing there, he hath been doer;
23 the chief of the round-house seeth not anything under his hand, because Jehovah [is] with him, and that which he is doing Jehovah is causing to prosper.

GENESIS CHAPTER 40

1 And it cometh to pass, after these things -- the butler of the king of Egypt and the baker have sinned against their lord, against the king of Egypt;
2 and Pharaoh is wroth against his two eunuchs, against the chief of the butlers, and against the chief of the bakers,
3 and giveth them in charge in the house of the chief of the executioners, unto the round-house, the place where Joseph [is] a prisoner,
4 and the chief of the executioners chargeth Joseph with them, and he serveth them; and they are days in charge.
5 And they dream a dream both of them, each his dream in one night, each according to the interpretation of his dream, the butler and the baker whom the king of Egypt hath, who [are] prisoners in the round-house.
6 And Joseph cometh in unto them in the morning, and seeth them, and lo, they [are] morose;
7 and he asketh Pharaoh's eunuchs who [are] with him in charge in the house of his lord, saying, 'Wherefore [are] your faces sad to-day?'
8 And they say unto him, 'A dream we have dreamed, and there is no interpreter of it;' and Joseph saith unto them, 'Are not interpretations with God? recount, I pray you, to me.'
9 And the chief of the butlers recounteth his dream to Joseph, and saith to him, 'In my dream, then lo, a vine [is] before me!
10 and in the vine [are] three branches, and it [is] as it were flourishing; gone up hath its blossom, its clusters have ripened grapes;
11 and Pharaoh's cup [is] in my hand, and I take the grapes and press them into the cup of Pharaoh, and I give the cup into the hand of Pharaoh.'
12 And Joseph saith to him, 'This [is] its interpretation: the three branches are three days;
13 yet, within three days doth Pharaoh lift up thy head, and hath put thee back on thy station, and thou hast given the cup of Pharaoh into his hand, according to the former custom when thou wast his butler.
14 'Surely if thou hast remembered me with thee, when it is well with thee, and hast done (I pray thee) kindness with me, and hast made mention of me unto Pharaoh, then hast thou brought me out from this house,
15 for I was really stolen from the land of the Hebrews; and here also have I done nothing that they have put me in the pit.'
16 And the chief of the bakers seeth that he hath interpreted good, and he saith unto Joseph, 'I also [am] in a dream, and lo, three baskets of white bread [are] on my head,
17 and in the uppermost basket [are] of all [kinds] of Pharaoh's food, work of a baker; and the birds are eating them out of the basket, from off my head.'
18 And Joseph answereth and saith, 'This [is] its interpretation: the three baskets are three days;
19 yet, within three days doth Pharaoh lift up thy head from off thee, and hath hanged thee on a tree, and the birds have eaten thy flesh from off thee.'
20 And it cometh to pass, on the third day, Pharaoh's birthday, that he maketh a banquet to all his servants, and lifteth up the head of the chief of the butlers, and the head of the chief of the bakers among his servants,
21 and he putteth back the chief of the butlers to his butlership, and he giveth the cup into the hand of Pharaoh;
22 and the chief of the bakers he hath hanged, as Joseph hath interpreted to them;
23 and the chief of the butlers hath not remembered Joseph, but forgetteth him.

GENESIS CHAPTER 41

1 And it cometh to pass, at the end of two years of days that Pharaoh is dreaming, and lo, he is standing by the River,
2 and lo, from the River coming up are seven kine, of fair appearance, and fat [in] flesh, and they feed among the reeds;
3 and lo, seven other kine are coming up after them out of the River, of bad appearance, and lean [in] flesh, and they stand near the kine on the edge of the River,
4 and the kine of bad appearance and lean [in] flesh eat up the seven kine of fair appearance, and fat -- and Pharaoh awaketh.
5 And he sleepeth, and dreameth a second time, and lo, seven ears are coming up on one stalk, fat and good,
6 and lo, seven ears, thin, and blasted with an east wind, are springing up after them;
7 and the thin ears swallow the seven fat and full ears -- and Pharaoh awaketh, and lo, a dream.
8 And it cometh to pass in the morning, that his spirit is moved, and he sendeth and calleth all the scribes of Egypt, and all its wise men, and Pharaoh recounteth to them his dream, and there is no interpreter of them to Pharaoh.
9 And the chief of the butlers speaketh with Pharaoh, saying, 'My sin I mention this day:
10 Pharaoh hath been wroth against his servants, and giveth me into charge in the house of the chief of the executioners, me and the chief of the bakers;

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11 and we dream a dream in one night, I and he, each according to the interpretation of his dream we have dreamed.

12 And there [is] with us a youth, a Hebrew, servant to the chief of the executioners, and we recount to him, and he interpreteth to us our dreams, [to] each according to his dream hath he interpreted,

13 and it cometh to pass, as he hath interpreted to us so it hath been, me he put back on my station, and him he hanged.'

14 And Pharaoh sendeth and calleth Joseph, and they cause him to run out of the pit, and he shaveth, and changeth his garments, and cometh in unto Pharaoh.

15 And Pharaoh saith unto Joseph, 'A dream I have dreamed, and there is no interpreter of it, and I -- I have heard concerning thee, saying, Thou understandest a dream to interpret it,'

16 and Joseph answereth Pharaoh, saying, 'Without me -- God doth answer Pharaoh with peace.'

17 And Pharaoh speaketh unto Joseph: 'In my dream, lo, I am standing by the edge of the River,

18 and lo, out of the River coming up are seven kine, fat [in] flesh, and of fair form, and they feed among the reeds;

19 and lo, seven other kine are coming up after them, thin, and of very bad form, and lean [in] flesh; I have not seen like these in all the land of Egypt for badness.

20 'And the lean and the bad kine eat up the first seven fat kine,

21 and they come in unto their midst, and it hath not been known that they have come in unto their midst, and their appearance [is] bad as at the commencement; and I awake.

22 'And I see in my dream, and lo, seven ears are coming up on one stalk, full and good;

23 and lo, seven ears, withered, thin, blasted with an east wind, are springing up after them;

24 and the thin ears swallow the seven good ears; and I tell unto the scribes, and there is none declaring to me.'

25 And Joseph saith unto Pharaoh, 'The dream of Pharaoh is one: that which God is doing he hath declared to Pharaoh;

26 the seven good kine are seven years, and the seven good ears are seven years, the dream is one;

27 and the seven thin and bad kine which are coming up after them are seven years, and the seven empty ears, blasted with an east wind, are seven years of famine;

28 this [is] the thing which I have spoken unto Pharaoh: That which God is doing, he hath shewn Pharaoh.

29 'Lo, seven years are coming of great abundance in all the land of Egypt,

30 and seven years of famine have arisen after them, and all the plenty is forgotten in the land of Egypt, and the famine hath finished the land,

31 and the plenty is not known in the land because of that famine afterwards, for it [is] very grievous.

32 'And because of the repeating of the dream unto Pharaoh twice, surely the thing is established by God, and God is hastening to do it.

33 'And now, let Pharaoh provide a man, intelligent and wise, and set him over the land of Egypt;

34 let Pharaoh make and appoint overseers over the land, and receive a fifth of the land of Egypt in the seven years of plenty,

35 and they gather all the food of these good years that are coming, and heap up corn under the hand of Pharaoh -- food in the cities; and they have kept [it],

36 and the food hath been for a store for the land, for the seven years of famine which are in the land of Egypt; and the land is cut off by the famine.'

37 And the thing is good in the eyes of Pharaoh, and in the eyes of all his servants,

38 and Pharaoh saith unto his servants, 'Do we find like this, a man in whom the spirit of God [is]?'

39 and Pharaoh saith unto Joseph, 'After God's causing thee to know all this, there is none intelligent and wise as thou;

40 thou -- thou art over my house, and at thy mouth do all my people kiss; only in the throne I am greater than thou.'

41 And Pharaoh saith unto Joseph, 'See, I have put thee over all the land of Egypt.'

42 And Pharaoh turneth aside his seal-ring from off his hand, and putteth it on the hand of Joseph, and clotheth him [with] garments of fine linen, and placeth a chain of gold on his neck,

43 and causeth him to ride in the second chariot which he hath, and they proclaim before him, 'Bow the knee!' and -- to put him over all the land of Egypt.

44 And Pharaoh saith unto Joseph, 'I [am] Pharaoh, and without thee a man doth not lift up his hand and his foot in all the land of Egypt;'

45 and Pharaoh calleth Joseph's name Zaphnath-Paaneah, and he giveth to him Asenath daughter of Poti-Pherah, priest of On, for a wife, and Joseph goeth out over the land of Egypt.

46 And Joseph [is] a son of thirty years in his standing before Pharaoh king of Egypt, and Joseph goeth out from the presence of Pharaoh, and passeth over through all the land of Egypt;

47 and the land maketh in the seven years of plenty by handfuls.

48 And he gathereth all the food of the seven years which have been in the land of Egypt, and putteth food in the cities; the food of the field which [is] round about [each] city hath he put in its midst;

49 and Joseph gathereth corn as sand of the sea, multiplying exceedingly, until that he hath ceased to number, for there is no number.

50 And to Joseph were born two sons before the year of famine cometh, whom Asenath daughter of Poti-Pherah, priest of On, hath borne to him,

51 and Joseph calleth the name of the first-born Manasseh: 'for, God hath made me to forget all my labour, and all the house of my father;'

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52 and the name of the second he hath called Ephraim: 'for, God hath caused me to be fruitful in the land of mine affliction.'

53 And the seven years of plenty are completed which have been in the land of Egypt,

54 and the seven years of famine begin to come, as Joseph said, and famine is in all the lands, but in all the land of Egypt hath been bread;

55 and all the land of Egypt is famished, and the people crieth unto Pharaoh for bread, and Pharaoh saith to all the Egyptians, 'Go unto Joseph; that which he saith to you -- do.'

56 And the famine has been over all the face of the land, and Joseph openeth all [places] which have [corn] in them, and selleth to the Egyptians; and the famine is severe in the land of Egypt,

57 and all the earth hath come to Egypt, to buy, unto Joseph, for the famine was severe in all the earth.

GENESIS CHAPTER 42

1 And Jacob seeth that there is corn in Egypt, and Jacob saith to his sons, 'Why do you look at each other?'

2 he saith also, 'Lo, I have heard that there is corn in Egypt, go down thither, and buy for us from thence, and we live and do not die;'

3 and the ten brethren of Joseph go down to buy corn in Egypt,

4 and Benjamin, Joseph's brother, Jacob hath not sent with his brethren, for he said, 'Lest mischief meet him.'

5 And the sons of Israel come to buy in the midst of those coming, for the famine hath been in the land of Canaan,

6 and Joseph is the ruler over the land, he who is selling to all the people of the land, and Joseph's brethren come and bow themselves to him -- face to the earth.

7 And Joseph seeth his brethren, and discerneth them, and maketh himself strange unto them, and speaketh with them sharp things, and saith unto them, 'From whence have ye come?' and they say, 'From the land of Canaan -- to buy food.'

8 And Joseph discerneth his brethren, but they have not discerned him,

9 and Joseph remembereth the dreams which he dreamed of them, and saith unto them, 'Ye [are] spies; to see the nakedness of the land ye have come.'

10 And they say unto him, 'No, my lord, but thy servants have come to buy food;

11 we [are] all of us sons of one man, we [are] right men; thy servants have not been spies;'

12 and he saith unto them, 'No, but the nakedness of the land ye have come to see;'

13 and they say, 'Thy servants [are] twelve brethren; we [are] sons of one man in the land of Canaan, and lo, the young one [is] with our father to-day, and the one is not.'

14 And Joseph saith unto them, 'This [is] that which I have spoken unto you, saying, Ye [are] spies,

15 by this ye are proved: Pharaoh liveth! if ye go out from this -- except by your young brother coming hither;

16 send one of you, and let him bring your brother, and ye, remain ye bound, and let your words be proved, whether truth be with you: and if not -- Pharaoh liveth! surely ye [are] spies;'

17 and he removeth them unto charge three days.

18 And Joseph saith unto them on the third day, 'This do and live; God I fear!

19 if ye [are] right men, let one of your brethren be bound in the house of your ward, and ye, go, carry in corn [for] the famine of your houses,

20 and your young brother ye bring unto me, and your words are established, and ye die not;' and they do so.

21 And they say one unto another, 'Verily we [are] guilty concerning our brother, because we saw the distress of his soul, in his making supplication unto us, and we did not hearken: therefore hath this distress come upon us.'

22 And Reuben answereth them, saying, 'Spake I not unto you, saying, Sin not against the lad? and ye hearkened not; and his blood also, lo, it is required.'

23 And they have not known that Joseph understandeth, for the interpreter [is] between them;

24 and he turneth round from them, and weepeth, and turneth back unto them, and speaketh unto them, and taketh from them Simeon, and bindeth him before their eyes.

25 And Joseph commandeth, and they fill their vessels [with] corn, also to put back the money of each unto his sack, and to give to them provision for the way; and one doth to them so.

26 And they lift up their corn upon their asses, and go from thence,

27 and the one openeth his sack to give provender to his ass at a lodging-place, and he seeth his money, and lo, it [is] in the mouth of his bag,

28 and he saith unto his brethren, 'My money hath been put back, and also, lo, in my bag:' and their heart goeth out, and they tremble, one to another saying, 'What [is] this God hath done to us!'

29 And they come in unto Jacob their father, to the land of Canaan, and they declare to him all the things meeting them, saying,

30 'The man, the lord of the land, hath spoken with us sharp things, and maketh us as spies of the land;

31 and we say unto him, We [are] right men, we have not been spies,

32 we [are] twelve brethren, sons of our father, the one is not, and the young one [is] to-day with our father in the land of Canaan.

33 'And the man, the lord of the land, saith unto us, By this I know that ye [are] right men -- one of your brethren leave with me, and [for] the famine of your houses take ye and go,

34 and bring your young brother unto me, and I know that ye [are] not spies, but ye [are] right men; your brother I give to you, and ye trade with the land.'

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35 And it cometh to pass, they are emptying their sacks, and lo, the bundle of each man's silver [is] in his sack, and they see their bundles of silver, they and their father, and are afraid;

36 and Jacob their father saith unto them, 'Me ye have bereaved; Joseph is not, and Simeon is not, and Benjamin ye take -- against me have been all these.'

37 And Reuben speaketh unto his father, saying, 'My two sons thou dost put to death, if I bring him not in unto thee; give him into my hand, and I -- I bring him back unto thee;'

38 and he saith, 'My son doth not go down with you, for his brother [is] dead, and he by himself is left; when mischief hath met him in the way in which ye go, then ye have brought down my grey hairs in sorrow to sheol.'

GENESIS CHAPTER 43

1 And the famine [is] severe in the land;

2 and it cometh to pass, when they have finished eating the corn which they brought from Egypt, that their father saith unto them, 'Turn back, buy for us a little food.'

3 And Judah speaketh unto him, saying, 'The man protesting protested to us, saying, Ye do not see my face without your brother [being] with you;

4 if thou art sending our brother with us, we go down, and buy for thee food,

5 and if thou art not sending -- we do not go down, for the man said unto us, Ye do not see my face without your brother [being] with you.'

6 And Israel saith, 'Why did ye evil to me, by declaring to the man that ye had yet a brother?'

7 and they say, 'The man asked diligently concerning us, and concerning our kindred, saying, Is your father yet alive? have ye a brother? and we declare to him according to the tenor of these things; do we certainly know that he will say, Bring down your brother?'

8 And Judah saith unto Israel his father, 'Send the youth with me, and we arise, and go, and live, and do not die, both we, and thou, and our infants.

9 I -- I am surety [for] him, from my hand thou dost require him; if I have not brought him in unto thee, and set him before thee -- then I have sinned against thee all the days;

10 for if we had not lingered, surely now we had returned these two times.'

11 And Israel their father saith unto them, 'If so, now, this do: take of the praised thing of the land in your vessels, and take down to the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds;

12 and double money take in your hand, even the money which is brought back in the mouth of your bags, ye take back in your hand, it may be it [is] an oversight.

13 'And take your brother, and rise, turn back unto the man;

14 and God Almighty give to you mercies before the man, so that he hath sent to you your other brother and Benjamin; and I, when I am bereaved -- I am bereaved.'

15 And the men take this present, double money also they have taken in their hand, and Benjamin; and they rise, and go down to Egypt, and stand before Joseph;

16 and Joseph seeth Benjamin with them, and saith to him who [is] over his house, 'Bring the men into the house, and slaughter an animal, and make ready, for with me do the men eat at noon.'

17 And the man doth as Joseph hath said, and the man bringeth in the men into the house of Joseph,

18 and the men are afraid because they have been brought into the house of Joseph, and they say, 'For the matter of the money which was put back in our bags at the commencement are we brought in -- to roll himself upon us, and to throw himself on us, and to take us for servants -- our asses also.'

19 And they come nigh unto the man who [is] over the house of Joseph, and speak unto him at the opening of the house,

20 and say, 'O, my lord, we really come down at the commencement to buy food;

21 and it cometh to pass, when we have come in unto the lodging-place, and open our bags, that lo, each one's money [is] in the mouth of his bag, our money in its weight, and we bring it back in our hand;

22 and other money have we brought down in our hand to buy food; we have not known who put our money in our bags.'

23 And he saith, 'Peace to you, fear not: your God and the God of your father hath given to you hidden treasure in your bags, your money came unto me;' and he bringeth out Simeon unto them.

24 And the man bringeth in the men into Joseph's house, and giveth water, and they wash their feet; and he giveth provender for their asses,

25 and they prepare the present until the coming of Joseph at noon, for they have heard that there they do eat bread.

26 And Joseph cometh into the house, and they bring to him the present which [is] in their hand, into the house, and bow themselves to him, to the earth;

27 and he asketh of them of peace, and saith, 'Is your father well? the aged man of whom ye have spoken, is he yet alive?'

28 and they say, 'Thy servant our father [is] well, he is yet alive;' and they bow, and do obeisance.

29 And he lifteth up his eyes, and seeth Benjamin his brother, his mother's son, and saith, 'Is this your young brother, of whom ye have spoken unto me?' and he saith, 'God favour thee, my son.'

30 And Joseph hasteth, for his bowels have been moved for his brother, and he seeketh to weep, and entereth the inner chamber, and weepeth there;

31 and he washeth his face, and goeth out, and refraineth himself, and saith, 'Place bread.'

32 And they place for him by himself, and for them by themselves, and for the Egyptians who are eating with him by themselves: for the Egyptians are unable to eat bread with the Hebrews, for it [is] an abomination to the Egyptians.

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33 And they sit before him, the first-born according to his birthright, and the young one according to his youth, and the men wonder one at another;
34 and he lifteth up gifts from before him unto them, and the gift of Benjamin is five hands more than the gifts of all of them; and they drink, yea, they drink abundantly with him.

GENESIS CHAPTER 44

1 And he commandeth him who [is] over his house, saying, 'Fill the bags of the men [with] food, as they are able to bear, and put the money of each in the mouth of his bag;
2 and my cup, the silver cup, thou dost put in the mouth of the bag of the young one, and his corn-money;' and he doth according to the word of Joseph which he hath spoken.
3 The morning is bright, and the men have been sent away, they and their asses --
4 they have gone out of the city -- they have not gone far off -- and Joseph hath said to him who [is] over his house, 'Rise, pursue after the men; and thou hast overtaken them, and thou hast said unto them, Why have ye recompensed evil for good?
5 Is not this that with which my lord drinketh? and he observeth diligently with it; ye have done evil [in] that which ye have done.'
6 And he overtaketh them, and speaketh unto them these words,
7 and they say unto him, 'Why doth my lord speak according to these words? far be it from thy servants to do according to this word;
8 lo, the money which we found in the mouth of our bags we brought back unto thee from the land of Canaan, and how do we steal from the house of thy lord silver or gold?
9 with whomsoever of thy servants it is found, he hath died, and we also are to my lord for servants.'
10 And he saith, 'Now, also, according to your words, so it [is]; he with whom it is found becometh my servant, and ye are acquitted;'
11 and they hasten and take down each his bag to the earth, and each openeth his bag;
12 and he searcheth -- at the eldest he hath begun, and at the youngest he hath completed -- and the cup is found in the bag of Benjamin;
13 and they rend their garments, and each ladeth his ass, and they turn back to the city.
14 And Judah -- his brethren also -- cometh in unto the house of Joseph, and he is yet there, and they fall before him to the earth;
15 and Joseph saith to them, 'What [is] this deed that ye have done? have ye not known that a man like me doth diligently observe?'
16 And Judah saith, 'What do we say to my lord? what do we speak? and what -- do we justify ourselves? God hath found out the iniquity of thy servants; lo, we [are] servants to my lord, both we, and he in whose hand the cup hath been found;'
17 and he saith, 'Far be it from me to do this; the man in whose hand the cup hath been found, he becometh my servant; and ye, go ye up in peace unto your father.'
18 And Judah cometh nigh unto him, and saith, 'O, my lord, let thy servant speak, I pray thee, a word in the ears of my lord, and let not thine anger burn against thy servant -- for thou art as Pharaoh.
19 My lord hath asked his servants, saying, Have ye a father or brother?
20 and we say unto my lord, We have a father, an aged one, and a child of old age, a little one; and his brother died, and he is left alone of his mother, and his father hath loved him.
21 'And thou sayest unto thy servants, Bring him down unto me, and I set mine eye upon him;
22 and we say unto my lord, The youth is not able to leave his father, when he hath left his father, then he hath died;
23 and thou sayest unto thy servants, If your young brother come not down with you, ye add not to see my face.
24 'And it cometh to pass, that we have come up unto thy servant my father, that we declare to him the words of my lord;
25 and our father saith, Turn back, buy for us a little food,
26 and we say, We are not able to go down; if our young brother is with us, then we have gone down; for we are not able to see the man's face, and our young brother not with us.
27 'And thy servant my father saith unto us, Ye -- ye have known that two did my wife bare to me,
28 and the one goeth out from me, and I say, Surely he is torn -- torn! and I have not seen him since;
29 when ye have taken also this from my presence, and mischief hath met him, then ye have brought down my grey hairs with evil to sheol.
30 'And now, at my coming in unto thy servant my father, and the youth not with us (and his soul is bound up in his soul),
31 then it hath come to pass when he seeth that the youth is not, that he hath died, and thy servants have brought down the grey hairs of thy servant our father with sorrow to sheol;
32 for thy servant obtained the youth by surety from my father, saying, If I bring him not in unto thee -- then I have sinned against my father all the days.
33 'And now, let thy servant, I pray thee, abide instead of the youth a servant to my lord, and the youth goeth up with his brethren,
34 for how do I go up unto my father, and the youth not with me? lest I look on the evil which doth find my father.'

GENESIS CHAPTER 45

1 And Joseph hath not been able to refrain himself before all those standing by him, and he calleth, 'Put out every man from me;' and no man hath stood with him when Joseph maketh himself known unto his brethren,
2 and he giveth forth his voice in weeping, and the Egyptians hear, and the house of Pharaoh heareth.

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3 And Joseph saith unto his brethren, 'I [am] Joseph, is my father yet alive?' and his brethren have not been able to answer him, for they have been troubled at his presence.

4 And Joseph saith unto his brethren, 'Come nigh unto me, I pray you,' and they come nigh; and he saith, 'I [am] Joseph, your brother, whom ye sold into Egypt;

5 and now, be not grieved, nor let it be displeasing in your eyes that ye sold me hither, for to preserve life hath God sent me before you.

6 'Because these two years the famine [is] in the heart of the land, and yet [are] five years, [in] which there is neither ploughing nor harvest;

7 and God sendeth me before you, to place of you a remnant in the land, and to give life to you by a great escape;

8 and now, ye -- ye have not sent me hither, but God, and He doth set me for a father to Pharaoh, and for lord to all his house, and ruler over all the land of Egypt.

9 'Haste, and go up unto my father, then ye have said to him, Thus said Joseph thy son, God hath set me for lord to all Egypt; come down unto me, stay not,

10 and thou hast dwelt in the land of Goshen, and been near unto me, thou and thy sons, and thy son's sons, and thy flock, and thy herd, and all that thou hast,

11 and I have nourished thee there -- for yet [are] five years of famine -- lest thou become poor, thou and thy household, and all that thou hast.

12 'And lo, your eyes are seeing, and the eyes of my brother Benjamin, that [it is] my mouth which is speaking unto you;

13 and ye have declared to my father all my honour in Egypt, and all that ye have seen, and ye have hasted, and have brought down my father hither.'

14 And he falleth on the neck of Benjamin his brother, and weepeth, and Benjamin hath wept on his neck;

15 and he kisseth all his brethren, and weepeth over them; and afterwards have his brethren spoken with him.

16 And the sound hath been heard in the house of Pharaoh, saying, 'Come have the brethren of Joseph;' and it is good in the eyes of Pharaoh, and in the eyes of his servants,

17 and Pharaoh saith unto Joseph, 'Say unto thy brethren, This do ye: lade your beasts, and go, enter ye the land of Canaan,

18 and take your father, and your households, and come unto me, and I give to you the good of the land of Egypt, and eat ye the fat of the land.

19 'Yea, thou -- thou hast been commanded: this do ye, take for yourselves out of the land of Egypt, waggons for your infants, and for your wives, and ye have brought your father, and come;

20 and your eye hath no pity on your vessels, for the good of all the land of Egypt [is] yours.'

21 And the sons of Israel do so, and Joseph giveth waggons to them by the command of Pharaoh, and he giveth to them provision for the way;

22 to all of them hath he given -- to each changes of garments, and to Benjamin he hath given three hundred silverlings, and five changes of garments;

23 and to his father he hath sent thus: ten asses bearing of the good things of Egypt, and ten she-asses bearing corn and bread, even food for his father for the way.

24 And he sendeth his brethren away, and they go; and he saith unto them, 'Be not angry in the way.'

25 And they go up out of Egypt, and come in to the land of Canaan, unto Jacob their father,

26 and they declare to him, saying, 'Joseph [is] yet alive,' and that he [is] ruler over all the land of Egypt; and his heart ceaseth, for he hath not given credence to them.

27 And they speak unto him all the words of Joseph, which he hath spoken unto them, and he seeth the waggons which Joseph hath sent to bear him away, and live doth the spirit of Jacob their father;

28 and Israel saith, 'Enough! Joseph my son [is] yet alive; I go and see him before I die.'

GENESIS CHAPTER 46

1 And Israel journeyeth, and all that he hath, and cometh in to Beer-Sheba, and sacrificeth sacrifices to the God of his father Isaac;

2 and God speaketh to Israel in visions of the night, and saith, 'Jacob, Jacob;' and he saith, 'Here [am] I.'

3 And He saith, 'I [am] God, God of thy father, be not afraid of going down to Egypt, for for a great nation I set thee there;

4 I -- I go down with thee to Egypt, and I -- I also certainly bring thee up, and Joseph doth put his hand on thine eyes.'

5 And Jacob riseth from Beer-Sheba, and the sons of Israel bear away Jacob their father, And their infants, and their wives, in the waggons which Pharaoh hath sent to bear him,

6 and they take their cattle, and their goods which they have acquired in the land of Canaan, and come into Egypt -- Jacob, and all his seed with him,

7 his sons, and his sons' sons with him, his daughters, and his sons' daughters, yea, all his seed he brought with him into Egypt.

8 And these [are] the names of the sons of Israel who are coming into Egypt: Jacob and his sons, Jacob's first-born, Reuben.

9 And sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 And sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul son of the Canaanitess.

11 And sons of Levi: Gershon, Kohath, and Merari.

12 And sons of Judah: Er, and Onan, and Shelah, and Pharez, and Zarah, (and Er and Onan die in the land of Canaan.) And sons of Pharez are Hezron and Hamul.

13 And sons of Issachar: Tola, and Phuvah, and Job, and Shimron.

14 And sons of Zebulun: Sered, and Elon, and Jahleel.

15 These [are] sons of Leah whom she bare to Jacob in Padan-Aram, and Dinah his daughter; all the persons of his sons and his daughters [are] thirty and three.

16 And sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

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17 And sons of Asher: Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And sons of Beriah: Heber and Malchiel.

18 These [are] sons of Zilpah, whom Laban gave to Leah his daughter, and she beareth these to Jacob -- sixteen persons.

19 Sons of Rachel, Jacob's wife: Joseph and Benjamin.

20 And born to Joseph in the land of Egypt (whom Asenath daughter of Poti-Pherah, priest of On, hath borne to him) [are] Manasseh and Ephraim.

21 And sons of Benjamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These [are] sons of Rachel, who were born to Jacob; all the persons [are] fourteen.

23 And sons of Dan: Hushim.

24 And sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

25 These [are] sons of Bilhah, whom Laban gave to Rachel his daughter; and she beareth these to Jacob -- all the persons [are] seven.

26 All the persons who are coming to Jacob to Egypt, coming out of his thigh, apart from the wives of Jacob's sons, all the persons [are] sixty and six.

27 And the sons of Joseph who have been born to him in Egypt [are] two persons. All the persons of the house of Jacob who are coming into Egypt [are] seventy.

28 And Judah he hath sent before him unto Joseph, to direct before him to Goshen, and they come into the land of Goshen;

29 and Joseph harnesseth his chariot, and goeth up to meet Israel his father, to Goshen, and appeareth unto him, and falleth on his neck, and weepeth on his neck again;

30 and Israel saith unto Joseph, 'Let me die this time, after my seeing thy face, for thou [art] yet alive.'

31 And Joseph saith unto his brethren, and unto the house of his father, 'I go up, and declare to Pharaoh, and say unto him, My brethren, and the house of my father who [are] in the land of Canaan have come in unto me;

32 and the men [are] feeders of a flock, for they have been men of cattle; and their flock, and their herd, and all that they have, they have brought.'

33 'And it hath come to pass when Pharaoh calleth for you, and hath said, What [are] your works?

34 that ye have said, Thy servants have been men of cattle from our youth, even until now, both we and our fathers, -- in order that ye may dwell in the land of Goshen, for the abomination of the Egyptians is every one feeding a flock.'

GENESIS CHAPTER 47

1 And Joseph cometh, and declareth to Pharaoh, and saith, 'My father, and my brethren, and their flock, and their herd, and all they have, have come from the land of Canaan, and lo, they [are] in the land of Goshen.'

2 And out of his brethren he hath taken five men, and setteth them before Pharaoh;

3 and Pharaoh saith unto his brethren, 'What [are] your works?' and they say unto Pharaoh, 'Thy servants [are] feeders of a flock, both we and our fathers;'

4 and they say unto Pharaoh, 'To sojourn in the land we have come, for there is no pasture for the flock which thy servants have, for grievous [is] the famine in the land of Canaan; and now, let thy servants, we pray thee, dwell in the land of Goshen.'

5 And Pharaoh speaketh unto Joseph, saying, 'Thy father and thy brethren have come unto thee:

6 the land of Egypt is before thee; in the best of the land cause thy father and thy brethren to dwell -- they dwell in the land of Goshen, and if thou hast known, and there are among them men of ability, then thou hast set them heads over the cattle I have.'

7 And Joseph bringeth in Jacob his father, and causeth him to stand before Pharaoh; and Jacob blesseth Pharaoh.

8 And Pharaoh saith unto Jacob, 'How many [are] the days of the years of thy life?'

9 And Jacob saith unto Pharaoh, 'The days of the years of my sojournings [are] an hundred and thirty years; few and evil have been the days of the years of my life, and they have not reached the days of the years of the life of my fathers, in the days of their sojournings.'

10 And Jacob blesseth Pharaoh, and goeth out from before Pharaoh.

11 And Joseph settleth his father and his brethren, and giveth to them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded;

12 and Joseph nourisheth his father, and his brethren, and all the house of his father [with] bread, according to the mouth of the infants.

13 And there is no bread in all the land, for the famine [is] very grievous, and the land of Egypt and the land of Canaan are feeble because of the famine;

14 and Joseph gathereth all the silver that is found in the land of Egypt, and in the land of Canaan, for the corn that they are buying, and Joseph bringeth the silver into the house of Pharaoh.

15 And the silver is consumed out of the land of Egypt, and out of the land of Canaan, and all the Egyptians come in unto Joseph, saying, 'Give to us bread -- why do we die before thee, though the money hath ceased?'

16 and Joseph saith, 'Give your cattle; and I give to you for your cattle, if the money hath ceased.'

17 And they bring in their cattle unto Joseph, and Joseph giveth to them bread, for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses; and he tendeth them with bread, for all their cattle, during that year.

18 And that year is finished, and they come in unto him on the second year, and say to him, 'We do not hide from my lord, that since the money hath been finished, and possession of the cattle [is] unto my lord, there hath not been left before my lord save our bodies, and our ground;

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19 why do we die before thine eyes, both we and our ground? buy us and our ground for bread, and we and our ground are servants to Pharaoh; and give seed, and we live, and die not, and the ground is not desolate.'

20 And Joseph buyeth all the ground of Egypt for Pharaoh, for the Egyptians have sold each his field, for the famine hath been severe upon them, and the land becometh Pharaoh's;

21 as to the people he hath removed them to cities from the [one] end of the border of Egypt even unto its [other] end.

22 Only the ground of the priests he hath not bought, for the priests have a portion from Pharaoh, and they have eaten their portion which Pharaoh hath given to them, therefore they have not sold their ground.

23 And Joseph saith unto the people, 'Lo, I have bought you to-day and your ground for Pharaoh; lo, seed for you, and ye have sown the ground,

24 and it hath come to pass in the increases, that ye have given a fifth to Pharaoh, and four of the parts are for yourselves, for seed of the field, and for your food, and for those who [are] in your houses, and for food for your infants.'

25 And they say, 'Thou hast revived us; we find grace in the eyes of my lord, and have been servants to Pharaoh;'

26 and Joseph setteth it for a statute unto this day, concerning the ground of Egypt, [that] Pharaoh hath a fifth; only the ground of the priests alone hath not become Pharaoh's.

27 And Israel dwelleth in the land of Egypt, in the land of Goshen, and they have possession in it, and are fruitful, and multiply exceedingly;

28 and Jacob liveth in the land of Egypt seventeen years, and the days of Jacob, the years of his life, are an hundred and forty and seven years.

29 And the days of Israel are near to die, and he calleth for his son, for Joseph, and saith to him, 'If, I pray thee, I have found grace in thine eyes, put, I pray thee, thy hand under my thigh, and thou hast done with me kindness and truth; bury me not, I pray thee, in Egypt,

30 and I have lain with my fathers, and thou hast borne me out of Egypt, and buried me in their burying-place.' And he saith, 'I -- I do according to thy word;'

31 and he saith, 'Swear to me;' and he sweareth to him, and Israel boweth himself on the head of the bed.

GENESIS CHAPTER 48

1 And it cometh to pass, after these things, that [one] saith to Joseph, 'Lo, thy father is sick;' and he taketh his two sons with him, Manasseh and Ephraim.

2 And [one] declareth to Jacob, and saith, 'Lo, thy son Joseph is coming unto thee;' and Israel doth strengthen himself, and sit upon the bed.

3 And Jacob saith unto Joseph, 'God Almighty hath appeared unto me, in Luz, in the land of Canaan, and blesseth me,

4 and saith unto me, Lo, I am making thee fruitful, and have multiplied thee, and given thee for an assembly of peoples, and given this land to thy seed after thee, a possession age-during.

5 'And now, thy two sons, who are born to thee in the land of Egypt, before my coming unto thee to Egypt, mine they [are]; Ephraim and Manasseh, as Reuben and Simeon they are mine;

6 and thy family which thou hast begotten after them are thine; by the name of their brethren they are called in their inheritance.

7 'And I -- in my coming in from Padan-[Aram] Rachel hath died by me in the land of Canaan, in the way, while yet a kibrath of land to enter Ephrata, and I bury her there in the way of Ephrata, which [is] Bethlehem.'

8 And Israel seeth the sons of Joseph, and saith, 'Who [are] these?'

9 and Joseph saith unto his father, 'They [are] my sons, whom God hath given to me in this [place];' and he saith, 'Bring them, I pray thee, unto me, and I bless them.'

10 And the eyes of Israel have been heavy from age, he is unable to see; and he bringeth them nigh unto him, and he kisseth them, and cleaveth to them;

11 and Israel saith unto Joseph, 'To see thy face I had not thought, and lo, God hath shewed me also thy seed.'

12 And Joseph bringeth them out from between his knees, and boweth himself on his face to the earth;

13 and Joseph taketh them both, Ephraim in his right hand towards Israel's left, and Manasseh in his left towards Israel's right, and bringeth [them] nigh to him.

14 And Israel putteth out his right hand, and placeth [it] upon the head of Ephraim, who [is] the younger, and his left hand upon the head of Manasseh; he hath guided his hands wisely, for Manasseh [is] the first-born.

15 And he blesseth Joseph, and saith, 'God, before whom my fathers Abraham and Isaac walked habitually: God who is feeding me from my being unto this day:

16 the Messenger who is redeeming me from all evil doth bless the youths, and my name is called upon them, and the name of my fathers Abraham and Isaac; and they increase into a multitude in the midst of the land.'

17 And Joseph seeth that his father setteth his right hand on the head of Ephraim, and it is wrong in his eyes, and he supporteth the hand of his father to turn it aside from off the head of Ephraim to the head of Manasseh;

18 and Joseph saith unto his father, 'Not so, my father, for this [is] the first-born; set thy right hand on his head.'

19 And his father refuseth, and saith, 'I have known, my son, I have known; he also becometh a people, and he also is great, and yet, his young brother is greater than he, and his seed is the fulness of the nations;'

20 and he blesseth them in that day, saying, 'By thee doth Israel bless, saying, God set thee as Ephraim and as Manasseh;' and he setteth Ephraim before Manasseh.

21 And Israel saith unto Joseph, 'Lo, I am dying, and God hath been with you, and hath brought you back unto the land of your fathers;

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22 and I -- I have given to thee one portion above thy brethren, which I have taken out of the hand of the Amorite by my sword and by my bow.'

GENESIS CHAPTER 49

1 And Jacob calleth unto his sons and saith, 'Be gathered together, and I declare to you that which doth happen with you in the latter end of the days.

2 'Be assembled, and hear, sons of Jacob, And hearken unto Israel your father.

3 Reuben! my first-born thou, My power, and beginning of my strength, The abundance of exaltation, And the abundance of strength;

4 Unstable as water, thou art not abundant; For thou hast gone up thy father's bed; Then thou hast polluted: My couch he went up!

5 Simeon and Levi [are] brethren! Instruments of violence -- their espousals!

6 Into their secret, come not, O my soul! Unto their assembly be not united, O mine honour; For in their anger they slew a man, And in their self-will eradicated a prince.

7 Cursed [is] their anger, for [it is] fierce, And their wrath, for [it is] sharp; I divide them in Jacob, And I scatter them in Israel.

8 Judah! thou -- thy brethren praise thee! Thy hand [is] on the neck of thine enemies, Sons of thy father bow themselves to thee.

9 A lion's whelp [is] Judah, For prey, my son, thou hast gone up; He hath bent, he hath crouched as a lion, And as a lioness; who causeth him to arise?

10 The sceptre turneth not aside from Judah, And a lawgiver from between his feet, Till his Seed come; And his [is] the obedience of peoples.

11 Binding to the vine his ass, And to the choice vine the colt of his ass, He hath washed in wine his clothing, And in the blood of grapes his covering;

12 Red [are] eyes with wine, And white [are] teeth with milk!

13 Zebulun at a haven of the seas doth dwell, And he [is] for a haven of ships; And his side [is] unto Zidon.

14 Issacher [is] a strong ass, Crouching between the two folds;

15 And he seeth rest that [it is] good, And the land that [it is] pleasant, And he inclineth his shoulder to bear, And is to tribute a servant.

16 Dan doth judge his people, As one of the tribes of Israel;

17 Dan is a serpent by the way, An adder by the path, Which is biting the horse's heels, And its rider falleth backward.

18 For Thy salvation I have waited, Jehovah!

19 Gad! a troop assaulteth him, But he assaulteth last.

20 Out of Asher his bread [is] fat; And he giveth dainties of a king.

21 Naphtali [is] a hind sent away, Who is giving beauteous young ones.

22 Joseph [is] a fruitful son; A fruitful son by a fountain, Daughters step over the wall;

23 And embitter him -- yea, they have striven, Yea, hate him do archers;

24 And his bow abideth in strength, And strengthened are the arms of his hands By the hands of the Mighty One of Jacob, Whence is a shepherd, a son of Israel.

25 By the God of thy father who helpeth thee, And the Mighty One who blesseth thee, Blessings of the heavens from above, Blessings of the deep lying under, Blessings of breasts and womb; --

26 Thy father's blessings have been mighty Above the blessings of my progenitors, Unto the limit of the heights age-during They are for the head of Joseph, And for the crown of the one Separate [from] his brethren.

27 Benjamin! a wolf teareth; In the morning he eateth prey, And at evening he apportioneth spoil.'

28 All these [are] the twelve tribes of Israel, and this [is] that which their father hath spoken unto them, and he blesseth them; each according to his blessing he hath blessed them.

29 And he commandeth them, and saith unto them, 'I am being gathered unto my people; bury me by my fathers, at the cave which [is] in the field of Ephron the Hittite;

30 in the cave which [is] in the field of Machpelah, which [is] on the front of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a burying-place;

31 (there they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah);

32 the purchase of the field and of the cave which [is] in it, [is] from Sons of Heth.'

33 And Jacob finisheth commanding his sons, and gathereth up his feet unto the bed, and expireth, and is gathered unto his people.

GENESIS CHAPTER 50

1 And Joseph falleth on his father's face, and weepeth over him, and kisseth him;

2 and Joseph commandeth his servants, the physicians, to embalm his father, and the physicians embalm Israel;

3 and they fulfil for him forty days, for so they fulfil the days of the embalmed, and the Egyptians weep for him seventy days.

4 And the days of his weeping pass away, and Joseph speaketh unto the house of Pharaoh, saying, 'If, I pray you, I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father caused me to swear, saying, Lo, I am dying; in my burying-place which I have prepared for myself in the land of Canaan, there dost thou bury me; and now, let me go up, I pray thee, and bury my father, and return;'

6 and Pharaoh saith, 'Go up and bury thy father, as he caused thee to swear.'

7 And Joseph goeth up to bury his father, and go up with him do all the servants of Pharaoh, elders of his house, and all the elders of the land of Egypt,

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8 and all the house of Joseph, and his brethren, and the house of his father; only their infants, and their flock, and their herd, have they left in the land of Goshen;
9 and there go up with him both chariot and horsemen, and the camp is very great.
10 And they come unto the threshing-floor of Atad, which [is] beyond the Jordan, and they lament there, a lamentation great and very grievous; and he maketh for his father a mourning seven days,
11 and the inhabitant of the land, the Canaanite, see the mourning in the threshing-floor of Atad, and say, 'A grievous mourning [is] this to the Egyptians;' therefore hath [one] called its name 'The mourning of the Egyptians,' which [is] beyond the Jordan.
12 And his sons do to him so as he commanded them,
13 and his sons bear him away to the land of Canaan, and bury him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place, from Ephron the Hittite, on the front of Mamre.
14 And Joseph turneth back to Egypt, he and his brethren, and all who are going up with him to bury his father, after his burying his father.
15 And the brethren of Joseph see that their father is dead, and say, 'Peradventure Joseph doth hate us, and doth certainly return to us all the evil which we did with him.'
16 And they give a charge for Joseph, saying, 'Thy father commanded before his death, saying,
17 Thus ye do say to Joseph, I pray thee, bear, I pray thee, with the transgression of thy brethren, and their sin, for they have done thee evil; and now, bear, we pray thee, with the transgression of the servants of the God of thy father;' and Joseph weepeth in their speaking unto him.
18 And his brethren also go and fall before him, and say, 'Lo, we [are] to thee for servants.'
19 And Joseph saith unto them, 'Fear not, for [am] I in the place of God?
20 As for you, ye devised against me evil -- God devised it for good, in order to do as [at] this day, to keep alive a numerous people;
21 and now, fear not: I do nourish you and your infants;' and he comforteth them, and speaketh unto their heart.
22 And Joseph dwelleth in Egypt, he and the house of his father, and Joseph liveth a hundred and ten years,
23 and Joseph looketh on Ephraim's sons of the third [generation]; sons also of Machir, son of Manasseh, have been born on the knees of Joseph.
24 And Joseph saith unto his brethren, 'I am dying, and God doth certainly inspect you, and hath caused you to go up from this land, unto the land which He hath sworn to Abraham, to Isaac, and to Jacob.'
25 And Joseph causeth the sons of Israel to swear, saying, 'God doth certainly inspect you, and ye have brought up my bones from this [place].'
26 And Joseph dieth, a son of an hundred and ten years, and they embalm him, and he is put into a coffin in Egypt.

EXODUS

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Hebrew Title: Shemot ("Names"); Greek: Exodos
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Exodus is the second book of the Bible. Exodus is called Shemot in Hebrew, which means 'Names.' Exodus means 'Going Out' in Latin. It is about how the Hebrew people were led out of Egypt by Yahweh, the revelations at biblical Mount Sinai, and the subsequent "divine indwelling" of God with Israel. Exodus ends with God's laws and his instructions on how to build a holy container called the Ark of the Covenant. The Exodus is traditionally ascribed to Moses, but modern scholars see its initial composition as a product of the Babylonian exile (6th century BC), with final revisions in the Persian post-exilic period (5th century BC). The Exodus is by Jewish people considered very important as it presents the defining features of Israel's identity—memories of a past marked by hardship and escape, a binding covenant with God.

Contents or Torah portions:

• Shemot, on Exodus 1–5: Affliction in Egypt, discovery of baby Moses, Pharaoh
• Va'eira, on Exodus 6–9: Plagues 1 to 7 of Egypt
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• Vayakhel, on Exodus 35–38: Israelites collect gifts, make the Tabernacle and furnishings
• Pekudei, on Exodus 38–40: Setting up and filling of The Tabernacle.)

EXODUS CHAPTER 1

1 And these [are] the names of the sons of Israel who are coming into Egypt with Jacob; a man and his household have they come;
2 Reuben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.

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5 And all the persons coming out of the thigh of Jacob are seventy persons; as to Joseph, he was in Egypt.
6 And Joseph dieth, and all his brethren, and all that generation;
7 and the sons of Israel have been fruitful, and they teem, and multiply, and are very very mighty, and the land is filled with them.
8 And there riseth a new king over Egypt, who hath not known Joseph,
9 and he saith unto his people, 'Lo, the people of the sons of Israel [is] more numerous and mighty than we;
10 give help! let us act wisely concerning it, lest it multiply, and it hath come to pass, when war happeneth, that it hath been joined, even it, unto those hating us, and hath fought against us, and hath gone out up of the land.'
11 And they set over it princes of tribute, so as to afflict it with their burdens, and it buildeth store-cities for Pharaoh, Pithom and Raamses;
12 and as they afflict it, so it multiplieth, and so it breaketh forth, and they are vexed because of the sons of Israel;
13 and the Egyptians cause the sons of Israel to serve with rigour,
14 and make their lives bitter in hard service, in clay, and in brick, and in every [kind] of service in the field; all their service in which they have served [is] with rigour.
15 And the king of Egypt speaketh to the midwives, the Hebrewesses, (of whom the name of the one [is] Shiphrah, and the name of the second Puah),
16 and saith, 'When ye cause the Hebrew women to bear, and have looked on the children; if it [is] a son -- then ye have put him to death; and if it [is] a daughter -- then she hath lived.'
17 And the midwives fear God, and have not done as the king of Egypt hath spoken unto them, and keep the lads alive;
18 and the king of Egypt calleth for the midwives, and saith to them, 'Wherefore have ye done this thing, and keep the lads alive?'
19 And the midwives say unto Pharaoh, 'Because the Hebrew women [are] not as the Egyptian women, for they [are] lively; before the midwife cometh in unto them -- they have borne!'
20 And God doth good to the midwives, and the people multiply, and are very mighty;
21 and it cometh to pass, because the midwives have feared God, that He maketh for them households;
22 and Pharaoh layeth a charge on all his people, saying, 'Every son who is born -- into the River ye do cast him, and every daughter ye do keep alive.'

EXODUS CHAPTER 2

1 And there goeth a man of the house of Levi, and he taketh the daughter of Levi,
2 and the woman conceiveth, and beareth a son, and she seeth him that he [is] fair, and she hideth him three months,
3 and she hath not been able any more to hide him, and she taketh for him an ark of rushes, and daubeth it with bitumen and with pitch, and putteth the lad in it, and putteth [it] in the weeds by the edge of the River;
4 and his sister stationeth herself afar off, to know what is done to him.
5 And a daughter of Pharaoh cometh down to bathe at the River, and her damsels are walking by the side of the River, and she seeth the ark in the midst of the weeds, and sendeth her handmaid, and she taketh it,
6 and openeth, and seeth him -- the lad, and lo, a child weeping! and she hath pity on him, and saith, 'This is [one] of the Hebrews' children.'
7 And his sister saith unto the daughter of Pharaoh, 'Do I go? when I have called for thee a suckling woman of the Hebrews, then she doth suckle the lad for thee;'
8 and the daughter of Pharaoh saith to her, 'Go;' and the virgin goeth, and calleth the mother of the lad,
9 and the daughter of Pharaoh saith to her, 'Take this lad away, and suckle him for me, and I -- I give thy hire;' and the woman taketh the lad, and suckleth him.
10 And the lad groweth, and she bringeth him in to the daughter of Pharaoh, and he is to her for a son, and she calleth his name Moses *(Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose, etc.)*, and saith, 'Because -- from the water I have drawn him.'
11 And it cometh to pass, in those days, that Moses is grown, and he goeth out unto his brethren, and looketh on their burdens, and seeth a man, an Egyptian, smiting a man, a Hebrew, [one] of his brethren,
12 and he turneth hither and thither, and seeth that there is no man, and smiteth the Egyptian, and hideth him in the sand.
13 And he goeth out on the second day, and lo, two men, Hebrews, striving! and he saith to the wrong-doer, 'Why dost thou smite thy neighbour?'
14 and he saith, 'Who set thee for a head and a judge over us? to slay me art thou saying [it], as thou hast slain the Egyptian?' and Moses feareth, and saith, 'Surely the thing hath been known.'
15 And Pharaoh heareth of this thing, and seeketh to slay Moses, and Moses fleeth from the face of Pharaoh, and dwelleth in the land of Midian, and dwelleth by the well.
16 And to a priest of Midian [are] seven daughters, and they come and draw, and fill the troughs, to water the flock of their father,
17 and the shepherds come and drive them away, and Moses ariseth, and saveth them, and watereth their flock.
18 And they come in to Reuel their father, and he saith, 'Wherefore have ye hastened to come in to-day?'
19 and they say, 'A man, an Egyptian, hath delivered us out of the hand of the shepherds, and also hath diligently drawn for us, and watereth the flock;'
20 and he saith unto his daughters, 'And where [is] he? why [is] this? -- ye left the man! call for him, and he doth eat bread.'
21 And Moses is willing to dwell with the man, and he giveth Zipporah his daughter to Moses,

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22 and she beareth a son, and he calleth his name Gershom, for he said, 'A sojourner I have been in a strange land.'

23 And it cometh to pass during these many days, that the king of Egypt dieth, and the sons of Israel sigh because of the service, and cry, and their cry goeth up unto God, because of the service;

24 and God heareth their groaning, and God remembereth His covenant with Abraham, with Isaac, and with Jacob;

25 and God seeth the sons of Israel, and God knoweth.

EXODUS CHAPTER 3

1 And Moses hath been feeding the flock of Jethro his father-in-law, priest of Midian, and he leadeth the flock behind the wilderness, and cometh in unto the mount of God, to Horeb;

2 and there appeareth unto him a messenger of Jehovah in a flame of fire, out of the midst of the bush, and he seeth, and lo, the bush is burning with fire, and the bush is not consumed.

3 And Moses saith, 'Let me turn aside, I pray thee, and I see this great appearance; wherefore is the bush not burned?'

4 and Jehovah seeth that he hath turned aside to see, and God calleth unto him out of the midst of the bush, and saith, 'Moses, Moses;' and he saith, 'Here [am] I.'

5 And He saith, 'Come not near hither: cast thy shoes from off thy feet, for the place on which thou art standing is holy ground.'

6 He saith also, 'I [am] the God of thy father, God of Abraham, God of Isaac, and God of Jacob;' and Moses hideth his face, for he is afraid to look towards God.

7 And Jehovah saith, 'I have certainly seen the affliction of My people who [are] in Egypt, and their cry I have heard, because of its exactors, for I have known its pains;

8 and I go down to deliver it out of the hand of the Egyptians, and to cause it to go up out of the land, unto a land good and broad, unto a land flowing with milk and honey -- unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9 'And now, lo, the cry of the sons of Israel hath come in unto Me, and I have also seen the oppression with which the Egyptians are oppressing them,

10 and now, come, and I send thee unto Pharaoh, and bring thou out My people, the sons of Israel, out of Egypt.'

11 And Moses saith unto God, 'Who [am] I, that I go unto Pharaoh, and that I bring out the sons of Israel from Egypt?'

12 and He saith, 'Because I am with thee, and this [is] to thee the sign that I have sent thee: in thy bringing out the people from Egypt -- ye do serve God on this mount.'

13 And Moses saith unto God, 'Lo, I am coming unto the sons of Israel, and have said to them, The God of your fathers hath sent me unto you, and they have said to me, What [is] His name? what do I say unto them?'

14 And God saith unto Moses, 'I AM THAT WHICH I AM;' He saith also, 'Thus dost thou say to the sons of Israel, I AM hath sent me unto you.'

15 And God saith again unto Moses, 'Thus dost thou say unto the sons of Israel, Jehovah, God of your fathers, God of Abraham, God of Isaac, and God of Jacob, hath sent me unto you; this [is] My name -- to the age, and this My memorial, to generation -- generation.

16 'Go, and thou hast gathered the elders of Israel, and hast said unto them: Jehovah, God of your fathers, hath appeareth unto me, God of Abraham, Isaac, and Jacob, saying, I have certainly inspected you, and that which is done to you in Egypt;

17 and I say, I bring you up out of the affliction of Egypt, unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing [with] milk and honey.

18 'And they have hearkened to thy voice, and thou hast entered, thou and the elders of Israel, unto the king of Egypt, and ye have said unto him, Jehovah, God of the Hebrews, hath met with us; and now, let us go, we pray thee, a journey of three days into the wilderness, and we sacrifice to Jehovah our God.

19 'And I -- I have known that the king of Egypt doth not permit you to go, unless by a strong hand,

20 and I have put forth My hand, and have smitten Egypt with all My wonders, which I do in its midst -- and afterwards he doth send you away.

21 'And I have given the grace of this people in the eyes of the Egyptians, and it hath come to pass, when ye go, ye go not empty;

22 and [every] woman hath asked from her neighbour, and from her who is sojourning in her house, vessels of silver, and vessels of gold, and garments, and ye have put [them] on your sons and on your daughters, and have spoiled the Egyptians.'

EXODUS CHAPTER 4

1 And Moses answereth and saith, 'And, if they do not give credence to me, nor hearken to my voice, and say, Jehovah hath not appeared unto thee?'

2 And Jehovah saith unto him, 'What [is] this in thy hand?' and he saith, 'A rod;'

3 and He saith, 'Cast it to the earth;' and he casteth it to the earth, and it becometh a serpent -- and Moses fleeth from its presence.

4 And Jehovah saith unto Moses, 'Put forth thy hand, and lay hold on the tail of it;' and he putteth forth his hand, and layeth hold on it, and it becometh a rod in his hand --

5 '-- so that they believe that Jehovah, God of their fathers, hath appeared unto thee, God of Abraham, God of Isaac, and God of Jacob.'

6 And Jehovah saith to him again, 'Put in, I pray thee, thy hand into thy bosom;' and he putteth in his hand into his bosom, and he bringeth it out, and lo, his hand [is] leprous as snow;

7 and He saith, 'Put back thy hand unto thy bosom;' and he putteth back his hand unto his bosom, and he bringeth it out from his bosom, and lo, it hath turned back as his flesh --

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8 '-- and it hath come to pass, if they do not give credence to thee, and hearken not to the voice of the first sign, that they have given credence to the voice of the latter sign.

9 'And it hath come to pass, if they do not give credence even to these two signs, nor hearken to thy voice, that thou hast taken of the waters of the River, and hast poured on the dry land, and the waters which thou takest from the River have been, yea, they have become -- blood on the dry land.'

10 And Moses saith unto Jehovah, 'O, my Lord, I [am] not a man of words, either yesterday, or before, or since Thy speaking unto Thy servant, for I [am] slow of mouth, and slow of tongue.'

11 And Jehovah saith unto him, 'Who appointed a mouth for man? or who appointeth the dumb, or deaf, or open, or blind? is it not I, Jehovah?

12 and now, go, and I -- I am with thy mouth, and have directed thee that which thou speakest;'

13 and he saith, 'O, my Lord, send, I pray thee, by the hand Thou dost send.'

14 And the anger of Jehovah burneth against Moses, and He saith, 'Is not Aaron the Levite thy brother? I have known that he speaketh well, and also, lo, he is coming out to meet thee; when he hath seen thee, then he hath rejoiced in his heart,

15 and thou hast spoken unto him, and hast set the words in his mouth, and I -- I am with thy mouth, and with his mouth, and have directed you that which ye do;

16 and he, he hath spoken for thee unto the people, and it hath come to pass, he -- he is to thee for a mouth, and thou -- thou art to him for God;

17 and this rod thou dost take in thy hand, with which thou doest the signs.'

18 And Moses goeth and turneth back unto Jethro his father-in-law, and saith to him, 'Let me go, I pray thee, and I turn back unto my brethren who [are] in Egypt, and I see whether they are yet alive.' And Jethro saith to Moses, 'Go in peace.'

19 And Jehovah saith unto Moses in Midian, 'Go, turn back to Egypt, for all the men have died who seek thy life;'

20 and Moses taketh his wife, and his sons, and causeth them to ride on the ass, and turneth back to the land of Egypt, and Moses taketh the rod of God in his hand.

21 And Jehovah saith unto Moses, 'In thy going to turn back to Egypt, see -- all the wonders which I have put in thy hand -- that thou hast done them before Pharaoh, and I -- I strengthen his heart, and he doth not send the people away;

22 and thou hast said unto Pharaoh, Thus said Jehovah, My son, My first-born [is] Israel,

23 and I say unto thee, Send away My son, and he doth serve Me; and -- thou dost refuse to send him away -- lo, I am slaying thy son, thy first-born.'

24 And it cometh to pass in the way, in a lodging place, that Jehovah meeteth him, and seeketh to put him to death;

25 and Zipporah taketh a flint, and cutteth off the foreskin of her son, and causeth [it] to touch his feet, and saith, 'Surely a bridegroom of blood [art] thou to me;'

26 and He desisteth from him: then she said, 'A bridegroom of blood,' in reference to the circumcision.

27 And Jehovah saith unto Aaron, 'Go to meet Moses into the wilderness;' and he goeth, and meeteth him in the mount of God, and kisseth him,

28 and Moses declareth to Aaron all the words of Jehovah with which He hath sent him, and all the signs with which He hath charged him.

29 And Moses goeth -- Aaron also -- and they gather all the elders of the sons of Israel,

30 and Aaron speaketh all the words which Jehovah hath spoken unto Moses, and doth the signs before the eyes of the people;

31 and the people believe when they hear that Jehovah hath looked after the sons of Israel, and that He hath seen their affliction; and they bow and do obeisance.

EXODUS CHAPTER 5

1 And afterwards have Moses and Aaron entered, and they say unto Pharaoh, 'Thus said Jehovah, God of Israel, Send My people away, and they keep a feast to Me in the wilderness;'

2 and Pharaoh saith, 'Who [is] Jehovah, that I hearken to His voice, to send Israel away? I have not known Jehovah, and Israel also I do not send away.'

3 And they say, 'The God of the Hebrews hath met with us, let us go, we pray thee, a journey of three days into the wilderness, and we sacrifice to Jehovah our God, lest He meet us with pestilence or with sword.'

4 And the king of Egypt saith unto them, 'Why, Moses and Aaron, do ye free the people from its works? go to your burdens.'

5 Pharaoh also saith, 'Lo, numerous now [is] the people of the land, and ye have caused them to cease from their burdens!'

6 And Pharaoh commandeth, on that day, the exactors among the people and its authorities, saying,

7 'Ye do not add to give straw to the people for the making of the bricks, as heretofore -- they go and have gathered straw for themselves;

8 and the proper quantity of the bricks which they are making heretofore ye do put on them, ye do not diminish from it, for they are remiss, therefore they are crying, saying, Let us go, let us sacrifice to our God;

9 let the service be heavy on the men, and let them work at it, and not be dazzled by lying words.'

10 And the exactors of the people, and its authorities, go out, and speak unto the people, saying, 'Thus said Pharaoh, I do not give you straw,

11 ye -- go ye, take for yourselves straw where ye find [it], for there is nothing of your service diminished.'

12 And the people is scattered over all the land of Egypt, to gather stubble for straw,

13 and the exactors are making haste, saying, 'Complete your works, the matter of a day in its day, as when there is straw.'

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14 And the authorities of the sons of Israel, whom the exactors of Pharaoh have placed over them, are beaten, saying, 'Wherefore have ye not completed your portion in making brick as heretofore, both yesterday and to-day?'

15 And the authorities of the sons of Israel come in and cry unto Pharaoh, saying, 'Why dost thou thus to thy servants?

16 Straw is not given to thy servants, and they are saying to us, Make bricks, and lo, thy servants are smitten -- and thy people hath sinned.'

17 And he saith, 'Remiss -- ye are remiss, therefore ye are saying, Let us go, let us sacrifice to Jehovah;

18 and now, go, serve; and straw is not given to you, and the measure of bricks ye do give.'

19 And the authorities of the sons of Israel see them in affliction, saying, 'Ye do not diminish from your bricks; the matter of a day in its day.'

20 And they meet Moses and Aaron standing to meet them, in their coming out from Pharaoh,

21 and say unto them, 'Jehovah look upon you, and judge, because ye have caused our fragrance to stink in the eyes of Pharaoh, and in the eyes of his servants -- to give a sword into their hand to slay us.'

22 And Moses turneth back unto Jehovah, and saith, 'Lord, why hast Thou done evil to this people? why [is] this? -- Thou hast sent me!

23 and since I have come unto Pharaoh, to speak in Thy name, he hath done evil to this people, and Thou hast not at all delivered Thy people.'

EXODUS CHAPTER 6

1 And Jehovah saith unto Moses, 'Now dost thou see that which I do to Pharaoh, for with a strong hand he doth send them away, yea, with a strong hand he doth cast them out of his land.'

2 And God speaketh unto Moses, and saith unto him, 'I [am] Jehovah,

3 and I appear unto Abraham, unto Isaac, and unto Jacob, as God Almighty; as to My name Jehovah, I have not been known to them;

4 and also I have established My covenant with them, to give to them the land of Canaan, the land of their sojournings, wherein they have sojourned;

5 and also I have heard the groaning of the sons of Israel, whom the Egyptians are causing to serve, and I remember My covenant.

6 'Therefore say to the sons of Israel, I [am] Jehovah, and I have brought you out from under the burdens of the Egyptians, and have delivered you from their service, and have redeemed you by a stretched-out arm, and by great judgments,

7 and have taken you to Me for a people, and I have been to you for God, and ye have known that I [am] Jehovah your God, who is bringing you out from under the burdens of the Egyptians;

8 and I have brought you in unto the land which I have lifted up My hand to give it to Abraham, to Isaac, and to Jacob, and have given it to you -- a possession; I [am] Jehovah.'

9 And Moses speaketh so unto the sons of Israel, and they hearkened not unto Moses, for anguish of spirit, and for harsh service.

10 And Jehovah speaketh unto Moses, saying,

11 'Go in, speak unto Pharaoh king of Egypt, and he doth send the sons of Israel out of his land;

12 and Moses speaketh before Jehovah, saying, 'Lo, the sons of Israel have not hearkened unto me, and how doth Pharaoh hear me, and I of uncircumcised lips?'

13 And Jehovah speaketh unto Moses, and unto Aaron, and chargeth them for the sons of Israel, and for Pharaoh king of Egypt, to bring out the sons of Israel from the land of Egypt.

14 These [are] heads of the house of their fathers: Sons of Reuben first-born of Israel [are] Hanoch, and Phallu, Hezron, and Carmi: these [are] families of Reuben.

15 And sons of Simeon [are] Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, son of the Canaanitess: these [are] families of Simeon.

16 And these [are] the names of the sons of Levi, as to their births: Gershon, and Kohath, and Merari: and the years of the life of Levi [are] a hundred and thirty and seven years.

17 The sons of Gershon [are] Libni, and Shimi, as to their families.

18 And the sons of Kohath [are] Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath [are] a hundred and thirty and three years.

19 And the sons of Merari [are] Mahli and Mushi: these [are] families of Levi, as to their births.

20 And Amram taketh Jochebed his aunt to himself for a wife, and she beareth to him Aaron and Moses: and the years of the life of Amram [are] a hundred and thirty and seven years.

21 And sons of Izhar [are] Korah, and Nepheg, and Zichri.

22 And sons of Uzziel [are] Mishael, and Elzaphan, and Sithri.

23 And Aaron taketh Elisheba daughter of Amminadab, sister of Naashon, to himself for a wife, and she beareth to him Nadab, and Abihu, Eleazar, and Ithamar.

24 And sons of Korah [are] Assir, and Elkanah, and Abiasaph: these [are] families of the Korhite.

25 And Eleazar, Aaron's son, hath taken to him [one] of the daughters of Putiel for a wife to himself, and she beareth to him Phinehas: these [are] heads of the fathers of the Levites, as to their families.

26 This [is] Aaron -- and Moses -- to whom Jehovah said, 'Bring ye out the sons of Israel from the land of Egypt, by their hosts;'

27 these are they who are speaking unto Pharaoh king of Egypt, to bring out the sons of Israel from Egypt, this [is] Moses -- and Aaron.

28 And it cometh to pass in the day of Jehovah's speaking unto Moses in the land of Egypt,

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29 that Jehovah speaketh unto Moses, saying, 'I [am] Jehovah, speak unto Pharaoh king of Egypt all that I am speaking unto thee.'

30 And Moses saith before Jehovah, 'Lo, I [am] of uncircumcised lips, and how doth Pharaoh hearken unto me?'

EXODUS CHAPTER 7

1 And Jehovah saith unto Moses, 'See, I have given thee a god to Pharaoh, and Aaron thy brother is thy prophet;

2 thou -- thou dost speak all that I command thee, and Aaron thy brother doth speak unto Pharaoh, and he hath sent the sons of Israel out of his land.

3 'And I harden the heart of Pharaoh, and have multiplied My signs and My wonders in the land of Egypt,

4 and Pharaoh doth not hearken, and I have put My hand on Egypt, and have brought out My hosts, My people, the sons of Israel, from the land of Egypt by great judgments;

5 and the Egyptians have known that I [am] Jehovah, in My stretching out My hand against Egypt; and I have brought out the sons of Israel from their midst.'

6 And Moses doth -- Aaron also -- as Jehovah commanded them; so have they done;

7 and Moses [is] a son of eighty years, and Aaron [is] a son of eighty and three years, in their speaking unto Pharaoh.

8 And Jehovah speaketh unto Moses and unto Aaron, saying,

9 'When Pharaoh speaketh unto you, saying, Give for yourselves a wonder; then thou hast said unto Aaron, Take thy rod, and cast before Pharaoh -- it becometh a monster.'

10 And Moses goeth in -- Aaron also -- unto Pharaoh, and they do so as Jehovah hath commanded; and Aaron casteth his rod before Pharaoh, and before his servants, and it becometh a monster.

11 And Pharaoh also calleth for wise men, and for sorcerers; and the scribes of Egypt, they also, with their flashings, do so,

12 and they cast down each his rod, and they become monsters, and the rod of Aaron swalloweth their rods;

13 and the heart of Pharaoh is strong, and he hath not hearkened unto them, as Jehovah hath spoken.

14 And Jehovah saith unto Moses, 'The heart of Pharaoh hath been hard, he hath refused to send the people away;

15 go unto Pharaoh in the morning, lo, he is going out to the water, and thou hast stood to meet him by the edge of the River, and the rod which was turned to a serpent thou dost take in thy hand,

16 and thou hast said unto him: Jehovah, God of the Hebrews, hath sent me unto thee, saying, Send My people away, and they serve Me in the wilderness; and lo, thou hast not hearkened hitherto.

17 'Thus said Jehovah: By this thou knowest that I [am] Jehovah; lo, I am smiting with the rod which [is] in my hand, on the waters which [are] in the River, and they have been turned to blood,

18 and the fish that [are] in the River die, and the River hath stank, and the Egyptians have been wearied of drinking waters from the River.'

19 And Jehovah saith unto Moses, 'Say unto Aaron, Take thy rod, and stretch out thy hand against the waters of Egypt, against their streams, against their rivers, and against their ponds, and against all their collections of waters; and they are blood -- and there hath been blood in all the land of Egypt, both in [vessels of] wood, and in [those of] stone.'

20 And Moses and Aaron do so, as Jehovah hath commanded, and he lifteth up [his hand] with the rod, and smiteth the waters which [are] in the River, before the eyes of Pharaoh, and before the eyes of his servants, and all the waters which [are] in the River are turned to blood,

21 and the fish which [is] in the River hath died, and the River stinketh, and the Egyptians have not been able to drink water from the River; and the blood is in all the land of Egypt.

22 And the scribes of Egypt do so with their flashings, and the heart of Pharaoh is strong, and he hath not hearkened unto them, as Jehovah hath spoken,

23 and Pharaoh turneth and goeth in unto his house, and hath not set his heart even to this;

24 and all the Egyptians seek water round about the river to drink, for they have not been able to drink of the waters of the River.

25 And seven days are completed after Jehovah's smiting the River,

EXODUS CHAPTER 8

1 And Jehovah saith unto Moses, 'Go in unto Pharaoh: and thou hast said unto him, Thus said Jehovah, Send My people away, and they serve Me;

2 and if thou art refusing to send away, lo, I am smiting all thy border with frogs;

3 and the River hath teemed [with] frogs, and they have gone up and gone into thy house, and into the inner-chamber of thy bed, and on thy couch, and into the house of thy servants, and among thy people, and into thine ovens, and into thy kneading-troughs;

4 yea, on thee, and on thy people, and on all thy servants do the frogs go up.'

5 And Jehovah saith unto Moses, 'Say unto Aaron, Stretch out thy hand, with thy rod, against the streams, against the rivers, and against the ponds, and cause the frogs to come up against the land of Egypt.'

6 And Aaron stretcheth out his hand against the waters of Egypt, and the frog cometh up, and covereth the land of Egypt;

7 and the scribes do so with their flashings, and cause the frogs to come up against the land of Egypt.

8 And Pharaoh calleth for Moses and for Aaron, and saith, 'Make supplication unto Jehovah, that he turn aside the frogs from me, and from my people, and I send the people away, and they sacrifice to Jehovah.'

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9 And Moses saith to Pharaoh, 'Beautify thyself over me; when do I make supplication for thee, and for thy servants, and for thy people, to cut off the frogs from thee and from thy houses -- only in the River they do remain?'

10 and he saith, 'To-morrow.' And he saith, According to thy word [it is], so that thou knowest that there is none like Jehovah our God,

11 and the frogs have turned aside from thee, and from thy houses, and from thy servants, and from thy people; only in the River they do remain.'

12 And Moses -- Aaron also -- goeth out from Pharaoh, and Moses crieth unto Jehovah, concerning the matter of the frogs which He hath set on Pharaoh;

13 and Jehovah doth according to the word of Moses, and the frogs die out of the houses, out of the courts, and out of the fields,

14 and they heap them up together, and the land stinketh.

15 And Pharaoh seeth that there hath been a respite, and he hath hardened his heart, and hath not hearkened unto them, as Jehovah hath spoken.

16 And Jehovah saith unto Moses, 'Say unto Aaron, Stretch out thy rod, and smite the dust of the land, and it hath become gnats in all the land of Egypt.'

17 And they do so, and Aaron stretcheth out his hand with his rod, and smiteth the dust of the land, and the gnats are on man and on beast; all the dust of the land hath been gnats in all the land of Egypt.

18 And the scribes do so with their flashings, to bring out the gnats, and they have not been able, and the gnats are on man and on beast;

19 and the scribes say unto Pharaoh, 'It [is] the finger of God;' and the heart of Pharaoh is strong, and he hath not hearkened unto them, as Jehovah hath spoken.

20 And Jehovah saith unto Moses, 'Rise early in the morning, and station thyself before Pharaoh, lo, he is going out to the waters, and thou hast said unto him, Thus said Jehovah, Send My people away, and they serve Me;

21 for, if thou art not sending My people away, lo, I am sending against thee, and against thy servants, and against thy people, and against thy houses, the beetle, and the houses of the Egyptians have been full of the beetle, and also the ground on which they are.

22 'And I have separated in that day the land of Goshen, in which My people are staying, that the beetle is not there, so that thou knowest that I [am] Jehovah in the midst of the land,

23 and I have put a division between My people and thy people: to-morrow is this sign.'

24 And Jehovah doth so, and the grievous beetle entereth the house of Pharaoh, and the house of his servants, and in all the land of Egypt the land is corrupted from the presence of the beetle.

25 And Pharaoh calleth unto Moses and to Aaron, and saith, 'Go, sacrifice to your God in the land;'

26 and Moses saith, 'Not right to do so, for the abomination of the Egyptians we do sacrifice to Jehovah our God; lo, we sacrifice the abomination of the Egyptians before their eyes -- and they do not stone us!

27 A journey of three days we go into the wilderness, and have sacrificed to Jehovah our God, as He saith unto us.'

28 And Pharaoh saith, 'I send you away, and ye have sacrificed to Jehovah your God in the wilderness, only go not very far off; make ye supplication for me;'

29 and Moses saith, 'Lo, I am going out from thee, and have made supplication unto Jehovah, and the beetle hath turned aside from Pharaoh, from his servants, and from his people -- to-morrow, only let not Pharaoh add to deceive -- in not sending the people away to sacrifice to Jehovah.'

30 And Moses goeth out from Pharaoh, and maketh supplication unto Jehovah,

31 and Jehovah doth according to the word of Moses, and turneth aside the beetle from Pharaoh, from his servants, and from his people -- there hath not been left one;

32 and Pharaoh hardeneth his heart also at this time, and hath not sent the people away.

EXODUS CHAPTER 9

1 And Jehovah saith unto Moses, 'Go in unto Pharaoh, and thou hast spoken unto him, Thus said Jehovah, God of the Hebrews, Send My people away, and they serve me,

2 for, if thou art refusing to send away, and art still keeping hold upon them,

3 lo, the hand of Jehovah is on thy cattle which [are] in the field, on horses, on asses, on camels, on herd, and on flock -- a pestilence very grievous.

4 'And Jehovah hath separated between the cattle of Israel and the cattle of Egypt, and there doth not die a thing of all the sons of Israel's;

5 and Jehovah setteth an appointed time, saying, To-morrow doth Jehovah do this thing in the land.'

6 And Jehovah doth this thing on the morrow, and all the cattle of Egypt die, and of the cattle of the sons of Israel not one hath died;

7 and Pharaoh sendeth, and lo, not even one of the cattle of Israel hath died, and the heart of Pharaoh is hard, and he hath not sent the people away.

8 And Jehovah saith unto Moses and unto Aaron, 'Take to you the fulness of your hands [of] soot of a furnace, and Moses hath sprinkled it towards the heavens, before the eyes of Pharaoh,

9 and it hath become small dust over all the land of Egypt, and it hath become on man and on cattle a boil breaking forth [with] blains, in all the land of Egypt.'

10 And they take the soot of the furnace, and stand before Pharaoh, and Moses sprinkleth it towards the heavens, and it is a boil [with] blains, breaking forth, on man and on beast;

11 and the scribes have not been able to stand before Moses, because of the boil, for the boil hath been on the scribes, and on all the Egyptians.

12 And Jehovah strengtheneth the heart of Pharaoh, and he hath not hearkened unto them, as Jehovah hath spoken unto Moses.

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13 And Jehovah saith unto Moses, 'Rise early in the morning, and station thyself before Pharaoh, and thou hast said unto him, Thus said Jehovah, God of the Hebrews, Send My people away, and they serve Me,
14 for, at this time I am sending all My plagues unto thy heart, and on thy servants, and on thy people, so that thou knowest that there is none like Me in all the earth,
15 for now I have put forth My hand, and I smite thee, and thy people, with pestilence, and thou art hidden from the earth.
16 'And yet for this I have caused thee to stand, so as to show thee My power, and for the sake of declaring My Name in all the earth;
17 still thou art exalting thyself against My people -- so as not to send them away;
18 lo, I am raining about [this] time to-morrow hail very grievous, such as hath not been in Egypt, even from the day of its being founded, even until now.
19 'And, now, send, strengthen thy cattle and all that thou hast in the field; every man and beast which is found in the field, and is not gathered into the house -- come down on them hath the hail, and they have died.'
20 He who is fearing the word of Jehovah among the servants of Pharaoh hath caused his servants and his cattle to flee unto the houses;
21 and he who hath not set his heart unto the word of Jehovah leaveth his servants and his cattle in the field.
22 And Jehovah saith unto Moses, 'Stretch forth thy hand towards the heavens, and there is hail in all the land of Egypt, on man, and on beast, and on every herb of the field in the land of Egypt.'
23 And Moses stretcheth out his rod towards the heavens, and Jehovah hath given voices and hail, and fire goeth towards the earth, and Jehovah raineth hail on the land of Egypt,
24 and there is hail, and fire catching itself in the midst of the hail, very grievous, such as hath not been in all the land of Egypt since it hath become a nation.
25 And the hail smiteth in all the land of Egypt all that [is] in the field, from man even unto beast, and every herb of the field hath the hail smitten, and every tree of the field it hath broken;
26 only in the land of Goshen, where the sons of Israel [are], there hath been no hail.
27 And Pharaoh sendeth, and calleth for Moses and for Aaron, and saith unto them, 'I have sinned this time, Jehovah [is] the Righteous, and I and my people [are] the Wicked,
28 make ye supplication unto Jehovah, and plead that there be no voices of God and hail, and I send you away, and ye add not to remain.'
29 And Moses saith unto him, 'At my going out of the city, I spread my palms unto Jehovah -- the voices cease, and the hail is not any more, so that thou knowest that the earth [is] Jehovah's;
30 but thou and thy servants -- I have known that ye are not yet afraid of the face of Jehovah God.'
31 And the flax and the barley have been smitten, for the barley [is] budding, and the flax forming flowers,
32 and the wheat and the rye have not been smitten, for they are late.
33 And Moses goeth out from Pharaoh, [from] the city, and spreadeth his hands unto Jehovah, and the voices and the hail cease, and rain hath not been poured out to the earth;
34 and Pharaoh seeth that the rain hath ceased, and the hail and the voices, and he continueth to sin, and hardeneth his heart, he and his servants;
35 and the heart of Pharaoh is strong, and he hath not sent the sons of Israel away, as Jehovah hath spoken by the hand of Moses.

EXODUS CHAPTER 10

1 And Jehovah saith unto Moses, 'Go in unto Pharaoh, for I have declared hard his heart, and the heart of his servants, so that I set these My signs in their midst,
2 and so that thou recountest in the ears of thy son, and of thy son's son, that which I have done in Egypt, and My signs which I have set among them, and ye have known that I [am] Jehovah.'
3 And Moses cometh in -- Aaron also -- unto Pharaoh, and they say unto him, 'Thus said Jehovah, God of the Hebrews, Until when hast thou refused to be humbled at My presence? send My people away, and they serve Me,
4 for if thou art refusing to send My people away, lo, I am bringing in to-morrow the locust into thy border,
5 and it hath covered the eye of the land, and none is able to see the land, and it hath eaten the remnant of that which is escaped, which is left to you from the hail, and it hath eaten every tree which is springing for you out of the field;
6 and they have filled thy houses, and the houses of all thy servants, and the houses of all the Egyptians, which neither thy fathers nor thy father's fathers have seen, since the day of their being on the ground unto this day,' -- and he turneth and goeth out from Pharaoh.
7 And the servants of Pharaoh say unto him, 'Until when doth this [one] become a snare to us? send the men away, and they serve Jehovah their God; knowest thou not yet that Egypt hath perished?'
8 And Moses is brought back -- Aaron also -- unto Pharaoh, and he saith unto them, 'Go, serve Jehovah your God; -- who and who [are] those going?'
9 And Moses saith, 'With our young ones, and with our aged ones, we go, with our sons, and with our daughters, with our flock, and our herd, we go, for we have a festival to Jehovah.'
10 And he saith unto them, 'Be it so, Jehovah [be] with you when I send you and your infants away; see -- for evil [is] before your faces;
11 not so! go now, ye who [are] men, and serve Jehovah, for that ye are seeking;' and [one] casteth them out from the presence of Pharaoh.

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12 And Jehovah saith unto Moses, 'Stretch out thy hand against the land of Egypt for the locust, and it goeth up against the land of Egypt, and doth eat every herb of the land -- all that the hail hath left.'

13 And Moses stretcheth out his rod against the land of Egypt, and Jehovah hath led an east wind over the land all that day, and all the night; the morning hath been, and the east wind hath lifted up the locust.

14 And the locust goeth up against all the land of Egypt, and resteth in all the border of Egypt -- very grievous: before it there hath not been such a locust as it, and after it there is none such;

15 and it covereth the eye of all the land, and the land is darkened; and it eateth every herb of the land, and all the fruit of the trees which the hail hath left, and there hath not been left any green thing in the trees, or in the herb of the field, in all the land of Egypt.'

16 And Pharaoh hasteth to call for Moses and for Aaron, and saith, 'I have sinned against Jehovah your God, and against you,

17 and now, bear with, I pray you, my sin, only this time, and make ye supplication to Jehovah your God, that He turn aside from off me only this death.'

18 And he goeth out from Pharaoh, and maketh supplication unto Jehovah,

19 and Jehovah turneth a very strong sea wind, and it lifteth up the locust, and bloweth it into the Red Sea -- there hath not been left one locust in all the border of Egypt;

20 and Jehovah strengtheneth the heart of Pharaoh, and he hath not sent the sons of Israel away.

21 And Jehovah saith unto Moses, 'Stretch out thy hand towards the heavens, and there is darkness over the land of Egypt, and the darkness is felt.'

22 And Moses stretcheth out his hand towards the heavens, and there is darkness -- thick darkness in all the land of Egypt three days;

23 they have not seen one another, and none hath risen from his place three days; and to all the sons of Israel there hath been light in their dwellings.'

24 And Pharaoh calleth unto Moses and saith, 'Go ye, serve Jehovah, only your flock and your herd are stayed, your infants also go with you;'

25 and Moses saith, 'Thou also dost give in our hand sacrifices and burnt-offerings, and we have prepared for Jehovah our God;

26 and also our cattle doth go with us, there is not left a hoof, for from it we do take to serve Jehovah our God; and we -- we know not how we do serve Jehovah till our going thither.'

27 And Jehovah strengtheneth the heart of Pharaoh, and he hath not been willing to send them away;

28 and Pharaoh saith to him, 'Go from me, take heed to thyself, add not to see my face, for in the day thou seest my face thou diest;'

29 and Moses saith, 'Rightly hast thou spoken, I add not any more to see thy face.'

EXODUS CHAPTER 11

1 And Jehovah saith unto Moses, 'One plague more I do bring in on Pharaoh, and on Egypt, afterwards he doth send you away from this; when he is sending you away, he surely casteth you out altogether from this [place];

2 speak, I pray thee, in the ears of the people, and they ask -- each man from his neighbour, and each woman from her neighbour, vessels of silver, and vessels of gold.'

3 And Jehovah giveth the grace of the people in the eyes of the Egyptians; also the man Moses [is] very great in the land of Egypt, in the eyes of the servants of Pharaoh, and in the eyes of the people.

4 And Moses saith, 'Thus said Jehovah, About midnight I am going out into the midst of Egypt,

5 and every first-born in the land of Egypt hath died, from the first-born of Pharaoh who is sitting on his throne, unto the first-born of the maid-servant who [is] behind the millstones, and all the first-born of beasts;

6 and there hath been a great cry in all the land of Egypt, such as there hath not been, and such as there is not again.

7 'And against all the sons of Israel a dog sharpeneth not its tongue, from man even unto beast, so that ye know that Jehovah doth make a separation between the Egyptians and Israel;

8 and all these thy servants have come down unto me, and bowed themselves to me, saying, Go out, thou and all the people who [are] at thy feet; and afterwards I do go out;' -- and he goeth out from Pharaoh in the heat of anger.

9 And Jehovah saith unto Moses, 'Pharaoh doth not hearken unto you, so as to multiply My wonders in the land of Egypt;'

10 and Moses and Aaron have done all these wonders before Pharaoh, and Jehovah strengtheneth Pharaoh's heart, and he hath not sent the sons of Israel out of his land.

EXODUS CHAPTER 12

1 And Jehovah speaketh unto Moses and unto Aaron, in the land of Egypt, saying,

2 'This month [is] to you the chief of months -- it [is] the first to you of the months of the year;

3 speak ye unto all the company of Israel, saying, In the tenth of this month -- they take to them each man a lamb for the house of the fathers, a lamb for a house.

4 '(And if the household be too few for a lamb, then hath he taken, he and his neighbour who is near unto his house, for the number of persons, each according to his eating ye do count for the lamb,)

5 a lamb, a perfect one, a male, a son of a year, let be to you; from the sheep or from the goats ye do take [it].

6 'And it hath become a charge to you, until the fourteenth day of this month, and the whole assembly of the company of Israel have slaughtered it between the evenings;

7 and they have taken of the blood, and have put on the two side-posts, and on the lintel over the houses in which they eat it.

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8 'And they have eaten the flesh in this night, roast with fire; with unleavened things and bitters they do eat it;
9 ye do not eat of it raw, or boiled at all in water, but roast with fire, its head with its legs, and with its inwards;
10 and ye do not leave of it till morning, and that which is remaining of it till morning with fire ye do burn.
11 'And thus ye do eat it: your loins girded, your sandals on your feet, and your staff in your hand, and ye have eaten it in haste; it is Jehovah's passover,
12 and I have passed over through the land of Egypt during this night, and have smitten every first-born in the land of Egypt, from man even unto beast, and on all the gods of Egypt I do judgments; I [am] Jehovah.
13 'And the blood hath become a sign for you on the houses where ye [are], and I have seen the blood, and have passed over you, and a plague is not on you for destruction in My smiting in the land of Egypt.
14 'And this day hath become to you a memorial, and ye have kept it a feast to Jehovah to your generations; -- a statute age-during; ye keep it a feast.
15 Seven days ye eat unleavened things; only -- in the first day ye cause leaven to cease out of your houses; for any one eating anything fermented from the first day till the seventh day, even that person hath been cut off from Israel.
16 'And in the first day [is] a holy convocation, and in the seventh day ye have a holy convocation; any work is not done in them, only that which is eaten by any person -- it alone is done by you,
17 and ye have observed the unleavened things, for in this self-same day I have brought out your hosts from the land of Egypt, and ye have observed this day to your generations -- a statute age-during.
18 'In the first [month], in the fourteenth day of the month, in the evening, ye do eat unleavened things until the one and twentieth day of the month, at evening;
19 seven days leaven is not found in your houses, for any [one] eating anything fermented -- that person hath been cut off from the company of Israel, among the sojourners or among the natives of the land;
20 anything fermented ye do not eat, in all your dwellings ye do eat unleavened things.'
21 And Moses calleth for all the elders of Israel, and saith unto them, 'Draw out and take for yourselves [from] the flock, for your families, and slaughter the passover-sacrifice;
22 and ye have taken a bunch of hyssop, and have dipped [it] in the blood which [is] in the basin, and have struck [it] on the lintel, and on the two side-posts, from the blood which [is] in the basin, and ye, ye go not out each from the opening of his house till morning.
23 'And Jehovah hath passed on to smite the Egyptians, and hath seen the blood on the lintel, and on the two side-posts, and Jehovah hath passed over the opening, and doth not permit the destruction to come into your houses to smite.
24 'And ye have observed this thing, for a statute to thee, and to thy sons -- unto the age;
25 and it hath been, when ye come in unto the land which Jehovah giveth to you, as He hath spoken, that ye have kept this service;
26 and it hath come to pass when your sons say unto you, What [is] this service ye have?
27 that ye have said, A sacrifice of passover it [is] to Jehovah, who passed over the houses of the sons of Israel in Egypt, in His smiting the Egyptians, and our houses He delivered.'
28 And the people bow and do obeisance, and the sons of Israel go and do as Jehovah commanded Moses and Aaron; so have they done.
29 And it cometh to pass, at midnight, that Jehovah hath smitten every first-born in the land of Egypt, from the first-born of Pharaoh who is sitting on his throne, unto the first-born of the captive who [is] in the prison-house, and every first-born of beasts.
30 And Pharaoh riseth by night, he and all his servants, and all the Egyptians, and there is a great cry in Egypt, for there is not a house where there is not [one] dead,
31 and he calleth for Moses and for Aaron by night, and saith, 'Rise, go out from the midst of my people, both ye and the sons of Israel, and go, serve Jehovah according to your word;
32 both your flock and your herd take ye, as ye have spoken, and go; then ye have blessed also me.'
33 And the Egyptians are urgent on the people, hasting to send them away out of the land, for they said, 'We are all dead;'
34 and the people taketh up its dough before it is fermented, their kneading-troughs [are] bound up in their garments on their shoulder.
35 And the sons of Israel have done according to the word of Moses, and they ask from the Egyptians vessels of silver and vessels of gold, and garments;
36 and Jehovah hath given the grace of the people in the eyes of the Egyptians, and they cause them to ask, and they spoil the Egyptians.
37 And the sons of Israel journey from Rameses to Succoth, about six hundred thousand men on foot, apart from infants;
38 and a great rabble also hath gone up with them, and flock and herd -- very much cattle.
39 And they bake with the dough which they have brought out from Egypt unleavened cakes, for it hath not fermented; for they have been cast out of Egypt, and have not been able to delay, and also provision they have not made for themselves.
40 And the dwelling of the sons of Israel which they have dwelt in Egypt [is] four hundred and thirty years;
41 and it cometh to pass, at the end of four hundred and thirty years -- yea, it cometh to pass in this self-same day -- all the hosts of Jehovah have gone out from the land of Egypt.

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42 A night of watchings it [is] to Jehovah, to bring them out from the land of Egypt; it [is] this night to Jehovah of watchings to all the sons of Israel to their generations.

43 And Jehovah saith unto Moses and Aaron, 'This [is] a statute of the passover; Any son of a stranger doth not eat of it;

44 and any man's servant, the purchase of money, when thou hast circumcised him -- then he doth eat of it;

45 a settler or hired servant doth not eat of it;

46 in one house it is eaten, thou dost not carry out of the house [any] of the flesh without, and a bone ye do not break of it;

47 all the company of Israel do keep it.

48 'And when a sojourner sojourneth with thee, and hath made a passover to Jehovah, every male of his [is] to be circumcised, and then he doth come near to keep it, and he hath been as a native of the land, but any uncircumcised one doth not eat of it;

49 one law is to a native, and to a sojourner who is sojourning in your midst.'

50 And all the sons of Israel do as Jehovah commanded Moses and Aaron; so have they done.

51 And it cometh to pass in this self-same day, Jehovah hath brought out the sons of Israel from the land of Egypt, by their hosts.

EXODUS CHAPTER 13

1 And Jehovah speaketh unto Moses, saying,

2 'Sanctify to Me every first-born, opening any womb among the sons of Israel, among man and among beast; it [is] Mine.'

3 And Moses saith unto the people, 'Remember this day [in] which ye have gone out from Egypt, from the house of servants, for by strength of hand hath Jehovah brought you out from this, and any thing fermented is not eaten;

4 To-day ye are going out, in the month of Abib.

5 'And it hath been, when Jehovah bringeth thee in unto the land of the Canaanite, and of the Hittite, and of the Amorite, and of the Hivite, and of the Jebusite, which He hath sworn to thy fathers to give to thee, a land flowing with milk and honey, that thou hast done this service in this month.

6 'Seven days thou dost eat unleavened things, and in the seventh day [is] a feast to Jehovah;

7 unleavened things are eaten the seven days, and any thing fermented is not seen with thee; yea, leaven is not seen with thee in all thy border.

8 'And thou hast declared to thy son in that day, saying, '[It is] because of what Jehovah did to me, in my going out from Egypt,

9 and it hath been to thee for a sign on thy hand, and for a memorial between thine eyes, so that the law of Jehovah is in thy mouth, for by a strong hand hath Jehovah brought thee out from Egypt;

10 and thou hast kept this statute at its appointed season from days to days.

11 'And it hath been, when Jehovah bringeth thee in unto the land of the Canaanite, as He hath sworn to thee and to thy fathers, and hath given it to thee,

12 that thou hast caused every one opening a womb to pass over to Jehovah, and every firstling -- the increase of beasts which thou hast: the males [are] Jehovah's.

13 'And every firstling of an ass thou dost ransom with a lamb, and if thou dost not ransom [it], then thou hast beheaded it: and every first-born of man among thy sons thou dost ransom.

14 'And it hath been, when thy son asketh thee hereafter, saying, What [is] this? that thou hast said unto him, By strength of hand hath Jehovah brought us out from Egypt, from a house of servants;

15 yea, it cometh to pass, when Pharaoh hath been pained to send us away, that Jehovah doth slay every first-born in the land of Egypt, from the first-born of man even unto the first-born of beast; therefore I am sacrificing to Jehovah all opening a womb who [are] males, and every first-born of my sons I ransom;

16 and it hath been for a token on thy hand, and for frontlets between thine eyes, for by strength of hand hath Jehovah brought us out of Egypt.'

17 And it cometh to pass in Pharaoh's sending the people away, that God hath not led them the way of the land of the Philistines, for it [is] near; for God said, 'Lest the people repent in their seeing war, and have turned back towards Egypt;'

18 and God turneth round the people the way of the wilderness of the Red Sea, and by fifties have the sons of Israel gone up from the land of Egypt.

19 And Moses taketh the bones of Joseph with him, for he certainly caused the sons of Israel to swear, saying, 'God doth certainly inspect you, and ye have brought up my bones from this with you.'

20 And they journey from Succoth, and encamp in Etham at the extremity of the wilderness,

21 and Jehovah is going before them by day in a pillar of a cloud, to lead them in the way, and by night in a pillar of fire, to give light to them, to go by day and by night;

22 He removeth not the pillar of the cloud by day, and the pillar of the fire by night, [from] before the people.

EXODUS CHAPTER 14

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto the sons of Israel, and they turn back and encamp before Pi-Hahiroth, between Migdol and the sea, before Baal-Zephon; over-against it ye do encamp by the sea,

3 and Pharaoh hath said of the sons of Israel, They are entangled in the land, the wilderness hath shut upon them;

4 and I have strengthened the heart of Pharaoh, and he hath pursued after them, and I am honoured on Pharaoh, and on all his force, and the Egyptians have known that I [am] Jehovah;' and they do so.

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5 And it is declared to the king of Egypt that the people hath fled, and the heart of Pharaoh and of his servants is turned against the people, and they say, 'What [is] this we have done? that we have sent Israel away from our service.'

6 And he harnesseth his chariot, and his people he hath taken with him,

7 and he taketh six hundred chosen chariots, even all the chariots of Egypt, and captains over them all;

8 and Jehovah strengtheneth the heart of Pharaoh king of Egypt, and he pursueth after the sons of Israel, and the sons of Israel are going out with a high hand,

9 and the Egyptians pursue after them, and all the chariot horses of Pharaoh, and his horsemen, and his force, overtake them, encamping by the sea, by Pi-Hahiroth, before Baal-Zephon.

10 And Pharaoh hath drawn near, and the sons of Israel lift up their eyes, and lo, the Egyptians are journeying after them, and they fear exceedingly, and the sons of Israel cry unto Jehovah.

11 And they say unto Moses, 'Because there are no graves in Egypt, hast thou taken us away to die in a wilderness? what is this thou hast done to us -- to bring us out from Egypt?

12 Is not this the word which we spake unto thee in Egypt, saying, Cease from us, and we serve the Egyptians; for better for us to serve the Egyptians than to die in a wilderness?'

13 And Moses saith unto the people, 'Fear not, station yourselves, and see the salvation of Jehovah, which He doth for you to-day; for, as ye have seen the Egyptians to-day, ye add no more to see them -- to the age;

14 Jehovah doth fight for you, and ye keep silent.'

15 And Jehovah saith unto Moses, 'What? thou criest unto Me -- speak unto the sons of Israel, and they journey;

16 and thou, lift up thy rod, and stretch out thy hand towards the sea, and cleave it, and the sons of Israel go into the midst of the sea on dry land.

17 'And I -- lo, I am strengthening the heart of the Egyptians, and they go in after them, and I am honoured on Pharaoh, and on all his force, on his chariots, and on his horsemen;

18 and the Egyptians have known that I [am] Jehovah, in My being honoured on Pharaoh, on his chariots, and on his horsemen.'

19 And the messenger of God, who is going before the camp of Israel, journeyeth and goeth at their rear; and the pillar of the cloud journeyeth from their front, and standeth at their rear,

20 and cometh in between the camp of the Egyptians and the camp of Israel, and the cloud and the darkness are, and he enlighteneth the night, and the one hath not drawn near unto the other all the night.

21 And Moses stretcheth out his hand towards the sea, and Jehovah causeth the sea to go on by a strong east wind all the night, and maketh the sea become dry ground, and the waters are cleaved,

22 and the sons of Israel go into the midst of the sea, on dry land, and the waters [are] to them a wall, on their right and on their left.

23 And the Egyptians pursue, and go in after them (all the horses of Pharaoh, his chariots, and his horsemen) unto the midst of the sea,

24 and it cometh to pass, in the morning watch, that Jehovah looketh unto the camp of the Egyptians through the pillar of fire and of the cloud, and troubleth the camp of the Egyptians,

25 and turneth aside the wheels of their chariots, and they lead them with difficulty, and the Egyptians say, 'Let us flee from the face of Israel, for Jehovah is fighting for them against the Egyptians.'

26 And Jehovah saith unto Moses, 'Stretch out thy hand toward the sea, and the waters turn back on the Egyptians, on their chariots, and on their horsemen.'

27 And Moses stretcheth out his hand towards the sea, and the sea turneth back, at the turning of the morning, to its perennial flow, and the Egyptians are fleeing at its coming, and Jehovah shaketh off the Egyptians in the midst of the sea,

28 and the waters turn back, and cover the chariots and the horsemen, even all the force of Pharaoh, who are coming in after them into the sea -- there hath not been left of them even one.

29 And the sons of Israel have gone on dry land in the midst of the sea, and the waters [are] to them a wall, on their right and on their left;

30 and Jehovah saveth Israel in that day out of the hand of the Egyptians, and Israel seeth the Egyptians dead on the sea-shore,

31 and Israel seeth the great hand with which Jehovah hath wrought against the Egyptians, and the people fear Jehovah, and remain stedfast in Jehovah, and in Moses His servant.

EXODUS CHAPTER 15

1 Then singeth Moses and the sons of Israel this song to Jehovah, and they speak, saying: -- 'I sing to Jehovah, For triumphing He hath triumphed; The horse and its rider He hath thrown into the sea.

2 My strength and song is JAH, And He is become my salvation: This [is] my God, and I glorify Him; God of my father, and I exalt Him.

3 Jehovah [is] a man of battle; Jehovah [is] His name.

4 Chariots of Pharaoh and his force He hath cast into the sea; And the choice of his captains Have sunk in the Red Sea!

5 The depths do cover them; They went down into the depths as a stone.

6 Thy right hand, O Jehovah, Is become honourable in power; Thy right hand, O Jehovah, Doth crush an enemy.

7 And in the abundance of Thine excellency Thou throwest down Thy withstanders, Thou sendest forth Thy wrath -- It consumeth them as stubble.

8 And by the spirit of Thine anger Have waters been heaped together; Stood as a heap have flowings; Congealed have been depths In the heart of a sea.

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9 The enemy said, I pursue, I overtake; I apportion spoil; Filled is my soul with them; I draw out my sword; My hand destroyeth them: --

10 Thou hast blown with Thy wind The sea hath covered them; They sank as lead in mighty waters.

11 Who [is] like Thee among the gods, O Jehovah? Who [is] like Thee -- honourable in holiness -- Fearful in praises -- doing wonders?

12 Thou hast stretched out Thy right hand -- Earth swalloweth them!

13 Thou hast led forth in Thy kindness The people whom Thou hast redeemed. Thou hast led on in Thy strength Unto Thy holy habitation.

14 Peoples have heard, they are troubled; Pain hath seized inhabitants of Philistia.

15 Then have chiefs of Edom been troubled: Mighty ones of Moab -- Trembling doth seize them! Melted have all inhabitants of Canaan!

16 Fall on them doth terror and dread; By the greatness of Thine arm They are still as a stone, Till Thy people pass over, O Jehovah; Till the people pass over Whom Thou hast purchased.

17 Thou dost bring them in, And dost plant them In a mountain of Thine inheritance, A fixed place for Thy dwelling Thou hast made, O Jehovah; A sanctuary, O Lord, Thy hands have established;

18 Jehovah reigneth -- to the age, and for ever!'

19 For the horse of Pharaoh hath gone in with his chariots and with his horsemen into the sea, and Jehovah turneth back on them the waters of the sea, and the sons of Israel have gone on dry land in the midst of the sea.

20 And Miriam the inspired one, sister of Aaron, taketh the timbrel in her hand, and all the women go out after her, with timbrels and with choruses;

21 and Miriam answereth to them: -- 'Sing ye to Jehovah, For Triumphing He hath triumphed; The horse and its rider He hath thrown into the sea!'

22 And Moses causeth Israel to journey from the Red Sea, and they go out unto the wilderness of Shur, and they go three days in the wilderness, and have not found water,

23 and they come in to Marah, and have not been able to drink the waters of Marah, for they [are] bitter; therefore hath [one] called its name Marah.

24 And the people murmur against Moses, saying, 'What do we drink?'

25 and he crieth unto Jehovah, and Jehovah sheweth him a tree, and he casteth unto the waters, and the waters become sweet. There He hath made for them a statute, and an ordinance, and there He hath tried them,

26 and He saith, 'If thou dost really hearken to the voice of Jehovah thy God, and dost that which is right in His eyes, and hast hearkened to His commands, and kept all His statutes: none of the sickness which I laid on the Egyptians do I lay on thee, for I, Jehovah, am healing thee.

27 And they come to Elim, and there [are] twelve fountains of water, and seventy palm trees; and they encamp there by the waters.

EXODUS CHAPTER 16

1 And they journey from Elim, and all the company of the sons of Israel come in unto the wilderness of Sin, which [is] between Elim and Sinai, on the fifteenth day of the second month of their going out from the land of Egypt.

2 And all the company of the sons of Israel murmur against Moses and against Aaron in the wilderness;

3 and the sons of Israel say unto them, 'Oh that we had died by the hand of Jehovah in the land of Egypt, in our sitting by the flesh-pot, in our eating bread to satiety -- for ye have brought us out unto this wilderness to put all this assembly to death with hunger.'

4 And Jehovah saith unto Moses, 'Lo, I am raining to you bread from the heavens -- and the people have gone out and gathered the matter of a day in its day -- so that I try them whether they walk in My law, or not;

5 and it hath been on the sixth day, that they have prepared that which they bring in, and it hath been double above that which they gather day [by] day.'

6 And Moses saith -- Aaron also -- unto all the sons of Israel, 'Evening -- and ye have known that Jehovah hath brought you out from the land of Egypt;

7 and morning -- and ye have seen the honour of Jehovah, in His hearing your murmurings against Jehovah, and what [are] we, that ye murmur against us?'

8 And Moses saith, 'In Jehovah's giving to you in the evening flesh to eat, and bread in the morning to satiety -- in Jehovah's hearing your murmurings, which ye are murmuring against Him, and what [are] we? your murmurings [are] not against us, but against Jehovah.'

9 And Moses saith unto Aaron, 'Say unto all the company of the sons of Israel, Come ye near before Jehovah, for He hath heard your murmurings;'

10 and it cometh to pass, when Aaron is speaking unto all the company of the sons of Israel, that they turn towards the wilderness, and lo, the honour of Jehovah is seen in the cloud.

11 And Jehovah speaketh unto Moses, saying,

12 'I have heard the murmurings of the sons of Israel; speak unto them, saying, Between the evenings ye eat flesh, and in the morning ye are satisfied [with] bread, and ye have known that I [am] Jehovah your God.'

13 And it cometh to pass in the evening, that the quail cometh up, and covereth the camp, and in the morning there hath been the lying of dew round about the camp,

14 and the lying of the dew goeth up, and lo, on the face of the wilderness a thin, bare thing, thin as hoar-frost on the earth.

15 And the sons of Israel see, and say one unto another, 'What [is] it?' for they have not known what it [is]; and Moses saith unto them, 'It [is] the bread which Jehovah hath given to you for food.

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16 'This [is] the thing which Jehovah hath commanded: Gather of it each according to his eating, an omer for a poll; and the number of your persons, take ye each for those in his tent.'

17 And the sons of Israel do so, and they gather, he who is [gathering] much, and he who is [gathering] little;

18 and they measure with an omer, and he who is [gathering] much hath nothing over, and he who is [gathering] little hath no lack, each according to his eating they have gathered.

19 And Moses saith unto them, 'Let no man leave of it till morning;'

20 and they have not hearkened unto Moses, and some of them do leave of it till morning, and it bringeth up worms and stinketh; and Moses is wroth with them.

21 And they gather it morning by morning, each according to his eating; when the sun hath been warm, then it hath melted.

22 And it cometh to pass on the sixth day, they have gathered a second bread, two omers for one, and all the princes of the company come in, and declare to Moses.

23 And he saith unto them, 'It [is] that which Jehovah hath spoken [of]; a rest -- a holy sabbath to Jehovah -- [is] to-morrow; that which ye bake, bake; and that which ye boil, boil; and all that is over, let rest for yourselves in charge till the morning.'

24 And they let it rest until the morning, as Moses hath commanded, and it hath not stank, and a worm hath not been in it.

25 And Moses saith, 'Eat it to-day, for to-day [is] a sabbath to Jehovah; to-day ye find it not in the field:

26 six days ye do gather it, and in the seventh day -- the sabbath -- in it there is none.'

27 And it cometh to pass on the seventh day, some of the people have gone out to gather, and have not found.

28 And Jehovah saith unto Moses, 'How long have ye refused to keep My commands, and My laws?

29 see, because Jehovah hath given to you the sabbath, therefore He is giving to you on the sixth day bread of two days; abide ye each [in] his place, no one doth go out from his place on the seventh day.'

30 And the people rest on the seventh day,

31 and the house of Israel call its name Manna, and it [is] as coriander seed, white; and its taste [is] as a cake with honey.

32 And Moses saith, 'This [is] the thing which Jehovah hath commanded: Fill the omer with it, for a charge for your generations, so that they see the bread which I have caused you to eat in the wilderness, in My bringing you out from the land of Egypt.'

33 And Moses saith unto Aaron, 'Take one pot, and put there the fulness of the omer of manna, and let it rest before Jehovah, for a charge for your generations;'

34 as Jehovah hath given commandment unto Moses, so doth Aaron let it rest before the Testimony, for a charge.

35 And the sons of Israel have eaten the manna forty years, until their coming in unto the land to be inhabited; the manna they have eaten till their coming in unto the extremity of the land of Canaan.

36 and the omer is a tenth of the ephah.

EXODUS CHAPTER 17

1 And all the company of the sons of Israel journey from the wilderness of Sin, on their journeyings, by the command of Jehovah, and encamp in Rephidim, and there is no water for the people to drink;

2 and the people strive with Moses, and say, 'Give us water, and we drink.' And Moses saith to them, 'What? -- ye strive with me, what? -- ye try Jehovah?'

3 and the people thirst there for water, and the people murmur against Moses, and say, 'Why [is] this? -- thou hast brought us up out of Egypt, to put us to death, also our sons and our cattle, with thirst.'

4 And Moses crieth to Jehovah, saying, 'What do I to this people? yet a little, and they have stoned me.'

5 And Jehovah saith unto Moses, 'Pass over before the people, and take with thee of the elders of Israel, and thy rod with which thou hast smitten the River take in thy hand, and thou hast gone:

6 Lo, I am standing before thee there on the rock in Horeb, and thou hast smitten on the rock, and waters have come out from it, and the people have drunk.' And Moses doth so before the eyes of the elders of Israel,

7 and he calleth the name of the place Massah, and Meribah, because of the 'strife' of the sons of Israel, and because of their 'trying' Jehovah, saying, 'Is Jehovah in our midst or not?'

8 And Amalek cometh, and fighteth with Israel in Rephidim,

9 and Moses saith unto Joshua, 'Choose for us men, and go out, fight with Amalek: to-morrow I am standing on the top of the hill, and the rod of God in my hand.'

10 And Joshua doth as Moses hath said to him, to fight with Amalek, and Moses, Aaron, and Hur, have gone up [to] the top of the height;

11 and it hath come to pass, when Moses lifteth up his hand, that Israel hath been mighty, and when he letteth his hands rest, that Amalek hath been mighty.

12 And the hands of Moses [are] heavy, and they take a stone, and set [it] under him, and he sitteth on it: and Aaron and Hur have taken hold on his hands, on this side one, and on that one, and his hands are stedfast till the going in of the sun;

13 and Joshua weakeneth Amalek and his people by the mouth of the sword.

14 And Jehovah saith unto Moses, 'Write this, a memorial in a Book, and set [it] in the ears of Joshua, that I do utterly wipe away the remembrance of Amalek from under the heavens;'

15 and Moses buildeth an altar, and calleth its name Jehovah-Nissi,

16 and saith, 'Because a hand [is] on the throne of Jah, war [is] to Jehovah with Amalek from generation -- generation.'

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EXODUS CHAPTER 18

1 And Jethro priest of Midian, father-in-law of Moses, heareth all that God hath done for Moses, and for Israel his people, that Jehovah hath brought out Israel from Egypt,

2 and Jethro, father-in-law of Moses, taketh Zipporah, wife of Moses, besides her parents,

3 and her two sons, of whom the name of the one [is] Gershom, for he said, 'a sojourner I have been in a strange land:'

4 and the name of the other [is] Eliezer, for, 'the God of my father [is] for my help, and doth deliver me from the sword of Pharaoh.'

5 And Jethro, father-in-law of Moses, cometh, and his sons, and his wife, unto Moses, unto the wilderness where he is encamping -- the mount of God;

6 and he saith unto Moses, 'I, thy father-in-law, Jethro, am coming unto thee, and thy wife, and her two sons with her.'

7 And Moses goeth out to meet his father-in-law, and boweth himself, and kisseth him, and they ask one at another of welfare, and come into the tent;

8 and Moses recounteth to his father-in-law all that Jehovah hath done to Pharaoh, and to the Egyptians, on account of Israel, all the travail which hath found them in the way, and Jehovah doth deliver them.

9 And Jethro rejoiceth for all the good which Jehovah hath done to Israel, whom He hath delivered from the hand of the Egyptians;

10 and Jethro saith, 'Blessed [is] Jehovah, who hath delivered you from the hand of the Egyptians, and from the hand of Pharaoh -- who hath delivered this people from under the hand of the Egyptians;

11 now I have known that Jehovah [is] greater than all the gods, for in the thing they have acted proudly -- [He is] above them!'

12 And Jethro, father-in-law of Moses, taketh a burnt-offering and sacrifices for God; and Aaron cometh in, and all the elders of Israel, to eat bread with the father-in-law of Moses, before God.

13 And it cometh to pass on the morrow, that Moses sitteth to judge the people, and the people stand before Moses, from the morning unto the evening;

14 and the father-in-law of Moses seeth all that he is doing to the people, and saith, 'What [is] this thing which thou art doing to the people? wherefore art thou sitting by thyself, and all the people standing by thee from morning till evening?'

15 And Moses saith to his father-in-law, 'Because the people come unto me to seek God;

16 when they have a matter, it hath come unto me, and I have judged between a man and his neighbour, and made known the statutes of God, and His laws.'

17 And the father-in-law of Moses saith unto him, 'The thing which thou art doing [is] not good;

18 thou dost surely wear away, both thou, and this people which [is] with thee, for the thing is too heavy for thee, thou art not able to do it by thyself.

19 'Now, hearken to my voice, I counsel thee, and God is with thee: be thou for the people over-against God, and thou hast brought in the things unto God;

20 and thou hast warned them [concerning] the statutes and the laws, and hast made known to them the way in which they go, and the work which they do.

21 'And thou -- thou dost provide out of all the people men of ability, fearing God, men of truth, hating dishonest gain, and hast placed [these] over them, heads of thousands, heads of hundreds, heads of fifties, and heads of tens,

22 and they have judged the people at all times; and it hath come to pass, every great matter they bring in unto thee, and every small matter they judge themselves; and lighten it from off thyself, and they have borne with thee.

23 If thou dost this thing, and God hath commanded thee, then thou hast been able to stand, and all this people also goeth in unto its place in peace.'

24 And Moses hearkeneth to the voice of his father-in-law, and doth all that he said,

25 and Moses chooseth men of ability out of all Israel, and maketh them chiefs over the people, heads of thousands, heads of hundreds, heads of fifties, and heads of tens,

26 and they have judged the people at all times; the hard matter they bring in unto Moses, and every small matter they judge themselves.

27 And Moses sendeth his father-in-law away, and he goeth away unto his own land.

EXODUS CHAPTER 19

1 In the third month of the going out of the sons of Israel from the land of Egypt, in this day they have come into the wilderness of Sinai,

2 and they journey from Rephidim, and enter the wilderness of Sinai, and encamp in the wilderness; and Israel encampeth there before the mount.

3 And Moses hath gone up unto God, and Jehovah calleth unto him out of the mount, saying, 'Thus dost thou say to the house of Jacob, and declare to the sons of Israel,

4 Ye -- ye have seen that which I have done to the Egyptians, and I bear you on eagles' wings, and bring you in unto Myself.

5 'And now, if ye really hearken to My voice, then ye have kept My covenant, and been to Me a peculiar treasure more than all the peoples, for all the earth [is] Mine;

6 and ye -- ye are to Me a kingdom of priests and a holy nation: these [are] the words which thou dost speak unto the sons of Israel.'

7 And Moses cometh, and calleth for the elders of the people, and setteth before them all these words which Jehovah hath commanded him;

8 and all the people answer together and say, 'All that Jehovah hath spoken we do;' and Moses returneth the words of the people unto Jehovah.

9 And Jehovah saith unto Moses, 'Lo, I am coming unto thee in the thickness of the cloud, so that the people hear in My speaking with thee, and also believe in thee to the age;' and Moses declareth the words of the people unto Jehovah.

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10 And Jehovah saith unto Moses, 'Go unto the people; and thou hast sanctified them to-day and to-morrow, and they have washed their garments,
11 and have been prepared for the third day; for on the third day doth Jehovah come down before the eyes of all the people, on mount Sinai.
12 'And thou hast made a border [for] the people round about, saying, Take heed to yourselves, going up into the mount, or coming against its extremity; whoever is coming against the mount is certainly put to death;
13 a hand cometh not against him, for he is certainly stoned or shot through, whether beast or man it liveth not; in the drawing out of the jubilee cornet they go up into the mount.'
14 And Moses cometh down from the mount unto the people, and sanctifieth the people, and they wash their garments;
15 and he saith unto the people, 'Be ye prepared for the third day, come not nigh unto a woman.'
16 And it cometh to pass, on the third day, while it is morning, that there are voices, and lightnings, and a heavy cloud, on the mount, and the sound of a trumpet very strong; and all the people who [are] in the camp do tremble.
17 And Moses bringeth out the people to meet God from the camp, and they station themselves at the lower part of the mount,
18 and mount Sinai [is] wholly a smoke from the presence of Jehovah, who hath come down on it in fire, and its smoke goeth up as smoke of the furnace, and the whole mount trembleth exceedingly;
19 and the sound of the trumpet is going on, and very strong; Moses speaketh, and God doth answer him with a voice.
20 And Jehovah cometh down on mount Sinai, unto the top of the mount, and Jehovah calleth for Moses unto the top of the mount, and Moses goeth up.
21 And Jehovah saith unto Moses, 'Go down, protest to the people, lest they break through unto Jehovah to see, and many of them have fallen;
22 and also the priests who are coming nigh unto Jehovah do sanctify themselves, lest Jehovah break forth on them.'
23 And Moses saith unto Jehovah, 'The people [is] unable to come up unto mount Sinai, for Thou -- Thou hast protested to us, saying, Make a border [for] the mount, then thou hast sanctified it.'
24 And Jehovah saith unto him, 'Go, descend, then thou hast come up, thou, and Aaron with thee; and the priests and the people do not break through, to come up unto Jehovah, lest He break forth upon them.'
25 And Moses goeth down unto the people, and saith unto them: --

EXODUS CHAPTER 20

1 'And God speaketh all these words, saying,
2 I [am] Jehovah thy God, who hath brought thee out of the land of Egypt, out of a house of servants.
3 'Thou hast no other Gods before Me.
4 'Thou dost not make to thyself a graven image, or any likeness which [is] in the heavens above, or which [is] in the earth beneath, or which [is] in the waters under the earth.
5 Thou dost not bow thyself to them, nor serve them: for I, Jehovah thy God, [am] a zealous God, charging iniquity of fathers on sons, on the third [generation], and on the fourth, of those hating Me,
6 and doing kindness to thousands, of those loving Me and keeping My commands.
7 'Thou dost not take up the name of Jehovah thy God for a vain thing, for Jehovah acquitteth not him who taketh up His name for a vain thing.
8 'Remember the Sabbath-day to sanctify it;
9 six days thou dost labour, and hast done all thy work,
10 and the seventh day [is] a Sabbath to Jehovah thy God; thou dost not do any work, thou, and thy son, and thy daughter, thy man-servant, and thy handmaid, and thy cattle, and thy sojourner who is within thy gates, --
11 for six days hath Jehovah made the heavens and the earth, the sea, and all that [is] in them, and resteth in the seventh day; therefore hath Jehovah blessed the Sabbath-day, and doth sanctify it.
12 'Honour thy father and thy mother, so that thy days are prolonged on the ground which Jehovah thy God is giving to thee.
13 'Thou dost not murder.
14 'Thou dost not commit adultery.
15 'Thou dost not steal.
16 'Thou dost not answer against thy neighbour a false testimony.
17 'Thou dost not desire the house of thy neighbour, thou dost not desire the wife of thy neighbour, or his man-servant, or his handmaid, or his ox, or his ass, or anything which [is] thy neighbour's.'
18 And all the people are seeing the voices, and the flames, and the sound of the trumpet, and the mount smoking; and the people see, and move, and stand afar off,
19 and say unto Moses, 'Speak thou with us, and we hear, and let not God speak with us, lest we die.'
20 And Moses saith unto the people, 'Fear not, for to try you hath God come, and in order that His fear may be before your faces -- that ye sin not.'
21 And the people stand afar off, and Moses hath drawn nigh unto the thick darkness where God [is].
22 And Jehovah saith unto Moses, 'Thus dost thou say unto the sons of Israel: Ye -- ye have seen that from the heavens I have spoken with you;
23 ye do not make with Me gods of silver, even gods of gold ye do not make to yourselves.
24 'An altar of earth thou dost make for Me, and thou hast sacrificed on it thy burnt-offerings and thy peace-offerings, thy flock and thy herd; in every place where I cause My name to be remembered I come in unto thee, and have blessed thee.
25 'And if an altar of stones thou dost make to Me, thou dost not build them of hewn work; when thy tool thou hast waved over it, then thou dost pollute it;

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26 neither dost thou go up by steps on Mine altar, that thy nakedness be not revealed upon it.

EXODUS CHAPTER 21

1 'And these [are] the judgments which thou dost set before them:

2 'When thou buyest a Hebrew servant -- six years he doth serve, and in the seventh he goeth out as a freeman for nought;

3 if by himself he cometh in, by himself he goeth out; if he [is] owner of a wife, then his wife hath gone out with him;

4 if his lord give to him a wife, and she hath borne to him sons or daughters -- the wife and her children are her lord's, and he goeth out by himself.

5 'And if the servant really say: I have loved my lord, my wife, and my sons -- I do not go out free;

6 then hath his lord brought him nigh unto God, and hath brought him nigh unto the door, or unto the side-post, and his lord hath bored his ear with an awl, and he hath served him -- to the age.

7 'And when a man selleth his daughter for a handmaid, she doth not go out according to the going out of the men-servants;

8 if evil in the eyes of her lord, so that he hath not betrothed her, then he hath let her be ransomed; to a strange people he hath not power to sell her, in his dealing treacherously with her.

9 'And if to his son he betroth her, according to the right of daughters he doth to her.

10 'If another [woman] he take for him, her food, her covering, and her habitation, he doth not withdraw;

11 and if these three he do not to her, then she hath gone out for nought, without money.

12 'He who smiteth a man so that he hath died, is certainly put to death;

13 as to him who hath not laid wait, and God hath brought to his hand, I have even set for thee a place whither he doth flee.

14 'And when a man doth presume against his neighbour to slay him with subtilty, from Mine altar thou dost take him to die.

15 'And he who smiteth his father or his mother is certainly put to death.

16 'And he who stealeth a man, and hath sold him, and he hath been found in his hand, is certainly put to death.

17 'And he who is reviling his father or his mother is certainly put to death.

18 'And when men contend, and a man hath smitten his neighbour with a stone, or with the fist, and he die not, but hath fallen on the bed;

19 if he rise, and hath gone up and down without on his staff, then hath the smiter been acquitted; only his cessation he giveth, and he is thoroughly healed.

20 'And when a man smiteth his man-servant or his handmaid, with a rod, and he hath died under his hand -- he is certainly avenged;

21 only if he remain a day, or two days, he is not avenged, for he [is] his money.

22 'And when men strive, and have smitten a pregnant woman, and her children have come out, and there is no mischief, he is certainly fined, as the husband of the woman doth lay upon him, and he hath given through the judges;

23 and if there is mischief, then thou hast given life for life,

24 eye for eye, tooth for tooth, hand for hand, foot for foot,

25 burning for burning, wound for wound, stripe for stripe.

26 'And when a man smiteth the eye of his man-servant, or the eye of his handmaid, and hath destroyed it, as a freeman he doth send him away for his eye;

27 and if a tooth of his man-servant or a tooth of his handmaid he knock out, as a freeman he doth send him away for his tooth.

28 'And when an ox doth gore man or woman, and they have died, the ox is certainly stoned, and his flesh is not eaten, and the owner of the ox [is] acquitted;

29 and if the ox is [one] accustomed to gore heretofore, and it hath been testified to its owner, and he doth not watch it, and it hath put to death a man or woman, the ox is stoned, and its owner also is put to death.

30 'If atonement is laid upon him, then he hath given the ransom of his life, according to all that is laid upon him;

31 whether it gore a son or gore a daughter, according to this judgment it is done to him.

32 'If the ox gore a man-servant or a handmaid, thirty silver shekels he doth give to their lord, and the ox is stoned.

33 'And when a man doth open a pit, or when a man doth dig a pit, and doth not cover it, and an ox or ass hath fallen thither, --

34 the owner of the pit doth repay, money he doth give back to its owner, and the dead is his.

35 'And when a man's ox doth smite the ox of his neighbour, and it hath died, then they have sold the living ox, and halved its money, and also the dead one they do halve;

36 or, it hath been known that the ox is [one] accustomed to gore heretofore, and its owner doth not watch it, he certainly repayeth ox for ox, and the dead is his.

EXODUS CHAPTER 22

1 'When a man doth steal an ox or sheep, and hath slaughtered it or sold it, five of the herd he doth repay for the ox, and four of the flock for the sheep.

2 'If in the breaking through, the thief is found, and he hath been smitten, and hath died, there is no blood for him;

3 if the sun hath risen upon him, blood [is] for him, he doth certainly repay; if he have nothing, then he hath been sold for his theft;

4 if the theft is certainly found in his hand alive, whether ox, or ass, or sheep -- double he repayeth.

5 'When a man depastureth a field or vineyard, and hath sent out his beast, and it hath pastured in the field of another, [of] the best of his field, and the best of his vineyard, he doth repay.

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6 'When fire goeth forth, and hath found thorns, and a stack, or the standing corn, or the field, hath been consumed, he who causeth the burning doth certainly repay.

7 'When a man doth give unto his neighbour silver, or vessels to keep, and it hath been stolen out of the man's house; if the thief is found, he repayeth double.

8 'If the thief is not found, then the master of the house hath been brought near unto God, whether he hath not put forth his hand against the work of his neighbour;

9 for every matter of transgression, for ox, for ass, for sheep, for raiment, for any lost thing of which it is said that it is his; unto God cometh the matter of them both; he whom God doth condemn, he repayeth double to his neighbour.

10 'When a man doth give unto his neighbour an ass, or ox, or sheep, or any beast to keep, and it hath died, or hath been hurt, or taken captive, none seeing --

11 an oath of Jehovah is between them both, that he hath not put forth his hand against the work of his neighbour, and its owner hath accepted, and he doth not repay;

12 but if it is certainly stolen from him, he doth repay to its owner;

13 if it is certainly torn, he bringeth it in -- a witness; the torn thing he doth not repay.

14 'And when a man doth ask [anything] from his neighbour, and it hath been hurt or hath died -- its owner not being with it -- he doth certainly repay;

15 if its owner [is] with it, he doth not repay, -- if it [is] a hired thing, it hath come for its hire.

16 'And when a man doth entice a virgin who [is] not betrothed, and hath lain with her, he doth certainly endow her to himself for a wife;

17 if her father utterly refuse to give her to him, money he doth weigh out according to the dowry of virgins.

18 'A witch thou dost not keep alive.

19 'Whoever lieth with a beast is certainly put to death.

20 'He who is sacrificing to a god, save to Jehovah alone, is devoted.

21 'And a sojourner thou dost not oppress, nor crush him, for sojourners ye have been in the land of Egypt.

22 'Any widow or orphan ye do not afflict;

23 if thou dost really afflict him, surely if he at all cry unto Me, I certainly hear his cry;

24 and Mine anger hath burned, and I have slain you by the sword, and your wives have been widows, and your sons orphans.

25 'If thou dost lend My poor people with thee money, thou art not to him as a usurer; thou dost not lay on him usury;

26 if thou dost at all take in pledge the garment of thy neighbour, during the going in of the sun thou dost return it to him:

27 for it alone is his covering, it [is] his garment for his skin; wherein doth he lie down? and it hath come to pass, when he doth cry unto Me, that I have heard, for I [am] gracious.

28 'God thou dost not revile, and a prince among thy people thou dost not curse.

29 'Thy fulness and thy liquids thou dost not delay; the first-born of thy sons thou dost give to Me;

30 so thou dost to thine ox, to thy sheep; seven days it is with its dam, on the eighth day thou dost give it to Me.

31 'And ye are holy men to Me, and flesh torn in the field ye do not eat, to a dog ye do cast it.

EXODUS CHAPTER 23

1 'Thou dost not lift up a vain report; thou dost not put thy hand with a wicked man to be a violent witness.

2 'Thou art not after many to evil, nor dost thou testify concerning a strife, to turn aside after many to cause [others] to turn aside;

3 and a poor man thou dost not honour in his strife.

4 'When thou meetest thine enemy's ox or his ass going astray, thou dost certainly turn it back to him;

5 when thou seest the ass of him who is hating thee crouching under its burden, then thou hast ceased from leaving [it] to it -- thou dost certainly leave [it] with him.

6 'Thou dost not turn aside the judgment of thy needy one in his strife;

7 from a false matter thou dost keep far off, and an innocent and righteous man thou dost not slay; for I do not justify a wicked man.

8 'And a bribe thou dost not take; for the bribe bindeth the open-[eyed], and perverteth the words of the righteous.

9 'And a sojourner thou dost not oppress, and ye -- ye have known the soul of the sojourner, for sojourners ye have been in the land of Egypt.

10 'And six years thou dost sow thy land, and hast gathered its increase;

11 and the seventh thou dost release it, and hast left it, and the needy of thy people have eaten, and their leaving doth the beast of the field eat; so dost thou to thy vineyard -- to thine olive-yard.

12 'Six days thou dost do thy work, and on the seventh day thou dost rest, so that thine ox and thine ass doth rest, and the son of thine handmaid and the sojourner is refreshed;

13 and in all that which I have said unto you ye do take heed; and the name of other gods ye do not mention; it is not heard on thy mouth.

14 'Three times thou dost keep a feast to Me in a year;

15 the Feast of Unleavened things thou dost keep; seven days thou dost eat unleavened things, as I have commanded thee, at the time appointed [in] the month of Abib; for in it thou hast come forth out of Egypt, and ye do not appear [in] My presence empty;

16 and the Feast of Harvest, the first fruits of thy works which thou sowest in the field; and the Feast of the In-Gathering, in the outgoing of the year, in thy gathering thy works out of the field.

17 'Three times in a year do all thy males appear before the face of the Lord Jehovah.

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18 'Thou dost not sacrifice on a fermented thing the blood of My sacrifice, and the fat of My festival doth not remain till morning;

19 the beginning of the first-fruits of thy ground thou dost bring into the house of Jehovah thy God; thou dost not boil a kid in its mother's milk.

20 'Lo, I am sending a messenger before thee to keep thee in the way, and to bring thee in unto the place which I have prepared;

21 be watchful because of his presence, and hearken to his voice, rebel not against him, for he beareth not with your transgression, for My name [is] in his heart;

22 for, if thou diligently hearken to his voice, and hast done all that which I speak, then I have been at enmity with thine enemies, and have distressed those distressing thee.

23 'For My messenger goeth before thee, and hath brought thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, and I have cut them off.

24 'Thou dost not bow thyself to their gods, nor serve them, nor do according to their doings, but dost utterly devote them, and thoroughly break their standing pillars.

25 'And ye have served Jehovah your God, and He hath blessed thy bread and thy water, and I have turned aside sickness from thine heart;

26 there is not a miscarrying and barren one in thy land; the number of thy days I fulfil:

27 My terror I send before thee, and I have put to death all the people among whom thou comest, and I have given the neck of all thine enemies unto thee.

28 'And I have sent the hornet before thee, and it hath cast out the Hivite, the Canaanite, and the Hittite, from before thee;

29 I cast them not out from before thee in one year, lest the land be a desolation, and the beast of the field hath multiplied against thee;

30 little [by] little I cast them out from before thee, till thou art fruitful, and hast inherited the land.

31 'And I have set thy border from the Red Sea, even unto the sea of the Philistines, and from the wilderness unto the River: for I give into your hand the inhabitants of the land, and thou hast cast them out from before thee;

32 thou dost not make a covenant with them, and with their gods;

33 they do not dwell in thy land, lest they cause thee to sin against Me when thou servest their gods, when it becometh a snare to thee.'

EXODUS CHAPTER 24

1 And unto Moses He said, 'Come up unto Jehovah, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and ye have bowed yourselves afar off;'

2 and Moses hath drawn nigh by himself unto Jehovah; and they draw not nigh, and the people go not up with him.

3 And Moses cometh in, and recounteth to the people all the words of Jehovah, and all the judgments, and all the people answer -- one voice, and say, 'All the words which Jehovah hath spoken we do.'

4 And Moses writeth all the words of Jehovah, and riseth early in the morning, and buildeth an altar under the hill, and twelve standing pillars for the twelve tribes of Israel;

5 and he sendeth the youths of the sons of Israel, and they cause burnt-offerings to ascend, and sacrifice sacrifices of peace-offerings to Jehovah -- calves.

6 And Moses taketh half of the blood, and putteth in basins, and half of the blood hath he sprinkled on the altar;

7 and he taketh the Book of the Covenant, and proclaimeth in the ears of the people, and they say, 'All that which Jehovah hath spoken we do, and obey.'

8 And Moses taketh the blood, and sprinkleth on the people, and saith, 'Lo, the blood of the covenant which Jehovah hath made with you, concerning all these things.'

9 And Moses goeth up, Aaron also, Nadab and Abihu, and seventy of the elders of Israel,

10 and they see the God of Israel, and under His feet [is] as the white work of the sapphire, and as the substance of the heavens for purity;

11 and unto those of the sons of Israel who are near He hath not put forth His hand, and they see God, and eat and drink.

12 And Jehovah saith unto Moses, 'Come up unto Me to the mount, and be there, and I give to thee the tables of stone, and the law, and the command, which I have written to direct them.'

13 And Moses riseth -- Joshua his minister also -- and Moses goeth up unto the mount of God;

14 and unto the elders he hath said, 'Abide ye for us in this [place], until that we turn back unto you, and lo, Aaron and Hur [are] with you -- he who hath matters doth come nigh unto them.'

15 And Moses goeth up unto the mount, and the cloud covereth the mount;

16 and the honour of Jehovah doth tabernacle on mount Sinai, and the cloud covereth it six days, and He calleth unto Moses on the seventh day from the midst of the cloud.

17 And the appearance of the honour of Jehovah [is] as a consuming fire on the top of the mount, before the eyes of the sons of Israel;

18 and Moses goeth into the midst of the cloud, and goeth up unto the mount, and Moses is on the mount forty days and forty nights.

EXODUS CHAPTER 25

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto the sons of Israel, and they take for Me a heave-offering; from every man whose heart impelleth him ye do take My heave-offering.

3 'And this [is] the heave-offering which ye take from them; gold, and silver, and brass,

4 and blue, and purple, and scarlet, and linen, and goats' [hair],

5 and rams' skins made red, and badgers' skins, and shittim wood,

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6 oil for the light, spices for the anointing oil, and for the perfume of the spices,
7 shoham stones, and stones for setting for an ephod, and for a breastplate.
8 'And they have made for Me a sanctuary, and I have tabernacled in their midst;
9 according to all that which I am shewing thee, the pattern of the tabernacle, and the pattern of all its vessels, even so ye do make [it].
10 'And they have made an ark of shittim wood; two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height;
11 and thou hast overlaid it [with] pure gold, within and without thou dost overlay it, and thou hast made on it a ring of gold round about.
12 'And thou hast cast for it four rings of gold, and hast put [them] on its four feet, even two rings on its one side, and two rings on its second side;
13 and thou hast made staves of shittim wood, and hast overlaid them [with] gold,
14 and hast brought the staves into the rings on the sides of the ark, to bear the ark by them,
15 in the rings of the ark are the staves, they are not turned aside from it;
16 and thou hast put unto the ark the testimony which I give unto thee.
17 'And thou hast made a mercy-seat of pure gold, two cubits and a half its length, and a cubit and a half its breadth;
18 and thou hast made two cherubs of gold, beaten work dost thou make them, at the two ends of the mercy-seat;
19 and make thou one cherub at the end on this side, and one cherub at the end on that; at the mercy-seat ye do make the cherubs on its two ends.
20 'And the cherubs have been spreading out wings on high, covering the mercy-seat over with their wings, and their faces [are] one towards another -- towards the mercy-seat are the faces of the cherubs.
21 'And thou hast put the mercy-seat on the ark above, and unto the ark thou dost put the testimony which I give unto thee;
22 and I have met with thee there, and have spoken with thee from off the mercy-seat (from between the two cherubs, which [are] on the ark of the testimony) all that which I command thee concerning the sons of Israel.
23 'And thou hast made a table of shittim wood, two cubits its length, and a cubit its breadth, and a cubit and a half its height,
24 and hast overlaid it [with] pure gold, and hast made for it a crown of gold round about,
25 and hast made for it a border of a handbreadth round about, and hast made a crown of gold to its border round about.
26 'And thou hast made to it four rings of gold, and hast put the rings on the four corners, which [are] to its four feet;
27 over-against the border are the rings for places for staves to bear the table;
28 and thou hast made the staves of shittim wood, and hast overlaid them with gold, and the table hath been borne with them;
29 and thou hast made its dishes, and its bowls, and its covers, and its cups, with which they pour out; of pure gold thou dost make them;
30 and thou hast put on the table bread of the presence before Me continually.
31 'And thou hast made a candlestick of pure gold, of beaten work is the candlestick made; its base, and its branch, its calyxes, its knops, and its flowers are of the same;
32 and six branches are coming out of its sides, three branches of the candlestick out of the one side, and three branches of the candlestick out of the second side;
33 three calyxes made like almonds in the one branch, a knop and a flower, and three calyxes made like almonds in one branch, a knop and a flower; so for the six branches which are coming out from the candlestick.
34 'And in the candlestick [are] four calyxes made like almonds, its knops and its flowers;
35 and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, [are] to the six branches which are coming out of the candlestick;
36 their knops and their branches are of the same, all of it one beaten work of pure gold;
37 and thou hast made its seven lamps, and [one] hath caused its lights to go up, and it hath given light over-against its front.
38 'And its snuffers and its snuff dishes [are] of pure gold;
39 of a talent of pure gold he doth make it, with all these vessels.
40 And see thou and do [them] by their pattern which thou art shewn in the mount.

EXODUS CHAPTER 26

1 'And thou dost make the tabernacle: ten curtains of twined linen, and blue, and purple, and scarlet; [with] cherubs, work of a designer, thou dost make them;
2 the length of the one curtain [is] eight and twenty by the cubit, and the breadth of the one curtain four by the cubit, one measure [is] to all the curtains;
3 five of the curtains are joining one unto another, and five curtains are joining one to another.
4 'And thou hast made loops of blue upon the edge of the one curtain, at the end in the joining; and so thou makest in the edge of the outermost curtain, in the joining of the second.
5 fifty loops thou dost make in the one curtain, and fifty loops thou dost make in the edge of the curtain which [is] in the joining of the second, causing the loops to take hold one unto another;
6 and thou hast made fifty hooks of gold, and hast joined the curtains one to another by the hooks, and the tabernacle hath been one.

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7 'And thou hast made curtains of goats' [hair], for a tent over the tabernacle; thou dost make eleven curtains:

8 the length of the one curtain [is] thirty by the cubit, and the breadth of the one curtain four by the cubit; one measure [is] to the eleven curtains;

9 and thou hast joined the five curtains apart, and the six curtains apart, and hast doubled the six curtains over-against the front of the tent.

10 'And thou hast made fifty loops on the edge of the one curtain, the outermost in the joining, and fifty loops on the edge of the curtain which is joining the second;

11 and thou hast made fifty hooks of brass, and hast brought in the hooks into the loops, and hast joined the tent, and it hath been one.

12 'And the superfluity in the curtains of the tent -- the half of the curtain which is superfluous -- hath spread over the hinder part of the tabernacle;

13 and the cubit on this side, and the cubit on that, in the superfluity in the length of the curtains of the tent, is spread out over the sides of the tabernacle, on this and on that, to cover it;

14 and thou hast made a covering for the tent, of rams' skins made red, and a covering of badgers' skins above.

15 'And thou hast made the boards for the tabernacle, of shittim wood, standing up;

16 ten cubits [is] the length of the board, and a cubit and a half the breadth of the one board;

17 two handles [are] to the one board, joined one unto another; so thou dost make for all the boards of the tabernacle;

18 and thou hast made the boards of the tabernacle: twenty boards for the south side southward;

19 and forty sockets of silver thou dost make under the twenty boards, two sockets under the one board for its two handles, and two sockets under the other board for its two handles.

20 'And for the second side of the tabernacle, for the north side, [are] twenty boards,

21 and their forty sockets of silver, two sockets under the one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou dost make six boards.

23 And two boards thou dost make for the corners of the tabernacle in the two sides.

24 And they are pairs beneath, and together they are pairs above its head unto the one ring; so is it for them both, they are for the two corners.

25 And they have been eight boards, and their sockets of silver [are] sixteen sockets, two sockets under the one board, and two sockets under another board.

26 'And thou hast made bars of shittim wood: five for the boards of the one side of the tabernacle,

27 and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the side of the tabernacle at the two sides, westward;

28 and one hath caused the middle bar in the midst of the boards to reach from end unto end;

29 and the boards thou dost overlay [with] gold, and their rings thou dost make of gold places for bars, and hast overlaid their bars with gold;

30 and thou hast raised up the tabernacle according to its fashion which thou hast been shewn in the mount.

31 'And thou hast made a vail of blue, and purple, and scarlet, and twined linen, work of a designer; he maketh it [with] cherubs;

32 and thou hast put it on four pillars of shittim wood, overlaid [with] gold, their pegs [are] of gold, on four sockets of silver.

33 'And thou hast put the vail under the hooks, and hast brought in thither within the vail the ark of the testimony; and the vail hath made a separation for you between the holy and the holy of holies.

34 'And thou hast put the mercy-seat on the ark of the testimony, in the holy of holies.

35 'And thou hast set the table at the outside of the vail, and the candlestick over-against the table on the side of the tabernacle southward, and the table thou dost put on the north side.

36 'And thou hast made a covering for the opening of the tent, blue, and purple, and scarlet, and twined linen, work of an embroiderer;

37 and thou hast made for the covering five pillars of shittim [wood], and hast overlaid them [with] gold, their pegs [are] of gold, and thou hast cast for them five sockets of brass.

EXODUS CHAPTER 27

1 'And thou hast made the altar of shittim wood, five cubits the length, and five cubits the breadth -- the altar is square -- and three cubits its height.

2 And thou hast made its horns on its four corners, its horns are of the same, and thou hast overlaid it [with] brass.

3 And thou hast made its pots to remove its ashes, and its shovels, and its bowls, and its forks, and its fire-pans, even all its vessels thou dost make of brass.

4 'And thou hast made for it a grate of net-work of brass, and hast made on the net four rings of brass on its four extremities,

5 and hast put it under the compass of the altar beneath, and the net hath been unto the middle of the altar.

6 'And thou hast made staves for the altar, staves of shittim wood, and hast overlaid them [with] brass.

7 And the staves have been brought into the rings, and the staves have been on the two sides of the altar in bearing it.

8 Hollow with boards thou dost make it, as it hath been shewed thee in the mount, so do they make [it].

9 'And thou hast made the court of the tabernacle: for the south side southward, hangings for the court of twined linen, a hundred by the cubit [is] the length for the one side,

10 and its twenty pillars and their twenty sockets [are] of brass, the pegs of the pillars and their fillets [are] of silver;

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11 and so for the north side in length, hangings of a hundred [cubits] in length, and its twenty pillars and their twenty sockets [are] of brass, the pegs of the pillars and their fillets [are] of silver.

12 'And [for] the breadth of the court at the west side [are] hangings of fifty cubits, their pillars ten, and their sockets ten.

13 And [for] the breadth of the court at the east side, eastward, [are] fifty cubits.

14 And the hangings at the side [are] fifteen cubits, their pillars three, and their sockets three.

15 And at the second side [are] hangings fifteen [cubits], their pillars three, and their sockets three.

16 'And for the gate of the court a covering of twenty cubits, blue, and purple, and scarlet, and twined linen, work of an embroiderer; their pillars four, their sockets four.

17 All the pillars of the court round about [are] filleted [with] silver, their pegs [are] silver, and their sockets brass.

18 'The length of the court [is] a hundred by the cubit, and the breadth fifty by fifty, and the height five cubits, of twined linen, and their sockets [are] brass,

19 even all the vessels of the tabernacle, in all its service, and all its pins, and all the pins of the court, [are] brass.

20 'And thou -- thou dost command the sons of Israel, and they bring unto thee pure beaten olive oil for the light, to cause the lamp to go up continually;

21 in the tent of meeting, at the outside of the vail, which [is] over the testimony, doth Aaron -- his sons also -- arrange it from evening till morning before Jehovah -- a statute age-during to their generations, from the sons of Israel.

EXODUS CHAPTER 28

1 'And thou, bring thou near unto thee Aaron thy brother, and his sons with him, from the midst of the sons of Israel, for his being priest to Me, [even] Aaron, Nadab, and Abihu, Eleazar and Ithamar, sons of Aaron;

2 and thou hast made holy garments for Aaron thy brother, for honour and for beauty;

3 and thou -- thou dost speak unto all the wise of heart, whom I have filled [with] a spirit of wisdom, and they have made the garments of Aaron to sanctify him for his being priest to Me.

4 'And these [are] the garments which they make: a breastplate, and an ephod, and an upper robe, and an embroidered coat, a mitre, and a girdle; yea, they have made holy garments for Aaron thy brother, and for his sons, for his being priest to Me.

5 'And they take the gold, and the blue, and the purple, and the scarlet, and the linen,

6 and have made the ephod of gold, blue, and purple, and scarlet, and twined linen, work of a designer;

7 it hath two shoulders joining at its two ends, and it is joined.

8 'And the girdle of his ephod which [is] on him, according to its work, is of the same, of gold, blue, and purple, and scarlet, and twined linen.

9 'And thou hast taken the two shoham stones, and hast opened on them the names of the sons of Israel;

10 six of their names on the one stone, and the names of the remaining six on the second stone, according to their births;

11 the work of an engraver in stone, openings of a signet, thou dost open the two stones by the names of the sons of Israel; turned round, embroidered [with] gold, thou dost make them.

12 'And thou hast set the two stones on the shoulders of the ephod -- stones of memorial to the sons of Israel -- and Aaron hath borne their names before Jehovah, on his two shoulders, for a memorial.

13 'And thou hast made embroidered things of gold,

14 and two chains of pure gold, wreathed work thou dost make them, work of thick bands, and thou hast put the thick chains on the embroidered things.

15 'And thou hast made a breastplate of judgment, work of a designer; according to the work of the ephod thou dost make it; of gold, blue, and purple, and scarlet, and twined linen thou dost make it;

16 it is square, doubled, a span its length, and a span its breadth.

17 'And thou hast set in it settings of stone, four rows of stone; a row of sardius, topaz, and carbuncle [is] the first row;

18 and the second row [is] emerald, sapphire, and diamond;

19 and the third row [is] opal, agate, and amethyst;

20 and the fourth row [is] beryl, and onyx, and jasper; embroidered with gold are they in their settings,

21 and the stones are according to the names of the sons of Israel, twelve, according to their names, openings of a signet, each by his name are they for the twelve tribes.

22 'And thou hast made on the breastplate wreathed chains, work of thick bands, of pure gold;

23 and thou hast made on the breastplate two rings of gold, and hast put the two rings on the two ends of the breastplate;

24 and thou hast put the two thick bands of gold on the two rings at the ends of the breastplate;

25 and the two ends of the two thick bands thou dost put on the two embroidered things, and thou hast put [them] on the shoulders of the ephod over-against its face.

26 'And thou hast made two rings of gold, and hast set them on the two ends of the breastplate, on its border, which [is] over-against the ephod within;

27 and thou hast made two rings of gold, and hast put them on the two shoulders of the ephod, beneath, over-against its front, over-against its joining, above the girdle of the ephod,

28 and they bind the breastplate by its rings unto the rings of the ephod with a ribbon of blue, to be above the girdle of the ephod, and the breastplate is not loosed from the ephod.

29 'And Aaron hath borne the names of the sons of Israel in the breastplate of judgment, on his heart, in his going in unto the sanctuary, for a memorial before Jehovah continually.

30 'And thou hast put unto the breastplate of judgment the Lights and the Perfections, and they have been on the heart of Aaron, in his going in before Jehovah, and Aaron hath

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borne the judgment of the sons of Israel on his heart before Jehovah continually.

31 'And thou hast made the upper robe of the ephod completely of blue,

32 and the opening for its head hath been in its midst, a border is to its opening round about, work of a weaver, as the opening of a habergeon there is to it; it is not rent.

33 'And thou hast made on its hem pomegranates of blue, and purple, and scarlet, on its hem round about, and bells of gold in their midst round about;

34 a bell of gold and a pomegranate, a bell of gold and a pomegranate [are] on the hems of the upper robe round about.

35 'And it hath been on Aaron to minister in, and its sound hath been heard in his coming in unto the sanctuary before Jehovah, and in his going out, and he doth not die.

36 'And thou hast made a flower of pure gold, and hast opened on it -- openings of a signet -- 'Holy to Jehovah;'

37 and thou hast put it on a blue ribbon, and it hath been on the mitre -- over-against the front of the mitre it is;

38 and it hath been on the forehead of Aaron, and Aaron hath borne the iniquity of the holy things which the sons of Israel do hallow, even all their holy gifts; and it hath been on his forehead continually for a pleasing thing for them before Jehovah.

39 'And thou hast embroidered the coat of linen, and hast made a mitre of linen, and a girdle thou dost make -- work of an embroiderer.

40 'And for the sons of Aaron thou dost make coats, and thou hast made for them girdles, yea, bonnets thou dost make for them, for honour and for beauty;

41 and thou hast clothed Aaron thy brother with them, and his sons with him, and hast anointed them, and hast consecrated their hand, and hast sanctified them, and they have been priests to Me.

42 'And make thou for them linen trousers to cover the naked flesh: they are from the loins even unto the thighs;

43 and they have been on Aaron and on his sons, in their going in unto the tent of meeting, or in their drawing nigh unto the altar to minister in the sanctuary, and they do not bear iniquity nor have they died; a statute age-during to him, and to his seed after him.

EXODUS CHAPTER 29

1 'And this [is] the thing which thou dost to them, to hallow them, for being priests to Me: Take one bullock, a son of the herd, and two rams, perfect ones,

2 and bread unleavened, and cakes unleavened anointed with oil, of fine wheaten flour thou dost make them,

3 and thou hast put them on one basket, and hast brought them near in the basket, also the bullock and the two rams.

4 'And Aaron and his sons thou dost bring near unto the opening of the tent of meeting, and hast bathed them with water;

5 and thou hast taken the garments, and hast clothed Aaron with the coat, and the upper robe of the ephod, and the ephod, and the breastplate, and hast girded him with the girdle of the ephod,

6 and hast set the mitre on his head, and hast put the holy crown on the mitre,

7 and hast taken the anointing oil, and hast poured [it] on his head, and hast anointed him.

8 'And his sons thou dost bring near, and hast clothed them [with] coats,

9 and hast girded them [with] a girdle (Aaron and his sons), and hast bound on them bonnets; and the priesthood hath been theirs by a statute age-during, and thou hast consecrated the hand of Aaron, and the hand of his sons,

10 and hast brought near the bullock before the tent of meeting, and Aaron hath laid -- his sons also -- their hands on the head of the bullock.

11 'And thou hast slaughtered the bullock before Jehovah, at the opening of the tent of meeting,

12 and hast taken of the blood of the bullock, and hast put [it] on the horns of the altar with thy finger, and all the blood thou dost pour out at the foundation of the altar;

13 and thou hast taken all the fat which is covering the inwards, and the redundance on the liver, and the two kidneys, and the fat which [is] on them, and hast made perfume on the altar;

14 and the flesh of the bullock, and his skin, and his dung, thou dost burn with fire at the outside of the camp; it [is] a sin-offering.

15 'And the one ram thou dost take, and Aaron and his sons have laid their hands on the head of the ram,

16 and thou hast slaughtered the ram, and hast taken its blood, and hast sprinkled [it] on the altar round about,

17 and the ram thou dost cut into its pieces, and hast washed its inwards, and its legs, and hast put [them] on its pieces, and on its head;

18 and thou hast made perfume with the whole ram on the altar. It [is] a burnt-offering to Jehovah, a sweet fragrance; a fire-offering it [is] to Jehovah.

19 'And thou hast taken the second ram, and Aaron hath laid -- his sons also -- their hands on the head of the ram,

20 and thou hast slaughtered the ram, and hast taken of its blood, and hast put on the tip of the right ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the great toe of their right foot, and hast sprinkled the blood on the altar round about;

21 and thou hast taken of the blood which [is] on the altar, and of the anointing oil, and hast sprinkled on Aaron, and on his garments, and on his sons, and on the garments of his sons with him, and he hath been hallowed, he, and his garments, and his sons, and the garments of his sons with him.

22 'And thou hast taken from the ram the fat, and the fat tail, and the fat which is covering the inwards, and the redundance on the liver, and the two kidneys, and the fat which [is] on them, and the right leg, for it [is] a ram of consecration,

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23 and one round cake of bread, and one cake of oiled bread, and one thin cake out of the basket of the unleavened things which [is] before Jehovah.

24 'And thou hast set the whole on the hands of Aaron, and on the hands of his sons, and hast waved them -- a wave-offering before Jehovah;

25 and thou hast taken them out of their hand, and hast made perfume on the altar beside the burnt-offering, for sweet fragrance before Jehovah; a fire-offering it [is] to Jehovah.

26 'And thou hast taken the breast from the ram of the consecration which [is] for Aaron, and hast waved it -- a wave-offering before Jehovah, and it hath become thy portion;

27 and thou hast sanctified the breast of the wave-offering, and the leg of the heave-offering, which hath been waved, and which hath been lifted up from the ram of the consecration, of that which [is] for Aaron, and of that which [is] for his sons;

28 and it hath been for Aaron and for his sons, by a statute age-during from the sons of Israel, for it [is] a heave-offering; and it is a heave offering from the sons of Israel, from the sacrifices of their peace-offerings -- their heave-offering to Jehovah.

29 'And the holy garments which are Aaron's, are for his sons after him, to be anointed in them, and to consecrate in them their hand;

30 seven days doth the priest in his stead (of his sons) put them on, when he goeth in unto the tent of meeting, to minister in the sanctuary.

31 'And the ram of the consecration thou dost take, and hast boiled its flesh in the holy place;

32 and Aaron hath eaten -- his sons also -- the flesh of the ram, and the bread which [is] in the basket, at the opening of the tent of meeting;

33 and they have eaten those things by which there is atonement to consecrate their hand, to sanctify them; and a stranger doth not eat -- for they [are] holy;

34 and if there be left of the flesh of the consecration or of the bread till the morning, then thou hast burned that which is left with fire; it is not eaten, for it [is] holy.

35 'And thou hast done thus to Aaron and to his sons, according to all that I have commanded thee; seven days thou dost consecrate their hand;

36 and a bullock, a sin-offering, thou dost prepare daily for the atonements, and thou hast atoned for the altar, in thy making atonement on it, and hast anointed it to sanctify it;

37 seven days thou dost make atonement for the altar, and hast sanctified it, and the altar hath been most holy; all that is coming against the altar is holy.

38 'And this [is] that which thou dost prepare on the altar; two lambs, sons of a year, daily continually;

39 the one lamb thou dost prepare in the morning, and the second lamb thou dost prepare between the evenings;

40 and a tenth [deal] of fine flour, mixed with beaten oil, a fourth part of a hin, and a libation, a fourth part of a hin, of wine, [is] for the one lamb.

41 'And the second lamb thou dost prepare between the evenings; according to the present of the morning, and according to its libation, thou dost prepare for it, for sweet fragrance, a fire-offering, to Jehovah: --

42 a continual burnt-offering for your generations, at the opening of the tent of meeting, before Jehovah, whither I am met with you, to speak unto thee there,

43 and I have met there with the sons of Israel, and it hath been sanctified by My honour.

44 'And I have sanctified the tent of meeting, and the altar, and Aaron and his sons I sanctify for being priests to Me,

45 and I have tabernacled in the midst of the sons of Israel, and have become their God,

46 and they have known that I [am] Jehovah their God, who hath brought them out of the land of Egypt, that I may tabernacle in their midst; I [am] Jehovah their God.

EXODUS CHAPTER 30

1 'And thou hast made an altar [for] making perfume; [of] shittim wood thou dost make it;

2 a cubit its length, and a cubit its breadth, (it is square), and two cubits its height; its horns [are] of the same.

3 'And thou hast overlaid it with pure gold, its top, and its sides round about, and its horns; and thou hast made to it a crown of gold round about;

4 and two rings of gold thou dost make to it under its crown; on its two ribs thou dost make [them], on its two sides, and they have become places for staves, to bear it with them.

5 'And thou hast made the staves of shittim wood, and hast overlaid them with gold;

6 and thou hast put it before the vail, which [is] by the ark of the testimony, before the mercy-seat which [is] over the testimony, whither I am met with thee.

7 'And Aaron hath made perfume on it, perfume of spices, morning by morning; in his making the lamps right he doth perfume it,

8 and in Aaron's causing the lamps to go up between the evenings, he doth perfume it; a continual perfume before Jehovah to your generations.

9 'Ye do not cause strange perfume to go up upon it, and burnt-offering, and present, and libation ye do not pour out on it;

10 and Aaron hath made atonement on its horns, once in a year, by the blood of the sin-offering of atonements; once in a year doth he make atonement for it, to your generations; it [is] most holy to Jehovah.'

11 And Jehovah speaketh unto Moses, saying,

12 'When thou takest up the sum of the sons of Israel for their numbers, then they have given each an atonement [for] his soul to Jehovah in their being numbered, and there is no plague among them in their being numbered.

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13 'This they do give, every one passing over unto those numbered, half a shekel, by the shekel of the sanctuary (the shekel [is] twenty gerahs); half a shekel [is] the heave-offering to Jehovah;
14 every one passing over unto those numbered, from a son of twenty years and upwards, doth give the heave-offering of Jehovah;
15 the rich doth not multiply, and the poor doth not diminish from the half-shekel, to give the heave-offering of Jehovah, to make atonement for your souls.
16 'And thou hast taken the atonement-money from the sons of Israel, and hast given it for the service of the tent of meeting; and it hath been to the sons of Israel for a memorial before Jehovah, to make atonement for your souls.'
17 And Jehovah speaketh unto Moses, saying,
18 'And thou hast made a laver of brass (and its base of brass), for washing; and thou hast put it between the tent of meeting and the altar, and hast put water there;
19 and Aaron and his sons have washed at it their hands and their feet,
20 in their going in unto the tent of meeting they wash [with] water, and die not; or in their drawing nigh unto the altar to minister, to perfume a fire-offering to Jehovah,
21 then they have washed their hands and their feet, and they die not, and it hath been to them a statute age-during, to him and to his seed to their generations.'
22 And Jehovah speaketh unto Moses, saying,
23 'And thou, take to thyself principal spices, wild honey five hundred [shekels]; and spice-cinnamon, the half of that, two hundred and fifty; and spice-cane two hundred and fifty;
24 and cassia five hundred, by the shekel of the sanctuary, and olive oil a hin;
25 and thou hast made it a holy anointing oil, a compound mixture, work of a compounder; it is a holy anointing oil.
26 'And thou hast anointed with it the tent of meeting, and the ark of the testimony,
27 and the table and all its vessels, and the candlestick and its vessels, and the altar of perfume,
28 and the altar of burnt-offering and all its vessels, and the laver and its base;
29 and thou hast sanctified them, and they have been most holy; all that is coming against them is holy;
30 and Aaron and his sons thou dost anoint, and hast sanctified them for being priests to Me.
31 'And unto the sons of Israel thou dost speak, saying, A holy anointing oil is this to Me, to your generations;
32 on flesh of man it is not poured, and with its proper proportion ye make none like it; it [is] holy; it is holy to you;
33 a man who compoundeth [any] like it, or who putteth of it on a stranger -- hath even been cut off from his people.'
34 And Jehovah saith unto Moses, 'Take to thee spices, stacte, and onycha, and galbanum, spices and pure frankincense; they are part for part;
35 and thou hast made it a perfume, a compound, work of a compounder, salted, pure, holy;
36 and thou hast beaten [some] of it small, and hast put of it before the testimony, in the tent of meeting, whither I am met with thee; most holy it is to you.
37 'As to the perfume which thou makest, with its proper proportion ye do not make to yourselves, holy it is to thee to Jehovah;
38 a man who maketh [any] like it -- to be refreshed by it -- hath even been cut off from his people.'

EXODUS CHAPTER 31

1 And Jehovah speaketh unto Moses, saying,
2 'See, I have called by name Bezaleel, son of Uri, son of Hur, of the tribe of Judah,
3 and I fill him [with] the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all work,
4 to devise devices to work in gold, and in silver, and in brass,
5 and in graving of stone for settings, and in graving of wood to work in all work.
6 'And I, lo, I have given with him Aholiab, son of Ahisamach, of the tribe of Dan, and in the heart of every wise-hearted one I have given wisdom, and they have made all that which I have commanded thee.
7 'The tent of meeting, and the ark of testimony, and the mercy-seat which [is] on it, and all the vessels of the tent,
8 and the table and its vessels, and the pure candlestick and all its vessels, and the altar of the perfume,
9 and the altar of the burnt-offering and all its vessels, and the laver and its base,
10 and the coloured garments, and the holy garments for Aaron the priest, and the garments of his sons, for acting as priests in;
11 and the anointing oil, and the perfume of the spices for the sanctuary; according to all that I have commanded thee -- they do.'
12 And Jehovah speaketh unto Moses, saying,
13 'And thou, speak unto the sons of Israel, saying, Only, My sabbaths ye do keep, for it [is] a sign between Me and you, to your generations, to know that I, Jehovah, am sanctifying you;
14 and ye have kept the sabbath, for it [is] holy to you, he who is polluting it is certainly put to death -- for any who doeth work in it -- that person hath even been cut off from the midst of his people.
15 'Six days is work done, and in the seventh day [is] a sabbath of holy rest to Jehovah; any who doeth work in the sabbath-day is certainly put to death,
16 and the sons of Israel have observed the sabbath; to keep the sabbath to their generations [is] a covenant age-during,
17 between Me and the sons of Israel it [is] a sign -- to the age; for six days Jehovah made the heavens and the earth, and in the seventh day He hath ceased, and is refreshed.'
18 And He giveth unto Moses, when He finisheth speaking with him in mount Sinai, two tables of the testimony, tables of stone, written by the finger of God.

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EXODUS CHAPTER 32

1 And the people see that Moses is delaying to come down from the mount, and the people assemble against Aaron, and say unto him, 'Rise, make for us gods who go before us, for this Moses -- the man who brought us up out of the land of Egypt -- we have not known what hath happened to him.'

2 And Aaron saith unto them, 'Break off the rings of gold which [are] in the ears of your wives, your sons, and your daughters, and bring in unto me;'

3 and all the people themselves break off the rings of gold which [are] in their ears, and bring in unto Aaron,

4 and he receiveth from their hand, and doth fashion it with a graving tool, and doth make it a molten calf, and they say, 'These thy gods, O Israel, who brought thee up out of the land of Egypt.'

5 And Aaron seeth, and buildeth an altar before it, and Aaron calleth, and saith, 'A festival to Jehovah -- to-morrow;'

6 and they rise early on the morrow, and cause burnt-offerings to ascend, and bring nigh peace-offerings; and the people sit down to eat and to drink, and rise up to play.

7 And Jehovah saith unto Moses, 'Go, descend, for thy people whom thou hast brought up out of the land of Egypt hath done corruptly,

8 they have turned aside hastily from the way that I have commanded them; they have made for themselves a molten calf, and bow themselves to it, and sacrifice to it, and say, These thy gods, O Israel, who brought thee up out of the land of Egypt.'

9 And Jehovah saith unto Moses, 'I have seen this people, and lo, it [is] a stiff-necked people;

10 and now, let Me alone, and My anger doth burn against them, and I consume them, and I make thee become a great nation.'

11 And Moses appeaseth the face of Jehovah his God, and saith, 'Why, O Jehovah, doth Thine anger burn against Thy people, whom Thou hast brought forth out of the land of Egypt with great power and with a strong hand?

12 why do the Egyptians speak, saying, For evil He brought them out to slay them among mountains, and to consume them from off the face of the ground? turn back from the heat of Thine anger, and repent of the evil against Thy people.

13 'Be mindful of Abraham, of Isaac, and of Israel, Thy servants, to whom Thou hast sworn by Thyself, and unto whom Thou speakest: I multiply your seed as stars of the heavens, and all this land, as I have said, I give to your seed, and they have inherited to the age;'

14 and Jehovah repenteth of the evil which He hath spoken of doing to His people.

15 And Moses turneth, and goeth down from the mount, and the two tables of the testimony [are] in his hand, tables written on both their sides, on this and on that [are] they written;

16 and the tables are the work of God, and the writing is the writing of God, graven on the tables.

17 And Joshua heareth the voice of the people in their shouting, and saith unto Moses, 'A noise of battle in the camp!'

18 and he saith, 'It is not the voice of the crying of might, nor is it the voice of the crying of weakness -- a voice of singing I am hearing.'

19 And it cometh to pass, when he hath drawn near unto the camp, that he seeth the calf, and the dancing, and the anger of Moses burneth, and he casteth out of his hands the tables, and breaketh them under the mount;

20 and he taketh the calf which they have made, and burneth [it] with fire, and grindeth until [it is] small, and scattereth on the face of the waters, and causeth the sons of Israel to drink.

21 And Moses saith unto Aaron, 'What hath this people done to thee, that thou hast brought in upon it a great sin?'

22 and Aaron saith, 'Let not the anger of my lord burn; thou -- thou hast known the people that it [is] in evil;

23 and they say to me, Make for us gods, who go before us, for this Moses -- the man who brought us up out of the land of Egypt -- we have not known what hath happened to him;

24 and I say to them, Whoso hath gold, let them break [it] off, and they give to me, and I cast it into the fire, and this calf cometh out.'

25 And Moses seeth the people that it [is] unbridled, for Aaron hath made it unbridled for contempt among its withstanders,

26 and Moses standeth in the gate of the camp, and saith, 'Who [is] for Jehovah? -- unto me!' and all the sons of Levi are gathered unto him;

27 and he saith to them, 'Thus said Jehovah, God of Israel, Put each his sword by his thigh, pass over and turn back from gate to gate through the camp, and slay each his brother, and each his friend, and each his relation.'

28 And the sons of Levi do according to the word of Moses, and there fall of the people on that day about three thousand men,

29 and Moses saith, 'Consecrate your hand to-day to Jehovah, for a man [is] against his son, and against his brother, so as to bring on you to-day a blessing.'

30 And it cometh to pass, on the morrow, that Moses saith unto the people, 'Ye -- ye have sinned a great sin, and now I go up unto Jehovah, if so be I atone for your sin.'

31 And Moses turneth back unto Jehovah, and saith, 'Oh this people hath sinned a great sin, that they make to themselves a god of gold;

32 and now, if Thou takest away their sin -- and if not -- blot me, I pray thee, out of Thy book which Thou hast written.'

33 And Jehovah saith unto Moses, 'Whoso hath sinned against Me -- I blot him out of My book;

34 and now, go, lead the people whithersoever I have spoken to thee of; lo, My messenger goeth before thee, and in the day of my charging -- then I have charged upon them their sin.'

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35 And Jehovah plagueth the people, because they made the calf which Aaron made.

EXODUS CHAPTER 33

1 And Jehovah speaketh unto Moses, 'Go, ascend from this [place], thou and the people, whom thou hast brought up out of the land of Egypt, unto the land which I have sworn to Abraham, to Isaac, and to Jacob, saying, To thy seed I give it,'

2 (and I have sent before thee a messenger, and have cast out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite,)

3 unto a land flowing with milk and honey, for I do not go up in thy midst, for thou [art] a stiff-necked people -- lest I consume thee in the way.'

4 And the people hear this sad thing, and mourn; and none put his ornaments on him.

5 And Jehovah saith unto Moses, 'Say unto the sons of Israel, Ye [are] a stiff-necked people; one moment -- I come up into thy midst, and have consumed thee; and now, put down thine ornaments from off thee, and I know what I do to thee;'

6 and the sons of Israel take off their ornaments at mount Horeb.

7 And Moses taketh the tent, and hath stretched it out at the outside of the camp, afar off from the camp, and hath called it, 'Tent of Meeting;' and it hath come to pass, every one seeking Jehovah goeth out unto the tent of meeting, which [is] at the outside of the camp.

8 And it hath come to pass, at the going out of Moses unto the tent, all the people rise, and have stood, each at the opening of his tent, and have looked expectingly after Moses, until his going into the tent.

9 And it hath come to pass, at the going in of Moses to the tent, the pillar of the cloud cometh down, and hath stood at the opening of the tent, and He hath spoken with Moses;

10 and all the people have seen the pillar of the cloud standing at the opening of the tent, and all the people have risen and bowed themselves, each at the opening of his tent.

11 And Jehovah hath spoken unto Moses face unto face, as a man speaketh unto his friend; and he hath turned back unto the camp, and his minister Joshua, son of Nun, a youth, departeth not out of the tent.

12 And Moses saith unto Jehovah, 'See, Thou art saying unto me, Bring up this people, and Thou hast not caused me to know whom Thou dost send with me; and Thou hast said, I have known thee by name, and also thou hast found grace in Mine eyes.

13 'And now, if, I pray Thee, I have found grace in Thine eyes, cause me to know, I pray Thee, Thy way, and I know Thee, so that I find grace in Thine eyes, and consider that this nation [is] Thy people;'

14 and He saith, 'My presence doth go, and I have given rest to thee.'

15 And he saith unto Him, 'If Thy presence is not going -- take us not up from this [place];

16 and in what is it known now, that I have found grace in Thine eyes -- I and Thy people -- is it not in Thy going with us? and we have been distinguished -- I and Thy people -- from all the people who [are] on the face of the ground.'

17 And Jehovah saith unto Moses, 'Even this thing which thou hast spoken I do; for thou hast found grace in Mine eyes, and I know thee by name.'

18 And he saith, 'Shew me, I pray Thee, Thine honour;'

19 and He saith, 'I cause all My goodness to pass before thy face, and have called concerning the Name of Jehovah before thee, and favoured him whom I favour, and loved him whom I love.'

20 He saith also, 'Thou art unable to see My face, for man doth not see Me, and live;'

21 Jehovah also saith, 'Lo, a place [is] by Me, and thou hast stood on the rock,

22 and it hath come to pass, in the passing by of Mine honour, that I have set thee in a cleft of the rock, and spread out My hands over thee, until My passing by,

23 and I have turned aside My hands, and thou hast seen My back parts, and My face is not seen.'

EXODUS CHAPTER 34

1 And Jehovah saith unto Moses, 'Hew for thyself two tables of stone like the first, and I have written on the tables the words which were on the first tables which thou hast broken;

2 and be prepared at morning, and thou hast come up in the morning unto mount Sinai, and hast stood before Me there, on the top of the mount,

3 and no man cometh up with thee, and also no man is seen in all the mount, also the flock and the herd do not feed over-against that mount.'

4 And he heweth two tables of stone like the first, and Moses riseth early in the morning, and goeth up unto mount Sinai, as Jehovah commanded him, and he taketh in his hand two tables of stone.

5 And Jehovah cometh down in a cloud, and stationeth Himself with him there, and calleth in the Name of Jehovah,

6 and Jehovah passeth over before his face, and calleth: 'Jehovah, Jehovah God, merciful and gracious, slow to anger, and abundant in kindness and truth,

7 keeping kindness for thousands, taking away iniquity, and transgression, and sin, and not entirely acquitting, charging iniquity of fathers on children, and on children's children, on a third [generation], and on a fourth.'

8 And Moses hasteth, and boweth to the earth, and doth obeisance,

9 and saith, 'If, I pray Thee, I have found grace in Thine eyes, O my Lord, let my Lord, I pray Thee, go in our midst (for it [is] a stiff-necked people), and thou hast forgiven our iniquity and our sin, and hast inherited us.'

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10 And He saith, 'Lo, I am making a covenant: before all thy people I do wonders, which have not been done in all the earth, or in any nation, and all the people in whose midst thou [art] have seen the work of Jehovah, for it [is] fearful that which I am doing with thee.

11 'Observe for thyself that which I am commanding thee to-day: lo, I am casting out from before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite;

12 take heed to thyself, lest thou make a covenant with the inhabitant of the land into which thou art going, lest it become a snare in thy midst;

13 for their altars ye break down, and their standing pillars ye shiver, and its shrines ye cut down;

14 for ye do not bow yourselves to another god -- for Jehovah, whose name [is] Zealous, is a zealous God.

15 'Lest thou make a covenant with the inhabitant of the land, and they have gone a-whoring after their gods, and have sacrificed to their gods, and [one] hath called to thee, and thou hast eaten of his sacrifice,

16 and thou hast taken of their daughters to thy sons, and their daughters have gone a-whoring after their gods, and have caused thy sons to go a-whoring after their gods;

17 a molten god thou dost not make to thyself.

18 'The feast of unleavened things thou dost keep; seven days thou dost eat unleavened things, as I have commanded thee, at an appointed time, the month of Abib: for in the month of Abib thou didst come out from Egypt.

19 'All opening a womb [are] Mine, and every firstling of thy cattle born a male, ox or sheep;

20 and the firstling of an ass thou dost ransom with a lamb; and if thou dost not ransom, then thou hast beheaded it; every first-born of thy sons thou dost ransom, and they do not appear before Me empty.

21 'Six days thou dost work, and on the seventh day thou dost rest; in ploughing-time and in harvest thou dost rest.

22 'And a feast of weeks thou dost observe for thyself; first-fruits of wheat-harvest; and the feast of in-gathering, at the revolution of the year.

23 'Three times in a year do all thy males appear before the Lord Jehovah, God of Israel;

24 for I dispossess nations from before thee, and have enlarged thy border, and no man doth desire thy land in thy going up to appear before Jehovah thy God three times in a year.

25 'Thou dost not slaughter with a fermented thing the blood of My sacrifice; and the sacrifice of the feast of the passover doth not remain till morning:

26 the first of the first-fruits of the land thou dost bring into the house of Jehovah thy God; thou dost not boil a kid in its mother's milk.'

27 And Jehovah saith unto Moses, 'Write for thyself these words, for, according to the tenor of these words I have made with thee a covenant, and with Israel.'

28 And he is there with Jehovah forty days and forty nights; bread he hath not eaten, and water he hath not drunk; and he writeth on the tables the matters of the covenant -- the ten matters.

29 And it cometh to pass, when Moses is coming down from mount Sinai (and the two tables of the testimony [are] in the hand of Moses in his coming down from the mount), that Moses hath not known that the skin of his face hath shone in His speaking with him,

30 and Aaron seeth -- all the sons of Israel also -- Moses, and lo, the skin of his face hath shone, and they are afraid of coming nigh unto him.

31 And Moses calleth unto them, and Aaron and all the princes in the company return unto him, and Moses speaketh unto them;

32 and afterwards have all the sons of Israel come nigh, and he chargeth them with all that Jehovah hath spoken with him in mount Sinai.

33 And Moses finisheth speaking with them, and putteth on his face a vail;

34 and in the going in of Moses before Jehovah to speak with Him, he turneth aside the vail until his coming out; and he hath come out and hath spoken unto the sons of Israel that which he is commanded;

35 and the sons of Israel have seen the face of Moses that the skin of the face of Moses hath shone, and Moses hath put back the vail on his face until his going in to speak with Him.

EXODUS CHAPTER 35

1 And Moses assembleth all the company of the sons of Israel, and saith unto them, 'These [are] the things which Jehovah hath commanded -- to do them:

2 Six days is work done, and on the seventh day there is to you a holy [day], a sabbath of rest to Jehovah; any who doeth work in it is put to death;

3 ye do not burn a fire in any of your dwellings on the sabbath-day.'

4 And Moses speaketh unto all the company of the sons of Israel, saying, 'This [is] the thing which Jehovah hath commanded, saying,

5 Take ye from among you a heave-offering to Jehovah; every one whose heart [is] willing doth bring it, -- the heave-offering of Jehovah, -- gold, and silver, and brass,

6 and blue, and purple, and scarlet, and linen, and goats' [hair],

7 and rams' skins made red, and badgers' skins, and shittim wood,

8 and oil for the light, and spices for the anointing oil, and for the spice perfume,

9 and shoham stones, and stones for settings, for an ephod, and for a breastplate.

10 'And all the wise-hearted among you come in, and make all that Jehovah hath commanded:

11 'The tabernacle, its tent, and its covering, its hooks, and its boards, its bars, its pillars, and its sockets,

12 'The ark and its staves, the mercy-seat, and the vail of the covering,

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13 'The table and its staves, and all its vessels, and the bread of the presence,
14 'And the candlestick for the light, and its vessels, and its lamps, and the oil for the light,
15 'And the altar of perfume, and its staves, and the anointing oil, and the spice perfume, and the covering of the opening at the opening of the tabernacle,
16 'The altar of burnt-offering and the brazen grate which it hath, its staves, and all its vessels, the laver and its base,
17 'The hangings of the court, its pillars, and their sockets, and the covering of the gate of the court,
18 'The pins of the tabernacle, and the pins of the court, and their cords,
19 'The coloured garments, to do service in the sanctuary, the holy garments for Aaron the priest, and the garments of his sons to act as priest in.'
20 And all the company of the sons of Israel go out from the presence of Moses,
21 and they come in -- every man whom his heart hath lifted up, and every one whom his spirit hath made willing -- they have brought in the heave-offering of Jehovah for the work of the tent of meeting, and for all its service, and for the holy garments.
22 And they come in -- the men with the women -- every willing-hearted one -- they have brought in nose-ring, and ear-ring, and seal-ring, and necklace, all golden goods, even every one who hath waved a wave-offering of gold to Jehovah.
23 And every man with whom hath been found blue, and purple, and scarlet, and linen, and goats' [hair], and rams' skins made red, and badgers' skins, have brought [them] in;
24 every one lifting up a heave-offering of silver and brass have brought in the heave-offering of Jehovah; and every one with whom hath been found shittim wood for any work of the service brought [it] in.
25 And every wise-hearted woman hath spun with her hands, and they bring in yarn, the blue, and the purple, the scarlet, and the linen;
26 and all the women whose heart hath lifted them up in wisdom, have spun the goats' [hair].
27 And the princes have brought in the shoham stones, and the stones for settings, for the ephod, and for the breastplate,
28 and the spices, and the oil for the light, and for the anointing oil, and for the spice perfume;
29 every man and woman (whom their heart hath made willing to bring in for all the work which Jehovah commanded to be done by the hand of Moses) [of] the sons of Israel brought in a willing-offering to Jehovah.
30 And Moses saith unto the sons of Israel, 'See, Jehovah hath called by name Bezaleel, son of Uri, son of Hur, of the tribe of Judah,
31 and He doth fill him [with] the Spirit of God, in wisdom, in understanding, and in knowledge, and in all work,
32 even to devise devices to work in gold, and in silver, and in brass,
33 and in graving of stones for settings, and in graving of wood to work in any work of design.
34 'And to direct He hath put in his heart, he and Aholiab, son of Ahisamach, of the tribe of Dan;
35 He hath filled them with wisdom of heart to do every work, of engraver, and designer, and embroiderer (in blue, and in purple, in scarlet, and in linen), and weaver, who do any work, and of designers of designs.

EXODUS CHAPTER 36

1 And Bezaleel, and Aholiab, and every wise-hearted man, in whom Jehovah hath given wisdom and understanding to know to do every work of the service of the sanctuary, have done according to all that Jehovah commanded.
2 And Moses calleth unto Bezaleel, and unto Aholiab, and unto every wise-hearted man in whose heart Jehovah hath given wisdom, every one whom his heart lifted up, to come near unto the work to do it.
3 And they take from before Moses all the heave-offering which the sons of Israel have brought in for the work of the service of the sanctuary to do it; and still they have brought in unto him a willing-offering morning by morning.
4 And all the wise men, who are doing all the work of the sanctuary, come each from his work which they are doing,
5 and speak unto Moses, saying, 'The people are multiplying to bring in more than sufficient for the service of the work which Jehovah commanded to make.'
6 And Moses commandeth, and they cause a voice to pass over through the camp, saying, 'Let not man or woman make any more work for the heave-offering of the sanctuary;' and the people are restrained from bringing,
7 and the work hath been sufficient for them, for all the work, to do it, and to leave.
8 And all the wise-hearted ones among the doers of the work make the tabernacle; ten curtains of twined linen, and blue, and purple, and scarlet, [with] cherubs, work of a designer, he hath made them.
9 The length of the one curtain [is] eight and twenty by the cubit, and the breadth of the one curtain four by the cubit; one measure [is] to all the curtains.
10 And he joineth the five curtains one unto another, and the [other] five curtains he hath joined one unto another;
11 and he maketh loops of blue on the edge of the one curtain, at the end, in the joining; so he hath made in the edge of the outmost curtain, in the joining of the second;
12 fifty loops he hath made in the one curtain, and fifty loops hath he made in the end of the curtain which [is] in the joining of the second; the loops are taking hold one on another.
13 And he maketh fifty hooks of gold, and joineth the curtains one unto another by the hooks, and the tabernacle is one.
14 And he maketh curtains of goats' [hair] for a tent over the tabernacle; eleven curtains he hath made them;

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15 the length of the one curtain [is] thirty by the cubit, and the breadth of the one curtain [is] four cubits; one measure [is] to the eleven curtains;

16 and he joineth the five curtains apart, and the six curtains apart.

17 And he maketh fifty loops on the outer edge of the curtain, in the joining; and fifty loops he hath made on the edge of the curtain which is joining the second;

18 and he maketh fifty hooks of brass to join the tent -- to be one;

19 and he maketh a covering for the tent of rams' skins made red, and a covering of badgers' skins above.

20 And he maketh the boards for the tabernacle of shittim wood, standing up;

21 ten cubits [is] the length of the [one] board, and a cubit and a half the breadth of the [one] board;

22 two handles [are] to the one board, joined one unto another; so he hath made for all the boards of the tabernacle.

23 And he maketh the boards for the tabernacle; twenty boards for the south side southward;

24 and forty sockets of silver he hath made under the twenty boards, two sockets under the one board for its two handles, and two sockets under the other board for its two handles.

25 And for the second side of the tabernacle, for the north side, he hath made twenty boards,

26 and their forty sockets of silver, two sockets under the one board, and two sockets under the other board;

27 and for the sides of the tabernacle, westward, hath he made six boards;

28 and two boards hath he made for the corners of the tabernacle, in the two sides;

29 and they have been twins below, and together they are twins at its head, at the one ring; so he hath done to both of them at the two corners;

30 and there have been eight boards; and their sockets of silver [are] sixteen sockets, two sockets under the one board.

31 And he maketh bars of shittim wood, five for the boards of the one side of the tabernacle,

32 and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the tabernacle, for the sides westward;

33 and he maketh the middle bar to enter into the midst of the boards from end to end;

34 and the boards he hath overlaid with gold, and their rings he hath made of gold, places for bars, and he overlayeth the bars with gold.

35 And he maketh the vail of blue, and purple, and scarlet, and twined linen, work of a designer he hath made it, [with] cherubs;

36 and he maketh for it four pillars of shittim [wood], and overlayeth them with gold; their pegs [are] of gold; and he casteth for them four sockets of silver.

37 And he maketh a covering for the opening of the tent, of blue, and purple, and scarlet, and twined linen, work of an embroiderer,

38 also its five pillars, and their pegs; and he overlaid their tops and their fillets [with] gold, and their five sockets [are] brass.

EXODUS CHAPTER 37

1 And Bezaleel maketh the ark of shittim wood, two cubits and a half its length, and a cubit and a half its breadth, and a cubit and a half its height;

2 and he overlayeth it with pure gold within and without, and maketh for it a wreath of gold round about;

3 and he casteth for it four rings of gold, on its four feet, even two rings on its one side, and two rings on its second side;

4 and he maketh staves of shittim wood, and overlayeth them with gold,

5 and he bringeth in the staves into the rings, by the sides of the ark, to bear the ark.

6 And he maketh a mercy-seat of pure gold, two cubits and a half its length, and a cubit and a half its breadth;

7 and he maketh two cherubs of gold, of beaten work he hath made them, at the two ends of the mercy-seat;

8 one cherub at the end on this [side], and one cherub at the end on that, out of the mercy-seat he hath made the cherubs, at its two ends;

9 and the cherubs are spreading out wings on high, covering over the mercy-seat with their wings, and their faces [are] one towards another; towards the mercy-seat have the faces of the cherubs been.

10 And he maketh the table of shittim wood; two cubits its length, and a cubit its breadth, and a cubit and a half its height,

11 and overlayeth it with pure gold, and maketh for it a wreath of gold round about.

12 And he maketh for it a border of a handbreadth round about, and maketh a wreath of gold for its border round about;

13 and he casteth for it four rings of gold, and putteth the rings on the four corners which [are] to its four feet;

14 over-against the border have the rings been, places for staves to bear the table.

15 And he maketh the staves of shittim wood, and overlayeth them with gold, to bear the table;

16 and he maketh the vessels which [are] upon the table, its dishes, and its bowls, and its cups, and the cups by which they pour out, of pure gold.

17 And he maketh the candlestick of pure gold; of beaten work he hath made the candlestick, its base, and its branch, its calyxes, its knops, and its flowers, have been of the same;

18 and six branches are coming out of its sides, three branches of the candlestick out of its one side, and three branches of the candlestick out of its second side;

19 three calyxes, made like almonds, in the one branch, a knop and a flower; and three calyxes, made like almonds, in another branch, a knop and a flower; so to the six branches which are coming out of the candlestick.

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20 And in the candlestick [are] four calyxes, made like almonds, its knops, and its flowers,
21 and a knop under the two branches of the same, and a knop under the two branches of the same, and a knop under the two branches of the same, [are] to the six branches which are coming out of it;
22 their knops and their branches have been of the same; all of it one beaten work of pure gold.
23 And he maketh its seven lamps, and its snuffers, and its snuff-dishes, of pure gold;
24 of a talent of pure gold he hath made it, and all its vessels.
25 And he maketh the perfume-altar of shittim wood; a cubit its length, and a cubit its breadth (square), and two cubits its height; its horns have been of the same;
26 and he overlayeth it with pure gold, its top and its sides round about, and its horns; and he maketh for it a wreath of gold round about;
27 and two rings of gold he hath made for it under its wreath, at its two corners, at its two sides, for places for staves to bear it with them.
28 And he maketh the staves of shittim wood, and overlayeth them with gold;
29 and he maketh the holy anointing oil, and the pure spice-perfume -- work of a compounder.

EXODUS CHAPTER 38

1 And he maketh the altar of burnt-offering of shittim wood, five cubits its length, and five cubits its breadth (square), and three cubits its height;
2 and he maketh its horns on its four corners; its horns have been of the same; and he overlayeth it with brass;
3 and he maketh all the vessels of the altar, the pots, and the shovels, and the sprinkling-pans, the forks, and the fire-pans; all its vessels he hath made of brass.
4 And he maketh for the altar a brazen grate of net-work, under its border beneath, unto its midst;
5 and he casteth four rings for the four ends of the brazen grate -- places for bars;
6 and he maketh the staves of shittim wood, and overlayeth them with brass;
7 and he bringeth in the staves into the rings on the sides of the altar, to bear it with them; hollow [with] boards he made it.
8 And he maketh the laver of brass, and its base of brass, with the looking-glasses of the women assembling, who have assembled at the opening of the tent of meeting.
9 And he maketh the court; at the south side southward, the hangings of the court of twined linen, a hundred by the cubit,
10 their pillars [are] twenty, and their brazen sockets twenty, the pegs of the pillars and their fillets [are] silver;
11 and at the north side, a hundred by the cubit, their pillars [are] twenty, and their sockets of brass twenty; the pegs of the pillars and their fillets [are] silver;
12 and at the west side [are] hangings, fifty by the cubit; their pillars [are] ten, and their sockets ten; the pegs of the pillars and their fillets [are] silver;
13 and at the east side eastward fifty cubits.
14 The hangings on the side [are] fifteen cubits, their pillars three, and their sockets three,
15 and at the second side at the gate of the court, on this and on that, [are] hangings, fifteen cubits, their pillars three, and their sockets three;
16 all the hangings of the court round about [are] of twined linen,
17 and the sockets for the pillars of brass, the pegs of the pillars and their fillets of silver, and the overlaying of their tops of silver, and all the pillars of the court are filleted with silver.
18 And the covering of the gate of the court [is] the work of an embroiderer, of blue, and purple, and scarlet, and twined linen; and twenty cubits [is] the length, and the height with the breadth five cubits, over-against the hangings of the court;
19 and their pillars [are] four, and their sockets of brass four, their pegs [are] of silver, and the overlaying of their tops and their fillets [are] of silver;
20 and all the pins for the tabernacle, and for the court round about, [are] of brass.
21 These are the numberings of the tabernacle (the tabernacle of testimony), which hath been numbered by the command of Moses, the service of the Levites, by the hand of Ithamar son of Aaron the priest.
22 And Bezaleel son of Uri, son of Hur, of the tribe of Judah, hath made all that Jehovah commanded Moses;
23 and with him [is] Aholiab son of Ahisamach, of the tribe of Dan, an engraver, and designer, and embroiderer in blue, and in purple, and in scarlet, and in linen.
24 All the gold which is prepared for the work in all the work of the sanctuary (and it is the gold of the wave-offering) [is] twenty and nine talents, and seven hundred and thirty shekels, by the shekel of the sanctuary.
25 And the silver of those numbered of the company [is] a hundred talents, and a thousand and seven hundred and five and seventy shekels, by the shekel of the sanctuary;
26 a bekah for a poll (half a shekel, by the shekel of the sanctuary,) for every one who is passing over unto those numbered, from a son of twenty years and upwards, for six hundred thousand, and three thousand, and five hundred and fifty.
27 And a hundred talents of silver are to cast the sockets of the sanctuary, and the sockets of the vail; a hundred sockets for the hundred talents, a talent for a socket;
28 and the thousand and seven hundred and five and seventy he hath made pegs for the pillars, and overlaid their tops, and filleted them.
29 And the brass of the wave-offering [is] seventy talents, and two thousand and four hundred shekels;

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30 and he maketh with it the sockets of the opening of the tent of meeting, and the brazen altar, and the brazen grate which it hath, and all the vessels of the altar,
31 and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.

EXODUS CHAPTER 39

1 And of the blue, and the purple, and the scarlet, they made coloured garments, to minister in the sanctuary; and they make the holy garments which [are] for Aaron, as Jehovah hath commanded Moses.
2 And he maketh the ephod, of gold, blue, and purple, and scarlet, and twined linen,
3 and they expand the plates of gold, and have cut off wires to work in the midst of the blue, and in the midst of the purple, and in the midst of the scarlet, and in the midst of the linen -- work of a designer;
4 shoulder-pieces they have made for it, joining; at its two ends it is joined.
5 And the girdle of his ephod which [is] on it is of the same, according to its work, of gold, blue, and purple, and scarlet, and twined linen, as Jehovah hath commanded Moses.
6 And they prepare the shoham stones, set, embroidered [with] gold, opened with openings of a signet, by the names of the sons of Israel;
7 and he setteth them on the shoulders of the ephod -- stones of memorial for the sons of Israel, as Jehovah hath commanded Moses.
8 And he maketh the breastplate, work of a designer, like the work of the ephod, of gold, blue, and purple, and scarlet, and twined linen;
9 it hath been square; double they have made the breastplate, a span its length, and a span its breadth, doubled.
10 And they fill in it four rows of stones; a row of a sardius, a topaz, and a carbuncle [is] the one row;
11 and the second row an emerald, a sapphire, and a diamond;
12 and the third row an opal, an agate, and an amethyst;
13 and the fourth row a beryl, an onyx, and a jasper -- set, embroidered [with] gold, in their settings.
14 And the stones, according to the names of the sons of Israel, are twelve, according to their names, openings of a signet, each according to his name, for the twelve tribes.
15 And they make on the breastplate wreathed chains, work of thick bands, of pure gold;
16 and they make two embroidered things of gold, and two rings of gold, and put the two rings on the two ends of the breastplate,
17 and they put the two thick bands of gold on the two rings on the ends of the breastplate;
18 and the two ends of the two thick bands they have put on the two embroidered things, and they put them on the shoulders of the ephod, over-against its front.
19 And they make two rings of gold, and set [them] on the two ends of the breastplate, on its border, which [is] on the side of the ephod within;
20 and they make two rings of gold, and put them on the two shoulders of the ephod below, over-against its front, over-against its joining, above the girdle of the ephod;
21 and they bind the breastplate by its rings unto the rings of the ephod, with a ribbon of blue, to be above the girdle of the ephod, and the breastplate is not loosed from off the ephod, as Jehovah hath commanded Moses.
22 And he maketh the upper robe of the ephod, work of a weaver, completely of blue;
23 and the opening of the upper robe [is] in its midst, as the opening of a habergeon, a border [is] to its opening round about, it is not rent;
24 and they make on the hems of the upper robe pomegranates of blue, and purple, and scarlet, twined.
25 And they make bells of pure gold, and put the bells in the midst of the pomegranates, on the hems of the upper robe, round about, in the midst of the pomegranates;
26 a bell and a pomegranate, a bell and a pomegranate, [are] on the hems of the upper robe, round about, to minister in, as Jehovah hath commanded Moses.
27 And they make the coats of linen, work of a weaver, for Aaron and for his sons,
28 and the mitre of linen, and the beautiful bonnets of linen, and the linen trousers, of twined linen,
29 and the girdle of twined linen, and blue, and purple, and scarlet, work of an embroiderer, as Jehovah hath commanded Moses.
30 And they make the flower of the holy crown of pure gold, and write on it a writing, openings of a signet, 'Holy to Jehovah;'
31 and they put on it a ribbon of blue, to put [it] on the mitre above, as Jehovah hath commanded Moses.
32 And all the service of the tabernacle of the tent of meeting is completed; and the sons of Israel do according to all that Jehovah hath commanded Moses; so they have done.
33 And they bring in the tabernacle unto Moses, the tent, and all its vessels, its hooks, its boards, its bars, and its pillars, and its sockets;
34 and the covering of rams' skins, which are made red, and the covering of badgers' skins, and the vail of the covering;
35 the ark of the testimony and its staves, and the mercy-seat;
36 the table, all its vessels, and the bread of the presence;
37 the pure candlestick, its lamps, the lamps of arrangement, and all its vessels, and the oil for the light.
38 And the golden altar, and the anointing oil, and the spice-perfume, and the covering of the opening of the tent;
39 the brazen altar and the brazen grate which it hath, its staves, and all its vessels, the laver and its base.
40 The hangings of the court, its pillars, and its sockets; and the covering for the gate of the court, its cords, and its pins; and all the vessels of the service of the tabernacle, for the tent of meeting;

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41 the coloured clothes to minister in the sanctuary, the holy garments for Aaron the priest, and the garments of his sons, to act as priest in.

42 According to all that Jehovah hath commanded Moses, so have the sons of Israel done all the service;

43 and Moses seeth all the work, and lo, they have done it as Jehovah hath commanded; so they have done. And Moses doth bless them.

EXODUS CHAPTER 40

1 And Jehovah speaketh unto Moses, saying,

2 'On the first day of the month, in the first month, thou dost raise up the tabernacle of the tent of meeting,

3 and hast set there the ark of the testimony, and hast covered over the ark with the vail,

4 and hast brought in the table, and set its arrangement in order, and hast brought in the candlestick, and caused its lamps to go up.

5 'And thou hast put the golden altar for perfume before the ark of the testimony, and hast put the covering of the opening to the tabernacle,

6 and hast put the altar of the burnt-offering before the opening of the tabernacle of the tent of meeting,

7 and hast put the laver between the tent of meeting and the altar, and hast put water there.

8 'And thou hast set the court round about, and hast placed the covering of the gate of the court,

9 and hast taken the anointing oil, and anointed the tabernacle, and all that [is] in it, and hallowed it, and all its vessels, and it hath been holy;

10 and thou hast anointed the altar of the burnt-offering, and all its vessels, and sanctified the altar, and the altar hath been most holy;

11 and thou hast anointed the laver and its base, and sanctified it.

12 'And thou hast brought near Aaron and his sons unto the opening of the tent of meeting, and hast bathed them with water;

13 and thou hast clothed Aaron with the holy garments, and anointed him, and sanctified him, and he hath acted as priest to Me.

14 'And his sons thou dost bring near, and hast clothed them with coats,

15 and anointed them as thou hast anointed their father, and they have acted as priests to Me, and their anointing hath been to be to them for a priesthood age-during, to their generations.'

16 And Moses doth according to all that Jehovah hath commanded him; so he hath done.

17 And it cometh to pass, in the first month, in the second year, in the first of the month, the tabernacle hath been raised up;

18 and Moses raiseth up the tabernacle, and setteth its sockets, and placeth its boards, and placeth its bars, and raiseth its pillars,

19 and spreadeth the tent over the tabernacle, and putteth the covering of the tent upon it above, as Jehovah hath commanded Moses.

20 And he taketh and putteth the testimony unto the ark, and setteth the staves on the ark, and putteth the mercy-seat on the ark above;

21 and bringeth in the ark unto the tabernacle, and placeth the vail of the covering, and covereth over the ark of the testimony, as Jehovah hath commanded Moses.

22 And he putteth the table in the tent of meeting, on the side of the tabernacle northward, at the outside of the vail,

23 and setteth in order upon it the arrangement of bread, before Jehovah, as Jehovah hath commanded Moses.

24 And he putteth the candlestick in the tent of meeting, over-against the table, on the side of the tabernacle southward,

25 and causeth the lamps to go up before Jehovah, as Jehovah hath commanded Moses.

26 And he setteth the golden altar in the tent of meeting, before the vail,

27 and maketh perfume on it -- spice-perfume -- as Jehovah hath commanded Moses.

28 And he setteth the covering of the opening to the tabernacle,

29 and the altar of the burnt-offering he hath set at the opening of the tabernacle of the tent of meeting, and causeth the burnt-offering to go up upon it, and the present, as Jehovah hath commanded Moses.

30 And he putteth the laver between the tent of meeting and the altar, and putteth water there for washing,

31 and Moses and Aaron and his sons have washed their hands and their feet at the same;

32 in their going in unto the tent of meeting, and in their drawing near unto the altar, they wash, as Jehovah hath commanded Moses.

33 And he raiseth up the court round about the tabernacle, and about the altar, and placeth the covering of the gate of the court; and Moses completeth the work.

34 And the cloud covereth the tent of meeting, and the honour of Jehovah hath filled the tabernacle;

35 and Moses hath not been able to go in unto the tent of meeting, for the cloud hath tabernacled on it, and the honour of Jehovah hath filled the tabernacle.

36 And in the going up of the cloud from off the tabernacle the sons of Israel journey in all their journeys;

37 and if the cloud go not up then they journey not, until the day of its going up:

38 for the cloud of Jehovah [is] on the tabernacle by day, and fire is in it by night, before the eyes of all the house of Israel in all their journeys.

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LEVITICUS

The Third Book of Moses
Hebrew Title: Vayikra ("And He Called")

(In Hebrew the book is called Vayikra, from the opening of the book, va-yikra "And He [God] called." The name Leviticus comes from the Latin Leviticus, which is in turn from the Greek Leuitikon, referring to the Levites, the Jewish priestly tribe or caste of Levi. The Greek expression is in turn a variant of the rabbinic Hebrew "torat kohanim" meaning "law of priests", as many of its laws relate to priests. In principle, the Leviticus is the Basic Jewish Book of Law.

Contents or Structure:

SECTION 1: Laws on sacrifice (1:1–38)

A. Instructions for the laity on bringing offerings (1:1–6:7)

1–5. The types of offering: burnt, cereal, peace, purification, reparation (or sin) offerings (ch. 1–5)

B. Instructions for the priests (6:1–38)

1–6. The various offerings, with the addition of the priests' cereal offering (6:1–36)

7. Summary (37–38)

Chapters 1–5 describe the various sacrifices from the sacrificers' point of view, although the priests are essential for handling the blood. Chapters 6–7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how to do this. Sacrifices are between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion to God—i.e., burnt to ashes.

SECTION 2: Institution of the priesthood (8:1–10:20)

A. Ordination of Aaron and his sons (ch. 8)

B. Aaron makes the first sacrifices (ch. 9)

C. Judgement on Nadab and Abihu (ch. 10)

Chapters 8–10 describe how Moses consecrates Aaron and his sons as the first priests, the first sacrifices, and God's destruction of two of Aaron's sons for ritual offenses. The purpose is to underline the character of altar priesthood (i.e., those priests with power to offer sacrifices to God) as an Aaronite privilege, and the responsibilities and dangers of their position.

SECTION 3: Uncleanliness and its treatment (11:1–15:33)

A. Unclean animals (ch. 11)

B. Childbirth as a source of uncleanliness (ch. 12)

C. Unclean diseases (ch. 13)

D. Cleansing of diseases (ch. 14)

E. Unclean discharges (ch. 15)

With sacrifice and priesthood established, chapters 11–15 instruct the lay people on purity (or cleanliness). Eating certain animals produces uncleanliness, as does giving birth; certain skin diseases (but not all) are unclean, as are certain conditions affecting walls and clothing (mildew and similar conditions); and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood.

SECTION 4: Day of Atonement: purification of the tabernacle (the tent of congregation or provisional temple) from the effects of uncleanliness and sin (ch. 16)

Leviticus 16 concerns the Day of Atonement. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. The priest is to send a second goat into the desert to "Azazel", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious.

SECTION 5: Prescriptions for practical holiness (the Holiness Code, chs. 17–26)

A. Sacrifice and food (ch. 17)

B. Sexual behaviour (ch. 18)

C. Neighbourliness (ch.19)

D. Grave crimes (ch. 20)

E. Rules for priests (ch. 21)

F. Rules for eating sacrifices (ch. 22)

G. Festivals (ch.23)

H. Rules for the tabernacle (ch. 24:1–9)

I. Blasphemy (ch. 24:10–23)

J. Sabbatical and Jubilee years (ch. 25)

K. Exhortation to obey the law: blessing and curse (ch. 26)

Chapters 17–26 are the Holiness code. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: there are penalties for the worship of Molech, consulting mediums and wizards, cursing one's parents and engaging in unlawful sex. Priests receive instruction on mourning rituals and acceptable bodily defects. The punishment for blasphemy is death, and there is the setting of rules for eating sacrifices; there is an explanation of the calendar, and there are rules for sabbatical and Jubilee years; there are rules for oil lamps and bread in the sanctuary; and there are rules for slavery. The code ends by telling the Israelites they must choose between the law and prosperity on the one hand, or, on the other, horrible punishments, the worst of which will be expulsion from the land.

SECTION 6: Redemption of votive gifts (ch. 27).

Chapter 27 is a disparate and probably late addition telling about persons and things serving as dedication to the Lord and how one can redeem, instead of fulfill, vows.)

LEVITICUS CHAPTER 1

1 And Jehovah calleth unto Moses, and speaketh unto him out of the tent of meeting, saying,

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2 'Speak unto the sons of Israel, and thou hast said unto them, Any man of you when he doth bring near an offering to Jehovah, out of the cattle -- out of the herd, or out of the flock -- ye do bring near your offering.

3 'If his offering [is] a burnt-offering out of the herd -- a male, a perfect one, he doth bring near, unto the opening of the tent of meeting he doth bring it near, at his pleasure, before Jehovah;

4 and he hath laid his hand on the head of the burnt-offering, and it hath been accepted for him to make atonement for him;

5 and he hath slaughtered the son of the herd before Jehovah; and sons of Aaron, the priests, have brought the blood near, and sprinkled the blood on the altar round about, which [is] at the opening of the tent of meeting.

6 'And he hath stripped the burnt-offering, and hath cut it into its pieces;

7 and the sons of Aaron the priest have put fire on the altar, and arranged wood on the fire;

8 and sons of Aaron, the priests, have arranged the pieces, with the head and the fat, on the wood, which [is] on the fire, which [is] on the altar;

9 and its inwards and its legs he doth wash with water; and the priest hath made perfume with the whole on the altar, a burnt-offering, a fire-offering of sweet fragrance to Jehovah.

10 'And if his offering [is] out of the flock -- out of the sheep or out of the goats -- for a burnt-offering, a male, a perfect one, he doth bring near,

11 and he hath slaughtered it by the side of the altar northward, before Jehovah; and sons of Aaron, the priests, have sprinkled its blood on the altar round about;

12 and he hath cut it into its pieces, and its head and its fat, and the priest hath arranged them on the wood, which [is] on the fire, which [is] on the altar;

13 and the inwards and the legs he doth wash with water, and the priest hath brought the whole near, and hath made perfume on the altar; it [is] a burnt-offering, a fire-offering of sweet fragrance to Jehovah.

14 'And if his offering [is] a burnt-offering out of the fowl to Jehovah, than he hath brought near his offering out of the turtle-doves or out of the young pigeons,

15 and the priest hath brought it near unto the altar, and hath wrung off its head, and hath made perfume on the altar, and its blood hath been wrung out by the side of the altar;

16 and he hath turned aside its crop with its feathers, and hath cast it near the altar, eastward, unto the place of ashes;

17 and he hath cleaved it with its wings (he doth not separate [it]), and the priest hath made it a perfume on the altar, on the wood, which [is] on the fire; it [is] a burnt-offering, a fire-offering of sweet fragrance to Jehovah.

LEVITICUS CHAPTER 2

1 'And when a person bringeth near an offering, a present to Jehovah, of flour is his offering, and he hath poured on it oil, and hath put on it frankincense;

2 and he hath brought it in unto the sons of Aaron, the priests, and he hath taken from thence the fulness of his hand of its flour and of its oil, besides all its frankincense, and the priest hath made perfume with its memorial on the altar, a fire-offering of sweet fragrance to Jehovah;

3 and the remnant of the present [is] for Aaron and for his sons, most holy, of the fire-offerings of Jehovah.

4 'And when thou bringest near an offering, a present baked in an oven, [it is of] unleavened cakes of flour mixed with oil, or thin unleavened cakes anointed with oil.

5 'And if thine offering [is] a present [made] on the girdel, it is of flour, mixed with oil, unleavened;

6 divide thou it into parts, and thou hast poured on it oil; it [is] a present.

7 'And if thine offering [is] a present [made] on the frying-pan, of flour with oil it is made,

8 and thou hast brought in the present which is made of these to Jehovah, and [one] hath brought it near unto the priest, and he hath brought it nigh unto the altar,

9 and the priest hath lifted up from the present its memorial, and hath made perfume on the altar, a fire-offering of sweet fragrance to Jehovah;

10 and the remnant of the present [is] for Aaron and for his sons, most holy, of the fire-offerings of Jehovah.

11 No present which ye bring near to Jehovah is made fermented, for with any leaven or any honey ye perfume no fire-offering to Jehovah.

12 'An offering of first-[fruits] -- ye bring them near to Jehovah, but on the altar they go not up, for sweet fragrance.

13 And every offering -- thy present -- with salt thou dost season, and thou dost not let the salt of the covenant of thy God cease from thy present; with all thine offerings thou dost bring near salt.

14 'And if thou bring near a present of first-ripe [fruits] to Jehovah, -- of green ears, roasted with fire, beaten out [corn] of a fruitful field thou dost bring near the present of thy first-ripe [fruits],

15 and thou hast put on it oil, and laid on it frankincense, it [is] a present;

16 and the priest hath made perfume with its memorial from its beaten out [corn], and from its oil, besides all its frankincense -- a fire-offering to Jehovah.

LEVITICUS CHAPTER 3

1 'And if his offering [is] a sacrifice of peace-offerings, if out of the herd he is bringing near, whether male or female, a perfect one he doth bring near before Jehovah,

2 and he hath laid his hand on the head of his offering, and hath slaughtered it at the opening of the tent of meeting, and sons of Aaron, the priests, have sprinkled the blood on the altar round about.

3 'And he hath brought near from the sacrifice of the peace-offerings a fire-offering to Jehovah, the fat which is covering the inwards, and all the fat which [is] on the inwards,

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4 and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance above the liver, (beside the kidneys he doth turn it aside),

5 and sons of Aaron have made it a perfume on the altar, on the burnt-offering which [is] on the wood, which [is] on the fire -- a fire-offering of sweet fragrance to Jehovah.

6 'And if his offering [is] out of the flock for a sacrifice of peace-offerings to Jehovah, male or female, a perfect one he doth bring near;

7 if a sheep he is bringing near [for] his offering, then he hath brought it near before Jehovah,

8 and hath laid his hand on the head of his offering, and hath slaughtered it before the tent of meeting, and sons of Aaron have sprinkled its blood on the altar round about.

9 'And he hath brought near from the sacrifice of the peace-offerings a fire-offering to Jehovah, its fat, the whole fat tail (over-against the bone he doth turn it aside), and the fat which is covering the inwards, and all the fat which [is] on the inwards,

10 and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance above the liver, (beside the kidneys he doth turn it aside),

11 and the priest hath made it a perfume on the altar -- bread of a fire-offering to Jehovah.

12 'And if his offering [is] a goat, then he hath brought it near before Jehovah,

13 and hath laid his hand on its head, and hath slaughtered it before the tent of meeting, and sons of Aaron have sprinkled its blood on the altar round about;

14 and he hath brought near from it his offering, a fire-offering to Jehovah, the fat which is covering the inwards, and all the fat which [is] on the inwards,

15 and the two kidneys, and the fat which [is] upon them, which [is] on the flanks, and the redundance above the liver, (beside the kidneys he doth turn it aside),

16 and the priest hath made them a perfume on the altar -- bread of a fire-offering, for sweet fragrance; all the fat [is] Jehovah's.

17 'A statute age-during to your generations in all your dwellings: any fat or any blood ye do not eat.'

LEVITICUS CHAPTER 4

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto the sons of Israel, saying, When a person doth sin through ignorance against any of the commands of Jehovah [regarding things] which are not to be done, and hath done [something] against one of these --

3 'If the priest who is anointed doth sin according to the guilt of the people, then he hath brought near for his sin which he hath sinned a bullock, a son of the herd, a perfect one, to Jehovah, for a sin-offering,

4 and he hath brought in the bullock unto the opening of the tent of meeting before Jehovah, and hath laid his hand on the head of the bullock, and hath slaughtered the bullock before Jehovah.

5 'And the priest who is anointed hath taken of the blood of the bullock, and hath brought it in unto the tent of meeting,

6 and the priest hath dipped his finger in the blood, and sprinkled of the blood seven times before Jehovah, at the front of the vail of the sanctuary;

7 and the priest hath put of the blood on the horns of the altar of spice-perfume before Jehovah, which [is] in the tent of meeting, and all the blood of the bullock he doth pour out at the foundation of the altar of the burnt-offering, which [is] at the opening of the tent of meeting.

8 'And all the fat of the bullock of the sin-offering he doth lift up from it, the fat which is covering over the inwards, and all the fat which [is] on the inwards,

9 and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance above the liver, (beside the kidneys he doth turn it aside),

10 as it is lifted up from the ox of the sacrifice of the peace-offerings; and the priest hath made them a perfume on the altar of the burnt-offering.

11 'And the skin of the bullock, and all its flesh, besides its head, and besides its legs, and its inwards, and its dung --

12 he hath even brought out the whole bullock unto the outside of the camp, unto a clean place, unto the place of the pouring out of the ashes, and he hath burnt it on the wood with fire; beside the place of the pouring out of the ashes it is burnt.

13 'And if the whole company of Israel err ignorantly, and the thing hath been hidden from the eyes of the assembly, and they have done [something against] one of all the commands of Jehovah [concerning things] which are not to be done, and have been guilty;

14 when the sin which they have sinned concerning it hath been known, then have the assembly brought near a bullock, a son of the herd, for a sin-offering, and they have brought it in before the tent of meeting;

15 and the elders of the company have laid their hands on the head of the bullock, before Jehovah, and [one] hath slaughtered the bullock before Jehovah.

16 'And the priest who is anointed hath brought in of the blood of the bullock unto the tent of meeting,

17 and the priest hath dipped his finger in the blood, and hath sprinkled seven times before Jehovah at the front of the vail,

18 and [some] of the blood he doth put on the horns of the altar which [is] before Jehovah, which [is] in the tent of meeting; and all the blood he doth pour out at the foundation of the altar of the burnt-offering, which [is] at the opening of the tent of meeting;

19 and all its fat he doth lift up from it, and hath made perfume on the altar.

20 'And he hath done to the bullock as he hath done to the bullock of the sin-offering, so he doth to it; and the priest hath made atonement for them, and it hath been forgiven them;

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21 and he hath brought out the bullock unto the outside of the camp, and hath burned it as he hath burned the first bullock; it [is] a sin-offering of the assembly.

22 'When a prince doth sin, and hath done [something against] one of all the commands of Jehovah his God [regarding things] which are not to be done, through ignorance, and hath been guilty --

23 or his sin wherein he hath sinned hath been made known unto him, then he hath brought in his offering, a kid of the goats, a male, a perfect one,

24 and he hath laid his hand on the head of the goat, and hath slaughtered it in the place where he doth slaughter the burnt-offering before Jehovah; it [is] a sin-offering.

25 'And the priest hath taken of the blood of the sin-offering with his finger, and hath put on the horns of the altar of the burnt-offering, and its blood he doth pour out at the foundation of the altar of the burnt-offering,

26 and with all its fat he doth make perfume on the altar, as the fat of the sacrifice of the peace-offerings; and the priest hath made atonement for him because of his sin, and it hath been forgiven him.

27 'And if any person of the people of the land sin through ignorance, by his doing [something against] one of the commands of Jehovah [regarding things] which are not to be done, and hath been guilty --

28 or his sin which he hath sinned hath been made known unto him, then he hath brought in his offering, a kid of the goats, a perfect one, a female, for his sin which he hath sinned,

29 and he hath laid his hand on the head of the sin-offering, and hath slaughtered the sin-offering in the place of the burnt-offering.

30 'And the priest hath taken of its blood with his finger, and hath put on the horns of the altar of the burnt-offering, and all its blood he doth pour out at the foundation of the altar,

31 and all its fat he doth turn aside, as the fat hath been turned aside from off the sacrifice of the peace-offerings, and the priest hath made perfume on the altar, for sweet fragrance to Jehovah; and the priest hath made atonement for him, and it hath been forgiven him.

32 'And if he bring in a sheep [for] his offering, for a sin-offering, a female, a perfect one, he doth bring in,

33 and he hath laid his hand on the head of the sin-offering, and hath slaughtered it for a sin-offering in the place where he slaughtereth the burnt-offering.

34 'And the priest hath taken of the blood of the sin-offering with his finger, and hath put on the horns of the altar of the burnt-offering, and all its blood he poureth out at the foundation of the altar,

35 and all its fat he turneth aside, as the fat of the sheep is turned aside from the sacrifice of the peace-offerings, and the priest hath made them a perfume on the altar, according to the fire-offerings of Jehovah, and the priest hath made atonement for him, for his sin which he hath sinned, and it hath been forgiven him.

LEVITICUS CHAPTER 5

1 'And when a person doth sin, and hath heard the voice of an oath, and he [is] witness, or hath seen, or hath known -- if he declare not, then he hath borne his iniquity:

2 'Or when a person cometh against any thing unclean, or against a carcase of an unclean beast, or against a carcase of unclean cattle, or against a carcase of an unclean teeming creature, and it hath been hidden from him, and he unclean, and guilty;

3 'Or when he cometh against uncleanness of man, even any of his uncleanness whereby he is unclean, and it hath been hidden from him, and he hath known, and hath been guilty:

4 'Or when a person sweareth, speaking wrongfully with the lips to do evil, or to do good, even anything which man speaketh wrongfully with an oath, and it hath been hid from him; -- when he hath known then he hath been guilty of one of these;

5 'And it hath been when he is guilty of one of these, that he hath confessed concerning that which he hath sinned,

6 and hath brought in his guilt-offering to Jehovah for his sin which he hath sinned, a female out of the flock, a lamb, or a kid of the goats, for a sin-offering, and the priest hath made atonement for him, because of his sin.

7 'And if his hand reach not to the sufficiency of a lamb, then he hath brought in his guilt-offering -- he who hath sinned -- two turtle-doves or two young pigeons to Jehovah, one for a sin-offering, and one for a burnt-offering;

8 and he hath brought them in unto the priest, and hath brought near that which [is] for a sin-offering first, and hath wrung off its head from its neck, and doth not separate [it],

9 and he hath sprinkled of the blood of the sin-offering on the side of the altar, and that which is left of the blood is wrung out at the foundation of the altar; it [is] a sin-offering.

10 'And the second he maketh a burnt-offering, according to the ordinance, and the priest hath made atonement for him, because of his sin which he hath sinned, and it hath been forgiven him.

11 'And if his hand reach not to two turtle-doves, or to two young pigeons, then he hath brought in his offering -- he who hath sinned -- a tenth of an ephah of flour for a sin-offering; he putteth no oil on it, nor doth he put on it frankincense, for it [is] a sin-offering,

12 and he hath brought it in unto the priest, and the priest hath taken a handful from it -- the fulness of his hand -- its memorial -- and hath made perfume on the altar, according to the fire-offerings of Jehovah; it [is] a sin-offering.

13 'And the priest hath made atonement for him, for his sin which he hath sinned against one of these, and it hath been forgiven him, and [the remnant] hath been to the priest, like the present.'

14 And Jehovah speaketh unto Moses, saying,

15 'When a person committeth a trespass, and hath sinned through ignorance against the holy things of Jehovah, then he hath brought in his guilt-offering to Jehovah, a ram, a perfect one, out of the flock, at thy valuation [in] silver -- shekels by the shekel of the sanctuary -- for a guilt-offering.

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16 'And that which he hath sinned against the holy thing he repayeth, and its fifth is adding to it, and hath given it to the priest, and the priest maketh atonement for him with the ram of the guilt-offering, and it hath been forgiven him.

17 'And when any person sinneth, and hath done [something against] one of all the commands of Jehovah [regarding things] which are not to be done, and hath not known, and he hath been guilty, and hath borne his iniquity,

18 'Then he hath brought in a ram, a perfect one, out of the flock, at thy valuation, for a guilt-offering, unto the priest; and the priest hath made atonement for him, for his ignorance in which he hath erred and he hath not known, and it hath been forgiven him;

19 it [is] a guilt-offering; he hath been certainly guilty before Jehovah.'

LEVITICUS CHAPTER 6

1 And Jehovah speaketh unto Moses, saying,

2 'When any person doth sin, and hath committed a trespass against Jehovah, and hath lied to his fellow concerning a deposit, or concerning fellowship, or concerning violent robbery, or hath oppressed his fellow;

3 or hath found a lost thing, and hath lied concerning it, and hath sworn to a falsehood, concerning one of all [these] which man doth, sinning in them:

4 'Then it hath been, when he sinneth, and hath been guilty, that he hath returned the plunder which he hath taken violently away, or the thing which he hath got by oppression, or the deposit which hath been deposited with him, or the lost thing which he hath found;

5 or all that concerning which he sweareth falsely, he hath even repaid it in its principal, and its fifth he is adding to it; to him whose it [is] he giveth it in the day of his guilt-offering.

6 'And his guilt-offering he bringeth in to Jehovah, a ram, a perfect one, out of the flock, at thy estimation, for a guilt-offering, unto the priest,

7 and the priest hath made atonement for him before Jehovah, and it hath been forgiven him, concerning one thing of all that he doth, by being guilty therein.'

8 And Jehovah speaketh unto Moses, saying,

9 'Command Aaron and his sons, saying, This [is] a law of the burnt-offering (it [is] the burnt-offering, because of the burning on the altar all the night unto the morning, and the fire of the altar is burning on it,)

10 that the priest hath put on his long robe of fine linen, and his fine linen trousers he doth put on his flesh, and hath lifted up the ashes which the fire consumeth with the burnt-offering on the altar, and hath put them near the altar;

11 and he hath stripped off his garments, and hath put on other garments, and hath brought out the ashes unto the outside of the camp, unto a clean place.

12 'And the fire on the altar is burning on it, it is not quenched, and the priest hath burned on it wood morning by morning, and hath arranged on it the burnt-offering, and hath made perfume on it [with] the fat of the peace-offerings;

13 fire is continually burning on the altar, it is not quenched.

14 'And this [is] a law of the present: sons of Aaron have brought it near before Jehovah unto the front of the altar,

15 and [one] hath lifted up of it with his hand from the flour of the present, and from its oil, and all the frankincense which [is] on the present, and hath made perfume on the altar, sweet fragrance -- its memorial to Jehovah.

16 'And the remnant of it do Aaron and his sons eat; [with] unleavened things it is eaten, in the holy place, in the court of the tent of meeting they do eat it.

17 It is not baken [with] any thing fermented, their portion I have given it, out of My fire-offerings; it [is] most holy, like the sin-offering, and like the guilt-offering.

18 Every male among the sons of Aaron doth eat it -- a statute age-during to your generations, out of the fire-offerings of Jehovah: all that cometh against them is holy.'

19 And Jehovah speaketh unto Moses, saying,

20 'This [is] an offering of Aaron and of his sons, which they bring near to Jehovah in the day of his being anointed; a tenth of the ephah of flour [for] a continual present, half of it in the morning, and half of it in the evening;

21 on a girdel with oil it is made -- fried thou dost bring it in; baked pieces of the present thou dost bring near, a sweet fragrance to Jehovah.

22 'And the priest who is anointed in his stead, from among his sons, doth make it, -- a statute age-during of Jehovah: it is completely perfumed;

23 and every present of a priest is a whole burnt-offering; it is not eaten.'

24 And Jehovah speaketh unto Moses, saying,

25 'Speak unto Aaron and unto his sons, saying, This [is] a law of the sin-offering: in the place where the burnt-offering is slaughtered is the sin-offering slaughtered before Jehovah; it [is] most holy.

26 'The priest who is making atonement with it doth eat it, in the holy place it is eaten, in the court of the tent of meeting;

27 all that cometh against its flesh is holy, and when [any] of its blood is sprinkled on the garment, that on which it is sprinkled thou dost wash in the holy place;

28 and an earthen vessel in which it is boiled is broken, and if in a brass vessel it is boiled, then it is scoured and rinsed with water.

29 'Every male among the priests doth eat it -- it [is] most holy;

30 and no sin-offering, [any] of whose blood is brought in unto the tent of meeting to make atonement in the sanctuary is eaten; with fire it is burnt.

LEVITICUS CHAPTER 7

1 'And this [is] a law of the guilt-offering: it [is] most holy;

2 in the place where they slaughter the burnt-offering they do slaughter the guilt-offering, and its blood [one] doth sprinkle on the altar round about,

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3 and all its fat he bringeth near out of it, the fat tail, and the fat which is covering the inwards,
4 and the two kidneys, and the fat which [is] on them, which [is] on the flanks, and the redundance above the liver (beside the kidneys he doth turn it aside);
5 and the priest hath made them a perfume on the altar, a fire-offering to Jehovah; it [is] a guilt-offering.
6 'Every male among the priests doth eat it; in the holy place it is eaten -- it [is] most holy;
7 as [is] a sin-offering, so [is] a guilt-offering; one law [is] for them; the priest who maketh atonement by it -- it is his.
8 'And the priest who is bringing near any man's burnt-offering, the skin of the burnt-offering which he hath brought near, it is the priest's, his own;
9 and every present which is baked in an oven, and every one done in a frying-pan, and on a girdel, [is] the priest's who is bringing it near; it is his;
10 and every present, mixed with oil or dry, is for all the sons of Aaron -- one as another.
11 'And this [is] a law of the sacrifice of the peace-offerings which [one] bringeth near to Jehovah:
12 if for a thank-offering he bring it near, then he hath brought near with the sacrifice of thank-offering unleavened cakes mixed with oil, and thin unleavened cakes anointed with oil, and of fried flour cakes mixed with oil;
13 besides the cakes, fermented bread he doth bring near [with] his offering, besides the sacrifice of thank-offering of his peace-offerings;
14 and he hath brought near out of it one of the whole offering -- a heave-offering to Jehovah; to the priest who is sprinkling the blood of the peace-offerings -- it is his;
15 as to the flesh of the sacrifice of the thank-offering of his peace-offerings, in the day of his offering it is eaten; he doth not leave of it till morning.
16 'And if the sacrifice of his offering [is] a vow or free-will offering, in the day of his bringing near his sacrifice it is eaten; and on the morrow also the remnant of it is eaten;
17 and the remnant of the flesh of the sacrifice on the third day with fire is burnt;
18 and if any of the flesh of the sacrifice of his peace-offerings be really eaten on the third day, it is not pleasing; for him who is bringing it near it is not reckoned; it is an abominable thing, and the person who is eating of it his iniquity doth bear.
19 'And the flesh which cometh against any unclean thing is not eaten; with fire it is burnt; as to the flesh, every clean one doth eat of the flesh;
20 and the person who eateth of the flesh of the sacrifice of the peace-offerings which [are] Jehovah's, and his uncleanness upon him, even that person hath been cut off from his people.
21 'And when a person cometh against any thing unclean, of the uncleanness of man, or of the uncleanness of beasts, or of any unclean teeming creature, and hath eaten of the flesh of the sacrifice of the peace-offerings which [are] Jehovah's, even that person hath been cut off from his people.'
22 And Jehovah speaketh unto Moses, saying,
23 'Speak unto the sons of Israel, saying, Any fat of ox and sheep and goat ye do not eat;
24 and the fat of a carcase, and the fat of a torn thing is prepared for any work, but ye do certainly not eat it;
25 for whoever eateth the fat of the beast, of which [one] bringeth near a fire-offering to Jehovah, even the person who eateth hath been cut off from his people.
26 'And any blood ye do not eat in all your dwellings, of fowl, or of beast;
27 any person who eateth any blood, even that person hath been cut off from his people.'
28 And Jehovah speaketh unto Moses, saying,
29 'Speak unto the sons of Israel, saying, He who is bringing near the sacrifice of his peace-offerings to Jehovah doth bring in his offering to Jehovah from the sacrifice of his peace-offerings;
30 his own hands do bring in the fire-offerings of Jehovah, the fat beside the breast, it he doth bring in with the breast, to wave it -- a wave-offering before Jehovah.
31 'And the priest hath made perfume with the fat on the altar, and the breast hath been Aaron's and his sons;
32 and the right leg ye do make a heave-offering to the priest of the sacrifices of your peace-offerings;
33 he of the sons of Aaron who is bringing near the blood of the peace-offerings, and the fat, his is the right leg for a portion.
34 'For the breast of the wave-offering, and the leg of the heave-offering, I have taken from the sons of Israel, from the sacrifices of their peace-offerings, and I give them to Aaron the priest, and to his sons, by a statute age-during, from the sons of Israel.'
35 This [is] the anointing of Aaron, and the anointing of his sons out of the fire-offerings of Jehovah, in the day he hath brought them near to act as priest to Jehovah,
36 which Jehovah hath commanded to give to them in the day of His anointing them, from the sons of Israel -- a statute age-during to their generations.
37 This [is] the law for burnt-offering, for present, and for sin-offering, and for guilt-offering, and for consecrations, and for a sacrifice of the peace-offerings,
38 which Jehovah hath commanded Moses in Mount Sinai, in the day of his commanding the sons of Israel to bring near their offerings to Jehovah, in the wilderness of Sinai.

LEVITICUS CHAPTER 8

1 And Jehovah speaketh unto Moses, saying,
2 'Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened things,
3 and all the company assemble thou unto the opening of the tent of meeting.'
4 And Moses doth as Jehovah hath commanded him, and the company is assembled unto the opening of the tent of meeting,
5 and Moses saith unto the company, 'This [is] the thing which Jehovah hath commanded to do.'

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6 And Moses bringeth near Aaron and his sons, and doth bathe them with water,
7 and doth put on him the coat, and doth gird him with the girdle, and doth clothe him with the upper robe, and doth put on him the ephod, and doth gird him with the girdle of the ephod, and doth bind [it] to him with it,
8 and doth put on him the breastplate, and doth put unto the breastplate the Lights and the Perfections,
9 and doth put the mitre on his head, and doth put on the mitre, over-against its front, the golden flower of the holy crown, as Jehovah hath commanded Moses.
10 And Moses taketh the anointing oil, and anointeth the tabernacle, and all that [is] in it, and sanctifieth them;
11 and he sprinkleth of it on the altar seven times, and anointeth the altar, and all its vessels, and the laver, and its base, to sanctify them;
12 and he poureth of the anointing oil on the head of Aaron, and anointeth him to sanctify him.
13 And Moses bringeth near the sons of Aaron, and doth clothe them [with] coats, and girdeth them [with] girdles, and bindeth for them turbans, as Jehovah hath commanded Moses.
14 And he bringeth nigh the bullock of the sin-offering, and Aaron layeth -- his sons also -- their hands on the head of the bullock of the sin-offering,
15 and [one] slaughtereth, and Moses taketh the blood, and putteth on the horns of the altar round about with his finger, and cleanseth the altar, and the blood he hath poured out at the foundation of the altar, and sanctifieth it, to make atonement upon it.
16 And he taketh all the fat that [is] on the inwards, and the redundance above the liver, and the two kidneys, and their fat, and Moses maketh Perfume on the altar,
17 and the bullock, and its skin, and its flesh, and its dung, he hath burnt with fire, at the outside of the camp, as Jehovah hath commanded Moses.
18 And he bringeth near the ram of the burnt-offering, and Aaron and his sons lay their hands on the head of the ram,
19 and [one] slaughtereth, and Moses sprinkleth the blood on the altar round about;
20 and the ram he hath cut into its pieces, and Moses maketh perfume with the head, and the pieces, and the fat,
21 and the inwards and the legs he hath washed with water, and Moses maketh perfume with the whole ram on the altar; it [is] a burnt-offering, for sweet fragrance; it [is] a fire-offering to Jehovah, as Jehovah hath commanded Moses.
22 And he bringeth near the second ram, a ram of the consecrations, and Aaron and his sons lay their hands on the head of the ram,
23 and [one] slaughtereth, and Moses taketh of its blood, and putteth on the tip of the right ear of Aaron, and on the thumb of his right hand, and on the great toe of his right foot;
24 and he bringeth near the sons of Aaron, and Moses putteth of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot. And Moses sprinkleth the blood on the altar round about,
25 and taketh the fat, and the fat tail, and all the fat that [is] on the inwards, and the redundance above the liver, and the two kidneys, and their fat, and the right leg;
26 and out of the basket of unleavened things, which [is] before Jehovah, he hath taken one unleavened cake, and one cake of oiled bread, and one thin cake, and putteth [them] on the fat, and on the right leg;
27 and putteth the whole on the hands of Aaron, and on the hands of his sons, and waveth them -- a wave-offering before Jehovah.
28 And Moses taketh them from off their hands, and maketh perfume on the altar, on the burnt-offering, they [are] consecrations for sweet fragrance; it [is] a fire-offering to Jehovah;
29 and Moses taketh the breast, and waveth it -- a wave-offering before Jehovah; of the ram of the consecrations it hath been to Moses for a portion, as Jehovah hath commanded Moses.
30 And Moses taketh of the anointing oil, and of the blood which [is] on the altar, and sprinkleth on Aaron, on his garments, and on his sons, and on the garments of his sons with him, and he sanctifieth Aaron, his garments, and his sons, and the garments of his sons with him.
31 And Moses saith unto Aaron, and unto his sons, 'Boil ye the flesh at the opening of the tent of meeting, and there ye do eat it and the bread which [is] in the basket of the consecrations, as I have commanded, saying, Aaron and his sons do eat it.
32 'And the remnant of the flesh and of the bread with fire ye burn;
33 and from the opening of the tent of meeting ye go not out seven days, till the day of the fulness, the days of your consecration -- for seven days he doth consecrate your hand;
34 as he hath done on this day, Jehovah hath commanded to do, to make atonement for you;
35 and at the opening of the tent of meeting ye abide, by day and by night seven days, and ye have kept the charge of Jehovah, and die not, for so I have been commanded.'
36 And Aaron doth -- his sons also -- all the things which Jehovah hath commanded by the hand of Moses.

LEVITICUS CHAPTER 9

1 And it cometh to pass on the eighth day, Moses hath called for Aaron and for his sons, and for the elders of Israel,
2 and he saith unto Aaron, 'Take to thyself a calf, a son of the herd, for a sin-offering, and a ram for a burnt-offering, perfect ones, and bring near before Jehovah.
3 'And unto the sons of Israel thou dost speak, saying, Take ye a kid of the goats for a sin-offering, and a calf, and a lamb, sons of a year, perfect ones, for a burnt-offering,
4 and a bullock and a ram for peace-offerings, to sacrifice before Jehovah, and a present mixed with oil; for to-day Jehovah hath appeared unto you.'

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5 And they take that which Moses hath commanded unto the front of the tent of meeting, and all the company draw near and stand before Jehovah;
6 and Moses saith, 'This [is] the thing which Jehovah hath commanded; do [it], and the honour of Jehovah doth appear unto you.'
7 And Moses saith unto Aaron, 'Draw near unto the altar, and make thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people, and make the offering of the people, and make atonement for them, as Jehovah hath commanded.'
8 And Aaron draweth near unto the altar, and slaughtereth the calf of the sin-offering, which [is] for himself;
9 and the sons of Aaron bring the blood near unto him, and he dippeth his finger in the blood, and putteth [it] on the horns of the altar, and the blood he hath poured out at the foundation of the altar;
10 and the fat, and the kidneys, and the redundance of the liver, of the sin-offering, he hath made a perfume on the altar, as Jehovah hath commanded Moses;
11 and the flesh and the skin he hath burnt with fire, at the outside of the camp.
12 And he slaughtereth the burnt-offering, and the sons of Aaron have presented unto him the blood, and he sprinkleth it on the altar round about;
13 and the burnt-offering they have presented unto him, by its pieces, and the head, and he maketh perfume on the altar;
14 and he washeth the inwards and the legs, and maketh perfume for the burnt-offering on the altar.
15 And he bringeth near the offering of the people, and taketh the goat of the sin-offering which [is] for the people, and slaughtered it, and maketh it a sin-offering, like the first;
16 and he bringeth near the burnt-offering, and maketh it, according to the ordinance;
17 and he bringeth near the present, and filleth his palm with it, and maketh perfume on the altar, apart from the burnt-offering of the morning.
18 And he slaughtereth the bullock and the ram, a sacrifice of the peace-offerings, which [are] for the people, and sons of Aaron present the blood unto him (and he sprinkleth it on the altar round about),
19 and the fat of the bullock, and of the ram, the fat tail, and the covering [of the inwards], and the kidneys, and the redundance above the liver,
20 and they set the fat on the breasts, and he maketh perfume with the fat on the altar;
21 and the breasts, and the right leg hath Aaron waved -- a wave-offering before Jehovah, as He hath commanded Moses.
22 And Aaron lifteth up his hand towards the people, and blesseth them, and cometh down from making the sin-offering, and the burnt-offering, and the peace-offerings.
23 And Moses goeth in -- Aaron also -- unto the tent of meeting, and they come out, and bless the people, and the honour of Jehovah appeareth unto all the people;
24 and fire cometh out from before Jehovah, and consumeth on the altar the burnt-offering, and the fat; and all the people see, and cry aloud, and fall on their faces.

LEVITICUS CHAPTER 10

1 And the sons of Aaron, Nadab and Abihu, take each his censer, and put in them fire, and put on it perfume, and bring near before Jehovah strange fire, which He hath not commanded them;
2 and fire goeth out from before Jehovah, and consumeth them, and they die before Jehovah.
3 And Moses saith unto Aaron, 'It [is] that which Jehovah hath spoken, saying, By those drawing near to Me I am sanctified, and in the face of all the people I am honoured;' and Aaron is silent.
4 And Moses calleth unto Mishael and unto Elzaphan, sons of Uzziel, uncle of Aaron, and saith unto them, 'Come near, bear your brethren from the front of the sanctuary unto the outside of the camp;'
5 and they come near, and bear them in their coats unto the outside of the camp, as Moses hath spoken.
6 And Moses saith unto Aaron, and to Eleazar, and to Ithamar his sons, 'Your heads ye do not uncover, and your garments ye do not rend, that ye die not, and on all the company He be wroth; as to your brethren, the whole house of Israel, they bewail the burning which Jehovah hath kindled;
7 and from the opening of the tent of meeting ye do not go out, lest ye die, for the anointing oil of Jehovah [is] upon you;' and they do according to the word of Moses.
8 And Jehovah speaketh unto Aaron, saying,
9 'Wine and strong drink thou dost not drink, thou, and thy sons with thee, in your going in unto the tent of meeting, and ye die not -- a statute age-during to your generations;
10 so as to make a separation between the holy and the common, and between the unclean and the pure;
11 and to teach the sons of Israel all the statutes which Jehovah hath spoken unto them by the hand of Moses.'
12 And Moses speaketh unto Aaron, and unto Eleazar, and unto Ithamar his sons, who are left, 'Take ye the present that is left from the fire-offerings of Jehovah, and eat it unleavened near the altar, for it [is] most holy,
13 and ye have eaten it in the holy place, for it [is] thy portion, and the portion of thy sons, from the fire-offerings of Jehovah; for so I have been commanded.
14 'And the breast of the wave-offering, and the leg of the heave-offering, ye do eat in a clean place, thou, and thy sons, and thy daughters with thee; for thy portion and the portion of thy sons they have been given, out of the sacrifices of peace-offerings of the sons of Israel;
15 the leg of the heave-offering, and breast of the wave-offering, besides fire-offerings of the fat, they do bring in to wave a wave-offering before Jehovah, and it hath been to thee, and to thy sons with thee, by a statute age-during, as Jehovah hath commanded.'

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16 And the goat of the sin-offering hath Moses diligently sought, and lo, it is burnt, and he is wroth against Eleazar, and against Ithamar, sons of Aaron, who are left, saying,

17 'Wherefore have ye not eaten the sin-offering in the holy place, for it [is] most holy -- and it He hath given to you to take away the iniquity of the company, to make atonement for them before Jehovah?

18 lo, its blood hath not been brought in unto the holy place within; eating ye do eat it in the holy place, as I have commanded.'

19 And Aaron speaketh unto Moses, 'Lo, to-day they have brought near their sin-offering and their burnt-offering before Jehovah; and [things] like these meet me, yet I have eaten a sin-offering to-day; is it good in the eyes of Jehovah?'

20 And Moses hearkeneth, and it is good in his eyes.

LEVITICUS CHAPTER 11

1 And Jehovah speaketh unto Moses and unto Aaron, saying unto them,

2 'Speak unto the sons of Israel, saying, This [is] the beast which ye do eat out of all the beasts which [are] on the earth:

3 any dividing a hoof, and cleaving the cleft of the hoofs, bringing up the cud, among the beasts, it ye do eat.

4 'Only, this ye do not eat -- of those bringing up the cud, and of those dividing the hoof -- the camel, though it is bringing up the cud, yet the hoof not dividing -- it [is] unclean to you;

5 and the rabbit, though it is bringing up the cud, yet the hoof it divideth not -- unclean it [is] to you;

6 and the hare, though it is bringing up the cud, yet the hoof hath not divided -- unclean it [is] to you;

7 and the sow, though it is dividing the hoof, and cleaving the cleft of the hoof, yet the cud it bringeth not up -- unclean it [is] to you.

8 'Of their flesh ye do not eat, and against their carcase ye do not come -- unclean they [are] to you.

9 'This ye do eat of all which [are] in the waters; any one that hath fins and scales in the waters, in the seas, and in the brooks, them ye do eat;

10 and any one that hath not fins and scales in the seas, and in the brooks, of any teeming creature of the waters, and of any creature which liveth, which [is] in the waters -- an abomination they [are] to you;

11 yea, an abomination they are to you; of their flesh ye do not eat, and their carcase ye abominate.

12 'Any one that hath not fins and scales in the waters -- an abomination it [is] to you.

13 'And these ye do abominate of the fowl; they are not eaten, an abomination they [are]: the eagle, and the ossifrage, and the ospray,

14 and the vulture, and the kite after its kind,

15 every raven after its kind,

16 and the owl, and the night-hawk, and the cuckoo, and the hawk after its kind,

17 and the little owl, and the cormorant, and the great owl,

18 and the swan, and the pelican, and the gier eagle,

19 and the stork, the heron after its kind, and the lapwing, and the bat.

20 'Every teeming creature which is flying, which is going on four -- an abomination it [is] to you.

21 'Only -- this ye do eat of any teeming thing which is flying, which is going on four, which hath legs above its feet, to move with them on the earth;

22 these of them ye do eat: the locust after its kind, and the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind;

23 and every teeming thing which is flying, which hath four feet -- an abomination it [is] to you.

24 'And by these ye are made unclean, any one who is coming against their carcase is unclean till the evening;

25 and anyone who is lifting up [aught] of their carcase doth wash his garments, and hath been unclean till the evening: --

26 even every beast which is dividing the hoof, and is not cloven-footed, and the cud is not bringing up -- unclean they [are] to you; any one who is coming against them is unclean.

27 'And any one going on its paws, among all the beasts which are going on four -- unclean they [are] to you; any one who is coming against their carcase is unclean until the evening;

28 and he who is lifting up their carcase doth wash his garments, and hath been unclean until the evening -- unclean they [are] to you.

29 'And this [is] to you the unclean among the teeming things which are teeming on the earth: the weasel, and the mouse, and the tortoise after its kind,

30 and the ferret, and the chameleon, and the lizard, and the snail, and the mole;

31 these [are] the unclean to you among all which are teeming; any one who is coming against them in their death is unclean till the evening.

32 'And anything on which any one of them falleth, in their death, is unclean, of any vessel of wood or garment or skin or sack, any vessel in which work is done is brought into water, and hath been unclean till the evening, then it hath been clean;

33 and any earthen vessel, into the midst of which [any] one of them falleth, all that [is] in its midst is unclean, and it ye do break.

34 'Of all the food which is eaten, that on which cometh [such] water, is unclean, and all drink which is drunk in any [such] vessel is unclean;

35 and anything on which [any] of their carcase falleth is unclean (oven or double pots), it is broken down, unclean they [are], yea, unclean they are to you.

36 'Only -- a fountain or pit, a collection of water, is clean, but that which is coming against their carcase is unclean;

37 and when [any] of their carcase falleth on any sown seed which is sown -- it [is] clean;

38 and when water is put on the seed, and [any] of its carcase hath fallen on it -- unclean it [is] to you.

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39 'And when any of the beasts which are to you for food dieth, he who is coming against its carcase is unclean till the evening;
40 and he who is eating of its carcase doth wash his garments, and hath been unclean till the evening; and he who is lifting up its carcase doth wash his garments, and hath been unclean till the evening.
41 'And every teeming thing which is teeming on the earth is an abomination, it is not eaten;
42 any thing going on the belly, and any going on four, unto every multiplier of feet, to every teeming thing which is teeming on the earth -- ye do not eat them, for they [are] an abomination;
43 ye do not make yourselves abominable with any teeming thing which is teeming, nor do ye make yourselves unclean with them, so that ye have been unclean thereby.
44 'For I [am] Jehovah your God, and ye have sanctified yourselves, and ye have been holy, for I [am] holy; and ye do not defile your persons with any teeming thing which is creeping on the earth;
45 for I [am] Jehovah who am bringing you up out of the land of Egypt to become your God; and ye have been holy, for I [am] holy.
46 'This [is] a law of the beasts, and of the fowl, and of every living creature which is moving in the waters, and of every creature which is teeming on the earth,
47 to make separation between the unclean and the pure, and between the beast that is eaten, and the beast that is not eaten.'

LEVITICUS CHAPTER 12

1 And Jehovah speaketh unto Moses, saying,
2 'Speak unto the sons of Israel, saying, A woman when she giveth seed, and hath born a male, then she hath been unclean seven days, according to the days of separation for her sickness she is unclean;
3 and in the eighth day is the flesh of his foreskin circumcised;
4 and thirty and three days she doth abide in the blood of her cleansing; against any holy thing she doth not come, and unto the sanctuary she doth not go in, till the fulness of the days of her cleansing.
5 'And if a female she bear, then she hath been unclean two weeks, as in her separation; and sixty and six days she doth abide for the blood of her cleansing.
6 'And in the fulness of the days of her cleansing for son or for daughter she doth bring in a lamb, a son of a year, for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the opening of the tent of meeting, unto the priest;
7 and he hath brought it near before Jehovah, and hath made atonement for her, and she hath been cleansed from the fountain of her blood; this [is] the law of her who is bearing, in regard to a male or to a female.
8 'And if her hand find not the sufficiency of a sheep, then she hath taken two turtle-doves, or two young pigeons, one for a burnt-offering, and one for a sin-offering, and the priest hath made atonement for her, and she hath been cleansed.'

LEVITICUS CHAPTER 13

1 And Jehovah speaketh unto Moses, and unto Aaron, saying,
2 'When a man hath in the skin of his flesh a rising, or scab, or bright spot, and it hath become in the skin of his flesh a leprous plague, then he hath been brought in unto Aaron the priest, or unto one of his sons the priests;
3 and the priest hath seen the plague in the skin of the flesh, and the hair in the plague hath turned white, and the appearance of the plague [is] deeper than the skin of his flesh -- it [is] a plague of leprosy, and the priest hath seen him, and hath pronounced him unclean.
4 'And if the bright spot is white in the skin of his flesh, and its appearance is not deeper than the skin, and its hair hath not turned white, then hath the priest shut up [him who hath] the plague seven days.
5 'And the priest hath seen him on the seventh day, and lo, the plague hath stood in his eyes, the plague hath not spread in the skin, and the priest hath shut him up a second seven days.
6 'And the priest hath seen him on the second seventh day, and lo, the plague is become weak, and the plague hath not spread in the skin -- and the priest hath pronounced him clean, it [is] a scab, and he hath washed his garments, and hath been clean.
7 'And if the scab spread greatly in the skin, after his being seen by the priest for his cleansing, then he hath been seen a second time by the priest;
8 and the priest hath seen, and lo, the scab hath spread in the skin, and the priest hath pronounced him unclean; it [is] leprosy.
9 'When a plague of leprosy is in a man, then he hath been brought in unto the priest,
10 and the priest hath seen, and lo, a white rising in the skin, and it hath turned the hair white, and a quickening of raw flesh [is] in the rising, --
11 an old leprosy it [is] in the skin of his flesh, and the priest hath pronounced him unclean; he doth not shut him up, for he [is] unclean.
12 'And if the leprosy break out greatly in the skin, and the leprosy hath covered all the skin of [him who hath] the plague, from his head even unto his feet, to all that appeareth to the eyes of the priest,
13 then hath the priest seen, and lo, the leprosy hath covered all his flesh, and he hath pronounced [him who hath] the plague clean; it hath all turned white; he [is] clean.
14 'And in the day of raw flesh being seen in him he is unclean;
15 and the priest hath seen the raw flesh, and hath pronounced him unclean; the raw flesh is unclean, it [is] leprosy.

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16 Or when the raw flesh turneth back, and hath been turned to white, then he hath come in unto the priest,
17 and the priest hath seen him, and lo, the plague hath been turned to white, and the priest hath pronounced clean [him who hath] the plague; he [is] clean.
18 'And when flesh hath in it, in its skin, an ulcer, and it hath been healed,
19 and there hath been in the place of the ulcer a white rising, or a bright white spot, very red, then it hath been seen by the priest,
20 and the priest hath seen, and lo, its appearance [is] lower than the skin, and its hair hath turned white, and the priest hath pronounced him unclean; it [is] a plague of leprosy -- in an ulcer it hath broken out.
21 'And if the priest see it, and lo, there is no white hair in it, and it is not lower than the skin, and is become weak, then hath the priest shut him up seven days;
22 and if it spread greatly in the skin, then hath the priest pronounced him unclean, it [is] a plague;
23 and if in its place the bright spot stay -- it hath not spread -- it [is] an inflammation of the ulcer; and the priest hath pronounced him clean.
24 'Or when flesh hath in its skin a fiery burning, and the quickening of the burning, the bright white spot, hath been very red or white,
25 and the priest hath seen it, and lo, the hair hath turned white in the bright spot, and its appearance [is] deeper than the skin; leprosy it [is], in the burning it hath broken out, and the priest hath pronounced him unclean; it [is] a plague of leprosy.
26 'And if the priest see it, and lo, there is no white hair on the bright spot, and it is not lower than the skin, and it is become weak, then the priest hath shut him up seven days;
27 and the priest hath seen him on the seventh day, if it spread greatly in the skin, then the priest hath pronounced him unclean; a plague of leprosy it [is].
28 'And if the bright spot stay in its place, it hath not spread in the skin, and is become weak; a rising of the burning it [is], and the priest hath pronounced him clean; for it [is] inflammation of the burning.
29 'And when a man (or a woman) hath in him a plague in the head or in the beard,
30 then hath the priest seen the plague, and lo, its appearance is deeper than the skin, and in it a thin shining hair, and the priest hath pronounced him unclean; it [is] a scall -- it [is] a leprosy of the head or of the beard.
31 'And when the priest seeth the plague of the scall, and lo, its appearance is not deeper than the skin, and there is no black hair in it, then hath the priest shut up [him who hath] the plague of the scall seven days.
32 'And the priest hath seen the plague on the seventh day, and lo, the scall hath not spread, and a shining hair hath not been in it, and the appearance of the scall is not deeper than the skin,
33 then he hath shaved himself, but the scall he doth not shave; and the priest hath shut up [him who hath] the scall a second seven days.
34 And the priest hath seen the scall on the seventh day, and lo, the scall hath not spread in the skin, and its appearance is not deeper than the skin, and the priest hath pronounced him clean, and he hath washed his garments, and hath been clean.
35 'And if the scall spread greatly in the skin after his cleansing,
36 and the priest hath seen him, and lo, the scall hath spread in the skin, the priest seeketh not for the shining hair, he is unclean;
37 and if in his eyes the scall hath stayed, and black hair hath sprung up in it, the scall hath been healed -- he [is] clean -- and the priest hath pronounced him clean.
38 'And when a man or woman hath in the skin of their flesh bright spots, white bright spots,
39 and the priest hath seen, and lo, in the skin of their flesh white weak bright spots, it [is] a freckled spot broken out in the skin; he [is] clean.
40 'And when a man's head [is] polished, he [is] bald, he [is] clean;
41 and if from the corner of his face his head is polished, he [is] bald of the forehead; he [is] clean.
42 'And when there is in the bald back of the head, or in the bald forehead, a very red white plague, it [is] a leprosy breaking out in the bald back of the head, or in the bald forehead;
43 and the priest hath seen him, and lo, the rising of the very red white plague in the bald back of the head, or in the bald forehead, [is] as the appearance of leprosy, in the skin of the flesh,
44 he [is] a leprous man, he [is] unclean; the priest doth pronounce him utterly unclean; his plague [is] in his head.
45 'As to the leper in whom [is] the plague, his garments are rent, and his head is uncovered, and he covereth over the upper lip, and 'Unclean! unclean!' he calleth;
46 all the days that the plague [is] in him he is unclean; he [is] unclean, alone he doth dwell, at the outside of the camp [is] his dwelling.
47 'And when there is in any garment a plague of leprosy, -- in a garment of wool, or in a garment of linen,
48 or in the warp, or in the woof, of linen or of wool, or in a skin, or in any work of skin,
49 and the plague hath been very green or very red in the garment, or in the skin, or in the warp, or in the woof, or in any vessel of skin, it [is] a plague of leprosy, and it hath been shewn the priest.
50 'And the priest hath seen the plague, and hath shut up [that which hath] the plague, seven days;
51 and he hath seen the plague on the seventh day, and the plague hath spread in the garment, or in the warp, or in the woof, or in the skin, of all that is made of skin for work; the plague [is] a fretting leprosy, it [is] unclean.

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52 'And he hath burnt the garment, or the warp, or the woof, in wool or in linen, or any vessel of skin in which the plague is; for it [is] a fretting leprosy; with fire it is burnt.

53 'And if the priest see, and lo, the plague hath not spread in the garment, or in the warp, or in the woof, or in any vessel of skin,

54 then hath the priest commanded, and they have washed that in which the plague [is], and he hath shut it up a second seven days.

55 And the priest hath seen [that which hath] the plague after it hath been washed, and lo, the plague hath not changed its aspect, and the plague hath not spread, -- it [is] unclean; with fire thou dost burn it; it [is] a fretting in its back-part or in its front-part.

56 'And if the priest hath seen, and lo, the plague [is] become weak after it hath been washed, then he hath rent it out of the garment, or out of the skin, or out of the warp, or out of the woof;

57 and if it still be seen in the garment, or in the warp, or in the woof, or in any vessel of skin, it [is] a fretting; with fire thou dost burn it -- that in which the plague [is].

58 'And the garment, or the warp, or the woof, or any vessel of skin which thou dost wash when the plague hath turned aside from them, then it hath been washed a second time, and hath been clean.

59 'This [is] the law of a plague of leprosy [in] a garment of wool or of linen, or of the warp or of the woof, or of any vessel of skin, to pronounce it clean or to pronounce it unclean.'

LEVITICUS CHAPTER 14

1 And Jehovah speaketh unto Moses, saying,

2 'This is a law of the leper, in the day of his cleansing, that he hath been brought in unto the priest,

3 and the priest hath gone out unto the outside of the camp, and the priest hath seen, and lo, the plague of leprosy hath ceased from the leper,

4 and the priest hath commanded, and he hath taken for him who is to be cleansed, two clean living birds, and cedar wood, and scarlet, and hyssop.

5 'And the priest hath commanded, and he hath slaughtered the one bird upon an earthen vessel, over running water;

6 [as to] the living bird, he taketh it, and the cedar wood, and the scarlet, and the hyssop, and hath dipped them and the living bird in the blood of the slaughtered bird, over the running water,

7 and he hath sprinkled on him who is to be cleansed from the leprosy seven times, and hath pronounced him clean, and hath sent out the living bird on the face of the field.

8 'And he who is to be cleansed hath washed his garments, and hath shaved all his hair, and hath bathed with water, and hath been clean, and afterwards he doth come in unto the camp, and hath dwelt at the outside of his tent seven days.

9 'And it hath been, on the seventh day -- he shaveth all his hair, his head, and his beard, and his eyebrows, even all his hair he doth shave, and he hath washed his garments, and hath bathed his flesh with water, and hath been clean.

10 'And on the eighth day he taketh two lambs, perfect ones, and one ewe-lamb, daughter of a year, a perfect one, and three tenth deals of flour [for] a present, mixed with oil, and one log of oil.

11 'And the priest who is cleansing hath caused the man who is to be cleansed to stand with them before Jehovah, at the opening of the tent of meeting,

12 and the priest hath taken the one he-lamb, and hath brought it near for a guilt-offering, also the log of oil, and hath waved them -- a wave offering before Jehovah.

13 'And he hath slaughtered the lamb in the place where he slaughtereth the sin-offering and the burnt-offering, in the holy place; for like the sin-offering the guilt-offering is to the priest; it [is] most holy.

14 'And the priest hath taken of the blood of the guilt-offering, and the priest hath put on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot;

15 and the priest hath taken of the log of oil, and hath poured on the left palm of the priest,

16 and the priest hath dipped his right finger in the oil which [is] on his left palm, and hath sprinkled of the oil with his finger seven times before Jehovah.

17 'And of the residue of the oil which [is] on his palm, the priest putteth on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the blood of the guilt-offering;

18 and the remnant of the oil which [is] on the palm of the priest, he putteth on the head of him who is to be cleansed, and the priest hath made atonement for him before Jehovah.

19 'And the priest hath made the sin-offering, and hath made atonement for him who is to be cleansed from his uncleanness, and afterwards he doth slaughter the burnt-offering;

20 and the priest hath caused the burnt-offering to ascend, also the present, on the altar, and the priest hath made atonement for him, and he hath been clean.

21 'And if he [is] poor, and his hand is not reaching [these things], then he hath taken one lamb -- a guilt-offering, for a wave-offering, to make atonement for him, and one-tenth deal of flour mixed with oil for a present, and a log of oil,

22 and two turtle-doves, or two young pigeons, which his hand reacheth to, and one hath been a sin-offering, and the one a burnt-offering;

23 and he hath brought them in on the eighth day for his cleansing unto the priest, unto the opening of the tent of meeting, before Jehovah.

24 'And the priest hath taken the lamb of the guilt-offering, and the log of oil, and the priest hath waved them -- a wave-offering before Jehovah;

25 and he hath slaughtered the lamb of the guilt-offering, and the priest hath taken of the blood of the guilt-offering, and hath put on the tip of the right ear of him who is to be

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cleansed, and on the thumb of his right hand, and on the great toe of his right foot;
26 and the priest doth pour of the oil on the left palm of the priest;
27 and the priest hath sprinkled with his right finger of the oil which [is] on his left palm, seven times before Jehovah.
28 'And the priest hath put of the oil which [is] on his palm, on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the guilt-offering;
29 and the remnant of the oil which [is] on the palm of the priest he doth put on the head of him who is to be cleansed, to make atonement for him, before Jehovah.
30 'And he hath made the one of the turtle-doves, or of the young pigeons (from that which his hand reacheth to,
31 [even] that which his hand reacheth to), the one a sin-offering, and the one a burnt offering, besides the present, and the priest hath made atonement for him who is to be cleansed before Jehovah.
32 This [is] a law of him in whom [is] a plague of leprosy, whose hand reacheth not to his cleansing.'
33 And Jehovah speaketh unto Moses, and unto Aaron, saying,
34 'When ye come in unto the land of Canaan, which I am giving to you for a possession, and I have put a plague of leprosy in a house [in] the land of your possession;
35 then hath he whose the house [is] come in and declared to the priest, saying, As a plague hath appeared to me in the house;
36 and the priest hath commanded, and they have prepared the house before the priest cometh in to see the plague (that all which [is] in the house be not unclean), and afterwards doth the priest come in to see the house;
37 and he hath seen the plague, and lo, the plague [is] in the walls of the house, hollow strakes, very green or very red, and their appearance [is] lower than the wall,
38 and the priest hath gone out of the house unto the opening of the house, and hath shut up the house seven days.
39 'And the priest hath turned back on the seventh day, and hath seen, and lo, the plague hath spread in the walls of the house,
40 and the priest hath commanded, and they have drawn out the stones in which the plague [is], and have cast them unto the outside of the city, unto an unclean place;
41 and the house he doth cause to be scraped within round about, and they have poured out the clay which they have scraped off, at the outside of the city, at an unclean place;
42 and they have taken other stones, and brought [them] in unto the place of the stones, and other clay he taketh and hath daubed the house.
43 'And if the plague return, and hath broken out in the house, after he hath drawn out the stones, and after the scraping of the house, and after the daubing;
44 then hath the priest come in and seen, and lo, the plague hath spread in the house; it [is] a fretting leprosy in the house; it [is] unclean.
45 'And he hath broken down the house, its stones, and its wood, and all the clay of the house, and he hath brought [them] forth unto the outside of the city, unto an unclean place.
46 'And he who is going in unto the house all the days he hath shut it up, is unclean till the evening;
47 and he who is lying in the house doth wash his garments; and he who is eating in the house doth wash his garments.
48 'And if the priest certainly come in, and hath seen, and lo, the plague hath not spread in the house after the daubing of the house, then hath the priest pronounced the house clean, for the plague hath been healed.
49 'And he hath taken for the cleansing of the house two birds, and cedar wood, and scarlet, and hyssop;
50 and he hath slaughtered the one bird upon an earthen vessel, over running water;
51 and he hath taken the cedar wood, and the hyssop, and the scarlet, and the living bird, and hath dipped them in the blood of the slaughtered bird, and in the running water, and hath sprinkled upon the house seven times.
52 'And he hath cleansed the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet;
53 and he hath sent away the living bird unto the outside of the city unto the face of the field, and hath made atonement for the house, and it hath been clean.
54 'This [is] the law for every plague of the leprosy and for scall,
55 and for leprosy of a garment, and of a house,
56 and for a rising, and for a scab, and for a bright spot, --
57 to direct in the day of being unclean, and in the day of being clean; this [is] the law of the leprosy.'

LEVITICUS CHAPTER 15

1 And Jehovah speaketh unto Moses, and unto Aaron, saying,
2 'Speak unto the sons of Israel, and ye have said unto them, When there is an issue out of the flesh of any man, [for] his issue he [is] unclean;
3 and this is his uncleanness in his issue -- his flesh hath run with his issue, or his flesh hath stopped from his issue; it [is] his uncleanness.
4 'All the bed on which he lieth who hath the issue is unclean, and all the vessel on which he sitteth is unclean;
5 and any one who cometh against his bed doth wash his garments, and hath bathed with water, and been unclean till the evening.
6 'And he who is sitting on the vessel on which he sitteth who hath the issue, doth wash his garments, and hath bathed with water, and been unclean till the evening.
7 'And he who is coming against the flesh of him who hath the issue, doth wash his garments, and hath bathed with water, and hath been unclean till the evening.

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8 'And when he who hath the issue spitteth on him who is clean, then he hath washed his garments, and hath bathed with water, and been unclean till the evening.

9 'And all the saddle on which he rideth who hath the issue is unclean;

10 and any one who is coming against anything which is under him is unclean till the evening, and he who is bearing them doth wash his garments, and hath bathed with water, and been unclean till the evening.

11 'And anyone against whom he cometh who hath the issue (and his hands hath not rinsed with water) hath even washed his garments, and bathed with water, and been unclean till the evening.

12 'And the earthen vessel which he who hath the issue cometh against is broken; and every wooden vessel is rinsed with water.

13 'And when he who hath the issue is clean from his issue, then he hath numbered to himself seven days for his cleansing, and hath washed his garments, and hath bathed his flesh with running water, and been clean.

14 'And on the eighth day he taketh to himself two turtle-doves, or two young pigeons, and hath come in before Jehovah unto the opening of the tent of meeting, and hath given them unto the priest;

15 and the priest hath made them, one a sin-offering, and the one a burnt-offering; and the priest hath made atonement for him before Jehovah, because of his issue.

16 'And when a man's seed of copulation goeth out from him, then he hath bathed with water all his flesh, and been unclean till the evening.

17 'And any garment, or any skin on which there is seed of copulation, hath also been washed with water, and been unclean till the evening.

18 'And a woman with whom a man lieth with seed of copulation, they also have bathed with water, and been unclean till the evening.

19 'And when a woman hath an issue -- blood is her issue in her flesh -- seven days she is in her separation, and any one who is coming against her is unclean till the evening.

20 'And anything on which she lieth in her separation is unclean, and anything on which she sitteth is unclean;

21 and any one who is coming against her bed doth wash his garments, and hath bathed with water, and been unclean till the evening.

22 'And any one who is coming against any vessel on which she sitteth doth wash his garments, and hath washed with water, and been unclean till the evening.

23 'And if it [is] on the bed, or on the vessel on which she is sitting, in his coming against it, he is unclean till the evening.

24 'And if a man really lie with her, and her separation is on him, then he hath been unclean seven days, and all the bed on which he lieth is unclean.

25 'And when a woman's issue of blood floweth many days within the time of her separation, or when it floweth over her separation -- all the days of the issue of her uncleanness are as the days of her separation; she [is] unclean.

26 'All the bed on which she lieth all the days of her issue is as the bed of her separation to her, and all the vessel on which she sitteth is unclean as the uncleanness of her separation;

27 and any one who is coming against them is unclean, and hath washed his garments, and hath bathed with water, and been unclean till the evening.

28 'And if she hath been clean from her issue, then she hath numbered to herself seven days, and afterwards she is clean;

29 and on the eighth day she taketh to herself two turtle-doves, or two young pigeons, and hath brought them in unto the priest, unto the opening of the tent of meeting;

30 and the priest hath made the one a sin-offering, and the one a burnt-offering, and the priest hath made atonement for her before Jehovah, because of the issue of her uncleanness.

31 'And ye have separated the sons of Israel from their uncleanness, and they die not in their uncleanness, in their defiling My tabernacle which [is] in their midst.

32 'This [is] the law of him who hath an issue, and of him whose seed of copulation goeth out from him, for uncleanness thereby,

33 and of her who is sick in her separation, and of him who hath an issue, the issue of a male or of a female, and of a man who lieth with an unclean woman.'

LEVITICUS CHAPTER 16

1 And Jehovah speaketh unto Moses, after the death of the two sons of Aaron, in their drawing near before Jehovah, and they die;

2 yea, Jehovah saith unto Moses, 'Speak unto Aaron thy brother, and he cometh not in at all times unto the sanctuary within the vail, unto the front of the mercy-seat, which [is] upon the ark, and he dieth not, for in a cloud I am seen upon the mercy-seat.

3 'With this doth Aaron come in unto the sanctuary; with a bullock, a son of the herd, for a sin-offering, and a ram for a burnt-offering;

4 a holy linen coat he putteth on, and linen trousers are on his flesh, and with a linen girdle he girdeth himself, and with a linen mitre he wrappeth himself up; they [are] holy garments; and he hath bathed with water his flesh, and hath put them on.

5 'And from the company of the sons of Israel he taketh two kids of the goats for a sin-offering, and one ram for a burnt-offering;

6 and Aaron hath brought near the bullock of the sin-offering which is his own, and hath made atonement for himself, and for his house;

7 and he hath taken the two goats, and hath caused them to stand before Jehovah, at the opening of the tent of meeting.

8 'And Aaron hath given lots over the two goats, one lot for Jehovah, and one lot for a goat of departure;

9 and Aaron hath brought near the goat on which the lot for Jehovah hath gone up, and hath made it a sin-offering.

10 'And the goat on which the lot for a goat of departure hath gone up is caused to stand living before Jehovah to

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make atonement by it, to send it away for a goat of departure into the wilderness.

11 'And Aaron hath brought near the bullock of the sin-offering which is his own, and hath made atonement for himself, and for his house, and hath slaughtered the bullock of the sin-offering which [is] his own,

12 and hath taken the fulness of the censer of burning coals of fire from off the altar, from before Jehovah, and the fulness of his hands of thin spice-perfume, and hath brought [it] within the vail;

13 and he hath put the perfume on the fire before Jehovah, and the cloud of the perfume hath covered the mercy-seat which [is] on the testimony, and he dieth not.

14 'And he hath taken of the blood of the bullock, and hath sprinkled with his finger on the front of the mercy-seat eastward; even at the front of the mercy-seat he doth sprinkle seven times of the blood with his finger.

15 'And he hath slaughtered the goat of the sin-offering which [is] the people's, and hath brought in its blood unto the inside of the vail, and hath done with its blood as he hath done with the blood of the bullock, and hath sprinkled it on the mercy-seat, and at the front of the mercy-seat,

16 and he hath made atonement for the sanctuary because of the uncleanness of the sons of Israel, and because of their transgressions in all their sins; and so he doth for the tent of meeting which is tabernacling with them in the midst of their uncleannesses.

17 'And no man is in the tent of meeting in his going in to make atonement in the sanctuary, till his coming out; and he hath made atonement for himself, and for his house, and for all the assembly of Israel.

18 'And he hath gone out unto the altar which [is] before Jehovah, and hath made atonement for it; and he hath taken of the blood of the bullock, and of the blood of the goat, and hath put on the horns of the altar round about;

19 and he hath sprinkled on it of the blood with his finger seven times, and hath cleansed it, and hath hallowed it from the uncleannesses of the sons of Israel.

20 'And he hath ceased from making atonement [for] the sanctuary, and the tent of meeting, and the altar, and hath brought near the living goat;

21 and Aaron hath laid his two hands on the head of the living goat, and hath confessed over it all the iniquities of the sons of Israel, and all their transgressions in all their sins, and hath put them on the head of the goat, and hath sent [it] away by the hand of a fit man into the wilderness;

22 and the goat hath borne on him all their iniquities unto a land of separation. 'And he hath sent the goat away into the wilderness,

23 and Aaron hath come in unto the tent of meeting, and hath stripped off the linen garments which he had put on in his going in unto the sanctuary, and hath placed them there;

24 and he hath bathed his flesh with water in the holy place, and hath put on his garments, and hath come out, and hath made his burnt-offering, and the burnt-offering of the people, and hath made atonement for himself and for the people;

25 and with the fat of the sin-offering he doth make perfume on the altar.

26 'And he who is sending away the goat for a goat of departure doth wash his garments, and hath bathed his flesh with water, and afterwards he cometh in unto the camp.

27 'And the bullock of the sin-offering, and the goat of the sin-offering, whose blood hath been brought in to make atonement in the sanctuary, doth [one] bring out unto the outside of the camp, and they have burnt with fire their skins, and their flesh, and their dung;

28 and he who is burning them doth wash his garments, and hath bathed his flesh with water, and afterwards he cometh in unto the camp.

29 'And it hath been to you for a statute age-during, in the seventh month, in the tenth of the month, ye humble yourselves, and do no work -- the native, and the sojourner who is sojourning in your midst;

30 for on this day he maketh atonement for you, to cleanse you; from all your sins before Jehovah ye are clean;

31 it [is] to you a sabbath of rest, and ye have humbled yourselves -- a statute age-during.

32 'And the priest whom he doth anoint, and whose hand he doth consecrate to act as priest instead of his father, hath made atonement, and hath put on the linen garments, the holy garments;

33 and he hath made atonement [for] the holy sanctuary; and [for] the tent of meeting, even [for] the altar he doth make atonement; yea, for the priests, and for all the people of the assembly he maketh atonement.

34 'And this hath been to you for a statute age-during, to make atonement for the sons of Israel, because of all their sins, once in a year;' and he doth as Jehovah hath commanded Moses.

LEVITICUS CHAPTER 17

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto Aaron, and unto his sons, and unto all the sons of Israel; and thou hast said unto them, This [is] the thing which Jehovah hath commanded, saying,

3 Any man of the house of Israel who slaughtereth ox, or lamb, or goat, in the camp, or who slaughtereth at the outside of the camp,

4 and unto the opening of the tent of meeting hath not brought it in to bring near an offering to Jehovah before the tabernacle of Jehovah, blood is reckoned to that man -- blood he hath shed -- and that man hath been cut off from the midst of his people;

5 so that the sons of Israel do bring in their sacrifices which they are sacrificing on the face of the field, yea, they have brought them in to Jehovah, unto the opening of the tent of meeting, unto the priest, and they have sacrificed sacrifices of peace-offerings to Jehovah with them.

6 'And the priest hath sprinkled the blood upon the altar of Jehovah, at the opening of the tent of meeting, and hath made perfume with the fat for sweet fragrance to Jehovah;

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7 and they sacrifice not any more their sacrifices to goats after which they are going a-whoring; a statute age-during is this to them, to their generations.

8 'And unto them thou sayest: Any man of the house of Israel, or of the sojourners, who sojourneth in your midst, who causeth burnt-offering or sacrifice to ascend,

9 and unto the opening of the tent of meeting doth not bring it in to make it to Jehovah -- that man hath been cut off from his people.

10 'And any man of the house of Israel, or of the sojourners, who is sojourning in your midst, who eateth any blood, I have even set My face against the person who is eating the blood, and have cut him off from the midst of his people;

11 for the life of the flesh is in the blood, and I have given it to you on the altar, to make atonement for your souls; for it [is] the blood which maketh atonement for the soul.

12 'Therefore I have said to the sons of Israel, No person among you doth eat blood, and the sojourner who is sojourning in your midst doth not eat blood;

13 and any man of the sons of Israel, or of the sojourners, who is sojourning in your midst, who hunteth venison, beast or fowl, which is eaten -- hath even poured out its blood, and hath covered it with dust;

14 for [it is] the life of all flesh, its blood is for its life; and I say to the sons of Israel, Blood of any flesh ye do not eat, for the life of all flesh is its blood; any one eating it is cut off.

15 'And any person who eateth a carcase or torn thing, among natives or among sojourners -- hath both washed his garments, and hath bathed with water, and hath been unclean until the evening -- then he hath been clean;

16 and if he wash not, and his flesh bathe not -- then he hath borne his iniquity.'

LEVITICUS CHAPTER 18

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto the sons of Israel, and thou hast said unto them, I [am] Jehovah your God;

3 according to the work of the land of Egypt in which ye have dwelt ye do not, and according to the work of the land of Canaan whither I am bringing you in, ye do not, and in their statutes ye walk not.

4 'My judgments ye do, and My statutes ye keep, to walk in them; I [am] Jehovah your God;

5 and ye have kept My statutes and My judgments which man doth and liveth in them; I [am] Jehovah.

6 'None of you unto any relation of his flesh doth draw near to uncover nakedness; I [am] Jehovah.

7 'The nakedness of thy father and the nakedness of thy mother thou dost not uncover, she [is] thy mother; thou dost not uncover her nakedness.

8 'The nakedness of the wife of thy father thou dost not uncover; it [is] the nakedness of thy father.

9 'The nakedness of thy sister, daughter of thy father, or daughter of thy mother, born at home or born without; thou dost not uncover their nakedness.

10 'The nakedness of thy son's daughter, or of thy daughter's daughter: thou dost not uncover their nakedness; for theirs [is] thy nakedness.

11 'The nakedness of a daughter of thy father's wife, begotten of thy father, she [is] thy sister; thou dost not uncover her nakedness.

12 'The nakedness of a sister of thy father thou dost not uncover; she [is] a relation of thy father.

13 'The nakedness of thy mother's sister thou dost not uncover; for she [is] thy mother's relation.

14 'The nakedness of thy father's brother thou dost not uncover; unto his wife thou dost not draw near; she [is] thine aunt.

15 'The nakedness of thy daughter-in-law thou dost not uncover; she [is] thy son's wife; thou dost not uncover her nakedness.

16 'The nakedness of thy brother's wife thou dost not uncover; it [is] thy brother's nakedness.

17 'The nakedness of a woman and her daughter thou dost not uncover; her son's daughter, and her daughter's daughter thou dost not take to uncover her nakedness; they [are] her relations; it [is] wickedness.

18 'And a woman unto another thou dost not take, to be an adversary, to uncover her nakedness beside her, in her life.

19 'And unto a woman in the separation of her uncleanness thou dost not draw near to uncover her nakedness.

20 'And unto the wife of thy fellow thou dost not give thy seed of copulation, for uncleanness with her.

21 'And of thy seed thou dost not give to pass over to the Molech; nor dost thou pollute the name of thy God; I [am] Jehovah.

22 'And with a male thou dost not lie as one lieth with a woman; abomination it [is].

23 'And with any beast thou dost not give thy copulation, for uncleanness with it; and a woman doth not stand before a beast to lie down with it; confusion it [is].

24 'Ye are not defiled with all these, for with all these have the nations been defiled which I am sending away from before you;

25 and the land is defiled, and I charge its iniquity upon it, and the land vomiteth out its inhabitants:

26 and ye -- ye have kept My statutes and My judgments, and do not [any] of all these abominations, the native and the sojourner who is sojourning in your midst,

27 (for all these abominations have the men of the land done who [are] before you, and the land is defiled),

28 and the land doth not vomit you out in your defiling it, as it hath vomited out the nation which [is] before you;

29 for any one who doth [any] of all these abominations -- even the persons who are doing [so], have been cut off from the midst of their people;

30 and ye have kept My charge, so as not to do [any] of the abominable statutes which have been done before you, and ye do not defile yourselves with them; I [am] Jehovah your God.'

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LEVITICUS CHAPTER 19

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto all the company of the sons of Israel, and thou hast said unto them, Ye are holy, for holy [am] I, Jehovah, your God.

3 'Each his mother and his father ye do fear, and My sabbaths ye do keep; I [am] Jehovah your God.

4 'Ye do not turn unto the idols, and a molten god ye do not make to yourselves; I [am] Jehovah your God.

5 'And when ye sacrifice a sacrifice of peace-offerings to Jehovah, at your pleasure ye do sacrifice it;

6 in the day of your sacrificing it is eaten, and on the morrow, and that which is left unto the third day with fire is burnt,

7 and if it be really eaten on the third day, it [is] an abomination, it is not pleasing,

8 and he who is eating it his iniquity doth bear, for the holy thing of Jehovah he hath polluted, and that person hath been cut off from his people.

9 'And in your reaping the harvest of your land ye do not completely reap the corner of thy field, and the gleaning of thy harvest thou dost not gather,

10 and thy vineyard thou dost not glean, even the omitted part of thy vineyard thou dost not gather, to the poor and to the sojourner thou dost leave them; I [am] Jehovah your God.

11 'Ye do not steal, nor feign, nor lie one against his fellow.

12 'And ye do not swear by My name to falsehood, or thou hast polluted the name of thy God; I [am] Jehovah.

13 'Thou dost not oppress thy neighbour, nor take plunder; the wages of the hireling doth not remain with thee till morning.

14 'Thou dost not revile the deaf; and before the blind thou dost not put a stumbling block; and thou hast been afraid of thy God; I [am] Jehovah.

15 'Ye do not do perversity in judgment; thou dost not lift up the face of the poor, nor honour the face of the great; in righteousness thou dost judge thy fellow.

16 'Thou dost not go slandering among thy people; thou dost not stand against the blood of thy neighbour; I [am] Jehovah.

17 'Thou dost not hate thy brother in thy heart; thou dost certainly reprove thy fellow, and not suffer sin on him.

18 'Thou dost not take vengeance, nor watch the sons of thy people; and thou hast had love to thy neighbour as thyself; I [am] Jehovah.

19 'My statutes ye do keep: thy cattle thou dost not cause to gender [with] diverse kinds; thy field thou dost not sow with diverse kinds, and a garment of diverse kinds, shaatnez, doth not go up upon thee.

20 'And when a man lieth with a woman with seed of copulation, and she a maid-servant, betrothed to a man, and not really ransomed, or freedom hath not been given to her, an investigation there is; they are not put to death, for she [is] not free.

21 'And he hath brought in his guilt-offering to Jehovah, unto the opening of the tent of meeting, a ram [for] a guilt-offering,

22 and the priest hath made atonement for him with the ram of the guilt-offering before Jehovah, for his sin which he hath sinned, and it hath been forgiven him because of his sin which he hath sinned.

23 'And when ye come in unto the land, and have planted all [kinds] of trees [for] food, then ye have reckoned as uncircumcised its fruit, three years it is to you uncircumcised, it is not eaten,

24 and in the fourth year all its fruit is holy -- praises for Jehovah.

25 And in the fifth year ye do eat its fruit -- to add to you its increase; I [am] Jehovah your God.

26 'Ye do not eat with the blood; ye do not enchant, nor observe clouds.

27 'Ye do not round the corner of your head, nor destroy the corner of thy beard.

28 'And a cutting for the soul ye do not put in your flesh; and a writing, a cross-mark, ye do not put on you; I [am] Jehovah.

29 'Thou dost not pollute thy daughter to cause her to go a-whoring, that the land go not a-whoring, and the land hath been full of wickedness.

30 'My sabbaths ye do keep, and My sanctuary ye do reverence; I [am] Jehovah.

31 'Ye do not turn unto those having familiar spirits; and unto wizards ye do not seek, for uncleanness by them; I [am] Jehovah your God.

32 'At the presence of grey hairs thou dost rise up, and thou hast honoured the presence of an old man, and hast been afraid of thy God; I [am] Jehovah.

33 'And when a sojourner sojourneth with thee in your land, thou dost not oppress him;

34 as a native among you is the sojourner to you who is sojourning with you, and thou hast had love to him as to thyself, for sojourners ye have been in the land of Egypt; I [am] Jehovah your God.

35 'Ye do not do perversity in judgment, in mete-yard, in weight, or in liquid measure;

36 righteous balances, righteous weights, a righteous ephah, and a righteous hin ye have; I [am] Jehovah your God, who hath brought you out from the land of Egypt;

37 and ye have observed all my statutes, and all my judgments, and have done them; I [am] Jehovah.'

LEVITICUS CHAPTER 20

1 And Jehovah speaketh unto Moses, saying,

2 'And unto the sons of Israel thou dost say, Any man of the sons of Israel, and of the sojourners who is sojourning in Israel, who giveth of his seed to the Molech, is certainly put to death; the people of the land do stone him with stones;

3 and I -- I set My face against that man, and have cut him off from the midst of his people, for of his seed he hath given

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to the Molech, so as to defile My sanctuary, and to pollute My holy name.

4 'And if the people of the land really hide their eyes from that man, in his giving of his seed to the Molech, so as not to put him to death,

5 then I have set My face against that man, and against his family, and have cut him off, and all who are going a-whoring after him, even going a-whoring after the Molech, from the midst of their people.

6 'And the person who turneth unto those having familiar spirits, and unto the wizards, to go a-whoring after them, I have even set My face against that person, and cut him off from the midst of his people.

7 'And ye have sanctified yourselves, and ye have been holy, for I [am] Jehovah your God;

8 and ye have kept My statutes and have done them; I [am] Jehovah, sanctifying you.

9 'For any man who revileth his father and his mother is certainly put to death; his father and his mother he hath reviled: his blood [is] on him.

10 'And a man who committeth adultery with a man's wife -- who committeth adultery with the wife of his neighbour -- the adulterer and the adulteress are surely put to death.

11 'And a man who lieth with his father's wife -- the nakedness of his father he hath uncovered -- both of them are certainly put to death; their blood [is] on them.

12 'And a man who lieth with his daughter-in-law -- both of them are certainly put to death; confusion they have made; their blood [is] on them.

13 'And a man who lieth with a male as one lieth with a woman; abomination both of them have done; they are certainly put to death; their blood [is] on them.

14 'And a man who taketh the woman and her mother -- it [is] wickedness; with fire they burn him and them, and there is no wickedness in your midst.

15 'And a man who giveth his lying with a beast is certainly put to death, and the beast ye do slay.

16 'And a woman who draweth near unto any beast to lie with it -- thou hast even slain the woman and the beast; they are certainly put to death; their blood [is] on them.

17 'And a man who taketh his sister, a daughter of his father or daughter of his mother, and he hath seen her nakedness, and she seeth his nakedness: it is a shame; and they have been cut off before the eyes of the sons of their people; the nakedness of his sister he hath uncovered; his iniquity he beareth.

18 'And a man who lieth with a sick woman, and hath uncovered her nakedness, her fountain he hath made bare, and she hath uncovered the fountain of her blood, -- even both of them have been cut off from the midst of their people.

19 'And the nakedness of thy mother's sister, and of thy father's sister, thou dost not uncover; because his relation he hath made bare; their iniquity they bear.

20 'And a man who lieth with his aunt, the nakedness of his uncle he hath uncovered; their sin they bear; childless they die.

21 'And a man who taketh his brother's wife -- it [is] impurity; the nakedness of his brother he hath uncovered; childless they are.

22 'And ye have kept all My statutes, and all My judgments, and have done them, and the land vomiteth you not out whither I am bringing you in to dwell in it;

23 and ye walk not in the statutes of the nation which I am sending away from before you, for all these they have done, and I am wearied with them;

24 and I say to you, Ye -- ye do possess their ground, and I -- I give it to you to possess it, a land flowing with milk and honey; I [am] Jehovah your God, who hath separated you from the peoples.

25 'And ye have made separation between the pure beasts and the unclean, and between the unclean fowl and the pure, and ye do not make yourselves abominable by beast or by fowl, or by anything which creepeth [on] the ground which I have separated to you for unclean;

26 and ye have been holy to Me; for holy [am] I, Jehovah; and I separate you from the peoples to become Mine.

27 'And a man or woman -- when there is in them a familiar spirit, or who [are] wizards -- are certainly put to death; with stones they stone them; their blood [is] on them.'

LEVITICUS CHAPTER 21

1 And Jehovah saith unto Moses, 'Speak unto the priests, sons of Aaron, and thou hast said unto them, For [any] person [a priest] is not defiled among his people,

2 except for his relation who [is] near unto him -- for his mother, and for his father, and for his son, and for his daughter, and for his brother.

3 and for his sister, the virgin, who is near unto him, who hath not been to a man; for her he is defiled.

4 'A master [priest] doth not defile himself among his people -- to pollute himself;

5 they do not make baldness on their head, and the corner of their beard they do not shave, and in their flesh they do not make a cutting;

6 they are holy to their God, and they pollute not the name of their God, for the fire-offerings of Jehovah, bread of their God, they are bringing near, and have been holy.

7 'A woman, a harlot, or polluted, they do not take, and a woman cast out from her husband they do not take, for he [is] holy to his God;

8 and thou hast sanctified him, for the bread of thy God he is bringing near; he is holy to thee; for holy [am] I, Jehovah, sanctifying you.

9 'And a daughter of any priest when she polluteth herself by going a-whoring -- her father she is polluting; with fire she is burnt.

10 'And the high priest of his brethren, on whose head is poured the anointing oil, and hath consecrated his hand to put on the garments, his head doth not uncover, nor rend his garments,

11 nor beside any dead person doth he come; for his father and for his mother he doth not defile himself;

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12 nor from the sanctuary doth he go out, nor doth he pollute the sanctuary of his God, for the separation of the anointing oil of his God [is] on him; I [am] Jehovah.

13 'And he taketh a wife in her virginity;

14 widow, or cast out, or polluted one -- a harlot -- these he doth not take, but a virgin of his own people he doth take [for] a wife,

15 and he doth not pollute his seed among his people; for I [am] Jehovah, sanctifying him.'

16 And Jehovah speaketh unto Moses, saying,

17 'Speak unto Aaron, saying, No man of thy seed to their generations in whom there is blemish doth draw near to bring near the bread of his God,

18 for no man in whom [is] blemish doth draw near -- a man blind, or lame or dwarfed, or enlarged,

19 or a man in whom there is a breach in the foot, or a breach in the hand,

20 or hump-backed, or a dwarf, or with a mixture in his eye, or a scurvy person, or scabbed, or broken-testicled.

21 'No man in whom is blemish (of the seed of Aaron the priest) doth come nigh to bring near the fire-offerings of Jehovah; blemish [is] in him; the bread of his God he doth not come nigh to bring near.

22 'Bread of his God -- of the most holy things, and of the holy things -- he doth eat;

23 only, unto the vail he doth not enter, and unto the altar he doth not draw nigh; for blemish [is] in him; and he doth not pollute My sanctuaries; for I [am] Jehovah, sanctifying them.'

24 And Moses speaketh unto Aaron, and unto his sons, and unto all the sons of Israel.

LEVITICUS CHAPTER 22

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto Aaron, and unto his sons, and they are separated from the holy things of the sons of Israel, and they pollute not My holy name in what they are hallowing to Me; I [am] Jehovah.

3 'Say unto them, To your generations, any man who draweth near, out of all your seed, unto the holy things which the sons of Israel do sanctify to Jehovah, and his uncleanness on him -- even that person hath been cut off from before Me; I [am] Jehovah.

4 'Any man of the seed of Aaron, and is leprous or hath an issue -- of the holy things he doth not eat till that he is clean; and he who is coming against any uncleanness of a person, or a man whose seed of copulation goeth out from him,

5 or a man who cometh against any teeming thing which is unclean to him, or against a man who is unclean to him, even any of his uncleanness --

6 the person who cometh against it -- hath even been unclean till the evening, and doth not eat of the holy things, but hath bathed his flesh with water,

7 and the sun hath gone in, and he hath been clean, and afterwards he doth eat of the holy things, for it [is] his food;

8 a carcase or torn thing he doth not eat, for uncleanness thereby; I [am] Jehovah.

9 'And they have kept My charge, and bear no sin for it, that they have died for it when they pollute it; I [am] Jehovah sanctifying them.

10 'And no stranger doth eat of the holy thing; a settler of a priest and an hireling doth not eat of the holy thing;

11 and when a priest buyeth a person, the purchase of his money, he doth eat of it, also one born in his house; they do eat of his bread.

12 'And a priest's daughter, when she is a strange man's, -- she, of the heave-offering of the holy things doth not eat;

13 and a priest's daughter, when she is a widow, or cast out, and hath no seed, and hath turned back unto the house of her father, as [in] her youth, of her father's bread she doth eat; but no stranger doth eat of it.

14 'And when a man doth eat of a holy thing through ignorance, then he hath added its fifth part to it, and hath given [it] to the priest, with the holy thing;

15 and they do not pollute the holy things of the sons of Israel -- that which they lift up to Jehovah,

16 nor have caused them to bear the iniquity of the guilt-offering in their eating their holy things; for I [am] Jehovah, sanctifying them.'

17 And Jehovah speaketh unto Moses, saying,

18 'Speak unto Aaron, and unto his sons, and unto all the sons of Israel, and thou hast said unto them, Any man of the house of Israel, or of the sojourners in Israel, who bringeth near his offering, of all his vows, or of all his willing offerings which they bring near to Jehovah for a burnt-offering;

19 at your pleasure a perfect one, a male of the herd, of the sheep or of the goats;

20 nothing in which [is] blemish do ye bring near, for it is not for a pleasing thing for you.

21 'And when a man bringeth near a sacrifice of peace-offerings to Jehovah, to complete a vow, or for a willing-offering, of the herd or of the flock, it is perfect for a pleasing thing: no blemish is in it;

22 blind, or broken, or maimed, or having a wen, or scurvy, or scabbed -- ye do not bring these near to Jehovah, and a fire-offering ye do not make of them on the altar to Jehovah.

23 'As to an ox or a sheep enlarged or dwarfed -- a willing-offering ye do make it, but for a vow it is not pleasing.

24 As to a bruised, or beaten, or enlarged, or cut thing -- ye do not bring [it] near to Jehovah; even in your land ye do not do it.

25 And from the hand of a son of a stranger ye do not bring near the bread of your God, of any of these, for their corruption [is] in them; blemish [is] in them; they are not pleasing for you.'

26 And Jehovah speaketh unto Moses, saying,

27 'When ox or lamb or goat is born, and it hath been seven days under its dam, then from the eighth day and henceforth, it is pleasing for an offering, a fire-offering to Jehovah;

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28 but an ox or sheep -- it and its young one, ye do not slaughter in one day.
29 'And when ye sacrifice a sacrifice of thanksgiving to Jehovah, at your pleasure ye do sacrifice,
30 on that day it is eaten, ye do not leave of it till morning; I [am] Jehovah;
31 and ye have kept my commands, and have done them; I [am] Jehovah;
32 and ye do not pollute My holy name, and I have been hallowed in the midst of the sons of Israel; I [am] Jehovah, sanctifying you,
33 who am bringing you up out of the land of Egypt, to become your God; I [am] Jehovah.'

LEVITICUS CHAPTER 23

1 And Jehovah speaketh unto Moses, saying,
2 'Speak unto the sons of Israel, and thou hast said unto them, Appointed seasons of Jehovah, which ye proclaim, holy convocations, [are] these: they [are] My appointed seasons:
3 six days is work done, and in the seventh day [is] a sabbath of rest, a holy convocation; ye do no work; it [is] a sabbath to Jehovah in all your dwellings.
4 'These [are] appointed seasons of Jehovah, holy convocations, which ye proclaim in their appointed seasons:
5 in the first month, on the fourteenth of the month, between the evenings, [is] the passover to Jehovah;
6 and on the fifteenth day of this month [is] the feast of unleavened things to Jehovah; seven days unleavened things ye do eat;
7 on the first day ye have a holy convocation, ye do no servile work;
8 and ye have brought near a fire-offering to Jehovah seven days; in the seventh day [is] a holy convocation; ye do no servile work.'
9 And Jehovah speaketh unto Moses, saying,
10 'Speak unto the sons of Israel, and thou hast said unto them, When ye come in unto the land which I am giving to you, and have reaped its harvest, and have brought in the sheaf, the beginning of your harvest unto the priest,
11 then he hath waved the sheaf before Jehovah for your acceptance; on the morrow of the sabbath doth the priest wave it.
12 'And ye have prepared in the day of your waving the sheaf a lamb, a perfect one, a son of a year, for a burnt-offering to Jehovah,
13 and its present two tenth deals of flour mixed with oil, a fire-offering to Jehovah, a sweet fragrance, and its drink-offering, wine, a fourth of the hin.
14 'And bread and roasted corn and full ears ye do not eat until this self-same day, until your bringing in the offering of your God -- a statute age-during to your generations, in all your dwellings.
15 'And ye have numbered to you from the morrow of the sabbath, from the day of your bringing in the sheaf of the wave-offering: they are seven perfect sabbaths;
16 unto the morrow of the seventh sabbath ye do number fifty days, and ye have brought near a new present to Jehovah;
17 out of your dwellings ye bring in bread of a wave-offering, two [loaves], of two tenth deals of flour they are, [with] yeast they are baken, first-[fruits] to Jehovah.
18 'And ye have brought near, besides the bread, seven lambs, perfect ones, sons of a year, and one bullock, a son of the herd, and two rams; they are a burnt-offering to Jehovah, with their present and their libations, a fire-offering of sweet fragrance to Jehovah.
19 'And ye have prepared one kid of the goats for a sin-offering, and two lambs, sons of a year, for a sacrifice of peace-offerings,
20 and the priest hath waved them, besides the bread of the first-[fruits] -- a wave-offering before Jehovah, besides the two lambs; they are holy to Jehovah for the priest;
21 and ye have proclaimed on this self-same day: a holy convocation is to you, ye do no servile work -- a statute age-during in all your dwellings, to your generations.
22 'And in your reaping the harvest of your land thou dost not complete the corner of thy field in thy reaping, and the gleaning of thy harvest thou dost not gather, to the poor and to the sojourner thou dost leave them; I Jehovah [am] your God.'
23 And Jehovah speaketh unto Moses, saying,
24 'Speak unto the sons of Israel, saying, In the seventh month, on the first of the month, ye have a sabbath, a memorial of shouting, a holy convocation;
25 ye do no servile work, and ye have brought near a fire-offering to Jehovah.'
26 And Jehovah speaketh unto Moses, saying,
27 'Only -- on the tenth of this seventh month is a day of atonements; ye have a holy convocation, and ye have humbled yourselves, and have brought near a fire-offering to Jehovah;
28 and ye do no work in this self-same day, for it is a day of atonements, to make atonement for you, before Jehovah your God.
29 'For any person who is not humbled in this self-same day hath even been cut off from his people;
30 and any person who doth any work in this self-same day I have even destroyed that person from the midst of his people;
31 ye do no work -- a statute age-during to your generations in all your dwellings.
32 It [is] a sabbath of rest to you, and ye have humbled yourselves in the ninth of the month at even; from evening till evening ye do keep your sabbath.'
33 And Jehovah speaketh unto Moses, saying,
34 'Speak unto the sons of Israel, saying, In the fifteenth day of this seventh month [is] a feast of booths seven days to Jehovah;
35 on the first day [is] a holy convocation, ye do no servile work,
36 seven days ye bring near a fire-offering to Jehovah, on the eighth day ye have a holy convocation, and ye have

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brought near a fire-offering to Jehovah; it [is] a restraint, ye do no servile work.

37 'These [are] appointed seasons of Jehovah, which ye proclaim holy convocations, to bring near a fire-offering to Jehovah, a burnt-offering, and a present, a sacrifice, and libations, a thing of a day in its day,

38 apart from the sabbaths of Jehovah, and apart from your gifts, and apart from all your vows, and apart from all your willing-offerings, which ye give to Jehovah.

39 'Only -- in the fifteenth day of the seventh month, in your gathering the increase of the land, ye do keep the feast of Jehovah seven days; on the first day [is] a sabbath, and on the eighth day a sabbath;

40 and ye have taken to yourselves on the first day the fruit of beautiful trees, branches of palms, and boughs of thick trees, and willows of a brook, and have rejoiced before Jehovah your God seven days.

41 'And ye have kept it a feast to Jehovah, seven days in a year -- a statute age-during to your generations; in the seventh month ye keep it a feast.

42 'In booths ye dwell seven days; all who are natives in Israel dwell in booths,

43 so that your generations do know that in booths I caused the sons of Israel to dwell; in my bringing them out of the land of Egypt; I, Jehovah, [am] your God.'

44 And Moses speaketh [concerning] the appointed seasons of Jehovah unto the sons of Israel.

LEVITICUS CHAPTER 24

1 And Jehovah speaketh unto Moses, saying,

2 'Command the sons of Israel, and they bring unto thee pure olive oil, beaten, for the lamp, to cause a light to go up continually;

3 at the outside of the vail of the testimony in the tent of meeting doth Aaron arrange it from evening till morning before Jehovah continually -- a statute age-during to your generations;

4 by the pure candlestick he doth arrange the lights before Jehovah continually.

5 'And thou hast taken flour, and hast baked twelve cakes with it, two tenth deals are in the one cake,

6 and thou hast set them two ranks (six in the rank) on the pure table before Jehovah,

7 and thou hast put on the rank pure frankincense, and it hath been to the bread for a memorial, a fire-offering to Jehovah.

8 'On each sabbath-day he arrangeth it before Jehovah continually, from the sons of Israel -- a covenant age-during;

9 and it hath been to Aaron, and to his sons, and they have eaten it in the holy place, for it [is] most holy to him, from the fire-offerings of Jehovah -- a statute age-during.'

10 And a son of an Israelitish woman goeth out (and he [is] son of an Egyptian man), in the midst of the sons of Israel, and strive in the camp do the son of the Israelitish woman and a man of Israel,

11 and the son of the Israelitish woman execrateth the Name, and revileth; and they bring him in unto Moses; and his mother's name [is] Shelomith daughter of Dibri, of the tribe of Dan;

12 and he causeth him to rest in charge -- to explain to them by the mouth of Jehovah.

13 And Jehovah speaketh unto Moses, saying,

14 'Bring out the reviler unto the outside of the camp; and all those hearing have laid their hands on his head, and all the company have stoned him.

15 'And unto the sons of Israel thou dost speak, saying, When any man revileth his God -- then he hath borne his sin;

16 and he who is execrating the name of Jehovah is certainly put to death; all the company do certainly cast stones at him; as a sojourner so a native, in his execrating the Name, is put to death.

17 'And when a man smiteth any soul of man, he is certainly put to death.

18 'And he who smiteth a beast repayeth it, body for body.

19 'And when a man putteth a blemish in his fellow, as he hath done so it is done to him;

20 breach for breach, eye for eye, tooth for tooth; as he putteth a blemish in a man so it is done in him.

21 'And he who smiteth a beast repayeth it, and he who smiteth [the life of] man is put to death;

22 one judgment is to you; as a sojourner so is a native; for I [am] Jehovah your God.'

23 And Moses speaketh unto the sons of Israel, and they bring out the reviler unto the outside of the camp, and stone him with stones; and the sons of Israel have done as Jehovah hath commanded Moses.

LEVITICUS CHAPTER 25

1 And Jehovah speaketh unto Moses, in mount Sinai, saying,

2 'Speak unto the sons of Israel, and thou hast said unto them, When ye come in unto the land which I am giving to you, then hath the land kept a sabbath to Jehovah.

3 'Six years thou dost sow thy field, and six years thou dost prune thy vineyard, and hast gathered its increase,

4 and in the seventh year a sabbath of rest is to the land, a sabbath to Jehovah; thy field thou dost not sow, and thy vineyard thou dost not prune;

5 the spontaneous growth of thy harvest thou dost not reap, and the grapes of thy separated thing thou dost not gather, a year of rest it is to the land.

6 'And the sabbath of the land hath been to you for food, to thee, and to thy man-servant, and to thy handmaid, and to thy hireling, and to thy settler, who are sojourning with thee;

7 and to thy cattle, and to the beast which [is] in thy land, is all thine increase for food.

8 'And thou hast numbered to thee seven sabbaths of years, seven years seven times, and the days of the seven sabbaths of years have been to thee nine and forty years,

9 and thou hast caused a trumpet of shouting to pass over in the seventh month, in the tenth of the month; in the day of

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the atonements ye do cause a trumpet to pass over through all your land;

10 and ye have hallowed the year, the fiftieth year; and ye have proclaimed liberty in the land to all its inhabitants; a jubilee it is to you; and ye have turned back each unto his possession; yea, each unto his family ye do turn back.

11 'A jubilee it [is], the fiftieth year, a year it is to you; ye sow not, nor reap its spontaneous growth, nor gather its separated things;

12 for a jubilee it [is], holy it is to you; out of the field ye eat its increase;

13 in the year of this jubilee ye turn back each unto his possession.

14 'And when thou sellest anything to thy fellow, or buyest from the hand of thy fellow, ye do not oppress one another;

15 by the number of years after the jubilee thou dost buy from thy fellow; by the number of the years of increase he doth sell to thee;

16 according to the multitude of the years thou dost multiply its price, and according to the fewness of the years thou dost diminish its price; for a number of increases he is selling to thee;

17 and ye do not oppress one another, and thou hast been afraid of thy God; for I [am] Jehovah your God.

18 'And ye have done My statutes, and My judgments ye keep, and have done them, and ye have dwelt on the land confidently,

19 and the land hath given its fruit, and ye have eaten to satiety, and have dwelt confidently on it.

20 'And when ye say, What do we eat in the seventh year, lo, we do not sow, nor gather our increase?

21 then I have commanded My blessing on you in the sixth year, and it hath made the increase for three years;

22 and ye have sown the eighth year, and have eaten of the old increase; until the ninth year, until the coming in of its increase, ye do eat the old.

23 'And the land is not sold -- to extinction, for the land [is] Mine, for sojourners and settlers [are] ye with Me;

24 and in all the land of your possession a redemption ye do give to the land.

25 'When thy brother becometh poor, and hath sold his possession, then hath his redeemer who is near unto him come, and he hath redeemed the sold thing of his brother;

26 and when a man hath no redeemer, and his own hand hath attained, and he hath found as sufficient [for] its redemption,

27 then he hath reckoned the years of its sale, and hath given back that which is over to the man to whom he sold [it], and he hath returned to his possession.

28 'And if his hand hath not found sufficiency to give back to him, then hath his sold thing been in the hand of him who buyeth it till the year of jubilee; and it hath gone out in the jubilee, and he hath returned to his possession.

29 'And when a man selleth a dwelling-house [in] a walled city, then hath his right of redemption been until the completion of a year from its selling; days -- is his right of redemption;

30 and if it is not redeemed until the fulness to him of a perfect year, then hath the house which [is] in a walled city been established to extinction to the buyer of it, to his generations; it goeth not out in the jubilee;

31 and a house of the villages which have no wall round about, on the field of the country is reckoned; redemption is to it, and in the jubilee it goeth out.

32 'As to cities of the Levites -- houses of the cities of their possession -- redemption age-during is to the Levites;

33 as to him who redeemeth from the Levites, both the sale of a house and the city of his possession have gone out in the jubilee, for the houses of the cities of the Levites are their possession in the midst of the sons of Israel.

34 And a field, a suburb of their cities, is not sold; for a possession age-during it [is] to them.

35 'And when thy brother is become poor, and his hand hath failed with thee, then thou hast kept hold on him, sojourner and settler, and he hath lived with thee;

36 thou takest no usury from him, or increase; and thou hast been afraid of thy God; and thy brother hath lived with thee;

37 thy money thou givest not to him in usury, and for increase thou givest not thy food;

38 I [am] Jehovah your God, who hath brought you out of the land of Egypt, to give to you the land of Canaan, to become your God.

39 'And when thy brother becometh poor with thee, and he hath been sold to thee, thou dost not lay on him servile service;

40 as an hireling, as a settler, he is with thee, till the year of the jubilee he doth serve with thee, --

41 then he hath gone out from thee, he and his sons with him, and hath turned back unto his family; even unto the possession of his fathers he doth turn back.

42 'For they [are] My servants, whom I have brought out from the land of Egypt: they are not sold [with] the sale of a servant;

43 thou rulest not over him with rigour, and thou hast been afraid of thy God.

44 'And thy man-servant and thy handmaid whom thou hast [are] of the nations who [are] round about you; of them ye buy man-servant and handmaid,

45 and also of the sons of the settlers who are sojourning with you, of them ye buy, and of their families who [are] with you, which they have begotten in your land, and they have been to you for a possession;

46 and ye have taken them for inheritance to your sons after you, to occupy [for] a possession; to the age ye lay service upon them, but upon your brethren, the sons of Israel, one with another, thou dost not rule over him with rigour.

47 'And when the hand of a sojourner or settler with thee attaineth [riches], and thy brother with him hath become poor, and he hath been sold to a sojourner, a settler with thee, or to the root of the family of a sojourner,

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48 after he hath been sold, there is a right of redemption to him; one of his brethren doth redeem him,
49 or his uncle, or a son of his uncle, doth redeem him, or any of the relations of his flesh, of his family, doth redeem him, or -- his own hand hath attained -- then he hath been redeemed.
50 'And he hath reckoned with his buyer from the year of his being sold to him till the year of jubilee, and the money of his sale hath been by the number of years; as the days of an hireling it is with him.
51 'If yet many years, according to them he giveth back his redemption [money], from the money of his purchase.
52 'And if few are left of the years till the year of jubilee, then he hath reckoned with him, according to his years he doth give back his redemption [money];
53 as an hireling, year by year, he is with him, and he doth not rule him with rigour before thine eyes.
54 'And if he is not redeemed in these [years], then he hath gone out in the year of jubilee, he and his sons with him.
55 For to Me [are] the sons of Israel servants; My servants they [are], whom I have brought out of the land of Egypt; I, Jehovah, [am] your God.

LEVITICUS CHAPTER 26

1 'Ye do not make to yourselves idols; and graven image or standing image ye do not set up to yourselves; and a stone of imagery ye do not put in your land, to bow yourselves to it; for I [am] Jehovah your God.
2 'My sabbaths ye do keep, and My sanctuary ye do reverence; I [am] Jehovah.
3 'If in My statutes ye walk, and My commands ye keep, and have done them,
4 then I have given your rains in their season, and the land hath given her produce, and the tree of the field doth give its fruit;
5 and reached to you hath the threshing, the gathering, and the gathering doth reach the sowing-[time]; and ye have eaten your bread to satiety, and have dwelt confidently in your land.
6 'And I have given peace in the land, and ye have lain down, and there is none causing trembling; and I have caused evil beasts to cease out of the land, and the sword doth not pass over into your land.
7 'And ye have pursued your enemies, and they have fallen before you by the sword;
8 and five of you have pursued a hundred, and a hundred of you do pursue a myriad; and your enemies have fallen before you by the sword.
9 'And I have turned unto you, and have made you fruitful, and have multiplied you, and have established My covenant with you;
10 and ye have eaten old [store], and the old because of the new ye bring out.
11 'And I have given My tabernacle in your midst, and My soul doth not loathe you;
12 and I have walked habitually in your midst, and have become your God, and ye -- ye are become My people;
13 I [am] Jehovah your God, who have brought you out of the land of the Egyptians, from being their servants; and I break the bars of your yoke, and cause you to go erect.
14 'And if ye do not hearken to Me, and do not all these commands;
15 and if at My statutes ye kick, and if My judgments your soul loathe, so as not to do all My commands -- to your breaking My covenant --
16 I also do this to you, and I have appointed over you trouble, the consumption, and the burning fever, consuming eyes, and causing pain of soul; and your seed in vain ye have sowed, and your enemies have eaten it;
17 and I have set My face against you, and ye have been smitten before your enemies; and those hating you have ruled over you, and ye have fled, and there is none pursuing you.
18 'And if unto these ye hearken not to Me, -- then I have added to chastise you seven times for your sins;
19 and I have broken the pride of your strength, and have made your heavens as iron, and your earth as brass;
20 and consumed hath been your strength in vain, and your land doth not give her produce, and the tree of the land doth not give its fruit.
21 'And if ye walk with Me [in] opposition, and are not willing to hearken to Me, then I have added to you a plague seven times, according to your sins,
22 and sent against you the beast of the field, and it hath bereaved you; and I have cut off your cattle, and have made you few, and your ways have been desolate.
23 'And if by these ye are not instructed by Me, and have walked with Me [in] opposition,
24 then I have walked -- I also -- with you in opposition, and have smitten you, even I, seven times for your sins;
25 and I have brought in on you a sword, executing the vengeance of a covenant; and ye have been gathered unto your cities, and I have sent pestilence into your midst, and ye have been given into the hand of an enemy.
26 'In My breaking to you the staff of bread, then ten women have baked your bread in one oven, and have given back your bread by weight; and ye have eaten, and are not satisfied.
27 'And if for this ye hearken not to Me, and have walked with Me in opposition,
28 then I have walked with you in the fury of opposition, and have chastised you, even I, seven times for your sins.
29 'And ye have eaten the flesh of your sons; even flesh of your daughters ye do eat.
30 And I have destroyed your high places, and cut down your images, and have put your carcases on the carcases of your idols, and My soul hath loathed you;
31 and I have made your cities a waste, and have made desolate your sanctuaries, and I smell not at your sweet fragrances;
32 and I have made desolate the land, and your enemies, who are dwelling in it, have been astonished at it.

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33 And you I scatter among nations, and have drawn out after you a sword, and your land hath been a desolation, and your cities are a waste.

34 'Then doth the land enjoy its sabbaths -- all the days of the desolation, and ye in the land of your enemies -- then doth the land rest, and hath enjoyed its sabbaths;

35 all the days of the desolation it resteth that which it hath not rested in your sabbaths in your dwelling on it.

36 'And those who are left of you -- I have also brought a faintness into their heart in the lands of their enemies, and the sound of a leaf driven away hath pursued them, and they have fled -- flight from a sword -- and they have fallen, and there is none pursuing.

37 And they have stumbled one on another, as from the face of a sword, and there is none pursuing, and ye have no standing before your enemies,

38 and ye have perished among the nations, and the land of your enemies hath consumed you.

39 'And those who are left of you -- they consume away in their iniquity, in the lands of your enemies; and also in the iniquities of their fathers, with them they consume away.

40 'And -- they have confessed their iniquity, and the iniquity of their fathers, in their trespass which they have trespassed against Me, and also, that they have walked with Me, in opposition,

41 also I walk to them in opposition, and have brought them into the land of their enemies -- or then their uncircumcised heart is humbled, and then they accept the punishment of their iniquity, --

42 then I have remembered My covenant [with] Jacob, and also My covenant [with] Isaac, and also My covenant [with] Abraham I remember, and the land I remember.

43 'And -- the land is left of them, and doth enjoy its sabbaths, in the desolation without them, and they accept the punishment of their iniquity, because, even because, against My judgments they have kicked, and My statutes hath their soul loathed,

44 and also even this, in their being in the land of their enemies, I have not rejected them, nor have I loathed them, to consume them, to break My covenant with them; for I [am] Jehovah their God; --

45 then I have remembered for them the covenant of the ancestors, whom I brought forth out of the land of Egypt before the eyes of the nations to become their God; I [am] Jehovah.'

46 These [are] the statutes, and the judgments, and the laws, which Jehovah hath given between Him and the sons of Israel, in mount Sinai, by the hand of Moses.

LEVITICUS CHAPTER 27

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto the sons of Israel, and thou hast said unto them, When a man maketh a wonderful vow, by thy valuation the persons [are] Jehovah's.

3 When thy valuation hath been of the male from a son of twenty years even unto a son of sixty years, then hath been thy valuation fifty shekels of silver by the shekel of the sanctuary.

4 And if it [is] a female -- then hath thy valuation been thirty shekels;

5 and if from a son of five years even unto a son of twenty years -- then hath thy valuation been of the male twenty shekels, and for the female, ten shekels;

6 and if from a son of a month even unto a son of five years -- then hath thy valuation been of the male five shekels of silver, and for the female thy valuation [is] three shekels of silver;

7 and if from a son of sixty years and above -- if a male, then hath thy valuation been fifteen shekels, and for a female, ten shekels.

8 'And if he is poorer than thy valuation, then he hath presented himself before the priest, and the priest hath valued him; according to that which the hand of him who is vowing doth reach doth the priest value him.

9 'And if [it is] a beast of which they bring near an offering to Jehovah, all that [one] giveth of it to Jehovah is holy;

10 he doth not change it nor exchange it, a good for a bad, or a bad for a good; and if he really change beast for beast, -- then it hath been -- it and its exchange is holy.

11 'And if [it is] any unclean beast of which they do not bring near an offering to Jehovah, then he hath presented the beast before the priest,

12 and the priest hath valued it; whether good or bad, according to thy valuation, O priest, so it is;

13 and if he really redeem it, then he hath added its fifth to thy valuation.

14 'And when a man sanctifieth his house, a holy thing to Jehovah, then hath the priest valued it, whether good or bad; as the priest doth value it so it standeth;

15 and if he who is sanctifying doth redeem his house, then he hath added a fifth of the money of thy valuation to it, and it hath become his.

16 'And if of the field of his possession a man sanctify to Jehovah, then hath thy valuation been according to its seed; a homer of barley-seed at fifty shekels of silver;

17 if from the year of the jubilee he sanctify his field, according to thy valuation it standeth;

18 and if after the jubilee he sanctify his field, then hath the priest reckoned to him the money according to the years which are left, unto the year of the jubilee, and it hath been abated from thy valuation.

19 'And if he really redeem the field -- he who is sanctifying it -- then he hath added a fifth of the money of thy valuation to it, and it hath been established to him;

20 and if he do not redeem the field, or if he hath sold the field to another man, it is not redeemed any more;

21 and the field hath been, in its going out in the jubilee, holy to Jehovah as a field which is devoted; to the priest is its possession.

22 'And if the field of his purchase (which [is] not of the fields of his possession) [one] sanctify to Jehovah --

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23 then hath the priest reckoned to him the amount of thy valuation unto the year of jubilee, and he hath given thy valuation in that day -- a holy thing to Jehovah;
24 in the year of the jubilee the field returneth to him from whom he bought it, to him whose [is] the possession of the land.
25 And all thy valuation is by the shekel of the sanctuary: twenty gerahs is the shekel.
26 'Only, a firstling which is Jehovah's firstling among beasts -- no man doth sanctify it, whether ox or sheep; it [is] Jehovah's.
27 And if among the unclean beasts, then he hath ransomed [it] at thy valuation, and he hath added its fifth to it; and if it is not redeemed, then it hath been sold at thy valuation.
28 'Only, no devoted thing which a man devoteth to Jehovah, of all that he hath, of man, and beast, and of the field of his possession, is sold or redeemed; every devoted thing is most holy to Jehovah.
29 'No devoted thing, which is devoted of man, is ransomed, it is surely put to death.
30 And all tithe of the land, of the seed of the land, of the fruit of the tree, is Jehovah's -- holy to Jehovah.
31 'And if a man really redeem [any] of his tithe, its fifth he addeth to it.
32 'And all the tithe of the herd and of the flock -- all that passeth by under the rod -- the tenth is holy to Jehovah;
33 he enquireth not between good and bad, nor doth he change it; and if he really change it -- then it hath been -- it and its exchange is holy; it is not redeemed.'
34 These [are] the commands which Jehovah hath commanded Moses for the sons of Israel, in mount Sinai.

NUMBERS

The Fourth Book of Moses
Hebrew Title: Bamidebar ("In the Wilderness")

(The Book of Numbers (from Greek Arithmoi; Hebrew: Bemidbar, "In the Wilderness" or "In the Desert") is the fourth book of the Hebrew Bible, and the fourth of five books of the Jewish Torah. The book has a long and complex history, but its final form is probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th century BC). The name of the book comes from the two censuses taken of the Israelites.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God punishes them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.)

Contents or Torah Portions:

• Bemidbar, on Numbers 1–4: First census, priestly duties
• Naso, on Numbers 4– Priestly duties, the camp, unfaithfulness, and the Nazirite, Tabernacle consecration
• Behaalotecha, on Numbers 8–12: Levites, journeying by cloud and fire, complaints, questioning of Moses
• Shlach, on Numbers 13–15: Mixed report of the scouts and Israel's response, libations, bread, idol worship, fringes
• Korach, on Numbers 16–18: Korah's rebellion, plague, Aaron's staff buds, duties of the Levites
• Chukat, on Numbers 19–21: Red heifer, water from a rock, Miriam's and Aaron's deaths, victories, serpents
• Balak, on Numbers 22–25: Balaam's donkey and blessing
• Pinechas, on Numbers 25–29: Phinehas, second census, inheritance, Moses' successor, offerings and holidays
• Matot, on Numbers 30–32: Vows, Midian, dividing booty, land for Reuben, Gad, and half of Manasseh
• Masei, on Numbers 33–36: Stations of the Israelites' journeys, instructions for conquest, cities for Levites.)

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NUMBERS CHAPTER 1

1 And Jehovah speaketh unto Moses in the wilderness of Sinai, in the tent of meeting, on the first of the second month, in the second year of their going out of the land of Egypt, saying:

2 'Take ye up the sum of all the company of the sons of Israel by their families, by the house of their fathers, in the number of names -- every male by their polls;

3 from a son of twenty years and upward, every one going out to the host in Israel, ye do number them by their hosts, thou and Aaron;

4 and with you there is a man for a tribe, each is a head to the house of his fathers.

5 'And these [are] the names of the men who stand with you: 'For Reuben -- Elizur son of Shedeur.

6 'For Simeon -- Shelumiel son of Zurishaddai.

7 'For Judah -- Nahshon son of Amminadab.

8 'For Issachar -- Nathaneel son of Zuar.

9 'For Zebulun -- Eliab son of Helon.

10 'For the sons of Joseph -- for Ephraim: Elishama son of Ammihud: for Manasseh -- Gamaliel son of Pedahzur.

11 'For Benjamin -- Abidan son of Gideoni.

12 'For Dan -- Ahiezer son of Ammishaddai.

13 'For Asher -- Pagiel son of Ocran.

14 'For Gad -- Eliasaph son of Deuel.

15 'For Naphtali -- Ahira son of Enan.'

16 These [are] those called of the company, princes of the tribes of their fathers; they [are] heads of the thousands of Israel.

17 And Moses taketh -- Aaron also -- these men, who were defined by name,

18 and all the company they assembled on the first of the second month, and they declare their births, by their families, by the house of their fathers, in the number of names from a son of twenty years and upward, by their polls,

19 as Jehovah hath commanded Moses; and he numbereth them in the wilderness of Sinai.

20 And the sons of Reuben, Israel's first-born -- their births, by their families, by the house of their fathers, in the number of names, by their polls, every male from a son of twenty years and upward, every one going out to the host --

21 their numbered ones, for the tribe of Reuben, are six and forty thousand and five hundred.

22 Of the sons of Simeon -- their births, by their families, by the house of their fathers, its numbered ones in the number of names, by their polls, every male from a son of twenty years and upward, every one going out to the host --

23 their numbered ones, for the tribe of Simeon, [are] nine and fifty thousand and three hundred.

24 Of the sons of Gad -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

25 their numbered ones, for the tribe of Gad, [are] five and forty thousand and six hundred and fifty.

26 Of the sons of Judah -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

27 their numbered ones, for the tribe of Judah, [are] four and seventy thousand and six hundred.

28 Of the sons of Issachar -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

29 their numbered ones, for the tribe of Issachar, [are] four and fifty thousand and four hundred.

30 Of the sons of Zebulun -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

31 their numbered ones, for the tribe of Zebulun, [are] seven and fifty thousand and four hundred.

32 Of the sons of Joseph -- of the sons of Ephraim -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

33 their numbered ones, for the tribe of Ephraim, [are] forty thousand and five hundred.

34 Of the sons of Manasseh -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

35 their numbered ones, for the tribe of Manasseh, [are] two and thirty thousand and two hundred.

36 Of the sons of Benjamin -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

37 their numbered ones, for the tribe of Benjamin, [are] five and thirty thousand and four hundred.

38 Of the sons of Dan -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

39 their numbered ones, for the tribe of Dan, [are] two and sixty thousand and seven hundred.

40 Of the sons of Asher -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

41 their numbered ones, for the tribe of Asher, [are] one and forty thousand and five hundred.

42 [Of] the sons of Naphtali -- their births, by their families, by the house of their fathers, in the number of names, from a son of twenty years and upward, every one going out to the host --

43 their numbered ones, for the tribe of Naphtali, [are] three and fifty thousand and four hundred.

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44 These [are] those numbered, whom Moses numbered -- Aaron also, and the princes of Israel, twelve men -- each for the house of his fathers, they have been.

45 And they are, all those numbered of the sons of Israel, by the house of their fathers, from a son of twenty years and upward, every one going out to the host in Israel,

46 yea, all those numbered are six hundred thousand, and three thousand, and five hundred and fifty.

47 And the Levites, for the tribe of their fathers, have not numbered themselves in their midst,

48 seeing Jehovah speaketh unto Moses, saying,

49 'Only, the tribe of Levi thou dost not number, and their sum thou dost not take up in the midst of the sons of Israel;

50 and thou, appoint the Levites over the tabernacle of the testimony, and over all its vessels, and over all that it hath; they bear the tabernacle, and all its vessels, and they serve it; and round about the tabernacle they encamp.

51 'And in the journeying of the tabernacle, the Levites take it down, and in the encamping of the tabernacle, the Levites raise it up; and the stranger who is coming near is put to death.'

52 And the sons of Israel have encamped, each by his camp, and each by his standard, by their hosts;

53 and the Levites encamp round about the tabernacle of the testimony; and there is no wrath on the company of the sons of Israel, and the Levites have kept the charge of the tabernacle of the testimony.

54 And the sons of Israel do according to all that Jehovah hath commanded Moses; so they have done.

NUMBERS CHAPTER 2

1 And Jehovah speaketh unto Moses, and unto Aaron, saying,

2 'Each by his standard, with ensigns of the house of their fathers, do the sons of Israel encamp; over-against round about the tent of meeting they encamp.'

3 And those encamping eastward towards the sun-rising, [are of] the standard of the camp of Judah, by their hosts; and the prince of the sons of Judah [is] Nahshon, son of Amminadab;

4 and his host, and their numbered ones, [are] four and seventy thousand and six hundred.

5 And those encamping by him [are of] the tribe of Issachar; and the prince of the sons of Issachar [is] Nethaneel son of Zuar;

6 and his host, and its numbered ones, [are] four and fifty thousand and four hundred.

7 The tribe of Zebulun; and the prince of the sons of Zebulun [is] Eliab son of Helon;

8 and his host, and its numbered ones, [are] seven and fifty thousand and four hundred;

9 all those numbered of the camp of Judah [are] a hundred thousand, and eighty thousand, and six thousand, and four hundred, by their hosts; they journey first.

10 The standard of the camp of Reuben [is] southward, by their hosts; and the prince of the sons of Reuben [is] Elizur son of Shedeur;

11 and his host, and its numbered ones, [are] six and forty thousand and five hundred.

12 And those encamping by him [are of] the tribe of Simeon; and the prince of the sons of Simeon [is] Shelumiel son of Zurishaddai;

13 and his host, and their numbered ones, [are] nine and fifty thousand and three hundred.

14 And the tribe of Gad; and the prince of the sons of Gad [is] Eliasaph son of Reuel;

15 and his host, and their numbered ones, [are] five and forty thousand and six hundred and fifty.

16 All those numbered of the camp of Reuben [are] a hundred thousand, and one and fifty thousand, and four hundred and fifty, by their hosts; and they journey second.

17 And the tent of meeting -- the camp of the Levites -- hath journeyed in the midst of the camps; as they encamp so they journey, each at his station by their standards.

18 The standard of the camp of Ephraim, by their hosts, [is] westward; and the prince of the sons of Ephraim [is] Elishama son of Ammihud;

19 and his host, and their numbered ones, [are] forty thousand and five hundred.

20 And by him [is] the tribe of Manasseh; and the prince of the sons of Manasseh [is] Gamaliel son of Pedahzur;

21 and his host, and their numbered ones, [are] two and thirty thousand, and two hundred.

22 And the tribe of Benjamin; and the prince of the sons of Benjamin [is] Abidan son of Gideoni;

23 and his host, and their numbered ones, [are] five and thirty thousand and four hundred.

24 All those numbered of the camp of Ephraim [are] a hundred thousand, and eight thousand, and a hundred, by their hosts; and they journey third.

25 The standard of the camp of Dan [is] northward, by their hosts; and the prince of the sons of Dan [is] Ahiezer son of Ammishaddai;

26 and his host, and their numbered ones, [are] two and sixty thousand and seven hundred.

27 And those encamping by him [are of] the tribe of Asher; and the prince of the sons of Asher [is] Pagiel son of Ocran;

28 and his host, and their numbered ones, [are] one and forty thousand and five hundred.

29 And the tribe of Naphtali; and the prince of the sons of Naphtali [is] Ahira son of Enan;

30 and his host, and their numbered ones, [are] three and fifty thousand and four hundred.

31 All those numbered of the camp of Dan [are] a hundred thousand, and seven and fifty thousand, and six hundred; at the rear they journey, by their standards.

32 These [are] those numbered of the sons of Israel by the house of their fathers; all those numbered of the camps by their hosts [are] six hundred thousand, and three thousand, and five hundred and fifty.

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33 And the Levites have not numbered themselves in the midst of the sons of Israel, as Jehovah hath commanded Moses.

34 And the sons of Israel do according to all that Jehovah hath commanded Moses; so they have encamped by their standards, and so they have journeyed; each by his families, by the house of his fathers.

NUMBERS CHAPTER 3

1 And these [are] births of Aaron and Moses, in the day of Jehovah's speaking with Moses in mount Sinai.

2 And these [are] the names of the sons of Aaron: the first-born Nadab, and Abihu, Eleazar, and Ithamar;

3 these [are] the names of the sons of Aaron, the anointed priests, whose hand he hath consecrated for acting as priest.

4 And Nadab dieth -- Abihu also -- before Jehovah, in their bringing near strange fire before Jehovah, in the wilderness of Sinai, and sons they had not; and Eleazar -- Ithamar also -- acteth as priest in the presence of Aaron their father.

5 And Jehovah speaketh unto Moses, saying,

6 'Bring near the tribe of Levi, and thou hast caused it to stand before Aaron the priest, and they have served him,

7 and kept his charge, and the charge of all the company before the tent of meeting, to do the service of the tabernacle;

8 and they have kept all the vessels of the tent of meeting, and the charge of the sons of Israel, to do the service of the tabernacle;

9 and thou hast given the Levites to Aaron and to his sons; they are surely given to him out of the sons of Israel.

10 'And Aaron and his sons thou dost appoint, and they have kept their priesthood, and the stranger who cometh near is put to death.'

11 And Jehovah speaketh unto Moses, saying,

12 'And I, lo, I have taken the Levites from the midst of the sons of Israel instead of every first-born opening a womb among the sons of Israel, and the Levites have been Mine;

13 for Mine [is] every first-born, in the day of My smiting every first-born in the land of Egypt I have sanctified to Myself every first-born in Israel, from man unto beast; Mine they are; I [am] Jehovah.'

14 And Jehovah speaketh unto Moses in the wilderness of Sinai, saying,

15 'Number the sons of Levi by the house of their fathers, by their families; every male from a son of a month and upward thou dost number them.'

16 And Moses numbereth them according to the command of Jehovah, as he hath been commanded.

17 And these are sons of Levi by their names: Gershon, and Kohath, and Merari.

18 And these [are] the names of the sons of Gershon by their families: Libni and Shimei.

19 And the sons of Kohath, by their families, [are] Amram and Izhar, Hebron and Uzziel.

20 And the sons of Merari by their families [are] Mahli and Mushi; these are the families of the Levites, by the house of their fathers.

21 Of Gershon [is] the family of the Libnite, and the family of the Shimite; these are the families of the Gershonite.

22 Their numbered ones, in number, every male from a son of a month and upward, their numbered ones [are] seven thousand and five hundred.

23 The families of the Gershonite, behind the tabernacle, do encamp westward.

24 And the prince of a father's house for the Gershonite [is] Eliasaph son of Lael.

25 And the charge of the sons of Gershon in the tent of meeting [is] the tabernacle, and the tent, its covering, and the vail at the opening of the tent of meeting,

26 and the hangings of the court, and the vail at the opening of the court, which [is] by the tabernacle and by the altar round about, and its cords, to all its service.

27 And of Kohath [is] the family of the Amramite, and the family of the Izharite, and the family of the Hebronite, and the family of the Uzzielite; these are families of the Kohathite.

28 In number, all the males, from a son of a month and upward, [are] eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath encamp by the side of the tabernacle southward.

30 And the prince of a father's house for the families of the Kohathite [is] Elizaphan son of Uzziel.

31 And their charge [is] the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary with which they serve, and the vail, and all its service.

32 And [to] the prince of the princes of the Levites, Eleazar son of Aaron the priest, [is] the oversight of the keepers of the charge of the sanctuary.

33 Of Merari [is] the family of the Mahlite, and the family of the Mushite; these [are] the families of Merari.

34 And their numbered ones, in number, all the males from a son of a month and upward, [are] six thousand and two hundred.

35 And the prince of a father's house for the families of Merari [is] Zuriel son of Abihail; by the side of the tabernacle they encamp northward.

36 And the oversight -- the charge of the sons of Merari -- [is] the boards of the tabernacle, and its bars, and its pillars, and its sockets, and all its vessels, and all its service,

37 and the pillars of the court round about, and their sockets, and their pins, and their cords.

38 And those encamping before the tabernacle eastward, before the tent of meeting, at the east, [are] Moses and Aaron, and his sons, keeping the charge of the sanctuary for the charge of the sons of Israel, and the stranger who cometh near is put to death.

39 All those numbered of the Levites whom Moses numbered -- Aaron also -- by the command of Jehovah, by their families, every male from a son of a month and upward, [are] two and twenty thousand.

40 And Jehovah saith unto Moses, 'Number every first-born male of the sons of Israel from a son of a month and upward, and take up the number of their names;

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41 and thou hast taken the Levites for Me (I [am] Jehovah), instead of every first-born among the sons of Israel, and the cattle of the Levites instead of every firstling among the cattle of the sons of Israel.'

42 And Moses numbereth, as Jehovah hath commanded him, all the first-born among the sons of Israel.

43 And all the first-born -- male -- by the number of names, from a son of a month and upward, of their numbered ones, are two and twenty thousand two hundred and seventy and three.

44 And Jehovah speaketh unto Moses, saying,

45 'Take the Levites instead of every first-born among the sons of Israel, and the cattle of the Levites instead of their cattle; and the Levites have been Mine; I [am] Jehovah.

46 'And [from] those ransomed of the two hundred and seventy and three (who are more than the Levites) of the first-born of the sons of Israel,

47 thou hast even taken five shekels a-piece by the poll -- by the shekel of the sanctuary thou takest; twenty gerahs the shekel [is];

48 and thou hast given the money to Aaron, and to his sons, whereby those over and above are ransomed.'

49 And Moses taketh the ransom money from those over and above those ransomed by the Levites;

50 from the first-born of the sons of Israel he hath taken the money, a thousand and three hundred and sixty and five -- by the shekel of the sanctuary;

51 and Moses giveth the money of those ransomed to Aaron, and to his sons, according to the command of Jehovah, as Jehovah hath commanded Moses.

NUMBERS CHAPTER 4

1 And Jehovah speaketh unto Moses, and unto Aaron, saying,

2 'Take up the sum of the sons of Kohath from the midst of the sons of Levi, by their families, by the house of their fathers;

3 from a son of thirty years and upward, even till a son of fifty years, every one going in to the host, to do work in the tent of meeting.

4 'This [is] the service of the sons of Kohath in the tent of meeting, the holy of holies:

5 that Aaron and his sons have come in, in the journeying of the camp, and have taken down the vail of the hanging, and have covered with it the ark of the testimony;

6 and have put on it a covering of badger skin, and have spread a garment completely of blue above, and have placed its staves.

7 'And on the table of the presence they spread a garment of blue, and have put on it the dishes, and the spoons, and the bowls, and the cups of the libation, and the bread of continuity is on it,

8 and they have spread over them a garment of scarlet, and have covered it with a covering of badger skin, and have placed its staves,

9 and have taken a garment of blue, and have covered the candlestick of the lamp, and its lights, and its snuffers, and its snuff-dishes, and all its oil vessels wherewith they minister to it;

10 and they have put it and all its vessels unto a covering of badger skin, and have put [it] on the bar.

11 'And on the golden altar they spread a garment of blue, and have covered it with a covering of badger skin, and have placed its staves;

12 and have taken all the vessels of ministry wherewith they minister in the sanctuary, and have put [them] unto a garment of blue, and have covered them with a covering of badger skin, and have put [them] on the bar,

13 and have removed the ashes of the altar, and have spread over it a garment of purple;

14 and have put on it all its vessels wherewith they minister about it, the censers, the hooks, and the shovels, and the bowls, all the vessels of the altar, and have spread on it a covering of badger skin, and have placed its staves:

15 'And Aaron hath finished -- his sons also -- covering the sanctuary, and all the vessels of the sanctuary, in the journeying of the camp, and afterwards do the sons of Kohath come in to bear [it], and they do not come unto the holy thing, that they have died; these [things are] the burden of the sons of Kohath in the tent of meeting.

16 'And the oversight of Eleazar, son of Aaron the priest, [is] the oil of the lamp, and the spice-perfume, and the present of continuity, and the anointing oil, the oversight of all the tabernacle, and of all that [is] in it, in the sanctuary, and in its vessels.'

17 And Jehovah speaketh unto Moses and unto Aaron, saying,

18 'Ye do not cut off the tribe of the families of the Kohathite from the midst of the Levites;

19 but this do to them, and they have lived, and do not die in their drawing nigh the holy of holies: -- Aaron and his sons go in, and have set them, each man to his service, and unto his burden,

20 and they go not in to see when the holy thing is swallowed, that they have died.'

21 And Jehovah speaketh unto Moses, saying,

22 'Take up the sum of the sons of Gershon also by the house of their fathers, by their families;

23 from a son of thirty years and upward, till a son of fifty years thou dost number them, every one who is going in to serve the host, to do the service in the tent of meeting.

24 'This [is] the service of the families of the Gershonite, to serve -- and for burden,

25 and they have borne the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of the badger [skin] which [is] on it above, and the vail at the opening of the tent of meeting,

26 and the hangings of the court, and the vail at the opening of the gate of the court which [is] by the tabernacle, and by the altar round about, and their cords, and all the

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vessels of their service, and all that is made for them -- and they have served.

27 'By the command of Aaron and his sons is all the service of the sons of the Gershonite in all their burden, and in all their service; and ye have laid a charge on them concerning the charge of all their burden.

28 This [is] the service of the families of the sons of the Gershonite in the tent of meeting; and their charge [is] under the hand of Ithamar son of Aaron the priest.

29 'The sons of Merari, by their families, by the house of their fathers, thou dost number them;

30 from a son of thirty years and upward even unto a son of fifty years thou dost number them, every one who is going in to the host, to do the service of the tent of meeting.

31 'And this [is] the charge of their burden, of all their service in the tent of meeting; the boards of the tabernacle, and its bars, and its pillars, and its sockets,

32 and the pillars of the court round about, and their sockets, and their pins, and their cords, of all their vessels, and of all their service; and by name ye do number the vessels of the charge of their burden.

33 'This [is] the service of the families of the sons of Merari, for all their service, in the tent of meeting, by the hand of Ithamar son of Aaron the priest.'

34 And Moses numbereth -- Aaron also, and the princes of the company -- the sons of the Kohathite, by their families, and by the house of their fathers,

35 from a son of thirty years and upward even unto a son of fifty years, every one who is going in to the host, for service in the tent of meeting,

36 and their numbered ones, by their families, are two thousand seven hundred and fifty.

37 These [are] those numbered of the families of the Kohathite, every one who is serving in the tent of meeting, whom Moses and Aaron numbered, by the command of Jehovah, by the hand of Moses.

38 And those numbered of the sons of Gershon, by their families, and by the house of their fathers,

39 from a son of thirty years and upward even unto a son of fifty years, every one who is going in to the host, for service in the tent of meeting,

40 even their numbered ones, by their families, by the house of their fathers, are two thousand and six hundred and thirty.

41 These [are] those numbered of the families of the sons of Gershon, every one who is serving in the tent of meeting, whom Moses and Aaron numbered by the command of Jehovah.

42 And those numbered of the families of the sons of Merari, by their families, by the house of their fathers,

43 from a son of thirty years and upward even unto a son of fifty years, every one who is going in to the host, for service in the tent of meeting,

44 even their numbered ones, by their families, are three thousand and two hundred.

45 These [are] those numbered of the families of the sons of Merari, whom Moses and Aaron numbered, by the command of Jehovah, by the hand of Moses.

46 All those numbered, whom Moses numbered -- Aaron also, and the princes of Israel -- of the Levites, by their families, and by the house of their fathers,

47 from a son of thirty years and upward even unto a son of fifty years, every one who is going in to do the work of the service, even the service of burden in the tent of meeting,

48 even their numbered ones are eight thousand and five hundred and eighty;

49 by the command of Jehovah hath [one] numbered them, by the hand of Moses, each man by his service, and by his burden, with his numbered ones, as Jehovah hath commanded Moses.

NUMBERS CHAPTER 5

1 And Jehovah speaketh unto Moses, saying,

2 'Command the sons of Israel, and they send out of the camp every leper, and every one with an issue, and every one defiled by a body;

3 from male unto female ye do send out; unto the outside of the camp ye do send them; and they defile not their camps in the midst of which I do tabernacle.'

4 And the sons of Israel do so, and they send them out unto the outside of the camp; as Jehovah hath spoken unto Moses so have the sons of Israel done.

5 And Jehovah speaketh unto Moses, saying,

6 'Speak unto the sons of Israel, Man or woman, when they do any of the sins of man, by committing a trespass against Jehovah, and that person [is] guilty,

7 and they have confessed their sin which they have done, then he hath restored his guilt in its principal, and its fifth is adding to it, and hath given [it] to him in reference to whom he hath been guilty.

8 'And if the man have no redeemer to restore the guilt to, the guilt which is restored [is] Jehovah's, the priest's, apart from the ram of the atonements, whereby he maketh atonement for him.

9 'And every heave-offering of all the holy things of the sons of Israel, which they bring near to the priest, becometh his;

10 and any man's hallowed things become his; that which any man giveth to the priest becometh his.'

11 And Jehovah speaketh unto Moses, saying,

12 'Speak unto the sons of Israel, and thou hast said unto them, When any man's wife turneth aside, and hath committed against him a trespass,

13 and a man hath lain with her [with] the seed of copulation, and it hath been hid from the eyes of her husband, and concealed, and she hath been defiled, and there is no witness against her, and she hath not been caught,

14 and a spirit of jealousy hath passed over him, and he hath been jealous of his wife, and she hath been defiled; -- or, a spirit of jealousy hath passed over him, and he hath been jealous of his wife, and she hath not been defiled --

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15 'Then hath the man brought in his wife unto the priest, and he hath brought in her offering for her, a tenth of the ephah of barley meal, he doth not pour on it oil, nor doth he put on it frankincense, for it [is] a present of jealousy, a present of memorial, causing remembrance of iniquity.

16 'And the priest hath brought her near, and hath caused her to stand before Jehovah,

17 and the priest hath taken holy water in an earthen vessel, and of the dust which is on the floor of the tabernacle doth the priest take, and hath put [it] into the water,

18 and the priest hath caused the woman to stand before Jehovah, and hath uncovered the woman's head, and hath given into her hands the present of the memorial, it [is] a present of jealousy, and in the hand of the priest are the bitter waters which cause the curse.

19 'And the priest hath caused her to swear, and hath said unto the woman, If no man hath lain with thee, and if thou hast not turned aside [to] uncleanness under thy husband, be free from these bitter waters which cause the curse;

20 and thou, if thou hast turned aside under thy husband, and if thou hast been defiled, and any man doth give his copulation to thee besides thy husband --

21 (then the priest hath caused the woman to swear with an oath of execration, and the priest hath said to the woman) -- Jehovah doth give thee for an execration, and for a curse, in the midst of thy people, in Jehovah's giving thy thigh to fall, and thy belly to swell,

22 and these waters which cause the curse have gone into thy bowels, to cause the belly to swell, and the thigh to fall; and the woman hath said, Amen, Amen.

23 'And the priest hath written these execrations in a book, and hath blotted [them] out with the bitter waters,

24 and hath caused the woman to drink the bitter waters which cause the curse, and the waters which cause the curse have entered into her for bitter things.

25 'And the priest hath taken out of the hand of the woman the present of jealousy, and hath waved the present before Jehovah, and hath brought it near unto the altar;

26 and the priest hath taken a handful of the present, its memorial, and hath made perfume on the altar, and afterwards doth cause the woman to drink the water:

27 yea, he hath caused her to drink the water, and it hath come to pass, if she hath been defiled, and doth commit a trespass against her husband, that the waters which cause the curse have gone into her for bitter things, and her belly hath swelled, and her thigh hath fallen, and the woman hath become an execration in the midst of her people.

28 'And if the woman hath not been defiled, and is clean, then she hath been acquitted, and hath been sown [with] seed.

29 'This [is] the law of jealousies, when a wife turneth aside under her husband, and hath been defiled,

30 or when a spirit of jealousy passeth over a man, and he hath been jealous of his wife, then he hath caused the woman to stand before Jehovah, and the priest hath done to her all this law,

31 and the man hath been acquitted from iniquity, and that woman doth bear her iniquity.'

NUMBERS CHAPTER 6

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto the sons of Israel, and thou hast said unto them, When a man or woman doeth singularly, by vowing a vow of a Nazarite, to be separate to Jehovah;

3 from wine and strong drink he doth keep separate; vinegar of wine, and vinegar of strong drink he doth not drink, and any juice of grapes he doth not drink, and grapes moist or dry he doth not eat;

4 all days of his separation, of anything which is made of the wine-vine, from kernels even unto husk, he doth not eat.

5 'All days of the vow of his separation a razor doth not pass over his head; till the fulness of the days which he doth separate to Jehovah he is holy; grown up hath the upper part of the hair of his head.

6 'All days of his keeping separate to Jehovah, near a dead person he doth not go;

7 for his father, or for his mother, for his brother, or for his sister -- he is not unclean for them at their death, for the separation of his God [is] on his head;

8 all days of his separation he [is] holy to Jehovah.

9 'And when the dead dieth beside him in an instant, suddenly, and he hath defiled the head of his separation, then he hath shaved his head in the day of his cleansing; on the seventh day he doth shave it,

10 and on the eighth day he bringeth in two turtle-doves or two young pigeons unto the priest, unto the opening of the tent of meeting,

11 and the priest hath prepared one for a sin-offering, and one for a burnt-offering, and hath made atonement for him, because of that which he hath sinned by the body, and he hath hallowed his head on that day;

12 and he hath separated to Jehovah the days of his separation, and he hath brought in a lamb, a son of a year, for a guilt-offering, and the former days are fallen, for his separation hath been defiled.

13 'And this [is] the law of the Nazarite; in the day of the fulness of the days of his separation doth [one] bring him in unto the opening of the tent of meeting,

14 and he hath brought near his offering to Jehovah, one he-lamb, a son of a year, a perfect one, for a burnt-offering, and one she-lamb, a daughter of a year, a perfect one, for a sin-offering, and one ram, a perfect one, for peace-offerings,

15 and a basket of unleavened things of flour, cakes mixed with oil, and thin cakes of unleavened things anointed with oil, and their present, and their libations.

16 'And the priest hath brought [them] near before Jehovah, and hath made his sin-offering and his burnt-offering;

17 and the ram he maketh a sacrifice of peace-offerings to Jehovah, besides the basket of unleavened things; and the priest hath made its present and its libation.

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18 'And the Nazarite hath shaved (at the opening of the tent of meeting) the head of his separation, and hath taken the hair of the head of his separation, and hath put [it] on the fire which [is] under the sacrifice of the peace-offerings.

19 'And the priest hath taken the boiled shoulder from the ram, and one unleavened cake out of the basket, and one thin unleavened cake, and hath put on the palms of the Nazarite after his shaving his separation;

20 and the priest hath waved them, a wave-offering before Jehovah; it [is] holy to the priest, besides the breast of the wave-offering, and besides the leg of the heave-offering; and afterwards doth the Nazarite drink wine.

21 'This [is] the law of the Nazarite, who voweth his offering to Jehovah for his separation, apart from that which his hand attaineth; according to his vow which he voweth so he doth by the law of his separation.'

22 And Jehovah speaketh unto Moses, saying,

23 'Speak unto Aaron, and unto his sons, saying, Thus ye do bless the sons of Israel, saying to them,

24 'Jehovah bless thee and keep thee;

25 'Jehovah cause His face to shine upon thee, and favour thee;

26 'Jehovah lift up His countenance upon thee, and appoint for thee -- peace.

27 'And they have put My name upon the sons of Israel, and I -- I do bless them.'

NUMBERS CHAPTER 7

1 And it cometh to pass on the day of Moses' finishing setting up the tabernacle, that he anointeth it, and sanctifieth it, and all its vessels, and the altar, and all its vessels, and he anointeth them, and sanctifieth them,

2 and the princes of Israel (heads of the house of their fathers, they [are] princes of the tribes, they who are standing over those numbered) bring near,

3 yea, they bring their offering before Jehovah, six waggons covered, and twelve oxen -- a waggon for two of the princes, and an ox for one -- and they bring them near before the tabernacle.

4 And Jehovah speaketh unto Moses, saying,

5 'Receive from them, and they have been to do the service of the tent of meeting, and thou hast given them unto the Levites, each according to his service.'

6 And Moses taketh the waggons and the oxen, and giveth them unto the Levites.

7 The two of the waggons and the four of the oxen he hath given to the sons of Gershon, according to their service,

8 and the four of the waggons and the eight of the oxen he hath given to the sons of Merari, according to their service, by the hand of Ithamar son of Aaron the priest;

9 and to the sons of Kohath he hath not given, for the service of the sanctuary [is] on them: on the shoulder they bear.

10 And the princes bring near the dedication of the altar in the day of its being anointed; yea, the princes bring near their offering before the altar.

11 And Jehovah saith unto Moses, 'One prince a day -- one prince a day -- do they bring near their offering for the dedication of the altar.'

12 And he who is bringing near on the first day his offering is Nahshon son of Amminadab, of the tribe of Judah.

13 And his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary; both of them full of flour mixed with oil, for a present;

14 one golden spoon of ten [shekels], full of perfume;

15 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

16 one kid of the goats for a sin-offering;

17 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Nahshon son of Amminadab.

18 On the second day hath Nethaneel son of Zuar, prince of Issachar, brought near.

19 He hath brought near his offering, one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

20 one golden spoon of ten [shekels], full of perfume;

21 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

22 one kid of the goats for a sin-offering;

23 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Nethaneel son of Zuar.

24 On the third day, the prince of the sons of Zebulun, Eliab son of Helon; --

25 his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

26 one golden spoon of ten [shekels], full of perfume;

27 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

28 one kid of the goats for a sin-offering;

29 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Eliab son of Helon.

30 On the fourth day, Elizur, son of Shedeur, prince of the sons of Reuben; --

31 his offering is one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

32 one golden spoon of ten [shekels], full of perfume;

33 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

34 one kid of the goats for a sin-offering;

35 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Elizur son of Shedeur.

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36 On the fifth day, the prince of the sons of Simeon, Shelumiel son of Zurishaddai; --

37 his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

38 one golden spoon of ten [shekels], full of perfume;

39 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

40 one kid of the goats for a sin-offering;

41 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Shelumiel son of Zurishaddai.

42 On the sixth day, the prince of the sons of Gad, Eliasaph son of Deuel; --

43 his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

44 one golden spoon of ten [shekels], full of perfume;

45 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

46 one kid of the goats for a sin-offering;

47 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Eliasaph son of Deuel.

48 On the seventh day, the prince of the sons of Ephraim, Elishama son of Ammihud; --

49 his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

50 one golden spoon of ten [shekels], full of perfume;

51 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

52 one kid of the goats for a sin-offering;

53 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Elishama son of Ammihud.

54 On the eighth day, the prince of the sons of Manasseh, Gamaliel son of Pedahzur; --

55 his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

56 one golden spoon of ten [shekels], full of perfume;

57 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

58 one kid of the goats for a sin-offering;

59 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Gamaliel son of Pedahzur.

60 On the ninth day, the prince of the sons of Benjamin, Abidan son of Gideoni; --

61 his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

62 one golden spoon of ten [shekels], full of perfume;

63 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

64 one kid of the goats for a sin-offering:

65 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Abidan son of Gideoni.

66 On the tenth day, the prince of the sons of Dan, Ahiezer son of Ammishaddai; --

67 his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

68 one golden spoon of ten [shekels], full of perfume;

69 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

70 one kid of the goats for a sin-offering;

71 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Ahiezer son of Ammishaddai.

72 On the eleventh day, the prince of the sons of Asher, Pagiel son of Ocran; --

73 his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

74 one golden spoon of ten [shekels], full of perfume;

75 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

76 one kid of the goats for a sin-offering;

77 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Pagiel son of Ocran.

78 On the twelfth day, the prince of the sons of Naphtali, Ahira son of Enan; --

79 his offering [is] one silver dish, its weight a hundred and thirty [shekels]; one silver bowl of seventy shekels, by the shekel of the sanctuary, both of them full of flour mixed with oil, for a present;

80 one golden spoon of ten [shekels], full of perfume;

81 one bullock, a son of the herd, one ram, one lamb, a son of a year, for a burnt-offering;

82 one kid of the goats for a sin-offering;

83 and for a sacrifice of the peace-offerings two oxen, five rams, five he-goats, five lambs, sons of a year; this [is] the offering of Ahira son of Enan.

84 This [is] the dedication of the altar, in the day of its being anointed, by the princes of Israel: twelve silver dishes, twelve silver bowls, twelve golden spoons;

85 a hundred and thirty [shekels] each silver dish, and each bowl seventy; all the silver of the vessels [is] two thousand and four hundred [shekels], by the shekel of the sanctuary.

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86 Golden spoons [are] twelve, full of perfume; ten [shekels] each spoon, by the shekel of the sanctuary; all the gold of the spoons [is] a hundred and twenty [shekels];
87 all the oxen for burnt-offering [are] twelve bullocks, rams twelve, lambs, sons of a year twelve, and their present; and kids of the goats twelve, for sin-offering;
88 and all the oxen for the sacrifice of the peace-offerings [are] twenty and four bullocks, rams sixty, he-goats sixty, lambs, sons of a year, sixty; this is the dedication of the altar, in the day of its being anointed.
89 And in the going in of Moses unto the tent of meeting to speak with Him -- he doth even hear the voice speaking unto him from off the mercy-seat which [is] upon the ark of the testimony, from between the two cherubs; and He speaketh unto him.

NUMBERS CHAPTER 8

1 And Jehovah speaketh unto Moses, saying,
2 'Speak unto Aaron, and thou hast said unto him, In thy causing the lights to go up, over-against the face of the candlestick do the seven lights give light.'
3 And Aaron doth so; over-against the face of the candlestick he hath caused its lights to go up, as Jehovah hath commanded Moses.
4 And this [is] the work of the candlestick: beaten work of gold; unto its thigh, unto its flower it [is] beaten work; as the appearance which Jehovah shewed Moses, so he hath made the candlestick.
5 And Jehovah speaketh unto Moses, saying,
6 'Take the Levites from the midst of the sons of Israel, and thou hast cleansed them.
7 'And thus thou dost to them to cleanse them: sprinkle upon them waters of atonement, and they have caused a razor to pass over all their flesh, and have washed their garments, and cleansed themselves,
8 and have taken a bullock, a son of the herd, and its present, flour mixed with oil, -- and a second bullock a son of the herd thou dost take for a sin-offering,
9 and thou hast brought near the Levites before the tent of meeting, and thou hast assembled the whole company of the sons of Israel,
10 and thou hast brought near the Levites before Jehovah, and the sons of Israel have laid their hands on the Levites,
11 and Aaron hath waved the Levites -- a wave-offering before Jehovah, from the sons of Israel, and they have been -- for doing the service of Jehovah.
12 'And the Levites lay their hands on the head of the bullocks, and make thou the one a sin-offering, and the one a burnt-offering to Jehovah, to atone for the Levites,
13 and thou hast caused the Levites to stand before Aaron, and before his sons, and hast waved them -- a wave-offering to Jehovah;
14 and thou hast separated the Levites from the midst of the sons of Israel, and the Levites have become Mine;
15 and afterwards do the Levites come in to serve the tent of meeting, and thou hast cleansed them, and hast waved them -- a wave-offering.
16 'For they are certainly given to Me out of the midst of the sons of Israel, instead of him who openeth any womb -- the first-born of all -- from the sons of Israel I have taken them to Myself;
17 for Mine [is] every first-born among the sons of Israel, among man and among beast; in the day of my smiting every first-born in the land of Egypt I sanctified them for Myself;
18 and I take the Levites instead of every first-born among the sons of Israel:
19 'And I give the Levites gifts to Aaron and to his sons, from the midst of the sons of Israel, to do the service of the sons of Israel in the tent of meeting, and to make atonement for the sons of Israel, and there is no plague among the sons of Israel in the sons of Israel's drawing nigh unto the sanctuary.'
20 And Moses doth -- Aaron also, and all the company of the sons of Israel -- to the Levites according to all that Jehovah hath commanded Moses concerning the Levites; so have the sons of Israel done to them.
21 And the Levites cleanse themselves, and wash their garments, and Aaron waveth them a wave-offering before Jehovah, and Aaron maketh atonement for them to cleanse them,
22 and afterwards have the Levites gone in to do their service in the tent of meeting, before Aaron and before his sons; as Jehovah hath commanded Moses concerning the Levites, so they have done to them.
23 And Jehovah speaketh unto Moses, saying,
24 'This [is] that which [is] the Levites': from a son of five and twenty years and upward he doth go in to serve the host in the service of the tent of meeting,
25 and from a son of fifty years he doth return from the host of the service, and doth not serve any more,
26 and he hath ministered with his brethren in the tent of meeting, to keep the charge, and doth not do service; thus thou dost to the Levites concerning their charge.'

NUMBERS CHAPTER 9

1 And Jehovah speaketh unto Moses, in the wilderness of Sinai, in the second year of their going out of the land of Egypt, in the first month, saying,
2 'Also, the sons of Israel prepare the passover in its appointed season;
3 in the fourteenth day of this month between the evenings ye prepare it in its appointed season; according to all its statutes, and according to all its ordinances ye prepare it.'
4 And Moses speaketh unto the sons of Israel to prepare the passover,
5 and they prepare the passover in the first [month], on the fourteenth day of the month, between the evenings, in the wilderness of Sinai; according to all that Jehovah hath commanded Moses, so have the sons of Israel done.

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6 And there are men who have been defiled by the body of a man, and they have not been able to prepare the passover on that day, and they come near before Moses, and before Aaron, on that day,

7 and those men say unto him, 'We are defiled by the body of a man; why are we withheld so as not to bring near the offering of Jehovah in its appointed season, in the midst of the sons of Israel?'

8 And Moses saith unto them, 'Stand ye, and I hear what Jehovah hath commanded concerning you.'

9 And Jehovah speaketh unto Moses, saying,

10 'Speak unto the sons of Israel, saying, Though any man is unclean by a body or in a distant journey (of you or of your generations), yet he hath prepared a passover to Jehovah;

11 in the second month, on the fourteenth day, between the evenings they prepare it; with unleavened and bitter things they eat it;

12 they do not leave of till morning; and a bone they do not break in it: according to all the statute of the passover they prepare it.

13 'And the man who is clean, and hath not been on a journey, and hath ceased to prepare the passover, even that person hath been cut off from his people; because the offering of Jehovah he hath not brought near, in its appointed season, that man doth bear his sin.

14 'And when a sojourner sojourneth with you, then he hath prepared a passover to Jehovah, according to the statute of the passover, and according to its ordinance, so he doth; one statute is to you, even to a sojourner, and to a native of the land.'

15 And in the day of the raising up of the tabernacle hath the cloud covered the tabernacle, even the tent of the testimony; and in the evening there is on the tabernacle as an appearance of fire till morning;

16 so it is continually; the cloud covereth it, also the appearance of fire by night.

17 And according to the going up of the cloud from off the tent and afterwards do the sons of Israel journey; and in the place where the cloud doth tabernacle, there do the sons of Israel encamp;

18 by the command of Jehovah the sons of Israel journey, and by the command of Jehovah they encamp; all the days that the cloud doth tabernacle over the tabernacle they encamp.

19 And in the cloud prolonging itself over the tabernacle many days, then have the sons of Israel kept the charge of Jehovah, and journey not,

20 and so when the cloud is a number of days over the tabernacle; by the command of Jehovah they encamp, and by the command of Jehovah they journey.

21 And so when the cloud is from evening till morning, when the cloud hath gone up in the morning, then they have journeyed; whether by day or by night, when the cloud hath gone up, then they have journeyed.

22 Whether two days, or a month, or days, in the cloud prolonging itself over the tabernacle, to tabernacle over it, the sons of Israel encamp, and journey not; and in its being lifted up they journey;

23 by the command of Jehovah they encamp, and by the command of Jehovah they journey; the charge of Jehovah they have kept, by the command of Jehovah in the hand of Moses.

NUMBERS CHAPTER 10

1 And Jehovah speaketh unto Moses, saying,

2 'Make to thee two trumpets of silver; beaten work thou dost make them, and they have been to thee for the convocation of the company, and for the journeying of the camps;

3 and they have blown with them, and all the company have met together unto thee, unto the opening of the tent of meeting.

4 And if with one they blow, then have the princes, heads of the thousands of Israel, met together unto thee;

5 'And ye have blown -- a shout, and the camps which are encamping eastward have journeyed.

6 'And ye have blown -- a second shout, and the camps which are encamping southward have journeyed; a shout they blow for their journeys.

7 'And in the assembling of the assembly ye blow, and do not shout;

8 and sons of Aaron, the priests, blow with the trumpets; and they have been to you for a statute age-during to your generations.

9 'And when ye go into battle in your land against the adversary who is distressing you, then ye have shouted with the trumpets, and ye have been remembered before Jehovah your God, and ye have been saved from your enemies.

10 'And in the day of your gladness, and in your appointed seasons, and in the beginnings of your months, ye have blown also with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, and they have been to you for a memorial before your God; I, Jehovah, [am] your God.'

11 And it cometh to pass -- in the second year, in the second month, in the twentieth of the month -- the cloud hath gone up from off the tabernacle of the testimony,

12 and the sons of Israel journey in their journeyings from the wilderness of Sinai, and the cloud doth tabernacle in the wilderness of Paran;

13 and they journey at first, by the command of Jehovah, in the hand of Moses.

14 And the standard of the camp of the sons of Judah journeyeth in the first [place], by their hosts, and over its host [is] Nahshon son of Amminadab.

15 And over the host of the tribe of the sons of Issachar [is] Nathaneel son of Zuar.

16 And over the host of the tribe of the sons of Zebulun [is] Eliab son of Helon;

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17 And the tabernacle hath been taken down, and the sons of Gershon and the sons of Merari have journeyed, bearing the tabernacle.

18 And the standard of the camp of Reuben hath journeyed, by their hosts, and over its host [is] Elizur son of Shedeur.

19 And over the host of the tribe of the sons of Simeon [is] Shelumiel son of Zurishaddai.

20 And over the host of the tribe of the sons of Gad [is] Eliasaph son of Deuel;

21 And the Kohathites have journeyed, bearing the tabernacle, and the [others] have raised up the tabernacle until their coming in.

22 And the standard of the camp of the sons of Ephraim hath journeyed, by their hosts, and over its host [is] Elishama son of Ammihud.

23 And over the host of the tribe of the sons of Manasseh [is] Gamalial son of Pedahzur.

24 And over the host of the tribe of the sons of Benjamin [is] Abidan son of Gideoni.

25 And the standard of the camp of the sons of Dan hath journeyed (rearward to all the camps), by their hosts, and over its host [is] Ahiezer son of Ammishaddai.

26 And over the host of the tribe of the sons of Asher [is] Pagiel son of Ocran.

27 And over the host of the tribe of the sons of Naphtali [is] Ahira son of Enan.

28 These [are] journeyings of the sons of Israel by their hosts -- and they journey.

29 And Moses saith to Hobab son of Raguel the Midianite, father-in-law of Moses, 'We are journeying unto the place of which Jehovah hath said, I give it to you; go with us, and we have done good to thee; for Jehovah hath spoken good concerning Israel.'

30 And he saith unto him, 'I do not go; but unto my land and unto my kindred do I go.'

31 And he saith, 'I pray thee, forsake us not, because thou hast known our encamping in the wilderness, and thou hast been to us for eyes;

32 and it hath come to pass when thou goest with us, yea, it hath come to pass -- that good which Jehovah doth kindly with us -- it we have done kindly to thee.'

33 And they journey from the mount of Jehovah a journey of three days; and the ark of the covenant of Jehovah is journeying before them the journey of three days, to spy out for them a resting-place;

34 and the cloud of Jehovah [is] on them by day, in their journeying from the camp.

35 And it cometh to pass in the journeying of the ark, that Moses saith, 'Rise, O Jehovah, and Thine enemies are scattered, and those hating Thee flee from Thy presence.'

36 And in its resting he saith, 'Return, O Jehovah, [to] the myriads, the thousands of Israel.'

NUMBERS CHAPTER 11

1 And the people is evil, as those sighing habitually in the ears of Jehovah, and Jehovah heareth, and His anger burneth, and the fire of Jehovah burneth among them, and consumeth in the extremity of the camp.

2 And the people cry unto Moses, and Moses prayeth unto Jehovah, and the fire is quenched;

3 and he calleth the name of that place Taberah, for the fire of Jehovah hath 'burned' among them.

4 And the rabble who [are] in its midst have lusted greatly, and the sons of Israel also turn back and weep, and say, 'Who doth give us flesh?

5 We have remembered the fish which we do eat in Egypt for nought, the cucumbers, and the melons, and the leeks, and the onions, and the garlick;

6 and now our soul [is] dry, there is not anything, save the manna, before our eyes.'

7 And the manna is as coriander seed, and its aspect as the aspect of bdolach;

8 the people have turned aside and gathered [it], and ground [it] with millstones, or beat [it] in a mortar, and boiled [it] in a pan, and made it cakes, and its taste hath been as the taste of the moisture of oil.

9 And in the descending of the dew on the camp by night, the manna descendeth upon it.

10 And Moses heareth the people weeping by its families, each at the opening of his tent, and the anger of Jehovah burneth exceedingly, and in the eyes of Moses [it is] evil.

11 And Moses saith unto Jehovah, 'Why hast Thou done evil to Thy servant? and why have I not found grace in Thine eyes -- to put the burden of all this people upon me?

12 I -- have I conceived all this people? I -- have I begotten it, that Thou sayest unto me, Carry it in thy bosom as the nursing father beareth the suckling, unto the ground which Thou hast sworn to its fathers?

13 Whence have I flesh to give to all this people? for they weep unto me, saying, Give to us flesh, and we eat.

14 I am not able -- I alone -- to bear all this people, for [it is] too heavy for me;

15 and if thus Thou art doing to me -- slay me, I pray Thee; slay, if I have found grace in thine eyes, and let me not look on mine affliction.'

16 And Jehovah saith unto Moses, 'Gather to Me seventy men of the elders of Israel, whom thou hast known that they are elders of the people, and its authorities; and thou hast taken them unto the tent of meeting, and they have stationed themselves there with thee,

17 and I have come down and spoken with thee there, and have kept back of the Spirit which [is] upon thee, and have put on them, and they have borne with thee some of the burden of the people, and thou dost not bear [it] thyself alone.

18 'And unto the people thou dost say, Sanctify yourselves for to-morrow, and ye have eaten flesh (for ye have wept in the ears of Jehovah, saying, Who doth give us flesh? for we [had] good in Egypt) -- and Jehovah hath given to you flesh, and ye have eaten.

19 Ye do not eat one day, nor two days, nor five days, nor ten days, nor twenty days; --

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20 unto a month of days, till that it come out from your nostrils, and it hath become to you an abomination; because that ye have loathed Jehovah, who [is] in your midst, and weep before Him, saying, Why is this? -- we have come out of Egypt!'

21 And Moses saith, 'Six hundred thousand footmen [are] the people in whose midst I [am]; and Thou, Thou hast said, Flesh I give to them, and they have eaten, a month of days!

22 Is flock and herd slaughtered for them, that one hath found for them? -- are all the fishes of the sea gathered for them -- that one hath found for them?'

23 And Jehovah saith unto Moses, 'Is the hand of Jehovah become short? now thou dost see whether My word meeteth thee or not.'

24 And Moses goeth out, and speaketh unto the people the words of Jehovah, and gathereth seventy men of the elders of the people, and causeth them to stand round about the tent,

25 and Jehovah cometh down in the cloud, and speaketh unto him, and keepeth back of the Spirit which [is] on him, and putteth on the seventy men of the elders; and it cometh to pass at the resting of the Spirit on them, that they prophesy, and do not cease.

26 And two of the men are left in the camp, the name of the one [is] Eldad, and the name of the second Medad, and the spirit resteth upon them, (and they are among those written, and have not gone out to the tent), and they prophesy in the camp;

27 and the young man runneth, and declareth to Moses, and saith, 'Eldad and Medad are prophesying in the camp.'

28 And Joshua son of Nun, minister of Moses, [one] of his young men, answereth and saith, 'My lord Moses, restrain them.'

29 And Moses saith to him, 'Art thou zealous for me? O that all Jehovah's people were prophets! that Jehovah would put His Spirit upon them!'

30 And Moses is gathered unto the camp, he and the elders of Israel.

31 And a spirit hath journeyed from Jehovah, and cutteth off quails from the sea, and leaveth by the camp, as a day's journey here, and as a day's journey there, round about the camp, and about two cubits, on the face of the land.

32 And the people rise all that day, and all the night, and all the day after, and gather the quails -- he who hath least hath gathered ten homers -- and they spread them out for themselves round about the camp.

33 The flesh is yet between their teeth -- it is not yet cut off -- and the anger of Jehovah hath burned among the people, and Jehovah smiteth among the people -- a very great smiting;

34 and [one] calleth the name of that place Kibroth-Hattaavah, for there they have buried the people who lust.

35 From Kibroth-Hattaavah have the people journeyed to Hazeroth, and they are in Hazeroth.

NUMBERS CHAPTER 12

1 And Miriam speaketh -- Aaron also -- against Moses concerning the circumstance of the Cushite woman whom he had taken: for a Cushite woman he had taken;

2 and they say, 'Only by Moses hath Jehovah spoken? also by us hath he not spoken?' and Jehovah heareth.

3 And the man Moses [is] very humble, more than any of the men who [are] on the face of the ground.

4 And Jehovah saith suddenly unto Moses, and unto Aaron, and unto Miriam, 'Come out ye three unto the tent of meeting;' and they three come out.

5 And Jehovah cometh down in the pillar of the cloud, and standeth at the opening of the tent, and calleth Aaron and Miriam, and they come out both of them.

6 And He saith, 'Hear, I pray you, My words: If your prophet is of Jehovah -- in an appearance unto him I make Myself known; in a dream I speak with him;

7 not so My servant Moses; in all My house he [is] stedfast;

8 mouth unto mouth I speak with him, and [by] an appearance, and not in riddles; and the form of Jehovah he beholdeth attentively; and wherefore have ye not been afraid to speak against My servant -- against Moses?'

9 And the anger of Jehovah burneth against them, and He goeth on,

10 and the cloud hath turned aside from off the tent, and lo, Miriam [is] leprous as snow; and Aaron turneth unto Miriam, and lo, leprous!

11 And Aaron saith unto Moses, 'O, my lord, I pray thee, lay not upon us sin [in] which we have been foolish, and [in] which we have sinned;

12 let her not, I pray thee, be as [one] dead, when in his coming out from the womb of his mother -- the half of his flesh is consumed.'

13 And Moses crieth unto Jehovah, saying, 'O God, I pray Thee, give, I pray Thee, healing to her.'

14 And Jehovah saith unto Moses, 'And her father had but spat in her face -- is she not ashamed seven days? she is shut out seven days at the outside of the camp, and afterwards she is gathered.'

15 And Miriam is shut out at the outside of the camp seven days, and the people hath not journeyed till Miriam is gathered;

16 and afterwards have the people journeyed from Hazeroth, and they encamp in the wilderness of Paran.

NUMBERS CHAPTER 13

1 And Jehovah speaketh unto Moses, saying,

2 'Send for thee men, and they spy the land of Canaan, which I am giving to the sons of Israel; one man, one man for the tribe of his fathers ye do send, every one a prince among them.'

3 And Moses sendeth them from the wilderness of Paran by the command of Jehovah; all of them [are] men, heads of the sons of Israel they are,

4 and these their names: For the tribe of Reuben, Shammua son of Zaccur.

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5 For the tribe of Simeon, Shaphat son of Hori.
6 For the tribe of Judah, Caleb son of Jephunneh.
7 For the tribe of Issachar, Igal son of Joseph.
8 For the tribe of Ephraim, Oshea, son of Nun.
9 For the tribe of Benjamin, Palti son of Raphu.
10 For the tribe of Zebulun, Gaddiel son of Sodi.
11 For the tribe of Joseph, (for the tribe of Manasseh,) Gaddi son of Susi.
12 For the tribe of Dan, Ammiel son of Gemalli.
13 For the tribe of Asher, Sethur son of Michael *(Hebrew: the god-like).*
14 For the tribe of Naphtali, Nahbi son of Vopshi.
15 For the tribe of Gad, Geuel son of Machi.
16 These [are] the names of the men whom Moses hath sent to spy the land; and Moses calleth Hoshea son of Nun, Jehoshua.
17 And Moses sendeth them to spy the land of Canaan, and saith unto them, 'Go ye up this [way] into the south, and ye have gone up the mountain,
18 and have seen the land what it [is], and the people which is dwelling on it, whether it [is] strong or feeble; whether it [is] few or many;
19 and what the land [is] in which it is dwelling, whether it [is] good or bad; and what [are] the cities in which it is dwelling, whether in camps or in fortresses;
20 And what the land [is], whether it [is] fat or lean; whether there is wood in it or not; and ye have strengthened yourselves, and have taken of the fruit of the land;' and the days [are] days of the first-fruits of grapes.
21 And they go up and spy the land, from the wilderness of Zin unto Rehob at the going in to Hamath;
22 and they go up by the south, and come in unto Hebron, and there [are] Ahiman, Sheshai, and Talmai, children of Anak (and Hebron was built seven years before Zoan in Egypt),
23 and they come in unto the brook of Eshcol, and cut down thence a branch and one cluster of grapes, and they bear it on a staff by two, also [some] of the pomegranates, and of the figs.
24 That place hath [one] called Brook of Eshcol, because of the cluster which the sons of Israel cut from thence.
25 And they turn back from spying the land at the end of forty days.
26 And they go and come in unto Moses, and unto Aaron, and unto all the company of the sons of Israel, unto the wilderness of Paran, to Kadesh; and they bring them and all the company back word, and shew them the fruit of the land.
27 And they recount to him, and say, 'We came in unto the land whither thou hast sent us, and also it [is] flowing with milk and honey -- and this [is] its fruit;
28 only, surely the people which is dwelling in the land [is] strong; and the cities are fenced, very great; and also children of Anak we have seen there.
29 Amalek is dwelling in the land of the south, and the Hittite, and the Jebusite, and the Amorite is dwelling in the hill country, and the Canaanite is dwelling by the sea, and by the side of the Jordan.'
30 And Caleb stilleth the people concerning Moses, and saith, 'Let us certainly go up -- and we have possessed it; for we are thoroughly able for it.'
31 And the men who have gone up with him said, 'We are not able to go up against the people, for it [is] stronger than we;'
32 and they bring out an evil account of the land which they have spied unto the sons of Israel, saying, 'The land into which we passed over to spy it, is a land eating up its inhabitants; and all the people whom we saw in its midst [are] men of stature;
33 and there we saw the Nephilim, sons of Anak, of the Nephilim; and we are in our own eyes as grasshoppers; and so we were in their eyes.'

NUMBERS CHAPTER 14

1 And all the company lifteth up and give forth their voice, and the people weep during that night;
2 and all the sons of Israel murmur against Moses, and against Aaron, and all the company say unto them, 'O that we had died in the land of Egypt, or in this wilderness, O that we had died!
3 and why is Jehovah bringing us in unto this land to fall by the sword? our wives and our infants are become a prey; is it not good for us to turn back to Egypt?'
4 And they say one unto another, 'Let us appoint a head, and turn back to Egypt.'
5 And Moses falleth -- Aaron also -- on their faces, before all the assembly of the company of the sons of Israel.
6 And Joshua son of Nun, and Caleb son of Jephunneh, of those spying the land, have rent their garments,
7 and they speak unto all the company of the sons of Israel, saying, 'The land into which we have passed over to spy it, [is] a very very good land;
8 if Jehovah hath delighted in us, then He hath brought us in unto this land, and hath given it to us, a land which is flowing with milk and honey;
9 only, against Jehovah rebel not ye: and ye, fear not ye the people of the land, for our bread they [are]; their defence hath turned aside from off them, and Jehovah [is] with us; fear them not.'
10 And all the company say to stone them with stones, and the honour of Jehovah hath appeared in the tent of meeting unto all the sons of Israel.
11 And Jehovah saith unto Moses, 'Until when doth this people despise Me? and until when do they not believe in Me, for all the signs which I have done in its midst?
12 I smite it with pestilence, and dispossess it, and make thee become a nation greater and mightier than it.'
13 And Moses saith unto Jehovah, 'Then have the Egyptians heard! for Thou hast brought up with Thy power this people out of their midst,
14 and they have said [it] unto the inhabitant of this land, they have heard that Thou, Jehovah, [art] in the midst of this

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people, that eye to eye Thou art seen -- O Jehovah, and Thy cloud is standing over them, -- and in a pillar of cloud Thou art going before them by day, and in a pillar of fire by night.

15 'And Thou hast put to death this people as one man, and the nations who have heard Thy fame have spoken, saying,

16 From Jehovah's want of ability to bring in this people unto the land which He hath sworn to them -- He doth slaughter them in the wilderness.

17 'And now, let, I pray Thee, the power of my Lord be great, as Thou hast spoken, saying:

18 Jehovah [is] slow to anger, and of great kindness; bearing away iniquity and transgression, and not entirely acquitting, charging iniquity of fathers on sons, on a third [generation], and on a fourth; --

19 forgive, I pray Thee, the iniquity of this people, according to the greatness of Thy kindness, and as Thou hast borne with this people from Egypt, even until now.'

20 And Jehovah saith, 'I have forgiven, according to thy word;

21 and yet, I live -- and it is filled -- the whole earth -- [with] the honour of Jehovah;

22 for all the men who are seeing My honour, and My signs, which I have done in Egypt, and in the wilderness, and try Me these ten times, and have not hearkened to My voice --

23 they see not the land which I have sworn to their fathers, yea, none of those despising Me see it;

24 and My servant Caleb, because there hath been another spirit with him, and he is fully after Me -- I have brought him in unto the land whither he hath entered, and his seed doth possess it.

25 'And the Amalekite and the Canaanite are dwelling in the valley; to-morrow turn ye and journey for yourselves into the wilderness -- the way of the Red Sea.'

26 And Jehovah speaketh unto Moses, and unto Aaron, saying,

27 'Until when hath this evil company that which they are murmuring against Me? the murmurings of the sons of Israel, which they are murmuring against Me, I have heard;

28 say unto them, I live -- an affirmation of Jehovah -- if, as ye have spoken in Mine ears -- so I do not to you;

29 in this wilderness do your carcases fall, even all your numbered ones, to all your number, from a son of twenty years and upward, who have murmured against Me;

30 ye -- ye come not in unto the land which I have lifted up My hand to cause you to tabernacle in it, except Caleb son of Jephunneh, and Joshua son of Nun.

31 'As to your infants -- of whom ye have said, A spoil they are become -- I have even brought them in, and they have known the land which ye have kicked against;

32 as to you -- your carcases do fall in this wilderness,

33 and your sons are evil in the wilderness forty years, and have borne your whoredoms till your carcases are consumed in the wilderness;

34 by the number of the days [in] which ye spied the land, forty days, -- a day for a year, a day for a year -- ye do bear your iniquities, forty years, and ye have known my breaking off;

35 I [am] Jehovah, I have spoken; if I do not this to all this evil company who are meeting against me; -- in this wilderness they are consumed, and there they die.'

36 And the men whom Moses hath sent to spy the land, and they turn back and cause all the company to murmur against him, by bringing out an evil account concerning the land,

37 even the men bringing out an evil account of the land die by the plague before Jehovah;

38 and Joshua son of Nun, and Caleb son of Jephunneh, have lived of those men who go to spy out the land.

39 And Moses speaketh these words unto all the sons of Israel, and the people mourn exceedingly,

40 and they rise early in the morning, and go up unto the top of the mountain, saying, 'Here we [are], and we have come up unto the place which Jehovah hath spoken of, for we have sinned.'

41 And Moses saith, 'Why [is] this? -- ye are transgressing the command of Jehovah, and it doth not prosper;

42 go not up, for Jehovah is not in your midst, and ye are not smitten before your enemies;

43 for the Amalekite and the Canaanite [are] there before you, and ye have fallen by the sword, because that ye have turned back from after Jehovah, and Jehovah is not with you.'

44 And they presume to go up unto the top of the mountain, and the ark of the covenant of Jehovah and Moses have not departed out of the midst of the camp.

45 And the Amalekite and the Canaanite who are dwelling in that mountain come down and smite them, and beat them down -- unto Hormah.

NUMBERS CHAPTER 15

1 And Jehovah speaketh unto Moses, saying,

2 'Speak unto the sons of Israel, and thou hast said unto them, When ye come in unto the land of your dwellings, which I am giving to you,

3 then ye have prepared a fire-offering to Jehovah, a burnt-offering, or a sacrifice, at separating a vow or free-will-offering, or in your appointed things, to make a sweet fragrance to Jehovah, out of the herd, or out of the flock.

4 'And he who is bringing near his offering to Jehovah hath brought near a present of flour, a tenth deal, mixed with a fourth of the hin of oil;

5 and wine for a libation, a fourth of the hin thou dost prepare for the burnt-offering or for a sacrifice, for the one lamb;

6 or for a ram thou dost prepare a present of flour, two-tenth deals, mixed with oil, a third of the hin;

7 and wine for a libation, a third part of the hin, thou dost bring near -- a sweet fragrance to Jehovah.

8 'And when thou makest a son of the herd a burnt-offering or a sacrifice, at separating a vow or peace-offerings to Jehovah,

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9 then he hath brought near for the son of the herd a present of flour, three-tenth deals, mixed with oil, a half of the hin;
10 and wine thou bringest near for a libation, a half of the hin -- a fire-offering of sweet fragrance to Jehovah;
11 thus it is done for the one ox, or for the one ram, or for a lamb of the sheep or of the goats.
12 'According to the number that ye prepare, so ye do to each, according to their number;
13 every native doth thus with these, at bringing near a fire-offering of sweet fragrance to Jehovah;
14 and when a sojourner sojourneth with you, or whoso [is] in your midst to your generations, and he hath made a fire-offering of sweet fragrance to Jehovah, as ye do so he doth.
15 'One statute is for you of the congregation and for the sojourner who is sojourning, a statute age-during to your generations: as ye [are] so is the sojourner before Jehovah;
16 one law and one ordinance is to you and to the sojourner who is sojourning with you.'
17 And Jehovah speaketh unto Moses, saying,
18 'Speak unto the sons of Israel, and thou hast said unto them, In your coming in unto the land whither I am bringing you in,
19 then it hath been, in your eating of the bread of the land, ye heave up a heave-offering to Jehovah;
20 the beginning of your dough a cake ye heave up -- a heave-offering; as the heave-offering of a threshing-floor, so ye do heave it.
21 Of the beginning of your dough ye do give to Jehovah a heave-offering -- to your generations.
22 'And when ye err, and do not all these commands which Jehovah hath spoken unto Moses,
23 the whole that Jehovah hath charged upon you by the hand of Moses, from the day that Jehovah hath commanded, and henceforth, to your generations,
24 then it hath been, if from the eyes of the company it hath been done in ignorance, that all the company have prepared one bullock, a son of the herd, for a burnt-offering, for sweet fragrance to Jehovah, and its present, and its libation, according to the ordinance, and one kid of the goats for a sin-offering.
25 'And the priest hath made atonement for all the company of the sons of Israel, and it hath been forgiven them, for it [is] ignorance, and they -- they have brought in their offering, a fire-offering to Jehovah, even their sin-offering before Jehovah for their ignorance;
26 and it hath been forgiven to all the company of the sons of Israel, and to the sojourner who is sojourning in their midst; for to all the company [it is done] in ignorance.
27 'And if one person sin in ignorance, then he hath brought near a she-goat, daughter of a year, for a sin-offering;
28 and the priest hath made atonement for the person who is erring, in his sinning in ignorance before Jehovah, by making atonement for him, and it hath been forgiven him;
29 for the native among the sons of Israel, and for the sojourner who is sojourning in their midst -- one law is to you, for him who is doing [anything] through ignorance.
30 'And the person who doth [aught] with a high hand -- of the native or of the sojourner -- Jehovah he is reviling, and that person hath been cut off from the midst of his people;
31 because the word of Jehovah he despised, and His command hath broken -- that person is certainly cut off; his iniquity [is] on him.'
32 And the sons of Israel are in the wilderness, and they find a man gathering wood on the sabbath-day,
33 and those finding him gathering wood bring him near unto Moses, and unto Aaron, and unto all the company,
34 and they place him in ward, for it [is] not explained what is [to be] done to him.
35 And Jehovah saith unto Moses, 'The man is certainly put to death, all the company stoning him with stones, at the outside of the camp.'
36 And all the company bring him out unto the outside of the camp, and stone him with stones, and he dieth, as Jehovah hath commanded Moses.
37 And Jehovah speaketh unto Moses, saying,
38 'Speak unto the sons of Israel, and thou hast said unto them, and they have made for themselves fringes on the skirts of their garments, to their generations, and they have put on the fringe of the skirt a ribbon of blue,
39 and it hath been to you for a fringe, and ye have seen it, and have remembered all the commands of Jehovah, and have done them, and ye search not after your heart, and after your eyes, after which ye are going a-whoring;
40 so that ye remember and have done all My commands, and ye have been holy to your God;
41 I [am] Jehovah your God, who hath brought you out from the land of Egypt to become your God; I, Jehovah, [am] your God.'

NUMBERS CHAPTER 16

1 And Korah, son of Izhar, son of Kohath, son of Levi, taketh both Dathan and Abiram sons of Eliab, and On son of Peleth, sons of Reuben,
2 and they rise up before Moses, with men of the sons of Israel, two hundred and fifty, princes of the company, called of the convention, men of name,
3 and they are assembled against Moses and against Aaron, and say unto them, 'Enough of you! for all the company -- all of them [are] holy, and in their midst [is] Jehovah; and wherefore do ye lift yourselves up above the assembly of Jehovah?'
4 And Moses heareth, and falleth on his face,
5 and he speaketh unto Korah, and unto all his company, saying, 'Morning! -- and Jehovah is knowing those who are his, and him who is holy, and hath brought near unto Him; even him whom He doth fix on He bringeth near unto Him.
6 This do: take to yourselves censers, Korah, and all his company,

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7 and put in them fire, and put on them perfume, before Jehovah to-morrow, and it hath been, the man whom Jehovah chooseth, he [is] the holy one; -- enough of you, sons of Levi.'

8 And Moses saith unto Korah, 'Hear ye, I pray you, sons of Levi;

9 is it little to you that the God of Israel hath separated you from the company of Israel to bring you near unto Himself, to do the service of the tabernacle of Jehovah, and to stand before the company to serve them? --

10 yea, He doth bring thee near, and all thy brethren the sons of Levi with thee -- and ye have sought also the priesthood!

11 Therefore, thou and all thy company who are met [are] against Jehovah; and Aaron, what [is] he, that ye murmur against him?'

12 And Moses sendeth to call for Dathan and for Abiram sons of Eliab, and they say, 'We do not come up;

13 is it little that thou hast brought us up out of a land flowing with milk and honey to put us to death in a wilderness that thou also certainly makest thyself prince over us?

14 Yea, unto a land flowing with milk and honey thou hast not brought us in, nor dost thou give to us an inheritance of field and vineyard; the eyes of these men dost thou pick out? we do not come up.'

15 And it is very displeasing to Moses, and he saith unto Jehovah, 'Turn not Thou unto their present; not one ass from them have I taken, nor have I afflicted one of them.'

16 And Moses saith unto Korah, 'Thou and all thy company, be ye before Jehovah, thou, and they, and Aaron, to-morrow;

17 and take ye each his censer, and ye have put on them perfume, and brought near before Jehovah, each his censer, two hundred and fifty censers; and thou and Aaron, each his censer.'

18 And they take each his censer, and put on them fire, and lay on them perfume, and they stand at the opening of the tent of meeting, with Moses and Aaron.

19 And Korah assembleth against them all the company unto the opening of the tent of meeting, and the honour of Jehovah is seen by all the company.

20 And Jehovah speaketh unto Moses and unto Aaron, saying,

21 'Be ye separated from the midst of this company, and I consume them in a moment;'

22 and they fall on their faces, and say, 'God, God of the spirits of all flesh -- the one man sinneth, and against all the company Thou art wroth!'

23 And Jehovah speaketh unto Moses, saying,

24 'Speak unto the company, saying, Go ye up from round about the tabernacle of Korah, Dathan, and Abiram.'

25 And Moses riseth, and goeth unto Dathan and Abiram, and the elders of Israel go after him,

26 and he speaketh unto the company, saying, 'Turn aside, I pray you, from the tents of these wicked men, and come not against anything that they have, lest ye be consumed in all their sins.'

27 And they go up from the tabernacle of Korah, Dathan and Abiram, from round about, and Dathan, and Abiram have come out, standing at the opening of their tents, and their wives, and their sons, and their infants.

28 And Moses saith, 'By this ye do know that Jehovah hath sent me to do all these works, that [they are] not from my own heart;

29 if according to the death of all men these die -- or the charge of all men is charged upon them -- Jehovah hath not sent me;

30 and if a strange thing Jehovah do, and the ground hath opened her mouth and swallowed them, and all that they have, and they have gone down alive to Sheol -- then ye have known that these men have despised Jehovah.'

31 And it cometh to pass at his finishing speaking all these words, that the ground which [is] under them cleaveth,

32 and the earth openeth her mouth, and swalloweth them, and their houses, and all the men who [are] for Korah, and all the goods,

33 and they go down, they, and all that they have, alive to Sheol, and the earth closeth over them, and they perish from the midst of the assembly;

34 and all Israel who [are] round about them have fled at their voice, for they said, 'Lest the earth swallow us;'

35 and fire hath come out from Jehovah, and consumeth the two hundred and fifty men bringing near the perfume.

36 And Jehovah speaketh unto Moses, saying,

37 'Say unto Eleazar son of Aaron the priest, and he lifteth up the censers from the midst of the burning, and the fire scatter thou yonder, for they have been hallowed,

38 [even] the censers of these sinners against their own souls; and they have made them spread-out plates, a covering for the altar, for they have brought them near before Jehovah, and they are hallowed; and they are become a sign to the sons of Israel.'

39 And Eleazar the priest taketh the brazen censers which they who are burnt had brought near, and they spread them out, a covering for the altar --

40 a memorial to the sons of Israel, so that a stranger who is not of the seed of Aaron doth not draw near to make a perfume before Jehovah, and is not as Korah, and as his company, -- as Jehovah hath spoken by the hand of Moses to him.

41 And all the company of the sons of Israel murmur, on the morrow, against Moses and against Aaron, saying, 'Ye -- ye have put to death the people of Jehovah.'

42 And it cometh to pass, in the company being assembled against Moses and against Aaron, that they turn towards the tent of meeting, and lo, the cloud hath covered it, and the honour of Jehovah is seen;

43 and Moses cometh -- Aaron also -- unto the front of the tent of meeting.

44 And Jehovah speaketh unto Moses, saying,

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45 'Get you up from the midst of this company, and I consume them in a moment;' and they fall on their faces,
46 and Moses saith unto Aaron, 'Take the censer, and put on it fire from off the altar, and place perfume, and go, hasten unto the company, and make atonement for them, for the wrath hath gone out from the presence of Jehovah -- the plague hath begun.'
47 And Aaron taketh as Moses hath spoken, and runneth unto the midst of the assembly, and lo, the plague hath begun among the people; and he giveth the perfume, and maketh atonement for the people,
48 and standeth between the dead and the living, and the plague is restrained;
49 and those who die by the plague are fourteen thousand and seven hundred, apart from those who die for the matter of Korah;
50 and Aaron turneth back unto Moses, unto the opening of the tent of meeting, and the plague hath been restrained.

NUMBERS CHAPTER 17

1 And Jehovah speaketh unto Moses, saying,
2 'Speak unto the sons of Israel, and take from them each a rod, for a father's house, from all their princes, for the house of their fathers, twelve rods; the name of each thou dost write on his rod,
3 and Aaron's name thou dost write on the tribe of Levi; for one rod [is] for the head of their fathers' house:
4 and thou hast placed them in the tent of meeting, before the testimony, where I meet with you.
5 'And it hath come to pass, the man's rod on whom I fix doth flourish, and I have caused to cease from off me the murmurings of the sons of Israel, which they are murmuring against you.'
6 And Moses speaketh unto the sons of Israel, and all their princes give unto him one rod for a prince, one rod for a prince, for their fathers' house, twelve rods, and the rod of Aaron [is] in the midst of their rods;
7 and Moses placeth the rods before Jehovah, in the tent of the testimony.
8 And it cometh to pass, on the morrow, that Moses goeth in unto the tent of the testimony, and lo, the rod of Aaron hath flourished for the house of Levi, and is bringing out flourishing, and doth blossom blossoms, and doth produce almonds;
9 and Moses bringeth out all the rods from before Jehovah, unto all the sons of Israel, and they look, and take each his rod.
10 And Jehovah saith unto Moses, 'Put back the rod of Aaron, before the testimony, for a charge, for a sign to the sons of rebellion, and thou dost remove their murmurings from off me, and they do not die;'
11 and Moses doth as Jehovah hath commanded him; so he hath done.
12 And the sons of Israel speak unto Moses, saying, 'Lo, we have expired; we have perished; we have all of us perished;
13 any who is at all drawing near unto the tabernacle of Jehovah dieth; have we not been consumed -- to expire?'

NUMBERS CHAPTER 18

1 And Jehovah saith unto Aaron, 'Thou, and thy sons, and the house of thy father with thee, do bear the iniquity of the sanctuary; and thou, and thy sons with thee, do bear the iniquity of your priesthood;
2 and also thy brethren, the tribe of Levi, the tribe of thy father, bring near with thee, and they are joined unto thee, and serve thee, even thou and thy sons with thee, before the tent of the testimony.
3 'And they have kept thy charge, and the charge of all the tent; only, unto the vessels of the sanctuary and unto the altar they do not come near, and they die not, either they or you;
4 and they have been joined unto thee, and have kept the charge of the tent of meeting, for all the service of the tent; and a stranger doth not come near unto you;
5 and ye have kept the charge of the sanctuary, and the charge of the altar, and there is no more wrath against the sons of Israel.
6 'And I, lo, I have taken your brethren the Levites from the midst of the sons of Israel; to you a gift they are given by Jehovah, to do the service of the tent of meeting;
7 and thou, and thy sons with thee, do keep your priesthood, for everything of the altar, and within the vail, and ye have served; a service of gift I make your priesthood; and the stranger who is coming near is put to death.'
8 And Jehovah speaketh unto Aaron: 'And I, lo, I have given to thee the charge of My heave-offerings, of all the hallowed things of the sons of Israel -- to thee I have given them for the anointing, and to thy sons, by a statute age-during.
9 This is thine of the most holy things, from the fire: all their offering, to all their present, and to all their sin-offering, and to all their guilt-offering, which they give back to Me, is most holy to thee, and to thy sons;
10 in the holy of holies thou dost eat it; every male doth eat it; holy it is to thee.
11 'And this [is] thine: the heave-offering of their gift, to all the wave-offerings of the sons of Israel, to thee I have given them, and to thy sons, and to thy daughters with thee, by a statute age-during; every clean one in thy house doth eat it;
12 all the best of the oil, and all the best of the new wine, and wheat -- their first-[fruits] which they give to Jehovah -- to thee I have given them.
13 'The first-fruits of all that [is] in their land, which they bring in to Jehovah, are thine; every clean one in thy house doth eat it;
14 every devoted thing in Israel is thine,
15 every one opening a womb of all flesh which they bring near to Jehovah, among man and among beast, is thine; only, thou dost certainly ransom the first-born of man, and the firstling of the unclean beast thou dost ransom.

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16 'And their ransomed ones from a son of a month, thou dost ransom with thy valuation, of silver, five shekels, by the shekel of the sanctuary, twenty gerahs it [is].

17 'Only, the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou dost not ransom, holy they [are]: their blood thou dost sprinkle on the altar, and of their fat thou makest perfume, a fire-offering of sweet fragrance to Jehovah,

18 and their flesh is thine, as the breast of the wave-offering, and as the right leg, it is thine;

19 all the heave-offerings of the holy things which the sons of Israel lift up to Jehovah I have given to thee and to thy sons, and to thy daughters with thee, by a statute age-during, a covenant of salt, age-during it [is] before Jehovah, to thee and to thy seed with thee.'

20 And Jehovah saith unto Aaron, 'In their land thou dost not inherit, and a portion thou hast not in their midst: I [am] thy portion, and thine inheritance in the midst of the sons of Israel;

21 and to the sons of Levi, lo, I have given all the tenth in Israel for inheritance in exchange for their service which they are serving -- the service of the tent of meeting.

22 'And the sons of Israel come no more near unto the tent of meeting, to bear sin, to die,

23 and the Levites have done the service of the tent of meeting, and they -- they bear their iniquity; a statute age-during to your generations, that in the midst of the sons of Israel they have no inheritance;

24 but the tithe of the sons of Israel which they lift up to Jehovah, a heave-offering, I have given to the Levites for inheritance; therefore I have said of them, In the midst of the sons of Israel they have no inheritance.'

25 And Jehovah speaketh unto Moses, saying,

26 'And unto the Levites thou dost speak; and thou hast said unto them, When ye take from the sons of Israel the tithe which I have given to you from them, for your inheritance, then ye have lifted up from it the heave-offering of Jehovah, a tithe of the tithe;

27 and your heave-offering hath been reckoned to you as corn from the threshing-floor, and as fulness from the wine-vat;

28 so ye do lift up -- ye also -- the heave-offering of Jehovah from all your tithes which ye receive from the sons of Israel; and ye have given from it the heave-offering of Jehovah to Aaron the priest;

29 out of all your gifts ye do lift up the whole heave-offering of Jehovah; out of all its fat, -- its hallowed part -- out of it.

30 'And thou hast said unto them, In your lifting up its fat out of it, then it hath been reckoned to the Levites, as increase of a threshing-floor, and as increase of a wine-vat;

31 and ye have eaten it in every place, ye and your households, for it [is] your hire in exchange for your service in the tent of meeting;

32 and ye bear no sin for it, in your lifting up its fat out of it, and the holy things of the sons of Israel ye do not pollute, and ye die not.'

NUMBERS CHAPTER 19

1 And Jehovah speaketh unto Moses, and unto Aaron, saying,

2 'This [is] a statute of the law which Jehovah hath commanded, saying, Speak unto the sons of Israel, and they bring unto thee a red cow, a perfect one, in which there is no blemish, on which no yoke hath gone up;

3 and ye have given it unto Eleazar the priest, and he hath brought it out unto the outside of the camp, and hath slaughtered it before him.

4 'And Eleazar the priest hath taken of its blood with his finger, and hath sprinkled over-against the front of the tent of meeting of her blood seven times;

5 and [one] hath burnt the cow before his eyes; her skin, and her flesh, and her blood, besides her dung, he doth burn;

6 and the priest hath taken cedar wood, and hyssop, and scarlet, and hath cast unto the midst of the burning of the cow;

7 and the priest hath washed his garments, and hath bathed his flesh with water, and afterwards doth come in unto the camp, and the priest is unclean till the evening;

8 and he who is burning it doth wash his garments with water, and hath bathed his flesh with water, and is unclean till the evening.

9 'And a clean man hath gathered the ashes of the cow, and hath placed at the outside of the camp, in a clean place, and it hath become to the company of the sons of Israel a charge for waters of separation -- it [is] a [cleansing];

10 and he who is gathering the ashes of the heifer hath washed his garments, and is unclean till the evening; and it hath been to the sons of Israel, and to the sojourner who is sojourning in their midst, for a statute age-during.

11 'He who is coming against the dead body of any man -- is unclean seven days;

12 he doth cleanse himself for it on the third day, and on the seventh day he is clean; and if he cleanse not himself on the third day, then on the seventh day he is not clean.

13 Any one who is coming against the dead, against the body of man who dieth, and cleanseth not himself -- the tabernacle of Jehovah he hath defiled, and that person hath been cut off from Israel, for water of separation is not sprinkled upon him; he is unclean; his uncleanness [is] still upon him.

14 'This [is] the law, when a man dieth in a tent: every one who is coming in unto the tent, and all that [is] in the tent, is unclean seven days;

15 and every open vessel which hath no covering of thread upon it is unclean.

16 'And every one who cometh, on the face of the field, against the pierced of a sword, or against the dead, or against a bone of man, or against a grave, is unclean seven days;

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17 and they have taken for the unclean person of the ashes of the burning of the [cleansing], and he hath put upon it running water unto a vessel;
18 and a clean person hath taken hyssop, and hath dipped [it] in water, and hath sprinkled on the tent, and on all the vessels, and on the persons who have been there, and on him who is coming against a bone, or against one pierced, or against the dead, or against a grave.
19 'And the clean hath sprinkled [it] on the unclean on the third day, and on the seventh day, and hath cleansed him on the seventh day, and he hath washed his garments, and hath bathed with water, and hath been clean in the evening.
20 'And the man who is unclean, and doth not cleanse himself, even that person hath been cut off from the midst of the assembly; for the sanctuary of Jehovah he hath defiled; water of separation is not sprinkled upon him; he [is] unclean.
21 'And it hath been to them for a statute age-during, that he who is sprinkling the water of separation doth wash his garments, and he who is coming against the water of separation is unclean till the evening,
22 and all against which the unclean person cometh is unclean, and the person who is coming against [it] is unclean till the evening.'

NUMBERS CHAPTER 20

1 And the sons of Israel come in, -- all the company -- to the wilderness of Zin, in the first month, and the people abide in Kadesh, and Miriam dieth there, and is buried there.
2 And there hath been no water for the company, and they are assembled against Moses, and against Aaron,
3 and the people strive with Moses, and speak, saying, 'And oh that we had expired when our brethren expired before Jehovah!
4 and why have ye brought in the assembly of Jehovah unto this wilderness to die there, we and our beasts?
5 and why hast thou brought us up out of Egypt to bring us in unto this evil place? no place of seed, and fig, and vine, and pomegranate; and water there is none to drink.
6 And Moses and Aaron go in from the presence of the assembly unto the opening of the tent of meeting, and fall on their faces, and the honour of Jehovah is seen by them.
7 And Jehovah speaketh unto Moses, saying,
8 'Take the rod, and assemble the company, thou and Aaron thy brother; and ye have spoken unto the rock before their eyes, and it hath given its water, and thou hast brought out to them water from the rock, and hast watered the company, and their beasts.'
9 And Moses taketh the rod from before Jehovah, as He hath commanded him,
10 and Moses and Aaron assemble the assembly unto the front of the rock, and he saith to them, 'Hear, I pray you, O rebels, from this rock do we bring out to you water?'
11 and Moses lifteth up his hand, and smiteth the rock with his rod twice; and much water cometh out, and the company drink, also their beasts.
12 And Jehovah saith unto Moses, and unto Aaron, 'Because ye have not believed in Me to sanctify Me before the eyes of the sons of Israel, therefore ye do not bring in this assembly unto the land which I have given to them.'
13 These [are] waters of Meribah, because the sons of Israel have 'striven' with Jehovah, and He is sanctified upon them.
14 And Moses sendeth messengers from Kadesh unto the king of Edom, 'Thus said thy brother Israel, Thou -- thou hast known all the travail which hath found us;
15 that our fathers go down to Egypt, and we dwell in Egypt many days, and the Egyptians do evil to us and to our fathers;
16 and we cry unto Jehovah, and He heareth our voice, and sendeth a messenger, and is bringing us out of Egypt; and lo, we [are] in Kadesh, a city [in] the extremity of thy border.
17 Let us pass over, we pray thee, through thy land; we pass not over through a field, or through a vineyard, nor do we drink waters of a well; the way of the king we go, we turn not aside -- right or left -- till that we pass over thy border.'
18 And Edom saith unto him, 'Thou dost not pass over through me, lest with sword I come out to meet thee.'
19 And the sons of Israel say unto him, 'In the highway we go, and if of thy waters we drink -- I and my cattle -- then I have given their price; only (it is nothing) on my feet I pass over.'
20 And he saith, 'Thou dost not pass over;' and Edom cometh out to meet him with much people, and with a strong hand;
21 and Edom refuseth to suffer Israel to pass over through his border, and Israel turneth aside from off him.
22 And the sons of Israel, the whole company, journey from Kadesh, and come in unto mount Hor,
23 and Jehovah speaketh unto Moses and unto Aaron in mount Hor, on the border of the land of Edom, saying,
24 'Aaron is gathered unto his people, for he doth not go in unto the land which I have given to the sons of Israel, because that ye provoked My mouth at the waters of Meribah.
25 'Take Aaron and Eleazar his son, and cause them to go up mount Hor,
26 and strip Aaron of his garments, and thou hast clothed [with] them Eleazar his son, and Aaron is gathered, and doth die there.'
27 And Moses doth as Jehovah hath commanded, and they go up unto mount Hor before the eyes of all the company,
28 and Moses strippeth Aaron of his garments, and clotheth with them Eleazar his son, and Aaron dieth there on the top of the mount; and Moses cometh down -- Eleazar also -- from the mount,
29 and all the company see that Aaron hath expired, and they bewail Aaron thirty days -- all the house of Israel.

NUMBERS CHAPTER 21

1 And the Canaanite -- king Arad -- dwelling in the south, heareth that Israel hath come the way of the Atharim, and he fighteth against Israel, and taketh [some] of them captive.

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2 And Israel voweth a vow to Jehovah, and saith, 'If Thou dost certainly give this people into my hand, then I have devoted their cities;'

3 and Jehovah hearkeneth to the voice of Israel, and giveth up the Canaanite, and he devoteth them and their cities, and calleth the name of the place Hormah.

4 And they journey from mount Hor, the way of the Red Sea, to compass the land of Edom, and the soul of the people is short in the way,

5 and the people speak against God, and against Moses, 'Why hast thou brought us up out of Egypt to die in a wilderness? for there is no bread, and there is no water, and our soul hath been weary of this light bread.'

6 And Jehovah sendeth among the people the burning serpents, and they bite the people, and much people of Israel die;

7 and the people come in unto Moses and say, 'We have sinned, for we have spoken against Jehovah, and against thee; pray unto Jehovah, and He doth turn aside from us the serpent;' and Moses prayeth in behalf of the people.

8 And Jehovah saith unto Moses, 'Make for thee a burning [serpent], and set it on an ensign; and it hath been, every one who is bitten and hath seen it -- he hath lived.

9 And Moses maketh a serpent of brass, and setteth it on the ensign, and it hath been, if the serpent hath bitten any man, and he hath looked expectingly unto the serpent of brass -- he hath lived.

10 And the sons of Israel journey, and encamp in Oboth.

11 And they journey from Oboth, and encamp in Ije-Abarim, in the wilderness that [is] on the front of Moab, at the rising of the sun.

12 From thence they have journeyed, and encamp in the valley of Zared.

13 From thence they have journeyed, and encamp beyond Arnon, which [is] in the wilderness which is coming out of the border of the Amorite, for Arnon [is] the border of Moab, between Moab and the Amorite;

14 therefore it is said in a book, 'The wars of Jehovah,' -- 'Waheb in Suphah, And the brooks of Arnon;

15 And the spring of the brooks, Which turned aside to the dwelling of Ar, And hath leaned to the border of Moab.'

16 And from thence [they journeyed] to Beer; it [is] the well [concerning] which Jehovah said to Moses, 'Gather the people, and I give to them -- water.'

17 Then singeth Israel this song, concerning the well -- they have answered to it:

18 'A well -- digged it have princes, Prepared it have nobles of the people, With the lawgiver, with their staves.' And from the wilderness [they journeyed] to Mattanah,

19 and from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 and from Bamoth in the valley which [is] in the field of Moab [to] the top of Pisgah, which hath looked on the front of the wilderness.

21 And Israel sendeth messengers unto Sihon king of the Amorite, saying,

22 'Let me pass through thy land, we do not turn aside into a field, or into a vineyard, we do not drink waters of a well; in the king's way we go, till that we pass over thy border.'

23 And Sihon hath not suffered Israel to pass through his border, and Sihon gathereth all his people, and cometh out to meet Israel into the wilderness, and cometh in to Jahaz, and fighteth against Israel.

24 And Israel smiteth him by the mouth of the sword, and possesseth his land from Arnon unto Jabbok -- unto the sons of Ammon; for the border of the sons of Ammon [is] strong.

25 And Israel taketh all these cities, and Israel dwelleth in all the cities of the Amorite, in Heshbon, and in all its villages;

26 for Heshbon is a city of Sihon king of the Amorite, and he hath fought against the former king of Moab, and taketh all his land out of his hand, unto Arnon;

27 therefore those using similes say -- 'Enter ye Heshbon, Let the city of Sihon be built and ready,

28 For fire hath gone out from Heshbon, A flame from the city of Sihon, It hath consumed Ar of Moab, Owners of the high places of Arnon.

29 Wo to thee, O Moab, Thou hast perished, O people of Chemosh, He hath given his sons who escape -- Also his daughters -- Into captivity, to a king of the Amorite -- Sihon!

30 And we shoot them, Perished hath Heshbon unto Dibon, And we make desolate unto Nophah, Which [is] unto Medeba.'

31 And Israel dwelleth in the land of the Amorite,

32 and Moses sendeth to spy out Jaazer, and they capture its villages, and dispossess the Amorite who [is] there,

33 and turn and go up the way of Bashan, and Og king of Bashan cometh out to meet them, he and all his people, to battle, [at] Edrei.

34 And Jehovah saith unto Moses, 'Fear him not, for into thy hand I have given him, and all his people, and his land, and thou hast done to him as thou hast done to Sihon king of the Amorite, who is dwelling in Heshbon.'

35 And they smite him, and his sons, and all his people, until he hath not left to him a remnant, and they possess his land.

NUMBERS CHAPTER 22

1 And the sons of Israel journey and encamp in the plains of Moab, beyond the Jordan, [by] Jericho.

2 And Balak son of Zippor seeth all that Israel hath done to the Amorite,

3 and Moab is exceedingly afraid of the presence of the people, for it [is] numerous; and Moab is vexed by the presence of the sons of Israel,

4 and Moab saith unto the elders of Midian, 'Now doth the assembly lick up all that is round about us, as the ox licketh up the green thing of the field.' And Balak son of Zippor [is] king of Moab at that time,

5 and he sendeth messengers unto Balaam son of Beor, to Pethor, which [is] by the River of the land of the sons of his people, to call for him, saying, 'Lo, a people hath come out

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of Egypt; lo, it hath covered the eye of the land, and it is abiding over-against me;

6 and now, come, I pray thee, curse for me this people, for it [is] mightier than I; it may be I prevail -- we smite it -- and I cast it out from the land; for I have known -- that which thou blessest is blessed, and that which thou cursest is cursed.'

7 And the elders of Moab and the elders of Midian go, and divinations in their hand, and they come in unto Balaam, and speak unto him the words of Balak,

8 and he saith unto them, 'Lodge here to-night, and I have brought you back word, as Jehovah speaketh unto me;' and the princes of Moab abide with Balaam.

9 And God cometh in unto Balaam, and saith, 'Who [are] these men with thee?'

10 And Balaam saith unto God, 'Balak, son of Zippor, king of Moab, hath sent unto me:

11 Lo, the people that is coming out from Egypt and covereth the eye of the land, -- now come, pierce it for me; it may be I am able to fight against it, and have cast it out;'

12 and God saith unto Balaam, 'Thou dost not go with them; thou dost not curse the people; for it [is] blessed.'

13 And Balaam riseth in the morning, and saith unto the princes of Balak, 'Go unto your land, for Jehovah is refusing to suffer me to go with you;'

14 and the princes of Moab rise, and come in unto Balak, and say, 'Balaam is refusing to come with us.'

15 And Balak addeth yet to send princes, more numerous and honoured than these,

16 and they come in unto Balaam, and say to him, 'Thus said Balak son of Zippor, Be not, I pray thee, withheld from coming unto me,

17 for very greatly I honour thee, and all that thou sayest unto me I do; and come, I pray thee, pierce for me this people.'

18 And Balaam answereth and saith unto the servants of Balak, 'If Balak doth give to me the fulness of his house of silver and gold, I am not able to pass over the command of Jehovah my God, to do a little or a great thing;

19 and, now, abide, I pray you, in this [place], you also, to-night; and I know what Jehovah is adding to speak with me.'

20 And God cometh in unto Balaam, by night, and saith to him, 'If to call for thee the men have come, rise, go with them, and only the thing which I speak unto thee -- it thou dost do.'

21 And Balaam riseth in the morning, and saddleth his ass, and goeth with the princes of Moab,

22 and the anger of God burneth because he is going, and a messenger of Jehovah stationeth himself in the way for an adversary to him, and he is riding on his ass, and two of his servants [are] with him,

23 and the ass seeth the messenger of Jehovah standing in the way, and his drawn sword in his hand, and the ass turneth aside out of the way, and goeth into a field, and Balaam smiteth the ass to turn it aside into the way.

24 And the messenger of Jehovah standeth in a narrow path of the vineyards -- a wall on this [side] and a wall on that --

25 and the ass seeth the messenger of Jehovah, and is pressed unto the wall, and presseth Balaam's foot unto the wall, and he addeth to smite her;

26 and the messenger of Jehovah addeth to pass over, and standeth in a strait place where there is no way to turn aside -- right or left --

27 and the ass seeth the messenger of Jehovah, and croucheth under Balaam, and the anger of Balaam burneth, and he smiteth the ass with a staff.

28 And Jehovah openeth the mouth of the ass, and she saith to Balaam, 'What have I done to thee that thou hast smitten me these three times?'

29 and Balaam saith to the ass, 'Because thou hast rolled thyself against me; oh that there were a sword in my hand, for now I had slain thee;'

30 and the ass saith unto Balaam, 'Am not I thine ass, upon which thou hast ridden since [I was] thine unto this day? have I at all been accustomed to do to thee thus?' and he saith, 'No.'

31 And Jehovah uncovereth the eyes of Balaam, and he seeeth the messenger of Jehovah standing in the way, and his drawn sword in his hand, and he boweth and doth obeisance, to his face;

32 and the messenger of Jehovah saith unto him, 'Wherefore hast thou smitten thine ass these three times? lo, I -- I have come out for an adversary, for [thy] way hath been perverse before me,

33 and the ass seeth me, and turneth aside at my presence these three times; unless she had turned aside from my presence, surely now also, thee I had slain, and her kept alive.'

34 And Balaam saith unto the messenger of Jehovah, 'I have sinned, for I did not know that thou [art] standing to meet me in the way; and now, if evil in thine eyes -- I turn back by myself.'

35 And the messenger of Jehovah saith unto Balaam, 'Go with the men; and only the word which I speak unto thee -- it thou dost speak;' and Balaam goeth with the princes of Balak.

36 And Balak heareth that Balaam hath come, and goeth out to meet him, unto a city of Moab, which [is] on the border of Arnon, which [is] in the extremity of the border;

37 and Balak saith unto Balaam, 'Did I not diligently sent unto thee to call for thee? why didst thou not come unto me? am I not truly able to honour thee?'

38 And Balaam saith unto Balak, 'Lo, I have come unto thee; now -- am I at all able to speak anything? the word which God setteth in my mouth -- it I do speak.'

39 And Balaam goeth with Balak, and they come to Kirjath-Huzoth,

40 and Balak sacrificeth oxen and sheep, and sendeth to Balaam, and to the princes who [are] with him;

41 and it cometh to pass in the morning, that Balak taketh Balaam, and causeth him to go up the high places of Baal, and he seeth from thence the extremity of the people.

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NUMBERS CHAPTER 23

1 And Balaam saith unto Balak, 'Build for me in this [place] seven altars, and make ready for me in this [place] seven bullocks and seven rams.'

2 And Balak doth as Balaam hath spoken, and Balak -- Balaam also -- offereth a bullock and a ram on the altar,

3 and Balaam saith to Balak, 'Station thyself by thy burnt-offering and I go on, it may be Jehovah doth come to meet me, and the thing which He sheweth me -- I have declared to thee;' and he goeth [to] a high place.

4 And God cometh unto Balaam, and he saith unto Him, 'The seven altars I have arranged, and I offer a bullock and a ram on the altar;'

5 and Jehovah putteth a word in the mouth of Balaam, and saith, 'Turn back unto Balak, and thus thou dost speak.'

6 And he turneth back unto him, and lo, he is standing by his burnt-offering, he and all the princes of Moab.

7 And he taketh up his simile, and saith: 'From Aram he doth lead me -- Balak king of Moab; From mountains of the east: Come -- curse for me Jacob, And come -- be indignant [with] Israel.

8 What -- do I pierce? -- God hath not pierced! And what -- am I indignant? -- Jehovah hath not been indignant!

9 For from the top of rocks I see it, And from heights I behold it; Lo a people! alone it doth tabernacle, And among nations doth not reckon itself.

10 Who hath counted the dust of Jacob, And the number of the fourth of Israel? Let me die the death of upright ones, And let my last end be like his!'

11 And Balak saith unto Balaam, 'What hast thou done to me? to pierce mine enemies I have taken thee -- and lo, thou hast certainly blessed;'

12 and he answereth and saith, 'That which Jehovah doth put in my mouth -- it do I not take heed to speak?'

13 And Balak saith unto him, 'Come, I pray thee, with me unto another place, whence thou dost see it, only its extremity thou dost see, and all of it thou dost not see, and pierce it for me thence;'

14 and he taketh him [to] the field of Zophim, unto the top of Pisgah, and buildeth seven altars, and offereth a bullock and a ram on the altar.

15 And he saith unto Balak, 'Station thyself here by thy burnt-offering, and I -- I meet [Him] there;'

16 and Jehovah cometh unto Balaam, and setteth a word in his mouth, and saith, 'Turn back unto Balak, and thus thou dost speak.'

17 And he cometh unto him, and lo, he is standing by his burnt-offering, and the princes of Moab with him, and Balak saith to him: 'What hath Jehovah spoken?'

18 And he taketh up his simile, and saith: 'Rise, Balak, and hear; Give ear unto me, son of Zippor!

19 God [is] not a man -- and lieth, And a son of man -- and repenteth! Hath He said -- and doth He not do [it]? And spoken -- and doth He not confirm it?

20 Lo, to bless I have received: Yea, He blesseth, and I [can]not reverse it.

21 He hath not beheld iniquity in Jacob, Nor hath He seen perverseness in Israel; Jehovah his God [is] with him, And a shout of a king [is] in him.

22 God is bringing them out from Egypt, As the swiftness of a Reem is to him;

23 For no enchantment [is] against Jacob, Nor divination against Israel, At the time it is said of Jacob and Israel, What hath God wrought!

24 Lo, the people as a lioness riseth, And as a lion he lifteth himself up, He lieth not down till he eateth prey, And blood of pierced ones doth drink.'

25 And Balak saith unto Balaam, 'Neither pierce it at all, nor bless it at all;'

26 and Balaam answereth and saith unto Balak, 'Have I not spoken unto thee, saying, All that Jehovah speaketh -- it I do?'

27 And Balak saith unto Balaam, 'Come, I pray thee, I take thee unto another place; it may be it is right in the eyes of God -- to pierce it for me from thence.'

28 And Balak taketh Balaam to the top of Peor, which is looking on the front of the wilderness,

29 and Balaam saith unto Balak, 'Build for me in this [place] seven altars, and make ready for me in this [place] seven bullocks and seven rams;'

30 and Balak doth as Balaam said, and he offereth a bullock and a ram on an altar.

NUMBERS CHAPTER 24

1 And Balaam seeth that [it is] good in the eyes of Jehovah to bless Israel, and he hath not gone as time by time to meet enchantments, and he setteth towards the wilderness his face;

2 and Balaam lifteth up his eyes, and seeth Israel tabernacling, by its tribes, and the Spirit of God is upon him,

3 and he taketh up his simile, and saith: 'An affirmation of Balaam son of Beor -- And an affirmation of the man whose eyes are shut --

4 An affirmation of him who is hearing sayings of God -- Who a vision of the Almighty seeth, Falling -- and eyes uncovered:

5 How good have been thy tents, O Jacob, Thy tabernacles, O Israel;

6 As valleys they have been stretched out, As gardens by a river; As aloes Jehovah hath planted, As cedars by waters;

7 He maketh water flow from his buckets, And his seed [is] in many waters; And higher than Agag [is] his king, And exalted is his kingdom.

8 God is bringing him out of Egypt; As the swiftness of a Reem is to him, He eateth up nations his adversaries, And their bones he breaketh, And [with] his arrows he smiteth,

9 He hath bent, he hath lain down as a lion, And as a lioness: who doth raise him up? He who is blessing thee [is] blessed, And he who is cursing thee [is] cursed.'

10 And the anger of Balak burneth against Balaam, and he striketh his hands; and Balak saith unto Balaam, 'To pierce mine enemies I called thee, and lo, thou hast certainly blessed -- these three times;

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11 and now, flee for thyself unto thy place; I have said, I do greatly honour thee, and lo, Jehovah hath kept thee back from honour.'

12 And Balaam saith unto Balak, 'Did I not also unto thy messengers whom thou hast sent unto me, speak, saying,

13 If Balak doth give to me the fulness of his house of silver and gold, I am not able to pass over the command of Jehovah, to do good or evil of mine own heart -- that which Jehovah speaketh -- it I speak?

14 and, now, lo, I am going to my people; come, I counsel thee [concerning] that which this people doth to thy people, in the latter end of the days.'

15 And he taketh up his simile, and saith: 'An affirmation of Balaam son of Beor -- And an affirmation of the man whose eyes [are] shut --

16 An affirmation of him who is hearing sayings of God -- And knowing knowledge of the Most High; A vision of the Almighty he seeth, Falling -- and eyes uncovered:

17 I see it, but not now; I behold it, but not near; A star hath proceeded from Jacob, And a sceptre hath risen from Israel, And hath smitten corners of Moab, And hath destroyed all sons of Sheth.

18 And Edom hath been a possession, And Seir hath been a possession, [for] its enemies, And Israel is doing valiantly;

19 And [one] doth rule out of Jacob, And hath destroyed a remnant from Ar.'

20 And he seeth Amalek, and taketh up his simile, and saith: 'A beginning of the Goyim [is] Amalek; And his latter end -- for ever he perisheth.'

21 And he seeth the Kenite, and taketh up his simile, and saith: 'Enduring [is] thy dwelling, And setting in a rock thy nest,

22 But the Kenite is for a burning; Till when doth Asshur keep thee captive?'

23 And he taketh up his simile, and saith: 'Alas! who doth live when God doth this?

24 And -- ships [are] from the side of Chittim, And they have humbled Asshur, And they have humbled Eber, And it also for ever is perishing.'

25 And Balaam riseth, and goeth, and turneth back to his place, and Balak also hath gone on his way.

NUMBERS CHAPTER 25

1 And Israel dwelleth in Shittim, and the people begin to go a-whoring unto daughters of Moab,

2 and they call for the people to the sacrifices of their gods, and the people eat, and bow themselves to their gods,

3 and Israel is joined to Baal-Peor, and the anger of Jehovah burneth against Israel.

4 And Jehovah saith unto Moses, 'Take all the chiefs of the people, and hang them before Jehovah -- over-against the sun; and the fierceness of the anger of Jehovah doth turn back from Israel.'

5 And Moses saith unto the judges of Israel, 'Slay ye each his men who are joined to Baal-Peor.'

6 And lo, a man of the sons of Israel hath come, and bringeth in unto his brethren the Midianitess, before the eyes of Moses, and before the eyes of all the company of the sons of Israel, who are weeping at the opening of the tent of meeting;

7 and Phinehas, son of Eleazar, son of Aaron, the priest, seeth, and riseth from the midst of the company, and taketh a javelin in his hand,

8 and goeth in after the man of Israel unto the hollow place, and pierceth them both, the man of Israel and the woman -- unto her belly, and the plague is restrained from the sons of Israel;

9 and the dead by the plague are four and twenty thousand.

10 And Jehovah speaketh unto Moses, saying,

11 'Phinehas, son of Eleazar, son of Aaron the priest, hath turned back My fury from the sons of Israel, by his being zealous with My zeal in their midst, and I have not consumed the sons of Israel in My zeal.

12 'Therefore say, Lo, I am giving to him My covenant of peace,

13 and it hath been to him and to his seed after him a covenant of a priesthood age-during, because that he hath been zealous for his God, and doth make atonement for the sons of Israel.'

14 And the name of the man of Israel who is smitten, who hath been smitten with the Midianitess, [is] Zimri son of Salu, prince of the house of a father of the Simeonite;

15 and the name of the woman who is smitten, the Midianitess, [is] Cozbi daughter of Zur, head of a people -- of the house of a father in Midian [is] he.

16 And Jehovah speaketh unto Moses, saying,

17 'Distress the Midianites, and ye have smitten them,

18 for they are adversaries to you with their frauds, [with] which they have acted fraudulently to you, concerning the matter of Peor, and concerning the matter of Cozbi, daughter of a prince of Midian, their sister, who is smitten in the day of the plague for the matter of Peor.'

NUMBERS CHAPTER 26

1 And it cometh to pass, after the plague, that Jehovah speaketh unto Moses, and unto Eleazar son of Aaron the priest, saying,

2 'Take up the sum of all the company of the sons of Israel, from a son of twenty years and upward, by the house of their fathers, every one going out to the host in Israel.'

3 And Moses speaketh -- Eleazar the priest also -- with them, in the plains of Moab, by Jordan, [near] Jericho, saying,

4 'From a son of twenty years and upward,' as Jehovah hath commanded Moses and the sons of Israel who are coming out from the land of Egypt.

5 Reuben, first-born of Israel -- sons of Reuben: [of] Hanoch [is] the family of the Hanochite; of Pallu the family of the Palluite;

6 of Hezron the family of the Hezronite; of Carmi the family of the Carmite.

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7 These [are] families of the Reubenite, and their numbered ones are three and forty thousand and seven hundred and thirty.

8 And the son of Pallu [is] Eliab;

9 and the sons of Eliab [are] Nemuel and Dathan and Abiram; this [is that] Dathan and Abiram, called ones of the company, who have striven against Moses and against Aaron in the company of Korah, in their striving against Jehovah,

10 and the earth openeth her mouth, and swalloweth them and Korah, in the death of the company, in the fire consuming the two hundred and fifty men, and they become a sign;

11 and the sons of Korah died not.

12 Sons of Simeon by their families: of Nemuel [is] the family of the Nemuelite; of Jamin the family of the Jaminite; of Jachin the family of the Jachinite;

13 of Zerah the family of the Zarhite; of Shaul the family of the Shaulite.

14 These [are] families of the Simeonite, two and twenty thousand and two hundred.

15 Sons of Gad by their families: of Zephon [is] the family of the Zephonite; of Haggi the family of the Haggite; of Shuni the family of the Shunite;

16 of Ozni the family of the Oznite; of Eri the family of the Erite:

17 of Arod the family of the Arodite; of Areli the family of the Arelite.

18 These [are] families of the sons of Gad, by their numbered ones, forty thousand and five hundred.

19 Sons of Judah [are] Er and Onan; and Er dieth -- Onan also -- in the land of Canaan.

20 And sons of Judah, by their families, are: of Shelah the family of the Shelanite; of Pharez the family of the Pharzite; of Zerah the family of the Zarhite;

21 and sons of Pharez are: of Hezron the family of the Hezronite; of Hamul the family of the Hamulite.

22 These [are] families of Judah, by their numbered ones, six and seventy thousand and five hundred.

23 Sons of Issachar by their families; [of] Tola [is] the family of the Tolaite; of Pua the family of the Punite;

24 of Jashub the family of the Jashubite; of Shimron the family of the Shimronite.

25 These [are] families of Issachar, by their numbered ones, four and sixty thousand and three hundred.

26 Sons of Zebulun by their families: of Sered [is] the family of the Sardite; of Elon the family of the Elonite; of Jahleel the family of the Jahleelite.

27 These [are] families of the Zebulunite by their numbered ones, sixty thousand and five hundred.

28 Sons of Joseph by their families [are] Manasseh and Ephraim.

29 Sons of Manasseh: of Machir [is] the family of the Machirite; and Machir hath begotten Gilead; of Gilead [is] the family of the Gileadite.

30 These [are] sons of Gilead: [of] Jeezer [is] the family of the Jeezerite; of Helek the family of the Helekite;

31 and [of] Asriel the family of the Asrielite; and [of] Shechem the family of the Shechemite;

32 and [of] Shemida the family of the Shemidaite; and [of] Hepher the family of the Hepherite.

33 And Zelophehad son of Hepher had no sons but daughters, and the names of the daughters of Zelophehad [are] Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These [are] families of Manasseh, and their numbered ones [are] two and fifty thousand and seven hundred.

35 These [are] sons of Ephraim by their families: of Shuthelah [is] the family of the Shuthelhite; of Becher the family of the Bachrite; of Tahan the family of the Tahanite.

36 And these [are] sons of Shuthelah: of Eran the family of the Eranite.

37 These [are] families of the sons of Ephraim, by their numbered ones, two and thirty thousand and five hundred. These [are] sons of Joseph by their families.

38 Sons of Benjamin by their families: of Bela [is] the family of the Belaite; of Ashbel the family of the Ashbelite; of Ahiram the family of the Ahiramite;

39 of Shupham the family of the Shuphamite; of Hupham the family of the Huphamite.

40 And sons of Bela are Ard and Naaman: [of Ard is] the family of the Ardite: of Naaman the family of the Naamite.

41 These [are] sons of Benjamin by their families, and their numbered ones [are] five and forty thousand and six hundred.

42 These [are] sons of Dan by their families: of Shuham [is] the family of the Shuhamite; these [are] families of Dan by their families;

43 all the families of the Shuhamite, by their numbered ones, [are] four and sixty thousand and four hundred.

44 Sons of Asher by their families: of Jimna [is] the family of the Jimnite; of Jesui the family of the Jesuite; of Beriah the family of the Beriite.

45 Of sons of Beriah: of Heber [is] the family of the Heberite; of Malchiel the family of the Malchielite.

46 And the name of the daughter of Asher [is] Sarah.

47 These [are] families of the sons of Asher, by their numbered ones, three and fifty thousand and four hundred.

48 Sons of Naphtali by their families: of Jahzeel [is] the family of the Jahzeelite; of Guni the family of the Gunite;

49 of Jezer the family of the Jezerite; of Shillem the family of the Shillemite.

50 These [are] families of Naphtali by their families, and their numbered ones [are] five and forty thousand and four hundred.

51 These [are] numbered ones of the sons of Israel, six hundred thousand, and a thousand, seven hundred and thirty.

52 And Jehovah speaketh unto Moses, saying,

53 'To these is the land apportioned by inheritance, by the number of names;

54 to the many thou dost increase their inheritance, and to the few thou dost diminish their inheritance; [to] each according to his numbered ones is given his inheritance.

55 'Only by lot is the land apportioned, by the names of the tribes of their fathers they inherit;

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56 according to the lot is their inheritance apportioned between many and few.'

57 And these [are] numbered ones of the Levite by their families: of Gershon [is] the family of the Gershonite; of Kohath the family of the Kohathite; of Merari the family of the Merarite.

58 These [are] families of the Levite: the family of the Libnite, the family of the Hebronite, the family of the Mahlite, the family of the Mushite, the family of the Korathite. And Kohath hath begotten Amram,

59 and the name of Amram's wife is Jochebed, daughter of Levi, whom [one] hath born to Levi in Egypt; and she beareth to Amram Aaron, and Moses, and Miriam their sister.

60 And born to Aaron Nadab and Abihu, Eleazar and Ithamar;

61 and Nadab dieth -- Abihu also -- in their bringing near strange fire before Jehovah.

62 And their numbered ones are three and twenty thousand, every male from a son of a month and upwards, for they have not numbered themselves in the midst of the sons of Israel; for an inheritance hath not been given to them in the midst of the sons of Israel.

63 These [are] those numbered by Moses and Eleazar the priest, who have numbered the sons of Israel in the plains of Moab, by Jordan, [near] Jericho;

64 and among these there hath not been a man of those numbered by Moses, and Aaron the priest, who numbered the sons of Israel in the wilderness of Sinai,

65 for Jehovah said of them, 'They do certainly die in the wilderness;' and there hath not been left of them a man save Caleb son of Jephunneh, and Joshua son of Nun.

NUMBERS CHAPTER 27

1 And daughters of Zelophehad son of Hepher, son of Gilead, son of Machir, son of Manasseh, of the families of Manasseh son of Joseph, draw near -- and these [are] the names of his daughters, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah --

2 and stand before Moses, and before Eleazar the priest, and before the princes, and all the company, at the opening of the tent of meeting, saying:

3 'Our father died in the wilderness, and he -- he was not in the midst of the company who were met together against Jehovah in the company of Korah, but for his own sin he died, and had no sons;

4 why is the name of our father withdrawn from the midst of his family because he hath no son? give to us a possession in the midst of the brethren of our father;'

5 and Moses bringeth near their cause before Jehovah.

6 And Jehovah speaketh unto Moses, saying,

7 'Rightly are the daughters of Zelophehad speaking; thou dost certainly give to them a possession of an inheritance in the midst of their father's brethren, and hast caused to pass over the inheritance of their father to them.

8 'And unto the sons of Israel thou dost speak, saying, When a man dieth, and hath no son, then ye have caused his inheritance to pass over to his daughter;

9 and if he have no daughter, then ye have given his inheritance to his brethren;

10 and if he have no brethren, then ye have given his inheritance to his father's brethren;

11 and if his father have no brethren, then ye have given his inheritance to his relation who is near unto him of his family, and he hath possessed it;' and it hath been to the sons of Israel for a statute of judgment, as Jehovah hath commanded Moses.

12 And Jehovah saith unto Moses, 'Go up unto this mount Abarim, and see the land which I have given to the sons of Israel;

13 and thou hast seen it, and thou hast been gathered unto thy people, also thou, as Aaron thy brother hath been gathered,

14 because ye provoked My mouth in the wilderness of Zin, in the strife of the company -- to sanctify Me at the waters before their eyes;' they [are] waters of Meribah, in Kadesh, in the wilderness of Zin.

15 And Moses speaketh unto Jehovah, saying,

16 'Jehovah -- God of the spirits of all flesh -- appoint a man over the company,

17 who goeth out before them, and who cometh in before them, and who taketh them out, and who bringeth them in, and the company of Jehovah is not as sheep which have no shepherd.'

18 And Jehovah saith unto Moses, 'Take to thee Joshua son of Nun, a man in whom [is] the Spirit, and thou hast laid thine hand upon him,

19 and hast caused him to stand before Eleazar the priest, and before all the company, and hast charged him before their eyes,

20 and hast put of thine honour upon him, so that all the company of the sons of Israel do hearken.

21 'And before Eleazar the priest he standeth, and he hath asked for him by the judgment of the Lights before Jehovah; at His word they go out, and at His word they come in; he, and all the sons of Israel with him, even all the company.'

22 And Moses doth as Jehovah hath commanded him, and taketh Joshua, and causeth him to stand before Eleazar the priest, and before all the company,

23 and layeth his hands upon him, and chargeth him, as Jehovah hath spoken by the hand of Moses.

NUMBERS CHAPTER 28

1 And Jehovah speaketh unto Moses, saying,

2 'Command the sons of Israel, and thou hast said unto them, My offering, My bread for My fire-offerings, My sweet fragrance, ye take heed to bring near to Me in its appointed season.

3 'And thou hast said to them, This [is] the fire-offering which ye bring near to Jehovah: two lambs, sons of a year, perfect ones, daily, a continual burnt-offering;

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4 the one lamb thou preparest in the morning, and the second lamb thou preparest between the evenings;
5 and a tenth of the ephah of flour for a present, mixed with beaten oil, a fourth of the hin;
6 a continual burnt-offering, which was made in mount Sinai, for sweet fragrance, a fire-offering to Jehovah;
7 and its libation, a fourth of the hin for the one lamb; in the sanctuary cause thou a libation of strong drink to be poured out to Jehovah.
8 'And the second lamb thou dost prepare between the evenings; as the present of the morning, and as its libation thou preparest -- a fire-offering, a sweet fragrance to Jehovah.
9 'And on the sabbath-day, two lambs, sons of a year, perfect ones, and two-tenth deals of flour, a present, mixed with oil, and its libation;
10 the burnt-offering of the sabbath in its sabbath, besides the continual burnt-offering and its libation.
11 'And in the beginnings of your months ye bring near a burnt-offering to Jehovah: two bullocks, sons of the herd, and one ram, seven lambs, sons of a year, perfect ones;
12 and three-tenth deals of flour, a present, mixed with oil, for the one bullock, and two-tenth deals of flour, a present, mixed with oil, for the one ram;
13 and a several tenth deal of flour, a present, mixed with oil, for the one lamb; a burnt-offering, a sweet fragrance, a fire-offering to Jehovah;
14 and their libations are a half of the hin to a bullock, and a third of the hin to a ram, and a fourth of the hin to a lamb, of wine; this [is] the burnt-offering of every month for the months of the year;
15 and one kid of the goats for a sin-offering to Jehovah; besides the continual burnt-offering it is prepared, and its libation.
16 'And in the first month, in the fourteenth day of the month, [is] the passover to Jehovah;
17 and in the fifteenth day of this month [is] a festival, seven days unleavened food is eaten;
18 in the first day [is] an holy convocation, ye do no servile work,
19 and ye have brought near a fire-offering, a burnt-offering to Jehovah: two bullocks, sons of the herd, and one ram, and seven lambs, sons of a year, perfect ones they are for you;
20 and their present, flour mixed with oil, three-tenth deals for a bullock, and two-tenth deals for a ram ye do prepare;
21 a several tenth deal thou preparest for the one lamb, for the seven lambs,
22 and one goat, a sin-offering, to make atonement for you.
23 'Apart from the burnt-offering of the morning, which [is] for the continual burnt-offering, ye prepare these;
24 according to these ye prepare daily, seven days, bread of a fire-offering, a sweet fragrance, to Jehovah; besides the continual burnt-offering it is prepared, and its libation;
25 and on the seventh day a holy convocation ye have, ye do no servile work.
26 'And in the day of the first-fruits, in your bringing near a new present to Jehovah, in your weeks, a holy convocation ye have; ye do no servile work;
27 and ye have brought near a burnt-offering for sweet fragrance to Jehovah: two bullocks, sons of the herd, one ram, seven lambs, sons of a year,
28 and their present, flour mixed with oil, three-tenth deals to the one bullock, two-tenth deals to the one ram,
29 a several tenth deal to the one lamb, for the seven lambs;
30 one kid of the goats to make atonement for you;
31 apart from the continual burnt-offering and its present ye prepare [them] (perfect ones they are for you) and their libations.

NUMBERS CHAPTER 29

1 'And in the seventh month, in the first of the month, a holy convocation ye have, ye do no servile work; a day of shouting it is to you;
2 and ye have prepared a burnt-offering, for sweet fragrance to Jehovah: one bullock, a son of the herd, one ram, seven lambs, sons of a year, perfect ones;
3 and their present, flour mixed with oil, three-tenth deals for the bullock, two-tenth deals for the ram,
4 and one-tenth deal for the one lamb, for the seven lambs;
5 and one kid of the goats, a sin-offering, to make atonement for you;
6 apart from the burnt-offering of the month, and its present, and the continual burnt-offering, and its present, and their libations, according to their ordinance, for sweet fragrance, a fire-offering to Jehovah.
7 'And on the tenth of this seventh month a holy convocation ye have, and ye have humbled your souls; ye do no work;
8 and ye have brought near a burnt-offering to Jehovah, a sweet fragrance, one bullock, a son of the herd, one ram, seven lambs, sons of a year, perfect ones they are for you,
9 and their present, flour mixed with oil, three-tenth deals for the bullock, two-tenth deals for the one ram,
10 a several tenth deal for the one lamb, for the seven lambs,
11 one kid of the goats, a sin-offering; apart from the sin-offering of the atonements, and the continual burnt-offering, and its present, and their libations.
12 'And on the fifteenth day of the seventh month a holy convocation ye have; ye do no servile work; and ye have celebrated a festival to Jehovah seven days,
13 and have brought near a burnt-offering, a fire-offering, a sweet fragrance, to Jehovah; thirteen bullocks, sons of the herd, two rams, fourteen lambs, sons of a year; perfect ones they are;
14 and their present, flour mixed with oil, three-tenth deals to the one bullock, for the thirteen bullocks, two-tenth deals to the one ram, for the two rams,
15 and a several tenth deal to the one lamb, for the fourteen lambs,
16 and one kid of the goats, a sin-offering; apart from the continual burnt-offering, its present, and its libation.

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17 'And on the second day twelve bullocks, sons of the herd, two rams, fourteen lambs, sons of a year, perfect ones;
18 and their present, and their libations, for the bullocks, for the rams, and for the sheep, in their number, according to the ordinance;
19 and one kid of the goats, a sin-offering; apart from the continual burnt-offering, and its present, and their libations.
20 'And on the third day eleven bullocks, two rams, fourteen lambs, sons of a year, perfect ones;
21 and their present, and their libations, for the bullocks, for the rams, and for the lambs, in their number, according to the ordinance;
22 and one goat, a sin-offering; apart from the continual burnt-offering, and its present, and its libation.
23 'And on the fourth day ten bullocks, two rams, fourteen lambs, sons of a year, perfect ones;
24 their present, and their libations, for the bullocks, for the rams, and for the lambs, in their number, according to the ordinance;
25 and one kid of the goats, a sin-offering, apart from the continual burnt-offering, its present, and its libation.
26 'And on the fifth day nine bullocks, two rams, fourteen lambs, sons of a year, perfect ones;
27 and their present, and their libations, for the bullocks, for the rams, and for the lambs, in their number, according to the ordinance;
28 and one goat, a sin-offering; apart from the continual burnt-offering, and its present, and its libation.
29 'And on the sixth day eight bullocks, two rams, fourteen lambs, sons of a year, perfect ones;
30 and their present, and their libations, for the bullocks, for the rams, and for the lambs, in their number, according to the ordinance;
31 and one goat, a sin-offering; apart from the continual burnt-offering, its present, and its libation.
32 'And on the seventh day seven bullocks, two rams, fourteen lambs, sons of a year, perfect ones;
33 and their present, and their libations, for the bullocks, for the rams, and for the lambs, in their number, according to the ordinance;
34 and one goat, a sin-offering; apart from the continual burnt-offering, its present, and its libation.
35 'On the eighth day a restraint ye have, ye do no servile work;
36 and ye have brought near a burnt-offering, a fire-offering, a sweet fragrance, to Jehovah; one bullock, one ram, seven lambs, sons of a year, perfect ones;
37 their present, and their libations, for the bullock, for the ram, and for the lambs, in their number, according to the ordinance;
38 and one goat, a sin-offering; apart from the continual burnt-offering, and its present, and its libation.
39 'These ye prepare to Jehovah in your appointed seasons, apart from your vows, and your free-will offerings, for your burnt-offerings, and for your presents, and for your libations, and for your peace-offerings.'
40 And Moses saith unto the sons of Israel according to all that Jehovah hath commanded Moses.

NUMBERS CHAPTER 30

1 And Moses speaketh unto the heads of the tribes of the sons of Israel, saying, 'This [is] the thing which Jehovah hath commanded:
2 'When a man voweth a vow to Jehovah, or hath sworn an oath to bind a bond on his soul, he doth not pollute his word; according to all that is going out from his mouth he doth.
3 'And when a woman voweth a vow to Jehovah, and hath bound a bond in the house of her father in her youth,
4 and her father hath heard her vow, and her bond which she hath bound on her soul, and her father hath kept silent at her, then have all her vows been established, and every bond which she hath bound on her soul is established.
5 'And if her father hath disallowed her in the day of his hearing, none of her vows and her bonds which she hath bound on her soul is established, and Jehovah is propitious to her, for her father hath disallowed her.
6 'And if she be at all to a husband, and her vows [are] on her, or a wrongful utterance [on] her lips, which she hath bound on her soul,
7 and her husband hath heard, and in the day of his hearing, he hath kept silent at her, then have her vows been established, and her bonds which she hath bound on her soul are established.
8 'And if in the day of her husband's hearing he disalloweth her, then he hath broken her vow which [is] on her, and the wrongful utterance of her lips which she hath bound on her soul, and Jehovah is propitious to her.
9 'As to the vow of a widow or cast-out woman, all that she hath bound on her soul is established on her.
10 'And if [in] the house of her husband she hath vowed, or hath bound a bond on her soul with an oath,
11 and her husband hath heard, and hath kept silent at her -- he hath not disallowed her -- then have all her vows been established, and every bond which she hath bound on her soul is established.
12 'And if her husband doth certainly break them in the day of his hearing, none of the outgoing of her lips concerning her vows, or concerning the bond of her soul, is established -- her husband hath broken them -- and Jehovah is propitious to her.
13 'Every vow and every oath -- a bond to humble a soul -- her husband doth establish it, or her husband doth break it;
14 and if her husband certainly keep silent at her, from day unto day, then he hath established all her vows, or all her bonds which [are] upon her; he hath established them, for he hath kept silent at her in the day of his hearing;
15 and if he doth at all break them after his hearing, then he hath borne her iniquity.'
16 These [are] the statutes which Jehovah hath commanded Moses between a man and his wife, between a father and his daughter, in her youth, [in] the house of her father.

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NUMBERS CHAPTER 31

1 And Jehovah speaketh unto Moses, saying,

2 'Execute the vengeance of the sons of Israel against the Midianites -- afterwards thou art gathered unto thy people.'

3 And Moses speaketh unto the people, saying, 'Be ye armed some of you for the host, and they are against Midian, to put the vengeance of Jehovah on Midian;

4 a thousand for a tribe -- a thousand for a tribe, to all the tribes of Israel -- ye do send to the host.'

5 And there are given out of the thousands of Israel a thousand for a tribe, twelve thousand armed ones of the host;

6 and Moses sendeth them, a thousand for a tribe, to the host, them and Phinehas son of Eleazar the priest, to the host; and the holy vessels, and the trumpets of the shouting, in his hand.

7 And they war against Midian, as Jehovah hath commanded Moses, and slay every male;

8 and the kings of Midian they have slain, besides their pierced ones, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; and Balaam son of Beor, they have slain with the sword.

9 And the sons of Israel take captive the women of Midian, and their infants; and all their cattle, and all their substance, and all their wealth they have plundered;

10 and all their cities, with their habitations, and all their towers, they have burnt with fire.

11 And they take all the spoil, and all the prey, among man and among beast;

12 and they bring in, unto Moses, and unto Eleazar the priest, and unto the company of the sons of Israel, the captives, and the prey, and the spoil, unto the camp, unto the plains of Moab, which [are] by Jordan, [near] Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the company, go out to meet them, unto the outside of the camp,

14 and Moses is wroth against the inspectors of the force, chiefs of the thousands, and chiefs of the hundreds, who are coming in from the host of the battle.

15 And Moses saith unto them, 'Have ye kept alive every female?

16 lo, they -- they have been to the sons of Israel, through the word of Balaam, to cause a trespass against Jehovah in the matter of Peor, and the plague is in the company of Jehovah.

17 'And now, slay ye every male among the infants, yea, every woman known of man by the lying of a male ye have slain;

18 and all the infants among the women, who have not known the lying of a male, ye have kept alive for yourselves.

19 'And ye, encamp ye at the outside of the camp seven days -- any who hath slain a person, and any who hath come against a pierced one, ye cleanse yourselves on the third day, and on the seventh day -- ye and your captives;

20 and every garment, and every skin vessel, and every work of goats' [hair], and every wooden vessel, ye yourselves cleanse.'

21 And Eleazar the priest saith unto the men of the host who go in to battle, 'This [is] the statute of the law which Jehovah hath commanded Moses:

22 only, the gold, and the silver, the brass, the iron, the tin, and the lead,

23 every thing which may go into fire, ye cause to pass over through fire, and it hath been clean; only, with the water of separation it is cleansed, and all that may not go into fire, ye cause to pass over through water;

24 and ye have washed your garments on the seventh day, and have been clean, and afterwards ye come in unto the camp.'

25 And Jehovah speaketh unto Moses, saying,

26 'Take up the sum of the prey of the captives, among man and among beast, thou, and Eleazar the priest, and the heads of the fathers of the company;

27 and thou hast halved the prey between those handling the battle who go out to the host and all the company;

28 and thou hast raised a tribute to Jehovah from the men of war, who go out to the host, one body out of five hundred, of man, and of the herd, and of the asses, and of the flock;

29 from their half ye do take, and thou hast given to Eleazar the priest -- the heave-offering of Jehovah.

30 'And from the sons of Israel's half thou dost take one possession out of fifty, of man, of the herd, of the asses, and of the flock, of all the cattle, and thou hast given them to the Levites keeping the charge of the tabernacle of Jehovah.'

31 And Moses doth -- Eleazar the priest also -- as Jehovah hath commanded Moses.

32 And the prey, the residue of the spoil which the people of the host have spoiled, is of the flock six hundred thousand, and seventy thousand, and five thousand;

33 and of the herd two and seventy thousand;

34 and of asses one and sixty thousand;

35 and of human beings -- of the women who have not known the lying of a male -- all the persons [are] two and thirty thousand.

36 And the half -- the portion of those who go out into the host -- the number of the flock is three hundred thousand, and thirty thousand, and seven thousand and five hundred.

37 And the tribute to Jehovah of the sheep is six hundred five and seventy;

38 and the herd [is] six and thirty thousand, and their tribute to Jehovah [is] two and seventy;

39 and the asses [are] thirty thousand and five hundred, and their tribute to Jehovah [is] one and sixty;

40 and the human beings [are] sixteen thousand, and their tribute to Jehovah [is] two and thirty persons.

41 And Moses giveth the tribute -- Jehovah's heave-offering -- to Eleazar the priest, as Jehovah hath commanded Moses.

42 And of the sons of Israel's half, which Moses halved from the men who war --

43 and the company's half is, of the flock three hundred thousand, and thirty thousand, seven thousand and five hundred;

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44 and of the herd six and thirty thousand;
45 and of asses thirty thousand and five hundred;
46 and of human beings sixteen thousand --
47 Moses taketh from the sons of Israel's half the one possession from the fifty, of man and of beast, and giveth them to the Levites keeping the charge of the tabernacle of Jehovah, as Jehovah hath commanded Moses.
48 And the inspectors whom the thousands of the host hath, (heads of the thousands and heads of the hundreds), draw near unto Moses,
49 and they say unto Moses, 'Thy servants have taken up the sum of the men of war who [are] with us, and not a man of us hath been missed;
50 and we bring near Jehovah's offering, each that which he hath found, vessels of gold -- chain, and bracelet, seal-ring, [ear]-ring, and bead -- to make atonement for ourselves before Jehovah.'
51 And Moses receiveth -- Eleazar the priest also -- the gold from them, every made vessel,
52 and all the gold of the heave-offering which they have lifted up to Jehovah is sixteen thousand seven hundred and fifty shekels, from heads of the thousands, and from heads of the hundreds;
53 (the men of the host have spoiled each for himself);
54 and Moses taketh -- Eleazar the priest also -- the gold from the heads of the thousands and of the hundreds, and they bring it in unto the tent of meeting -- a memorial for the sons of Israel before Jehovah.

NUMBERS CHAPTER 32

1 And much cattle hath been to the sons of Reuben and to the sons of Gad, very many; and they see the land of Jazer, and the land of Gilead, and lo, the place [is] a place [for] cattle;
2 and the sons of Gad, and the sons of Reuben, come in and speak unto Moses, and unto Eleazar the priest, and unto the princes of the company, saying:
3 'Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon --
4 the land which Jehovah hath smitten before the company of Israel, is a land for cattle, and thy servants have cattle.'
5 And they say, 'If we have found grace in thine eyes, let this land be given to thy servants for a possession; cause us not to pass over the Jordan.'
6 And Moses saith to the sons of Gad and to the sons of Reuben, 'Do your brethren go in to the battle, and ye -- do ye sit here?
7 and why discourage ye the heart of the sons of Israel from passing over unto the land which Jehovah hath given to them?
8 'Thus did your fathers in my sending them from Kadesh-Barnea to see the land;
9 and they go up unto the valley of Eshcol, and see the land, and discourage the heart of the sons of Israel so as not to go in unto the land which Jehovah hath given to them;
10 and the anger of Jehovah burneth in that day, and He sweareth, saying,
11 They do not see -- the men who are coming up out of Egypt from a son of twenty years and upward -- the ground which I have sworn to Abraham, to Isaac, and to Jacob, for they have not been fully after Me;
12 save Caleb son of Jephunneh the Kenezite, and Joshua son of Nun, for they have been fully after Jehovah;
13 and the anger of Jehovah burneth against Israel, and He causeth them to wander in the wilderness forty years, until the consumption of all the generation which is doing the evil thing in the eyes of Jehovah.
14 'And lo, ye have risen in the stead of your fathers, an increase of men -- sinners, to add yet to the fury of the anger of Jehovah toward Israel;
15 when ye turn back from after Him, then He hath added yet to leave him in the wilderness, and ye have done corruptly to all this people.'
16 And they come nigh unto him, and say, 'Folds for the flock we build for our cattle here, and cities for our infants;
17 and we -- we are armed hasting before the sons of Israel till that we have brought them in unto their place; and our infants have dwelt in the cities of defence because of the inhabitants of the land;
18 we do not turn back unto our houses till the sons of Israel have inherited each his inheritance,
19 for we do not inherit with them beyond the Jordan and yonder, for our inheritance hath come unto us beyond the Jordan at the [sun]-rising.'
20 And Moses saith unto them, 'If ye do this thing: if ye are armed before Jehovah for battle,
21 and every armed one of you hath passed over the Jordan before Jehovah, till his dispossessing His enemies from before Him,
22 and the land hath been subdued before Jehovah -- then afterwards ye do turn back, and have been acquitted by Jehovah, and by Israel; and this land hath been to you for a possession before Jehovah.
23 'And if ye do not so, lo, ye have sinned against Jehovah, and know ye your sin, that it doth find you;
24 build for yourselves cities for your infants, and folds for your flock, and that which is going out from your mouth do ye.'
25 And the sons of Gad and the sons of Reuben speak unto Moses, saying, 'Thy servants do as my lord is commanding;
26 our infants, our wives, our cattle, and all our beasts, are there in cities of Gilead,
27 and thy servants pass over, every armed one of the host, before Jehovah, to battle, as my lord is saying.'
28 And Moses commandeth concerning them Eleazar the priest, and Joshua son of Nun, and the heads of the fathers of the tribes of the sons of Israel;
29 and Moses saith unto them, 'If the sons of Gad and the sons of Reuben pass over with you the Jordan, every one armed for battle, before Jehovah, and the land hath been subdued before you, then ye have given to them the land of Gilead for a possession;

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30 and if they do not pass over armed with you, then they have possessions in your midst in the land of Canaan.'

31 And the sons of Gad and the sons of Reuben answer, saying, 'That which Jehovah hath spoken unto thy servants -- so we do;

32 we -- we pass over armed before Jehovah [to] the land of Canaan, and with us [is] the possession of our inheritance beyond the Jordan.'

33 And Moses giveth to them, to the sons of Gad, and to the sons of Reuben, and to the half of the tribe of Manasseh son of Joseph, the kingdom of Sihon king of the Amorite, and the kingdom of Og king of Bashan, the land by its cities, in the borders, the cities of the land round about.

34 And the sons of Gad build Dihon, and Ataroth, and Aroer,

35 and Atroth, Shophan, and Jaazer, and Jogbehah,

36 and Beth-Nimrah, and Beth-Haran, cities of defence, and sheepfolds.

37 And the sons of Reuben have build Heshbon, and Elealeh, and Kirjathaim,

38 and Nebo, and Baal-Meon (changed in name), and Shibmah, and they call by [these] names the names of the cities which they have built.

39 And sons of Machir son of Manasseh go to Gilead, and capture it, and dispossess the Amorite, who [is] in it;

40 and Moses giveth Gilead to Machir son of Manasseh, and he dwelleth in it.

41 And Jair son of Manasseh hath gone and captureth their towns, and calleth them 'Towns of Jair;'

42 and Nobah hath gone and captureth Kenath, and its villages, and calleth it Nobah, by his own name.

NUMBERS CHAPTER 33

1 These [are] journeys of the sons of Israel who have come out of the land of Egypt, by their hosts, by the hand of Moses and Aaron;

2 and Moses writeth their outgoings, by their journeys, by the command of Jehovah; and these [are] their journeys, by their outgoings:

3 And they journey from Rameses in the first month, on the fifteenth day of the first month, on the morrow of the passover have the sons of Israel gone out with a high hand, before the eyes of all the Egyptians --

4 and the Egyptians are burying those whom Jehovah hath smitten among them, every first-born, and on their gods hath Jehovah done judgments --

5 and the sons of Israel journey from Rameses, and encamp in Succoth.

6 And they journey from Succoth, and encamp in Etham, which [is] in the extremity of the wilderness;

7 and they journey from Etham, and turn back on Pi-Hahiroth, which [is] on the front of Baal-Zephon, and they encamp before Migdol.

8 And they journey from Pi-Hahiroth, and pass over through the midst of the sea, into the wilderness, and go a journey of three days in the wilderness of Etham, and encamp in Marah.

9 And they journey from Marah, and come in to Elim, and in Elim [are] twelve fountains of waters, and seventy palm trees, and they encamp there;

10 and they journey from Elim, and encamp by the Red Sea.

11 And they journey from the Red Sea, and encamp in the wilderness of Sin;

12 and they journey from the wilderness of Sin, and encamp in Dophkah.

13 And they journey from Dophkah, and encamp in Alush;

14 and they journey from Alush, and encamp in Rephidim; and there was there no water for the people to drink.

15 And they journey from Rephidim, and encamp in the wilderness of Sinai;

16 and they journey from the wilderness of Sinai, and encamp in Kibroth-Hattaavah.

17 And they journey from Kibroth-Hattaavah, and encamp in Hazeroth;

18 and they journey from Hazeroth, and encamp in Rithmah.

19 And they journey from Rithmah, and encamp in Rimmon-Parez;

20 and they journey from Rimmon-Parez, and encamp in Libnah.

21 And they journey from Libnah, and encamp in Rissah;

22 and they journey from Rissah, and encamp in Kehelathah.

23 And they journey from Kehelathah, and encamp in mount Shapher;

24 and they journey from mount Shapher, and encamp in Haradah.

25 And they journey from Haradah, and encamp in Makheloth;

26 and they journey from Makheloth, and encamp in Tahath.

27 And they journey from Tahath, and encamp in Tarah;

28 and they journey from Tarah, and encamp in Mithcah.

29 And they journey from Mithcah, and encamp in Hashmonah;

30 and they journey from Hashmonah, and encamp in Moseroth.

31 And they journey from Moseroth, and encamp in Bene-Jaakan;

32 and they journey from Bene-Jaakan, and encamp at Hor-Hagidgad.

33 And they journey from Hor-Hagidgad, and encamp in Jotbathah;

34 and they journey from Jotbathah, and encamp in Ebronah.

35 And they journey from Ebronah, and encamp in Ezion-Gaber;

36 and they journey from Ezion-Gaber, and encamp in the wilderness of Zin, which [is] Kadesh.

37 And they journey from Kadesh, and encamp in mount Hor, in the extremity of the land of Edom.

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38 And Aaron the priest goeth up unto mount Hor, by the command of Jehovah, and dieth there, in the fortieth year of the going out of the sons of Israel from the land of Egypt, in the fifth month, on the first of the month;
39 and Aaron [is] a son of a hundred and twenty and three years in his dying in mount Hor.
40 And the Canaanite -- king Arad -- who is dwelling in the south, in the land of Canaan, heareth of the coming of the sons of Israel.
41 And they journey from mount Hor, and encamp in Zalmonah;
42 and they journey from Zalmonah, and encamp in Punon.
43 And they journey from Punon, and encamp in Oboth;
44 and they journey from Oboth, and encamp in Ije-Abarim, in the border of Moab.
45 And they journey from Iim, and encamp in Dibon-Gad;
46 and they journey from Dibon-Gad, and encamp in Almon-Diblathaim.
47 And they journey from Almon-Diblathaim, and encamp in the mountains of Abarim, before Nebo;
48 and they journey from the mountains of Abarim, and encamp in the plains of Moab, by Jordan, [near] Jericho.
49 And they encamp by the Jordan from Beth-Jeshimoth, unto Abel-Shittim, in the plains of Moab.
50 And Jehovah speaketh unto Moses, in the plains of Moab, by Jordan, [near] Jericho, saying,
51 'Speak unto the sons of Israel, and thou hast said unto them, When ye are passing over the Jordan unto the land of Canaan,
52 then ye have dispossessed all the inhabitants of the land from before you, and have destroyed all their imagery, yea, all their molten images ye destroy, and all their high places ye lay waste,
53 and ye have possessed the land, and dwelt in it, for to you I have given the land -- to possess it.
54 'And ye have inherited the land by lot, by your families; to the many ye increase their inheritance, and to the few ye diminish their inheritance; whither the lot goeth out to him, it is his; by the tribes of your fathers ye inherit.
55 'And if ye do not dispossess the inhabitants of the land from before you, then it hath been, those whom ye let remain of them, [are] for pricks in your eyes, and for thorns in your sides, and they have distressed you on the land in which ye are dwelling,
56 and it hath come to pass, as I thought to do to them -- I do to you.'

NUMBERS CHAPTER 34

1 And Jehovah speaketh unto Moses, saying,
2 'Command the sons of Israel, and thou hast said unto them, When ye are coming in unto the land of Canaan -- this [is] the land which falleth to you by inheritance, the land of Canaan, by its borders --
3 then hath the south quarter been to you from the wilderness of Zin, by the sides of Edom, yea, the south border hath been to you from the extremity of the Salt Sea, eastward;
4 and the border hath turned round to you from the south to the ascent of Akrabbim, and hath passed on to Zin, and its outgoings have been from the south to Kadesh-Barnea, and it hath gone out at Hazar-Addar, and hath passed on to Azmon;
5 and the border hath turned round from Azmon to the brook of Egypt, and its outgoings have been at the sea.
6 'As to the west border, even the great sea hath been to you a border; this is to you the west border.
7 'And this is to you the north border: from the great sea ye mark out for yourselves mount Hor;
8 from mount Hor ye mark out to go in to Hamath, and the outgoings of the border have been to Zedad;
9 and the border hath gone out to Ziphron, and its outgoings have been at Hazar-Enan; this is to you the north border.
10 'And ye have marked out for yourselves for the border eastward, from Hazar-Enan to Shepham;
11 and the border hath gone down from Shepham to Riblah, on the east of Ain, and the border hath gone down, and hath smitten against the shoulder of the sea of Chinnereth eastward;
12 and the border hath gone down to the Jordan, and its outgoings have been at the Salt Sea; this is for you the land by its borders round about.'
13 And Moses commandeth the sons of Israel, saying, 'This [is] the land which ye inherit by lot, which Jehovah hath commanded to give to the nine tribes and the half of the tribe;
14 for the tribe of the sons of Reuben have received, by the house of their fathers; and the tribe of the children of Gad, by the house of their fathers; and the half of the tribe of Manasseh have received their inheritance;
15 the two tribes and the half of the tribe have received their inheritance beyond the Jordan, [near] Jericho, eastward, at the [sun]-rising.'
16 And Jehovah speaketh unto Moses, saying,
17 'These [are] the names of the men who give to you the inheritance of the land: Eleazar the priest, and Joshua son of Nun,
18 and one prince -- one prince -- for a tribe ye do take to give the land by inheritance.
19 'And these [are] the names of the men: of the tribe of Judah, Caleb son of Jephunneh;
20 and of the tribe of the sons of Simeon, Shemuel son of Aminihud;
21 of the tribe of Benjamin, Elidad son of Chislon;
22 and of the tribe of the sons of Dan, the prince Bukki son of Jogli;
23 of the sons of Joseph, of the tribe of the sons of Manasseh, the prince Hanniel son of Ephod;
24 and of the tribe of the sons of Ephraim, the prince Kemuel son of Shiphtan;
25 and of the tribe of the sons of Zebulun, the prince Elizaphan son of Parnach;
26 and of the tribe of the sons of Issachar, the prince Paltiel son of Azzan;

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27 and of the tribe of the sons of Asher, the prince Ahihud son of Shelomi;
28 and of the tribe of the sons of Naphtali, the prince Pedahel son of Ammihud.'
29 These [are] those whom Jehovah hath commanded to give the sons of Israel inheritance in the land of Canaan.

NUMBERS CHAPTER 35

1 And Jehovah speaketh unto Moses, in the plains of Moab, by Jordan, [near] Jericho, saying,
2 'Command the sons of Israel, and they have given to the Levites of the inheritance of their possession cities to inhabit; also a suburb for the cities round about them ye do give to the Levites.
3 And the cities have been to them to inhabit, and their suburbs are for their cattle, and for their goods, and for all their beasts.
4 'And the suburbs of the cities which ye give to the Levites [are], from the wall of the city and without, a thousand cubits round about.
5 And ye have measured from the outside of the city, the east quarter, two thousand by the cubit, and the south quarter, two thousand by the cubit, and the west quarter, two thousand by the cubit, and the north quarter, two thousand by the cubit; and the city [is] in the midst; this is to them the suburbs of the cities.
6 'And the cities which ye give to the Levites [are] the six cities of refuge, which ye give for the fleeing thither of the man-slayer, and besides them ye give forty and two cities;
7 all the cities which ye give to the Levites [are] forty and eight cities, them and their suburbs.
8 And the cities which ye give [are] of the possession of the sons of Israel, from the many ye multiply, and from the few ye diminish; each, according to his inheritance which they inherit, doth give of his cities to the Levites.'
9 And Jehovah speaketh unto Moses, saying,
10 'Speak unto the sons of Israel, and thou hast said unto them, When ye are passing over the Jordan to the land of Canaan,
11 and have prepared to yourselves cities -- cities of refuge they are to you -- then fled thither hath a man-slayer, smiting a person unawares,
12 and the cities have been to you for a refuge from the redeemer, and the man-slayer doth not die till his standing before the company for judgment.
13 'As to the cities which ye give -- six [are] cities of refuge to you;
14 the three of the cities ye give beyond the Jordan, and the three of the cities ye give in the land of Canaan; cities of refuge they are.
15 To sons of Israel, and to a sojourner, and to a settler in their midst, are these six cities for a refuge, for the fleeing thither of any one smiting a person unawares.
16 'And if with an instrument of iron he hath smitten him, and he dieth, he [is] a murderer: the murderer is certainly put to death.
17 'And if with a stone [in] the hand, wherewith he dieth, he hath smitten him, and he dieth, he [is] a murderer: the murderer is certainly put to death.
18 'Or with a wooden instrument [in] the hand, wherewith he dieth, he hath smitten him, and he dieth, he [is] a murderer: the murderer is certainly put to death.
19 'The redeemer of blood himself doth put the murderer to death; in his coming against him he doth put him to death.
20 'And if in hatred he thrust him through, or hath cast [anything] at him by lying in wait, and he dieth;
21 or in enmity he hath smitten him with his hand, and he dieth; the smiter is certainly put to death; he [is] a murderer; the redeemer of blood doth put the murderer to death in his coming against him.
22 'And if, in an instant, without enmity, he hath thrust him through, or hath cast at him any instrument, without lying in wait;
23 or with any stone wherewith he dieth, without seeing, and causeth [it] to fall upon him, and he dieth, and he [is] not his enemy, nor seeking his evil;
24 then have the company judged between the smiter and the redeemer of blood, by these judgments.
25 'And the company have delivered the man-slayer out of the hand of the redeemer of blood, and the company have caused him to turn back unto the city of his refuge, whither he hath fled, and he hath dwelt in it till the death of the chief priest, who hath been anointed with the holy oil.
26 'And if the man-slayer at all go out [from] the border of the city of his refuge whither he fleeth,
27 and the redeemer of blood hath found him at the outside of the border of the city of his refuge, and the redeemer of blood hath slain the man-slayer, blood is not for him;
28 for in the city of his refuge he doth dwell till the death of the chief priest; and after the death of the chief priest doth the man-slayer turn back unto the city of his possession.
29 'And these things have been to you for a statute of judgment to your generations, in all your dwellings:
30 whoso smiteth a person, by the mouth of witnesses doth [one] slay the murderer; and one witness doth not testify against a person -- to die.
31 'And ye take no atonement for the life of a murderer who [is] condemned -- to die, for he is certainly put to death;
32 and ye take no atonement for him to flee unto the city of his refuge, to turn back to dwell in the land, until the death of the priest.
33 'And ye profane not the land which ye [are] in, for blood profaneth the land; as to the land, it is not pardoned for blood which is shed in it except by the blood of him who sheddeth it;
34 and ye defile not the land in which ye are dwelling, in the midst of which I do tabernacle, for I Jehovah do tabernacle in the midst of the sons of Israel.'

NUMBERS CHAPTER 36

1 And the heads of the fathers of the families of the sons of Gilead, son of Machir, son of Manasseh, of the families of the

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sons of Joseph, come near, and speak before Moses, and before the princes, heads of the fathers of the sons of Israel,

2 and say, Jehovah commanded my lord to give the land for inheritance by lot to the sons of Israel, and my lord hath been commanded by Jehovah to give the inheritance of Zelophehad our brother to his daughters.

3 'And -- they have been to one of the sons of the [other] tribes of the sons of Israel for wives, and their inheritance hath been withdrawn from the inheritance of our fathers, and hath been added to the inheritance of the tribe which is theirs, and from the lot of our inheritance it is withdrawn,

4 and if it is the jubilee of the sons of Israel, then hath their inheritance been added to the inheritance of the tribe which is theirs, and from the inheritance of the tribe of our fathers is their inheritance withdrawn.'

5 And Moses commandeth the sons of Israel, by the command of Jehovah, saying, 'Rightly are the tribe of the sons of Joseph speaking;

6 this [is] the thing which Jehovah hath commanded concerning the daughters of Zelophehad, saying, To those good in their eyes let them be for wives; only, to a family of the tribe of their fathers let them be for wives;

7 and the inheritance of the sons of Israel doth not turn round from tribe unto tribe; for each to the inheritance of the tribe of his fathers, do the sons of Israel cleave.

8 'And every daughter possessing an inheritance, of the tribes of the sons of Israel, is to one of the family of the tribe of her father for a wife, so that the sons of Israel possess each the inheritance of his fathers,

9 and the inheritance doth not turn round from [one] tribe to another tribe; for each to his inheritance do they cleave, the tribes of the sons of Israel.'

10 As Jehovah hath commanded Moses, so have the daughters of Zelophehad done,

11 and Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, daughters of Zelophehad, are to the sons of their fathers' brethren for wives;

12 [to men] of the families of the sons of Manasseh, son of Joseph, they have been for wives, and their inheritance is with the tribe of the family of their father.

13 These [are] the commands and the judgments which Jehovah hath commanded, by the hand of Moses, concerning the sons of Israel, in the plains of Moab, by Jordan, [near] Jericho.

DEUTERONOMY

The Fifth Book of Moses
Hebrew Title: Devarim ("The Law of Moses")

(Deuteronomy is a book in the Bible. It is the last of the five books of Moses, meaning it deals with Moses, the Israelites and their ancestors, and their relationship with God. The Hebrew name of the book is Devarim, which means 'people of the Word.' The Book of Deuteronomy, literally "second law" from Greek deuteros + nomos, is the fifth book of the Jewish Torah, where it is called Devarim which is Hebrew for "The Words [of Moses]" or "The Law [of Moses]". While Leviticus represents the First or Basic Law, Deuteronomics definitely outlines that what we nowadays would call The Civil Law.

Outline of the Narrative:

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land.

- *Chapters 1–4: The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.*
- *Chapters 4–11: After a second introduction at 4:44–49 the events at Mount Horeb are recalled, with the giving of the Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than Yahweh, the land promised to Israel is praised, and the people are urged to obedience.*
- *Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).*
- *Chapters 27–28: Blessings and curses for those who keep and break the law.*
- *Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.*
- *Chapters 31–34: Joshua is installed as Moses's successor, Moses delivers the law to the Levites (a priestly caste), and ascends Mount Nebo or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the Song of Moses and the Blessing of Moses.*

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of the Hebrew God as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.

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Contents or Torah Portions:

• Devarim, on Deuteronomy 1–3: Chiefs, scouts, Edom, Ammonites, Sihon, Og, land for two and a half tribes

• Va'etchanan, on Deuteronomy 3– Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions

• Eikev, on Deuteronomy 7–11: Obedience, taking the land, golden calf, Aaron's death, Levites' duties

• Re'eh, on Deuteronomy 11–16: Centralized worship, diet, tithes, sabbatical year, pilgrim festivals

• Shofetim, on Deuteronomy 16–21: Basic societal structure for the Israelites

• Ki Teitzei, on Deuteronomy 21–25: Miscellaneous laws on civil and domestic life

• Ki Tavo, on Deuteronomy 26–29: First fruits, tithes, blessings and curses, exhortation

• Nitzavim, on Deuteronomy 29–30: covenant, violation, choose blessing and curse

• Vayelech, on Deuteronomy 31: Encouragement, reading and writing the law

• Haazinu, on Deuteronomy 32: Punishment, punishment restrained, parting words

• V'Zot HaBerachah, on Deuteronomy 33–34: Farewell blessing and death of Moses.

Deuteronomic, Second or Civil Code

Deuteronomy 12–26, the Deuteronomic Code, is the oldest part of the book and the core around which the rest developed. It is a series of mitzvot (commands) to the Israelites regarding how they ought to conduct themselves in Canaan, the land promised by Yahweh, God of Israel. The following list organises most of the laws into thematic groups:

SECTION 1: Laws of religious observance

• All sacrifices are to be brought and vows are to be made at a central sanctuary (12:1–28).

• The worship of Canaanite gods is forbidden. The order is given to destroy their places of worship (12:29–31) and to commit genocide against Canaanites and others with "detestable" religious beliefs (20:16-18).

• Native mourning practices such as deliberate disfigurement are forbidden (14:1–2).

• The procedure for tithing produce or donating its equivalent is given (14:22–29).

• A catalogue of which animals are permitted and which forbidden for consumption is given (14:3–20).

• The consumption of animals which are found dead and have not been slaughtered is prohibited (14:21).

• Sacrificed animals must be without blemish (15:21, 11).

• First-born male livestock must be sacrificed (15:19–23).

• The Pilgrimage Festivals of Passover, Shavuot, and Sukkot are instituted (16:1–17).

• The worship at Asherah groves and setting up of ritual pillars are forbidden (16:21–22).

• Prohibition of mixing kinds (22:9-11).

• Tzitzit are obligatory (22:12).

SECTION 2: Laws concerning officials

• Judges are to be appointed in every city (16:18).

• Judges are to be impartial and bribery is forbidden (16:19–20).

• A central tribunal is established (18–13).

• Should the Israelites choose to be ruled by a King, regulations for the office are given (114–20).

• Regulations of the rights, and revenue, of the Levites are given (18:1–8).

• Concerning the future (unspecified) prophet (18:9–22).

• Regulations for the priesthood are given (23:1–8).

SECTION 3: Civil law

• Debts are to be released in the seventh year (15:1–11).

• Regulations of the institution of slavery and the procedure for freeing slaves (15:12–18).

• Regulations for the treatment of foreign wives taken in war (21:10-14)

• Regulations permitting taking slaves and plunder in war (20:14)

• Lost property, once found, is to be restored to its owner (22:1–4).

• Marriages between women and their stepsons are forbidden (22:30).

• The camp is to be kept clean (23:9–14).

• Usury is forbidden except for foreigners (23:19–20).

• Regulations for vows and pledges are given (23:21–23, 24:6, 24:10–13).

• The procedure for tzaraath (a disfigurative condition) is given (24:8–9).

• Hired workers are to be paid fairly (24:14–15).

• Justice is to be shown towards strangers, widows, and orphans (24:17–18).

• Portions of crops are to be given to the poor (24:19–22).

SECTION 4: Criminal law

• The rules for witnesses are given (19:15–21).

• The procedure for a bride who has been slandered is given (22:13–21).

• Various laws concerning adultery and rape are given (22:22–29).

• Kidnapping is forbidden (24:7).

• Just weights and measures are obligatory (25:13–16).)

DEUTERONOMY CHAPTER 1

1 These [are] the words which Moses hath spoken unto all Israel, beyond the Jordan, in the wilderness, in the plain over-against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-Zahab;

2 eleven days' from Horeb, the way of mount Seir, unto Kadesh-Barnea.

3 And it cometh to pass in the fortieth year, in the eleventh month, on the first of the month hath Moses spoken unto the sons of Israel according to all that Jehovah hath commanded him concerning them;

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4 after his smiting Sihon king of the Amorite who is dwelling in Heshbon, and Og king of Bashan who is dwelling in Ashtaroth in Edrei,

5 beyond the Jordan, in the land of Moab, hath Moses begun to explain this law, saying:

6 'Jehovah our God hath spoken unto us in Horeb, saying, Enough to you -- of dwelling in this mount;

7 turn ye and journey for you, and enter the mount of the Amorite, and unto all its neighbouring places, in the plain, in the hill-country, and in the low country, and in the south, and in the haven of the sea, the land of the Canaanite, and of Lebanon, unto the great river, the river Phrat;

8 see, I have set before you the land; go in and possess the land which Jehovah hath sworn to your fathers, to Abraham, to Isaac, and to Jacob, to give to them, and to their seed after them.

9 'And I speak unto you at that time, saying, I am not able by myself to bear you;

10 Jehovah your God hath multiplied you, and lo, ye [are] to-day as the stars of the heavens for multitude;

11 Jehovah, God of your fathers, is adding to you, as ye [are], a thousand times, and doth bless you as He hath spoken to you.

12 'How do I bear by myself your pressure, and your burden, and your strife?

13 Give for yourselves men, wise and intelligent, and known to your tribes, and I set them for your heads;

14 and ye answer me and say, Good [is] the thing which thou hast spoken -- to do.

15 'And I take the heads of your tribes, men, wise and known, and I appoint them heads over you, princes of thousands, and princes of hundreds, and princes of fifties, and princes of tens, and authorities, for your tribes.

16 And I command your judges at that time, saying, Hearkening between your brethren -- then ye have judged righteousness between a man, and his brother, and his sojourner;

17 ye do not discern faces in judgment; as the little so the great ye do hear; ye are not afraid of the face of any, for the judgment is God's, and the thing which is too hard for you, ye bring near unto me, and I have heard it;

18 and I command you, at that time, all the things which ye do.

19 'And we journey from Horeb, and go [through] all that great and fearful wilderness which ye have seen -- the way of the hill-country of the Amorite, as Jehovah our God hath commanded us, and we come in unto Kadesh-Barnea.

20 'And I say unto you, Ye have come in unto the hill-country of the Amorite, which Jehovah our God is giving to us;

21 see, Jehovah thy God hath set before thee the land; go up, possess, as Jehovah, God of thy fathers, hath spoken to thee; fear not, nor be affrighted.

22 'And ye come near unto me, all of you, and say, Let us send men before us, and they search for us the land, and they bring us back word [concerning] the way in which we go up into it, and the cities unto which we come in;

23 and the thing is good in mine eyes, and I take of you twelve men, one man for a tribe.

24 'And they turn and go up to the hill-country, and come in unto the valley of Eshcol, and spy it,

25 and they take with their hand of the fruit of the land, and bring down unto us, and bring us back word, and say, Good is the land which Jehovah our God is giving to us.

26 'And ye have not been willing to go up, and ye provoke the mouth of Jehovah your God,

27 and murmur in your tents, and say, In Jehovah's hating us He hath brought us out of the land of Egypt, to give us into the hand of the Amorite -- to destroy us;

28 whither are we going up? our brethren have melted our heart, saying, A people greater and taller than we, cities great and fenced to heaven, and also sons of Anakim -- we have seen there.

29 'And I say unto you, Be not terrified, nor be afraid of them;

30 Jehovah your God, who is going before you -- He doth fight for you, according to all that He hath done with you in Egypt before your eyes,

31 and in the wilderness, where thou hast seen that Jehovah thy God hath borne thee as a man beareth his son, in all the way which ye have gone, till your coming in unto this place.

32 'And in this thing ye are not stedfast in Jehovah your God,

33 who is going before you in the way to search out to you a place for your encamping, in fire by night, to shew you in the way in which ye go, and in a cloud by day.

34 'And Jehovah heareth the voice of your words, and is wroth, and sweareth, saying,

35 Not one of these men of this evil generation doth see the good land which I have sworn to give to your fathers,

36 save Caleb son of Jephunneh -- he doth see it, and to him I give the land on which he hath trodden, and to his sons, because that he hath been fully after Jehovah.

37 'Also with me hath Jehovah been angry for your sake, saying, Also, thou dost not go in thither;

38 Joshua son of Nun, who is standing before thee, he goeth in thither; him strengthen thou; for he doth cause Israel to inherit.

39 'And your infants, of whom ye have said, For a prey they are, and your sons who have not known to-day good and evil, they go in thither, and to them I give it, and they possess it;

40 and ye, turn for yourselves, and journey toward the wilderness, the way of the Red Sea.

41 'And ye answer and say unto me, We have sinned against Jehovah; we -- we go up, and we have fought, according to all that which Jehovah our God hath commanded us; and ye gird on each his weapons of war, and ye are ready to go up into the hill-country;

42 and Jehovah saith unto me, Say to them, Ye do not go up, nor fight, for I am not in your midst, and ye are not smitten before your enemies.

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43 'And I speak unto you, and ye have not hearkened, and provoke the mouth of Jehovah, and act proudly, and go up into the hill-country;
44 and the Amorite who is dwelling in that hill-country cometh out to meet you, and they pursue you as the bees do, and smite you in Seir -- unto Hormah.
45 'And ye turn back and weep before Jehovah, and Jehovah hath not hearkened to your voice, nor hath he given ear unto you;
46 and ye dwell in Kadesh many days, according to the days which ye had dwelt.

DEUTERONOMY CHAPTER 2

1 'And we turn, and journey into the wilderness, the way of the Red Sea, as Jehovah hath spoken unto me, and we go round the mount of Seir many days.
2 'And Jehovah speaketh unto me, saying,
3 Enough to you -- is the going round of this mount; turn for yourselves northward.
4 'And the people command thou, saying, Ye are passing over into the border of your brethren, sons of Esau, who are dwelling in Seir, and they are afraid of you; and ye have been very watchful,
5 ye do not strive with them, for I do not give to you of their land even the treading of the sole of a foot; for a possession to Esau I have given mount Seir.
6 'Food ye buy from them with money, and have eaten; and also water ye buy from them with money, and have drunk,
7 for Jehovah thy God hath blessed thee in all the work of thy hands; He hath known thy walking in this great wilderness these forty years; Jehovah thy God [is] with thee; thou hast not lacked anything.
8 'And we pass by from our brethren, sons of Esau, who are dwelling in Seir, by the way of the plain, by Elath, and by Ezion-Gaber; and we turn, and pass over the way of the wilderness of Moab;
9 and Jehovah saith unto me, Do not distress Moab, nor stir thyself up against them [in] battle, for I do not give to thee of their land [for] a possession; for to the sons of Lot I have given Ar [for] a possession.'
10 'The Emim formerly have dwelt in it, a people great, and numerous, and tall, as the Anakim;
11 Rephaim they are reckoned, they also, as the Anakim; and the Moabites call them Emim.
12 And in Seir have the Horim dwelt formerly; and the sons of Esau dispossess them, and destroy them from before them, and dwell in their stead, as Israel hath done to the land of his possession, which Jehovah hath given to them;
13 now, rise ye, and pass over for yourselves the brook Zered; and we pass over the brook Zered.
14 'And the days which we have walked from Kadesh-Barnea until that we have passed over the brook Zered, [are] thirty and eight years, till the consumption of all the generation of the men of battle from the midst of the camp, as Jehovah hath sworn to them;
15 and also the hand of Jehovah hath been against them, to destroy them from the midst of the camp, till they are consumed.
16 'And it cometh to pass, when all the men of battle have finished dying from the midst of the people,
17 that Jehovah speaketh unto me, saying,
18 Thou art passing over to-day the border of Moab, even Ar,
19 and thou hast come near over-against the sons of Ammon, thou dost not distress them, nor stir up thyself against them, for I do not give [any] of the land of the sons of Ammon to thee [for] a possession; for to the sons of Lot I have given it [for] a possession.
20 'A land of Rephaim it is reckoned, even it; Rephaim dwelt in it formerly, and the Ammonites call them Zamzummim;
21 a people great, and numerous, and tall, as the Anakim, and Jehovah destroyeth them before them, and they dispossess them, and dwell in their stead,
22 as He hath done for the sons of Esau, who are dwelling in Seir, when He destroyed the Horim from before them, and they dispossess them, and dwell in their stead, unto this day.
23 'As to the Avim who are dwelling in Hazerim unto Azzah, the Caphtorim -- who are coming out from Caphtor -- have destroyed them, and dwell in their stead.
24 'Rise ye, journey and pass over the brook Arnon; see, I have given into thy hand Sihon king of Heshbon, the Amorite, and his land; begin to possess, and stir up thyself against him [in] battle.
25 This day I begin to put thy dread and thy fear on the face of the peoples under the whole heavens, who hear thy fame, and have trembled and been pained because of thee.
26 'And I send messengers from the wilderness of Kedemoth, unto Sihon king of Heshbon, -- words of peace -- saying,
27 Let me pass over through thy land; in the several ways I go; I turn not aside -- right or left --
28 food for money thou dost sell me, and I have eaten; and water for money thou dost give to me, and I have drunk; only, let me pass over on my feet, --
29 as the sons of Esau who are dwelling in Seir, and the Moabites who are dwelling in Ar, have done to me -- till that I pass over the Jordan, unto the land which Jehovah our God is giving to us.
30 'And Sihon king of Heshbon hath not been willing to let us pass over by him, for Jehovah thy God hath hardened his spirit, and strengthened his heart, so as to give him into thy hand as at this day.
31 'And Jehovah saith unto me, See, I have begun to give before thee Sihon and his land; begin to possess -- to possess his land.
32 'And Sihon cometh out to meet us, he and all his people, to battle to Jahaz;
33 and Jehovah our God giveth him before us, and we smite him, and his sons, and all his people;

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34 and we capture all his cities at that time, and devote the whole city, men, and the women, and the infants -- we have not left a remnant;

35 only, the cattle we have spoiled for ourselves, and the spoil of the cities which we have captured.

36 'From Aroer, which [is] by the edge of the brook Arnon, and the city which [is] by the brook, even unto Gilead there hath not been a city which [is] too high for us; the whole hath Jehovah our God given before us.

37 'Only, unto the land of the sons of Ammon thou hast not drawn near, any part of the brook Jabbok, and cities of the hill-country, and anything which Jehovah our God hath [not] commanded.

DEUTERONOMY CHAPTER 3

1 'And we turn, and go up the way to Bashan, and Og king of Bashan cometh out to meet us, he and all his people, to battle, [to] Edrei.

2 'And Jehovah saith unto me, Fear him not, for into thy hand I have given him, and all his people, and his land, and thou hast done to him as thou hast done to Sihon king of the Amorite who is dwelling in Heshbon.

3 'And Jehovah our God giveth into our hands also Og king of Bashan, and all his people, and we smite him till there hath not been left to him a remnant;

4 and we capture all his cities at that time, there hath not been a city which we have not taken from them, sixty cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these [are] cities fenced with high walls, two-leaved doors and bar, apart from cities of villages very many;

6 and we devote them, as we have done to Sihon king of Heshbon, devoting every city, men, the women, and the infants;

7 and all the cattle, and the spoil of the cities, we have spoiled for ourselves.

8 'And we take, at that time, the land out of the hand of the two kings of the Amorite, which is beyond the Jordan, from the brook Arnon unto mount Hermon;

9 (Sidonians call Hermon, Sirion; and the Amorites call it Senir,)

10 all the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan,

11 for only Og king of Bashan had been left of the remnant of the Rephaim; lo, his bedstead [is] a bedstead of iron; is it not in Rabbath of the sons of Ammon? nine cubits its length, and four cubits its breadth, by the cubit of a man.

12 'And this land we have possessed, at that time; from Aroer, which [is] by the brook Arnon, and the half of mount Gilead, and its cities, I have given to the Reubenite, and to the Gadite;

13 and the rest of Gilead and all Bashan, the kingdom of Og, I have given to the half tribe of Manasseh; all the region of Argob, to all that Bashan, called the land of Rephaim.

14 'Jair son of Manasseh hath taken all the region of Argob, unto the border of Geshuri, and Maachathi, and calleth them by his own name, Bashan-Havoth-Jair, unto this day.

15 And to Machir I have given Gilead.

16 'And to the Reubenite and to the Gadite I have given from Gilead even unto the brook Arnon, the middle of the valley and the border, even unto Jabbok the brook, the border of the sons of Ammon,

17 and the plain, and the Jordan, and the border, from Chinnereth even unto the sea of the plain, the salt sea, under the springs of Pisgah, at the [sun]-rising.

18 'And I command you, at that time, saying, Jehovah your God hath given to you this land to possess it; armed ye pass over before your brethren the sons of Israel, all the sons of might.

19 Only, your wives, and your infants, and your cattle -- I have known that ye have much cattle -- do dwell in your cities which I have given to you,

20 till that Jehovah give rest to your brethren like yourselves, and they also have possessed the land which Jehovah your God is giving to them beyond the Jordan, then ye have turned back each to his possession, which I have given to you.

21 'And Jehoshua I have commanded at that time, saying, Thine eyes are seeing all that which Jehovah your God hath done to these two kings -- so doth Jehovah to all the kingdoms whither thou are passing over;

22 fear them not, for Jehovah your God, He is fighting for you.

23 'And I entreat for grace unto Jehovah, at that time, saying,

24 Lord Jehovah, Thou -- Thou hast begun to shew Thy servant Thy greatness, and Thy strong hand; for who [is] a God in the heavens or in earth who doth according to Thy works, and according to Thy might?

25 Let me pass over, I pray Thee, and see the good land which [is] beyond the Jordan, this good hill-country, and Lebanon.

26 'And Jehovah sheweth himself wroth with me, for your sake, and hath not hearkened unto me, and Jehovah saith unto me, Enough for thee; add not to speak unto Me any more about this thing:

27 go up [to] the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and see with thine eyes -- for thou dost not pass over this Jordan;

28 and charge Jehoshua, and strengthen him, and harden him, for he doth pass over before this people, and he doth cause them to inherit the land which thou seest.

29 'And we dwell in a valley over-against Beth-Peor.

DEUTERONOMY CHAPTER 4

1 'And now, Israel, hearken unto the statutes, and unto the judgments which I am teaching you to do, so that ye live, and have gone in, and possessed the land which Jehovah God of your fathers is giving to you.

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2 Ye do not add to the word which I am commanding you, nor diminish from it, to keep the commands of Jehovah your God which I am commanding you.

3 'Your eyes are seeing that which Jehovah hath done in Baal-Peor, for every man who hath gone after Baal-Peor, Jehovah thy God hath destroyed him from thy midst;

4 and ye who are cleaving to Jehovah your God, [are] alive, all of you, to-day.

5 'See, I have taught you statutes and judgments, as Jehovah my God hath commanded me -- to do so, in the midst of the land whither ye are going in to possess it;

6 and ye have kept and done [them] (for it [is] your wisdom and your understanding) before the eyes of the peoples who hear all these statutes, and they have said, Only, a people wise and understanding [is] this great nation.

7 'For which [is] the great nation that hath God near unto it, as Jehovah our God, in all we have called unto him?

8 and which [is] the great nation which hath righteous statutes and judgments according to all this law which I am setting before you to-day?

9 'Only, take heed to thyself, and watch thy soul exceedingly, lest thou forget the things which thine eyes have seen, and lest they turn aside from thy heart, all days of thy life; and thou hast made them known to thy sons, and to thy sons' sons.

10 'The day when thou hast stood before Jehovah thy God in Horeb -- in Jehovah's saying unto me, Assemble to Me the people, and I cause them to hear My words, so that they learn to fear Me all the days that they are alive on the ground, and their sons they teach; --

11 and ye draw near and stand under the mountain, and the mountain is burning with fire unto the heart of the heavens -- darkness, cloud, yea, thick darkness:

12 'And Jehovah speaketh unto you out of the midst of the fire; a voice of words ye are hearing and a similitude ye are not seeing, only a voice;

13 and He declareth to you His covenant, which He hath commanded you to do, the Ten Matters, and He writeth them upon two tables of stone.

14 'And me hath Jehovah commanded at that time to teach you statutes and judgments, for your doing them in the land whither ye are passing over to possess it;

15 and ye have been very watchful of your souls, for ye have not seen any similitude in the day of Jehovah's speaking unto you in Horeb out of the midst of the fire,

16 lest ye do corruptly, and have made to you a graven image, a similitude of any figure, a form of male or female --

17 a form of any beast which [is] in the earth -- a form of any winged bird which flieth in the heavens --

18 a form of any creeping thing on the ground -- a form of any fish which [is] in the waters under the earth;

19 'And lest thou lift up thine eyes towards the heavens, and hast seen the sun, and the moon, and the stars, all the host of the heavens, and thou hast been forced, and hast bowed thyself to them, and served them, which Jehovah thy God hath apportioned to all the peoples under the whole heavens.

20 'And you hath Jehovah taken, and He is bringing you out from the iron furnace, from Egypt, to be to Him for a people -- an inheritance, as [at] this day.

21 'And Jehovah hath shewed himself wroth with me because of your words, and sweareth to my not passing over the Jordan, and to my not going in unto the good land which Jehovah thy God is giving to thee -- an inheritance;

22 for I am dying in this land; I am not passing over the Jordan, and ye are passing over, and have possessed this good land.

23 'Take heed to yourselves, lest ye forget the covenant of Jehovah your God, which He hath made with you, and have made to yourselves a graven image, a similitude of anything [concerning] which Jehovah thy God hath charged thee:

24 for Jehovah thy God is a fire consuming -- a zealous God.

25 'When thou begettest sons and sons' sons, and ye have become old in the land, and have done corruptly, and have made a graven image, a similitude of anything, and have done the evil thing in the eyes of Jehovah, to provoke Him to anger: --

26 I have caused to testify against you this day the heavens and the earth, that ye do perish utterly hastily from off the land whither ye are passing over the Jordan to possess it; ye do not prolong days upon it, but are utterly destroyed;

27 and Jehovah hath scattered you among the peoples, and ye have been left few in number among the nations, whither Jehovah leadeth you,

28 and ye have served there gods, work of man's hands, wood and stone, which see not, nor hear, nor eat, nor smell.

29 'And -- ye have sought from thence Jehovah thy God, and hast found, when thou seekest Him with all thy heart, and with all thy soul,

30 in distress [being] to thee, and all these things have found thee, in the latter end of the days, and thou hast turned back unto Jehovah thy God, and hast hearkened to His voice;

31 for a merciful God [is] Jehovah thy God; He doth not fail thee, nor destroy thee, nor forget the covenant of thy fathers, which He hath sworn to them.

32 'For, ask, I pray thee, at the former days which have been before thee, from the day that God prepared man on the earth, and from the [one] end of the heavens even unto the [other] end of the heavens, whether there hath been as this great thing -- or hath been heard like it?

33 Hath a people heard the voice of God speaking out of the midst of the fire, as thou hast heard, thou -- and doth live?

34 Or hath God tried to go in to take to Himself, a nation from the midst of a nation, by trials, by signs, and by wonders, and by war, and by a strong hand, and by a stretched-out arm, and by great terrors -- according to all that Jehovah your God hath done to you, in Egypt, before your eyes?

35 Thou, thou hast been shewn [it], to know that Jehovah He [is] God; there is none else besides Him.

36 'From the heavens He hath caused thee to hear His voice, to instruct thee, and on earth He hath shewed thee His great

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fire, and His words thou hast heard out of the midst of the fire.

37 'And because that He hath loved thy fathers, He doth also fix on their seed after them, and doth bring thee out, in His presence, by His great power, from Egypt:

38 to dispossess nations greater and stronger than thou, from thy presence, to bring thee in to give to thee their land -- an inheritance, as [at] this day.

39 'And thou hast known to-day, and hast turned [it] back unto thy heart, that Jehovah He [is] God, in the heavens above, and on the earth beneath -- there is none else;

40 and thou hast kept His statutes and His commands which I am commanding thee to-day, so that it is well to thee, and to thy sons after thee, and so that thou prolongest days on the ground which Jehovah thy God is giving to thee -- all the days.'

41 Then Moses separateth three cities beyond the Jordan, towards the sun-rising,

42 for the fleeing thither of the man-slayer, who slayeth his neighbour unknowingly, and he is not hating him heretofore, and he hath fled unto one of these cities, and he hath lived:

43 Bezer, in the wilderness, in the land of the plain, of the Reubenite; and Ramoth, in Gilead, of the Gadite; and Golan, in Bashan, of the Manassahite.

44 And this [is] the law which Moses hath set before the sons of Israel;

45 these [are] the testimonies, and the statutes, and the judgments, which Moses hath spoken unto the sons of Israel, in their coming out of Egypt,

46 beyond the Jordan, in the valley over-against Beth-Peor, in the land of Sihon, king of the Amorite, who is dwelling in Heshbon, whom Moses and the sons of Israel have smitten, in their coming out of Egypt,

47 and they possess his land, and the land of Og king of Bashan, two kings of the Amorite who [are] beyond the Jordan, [towards] the sun-rising;

48 from Aroer, which [is] by the edge of the brook Arnon, even unto mount Sion, which [is] Hermon --

49 and all the plain beyond the Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

DEUTERONOMY CHAPTER 5

1 And Moses calleth unto all Israel, and saith unto them, 'Hear, Israel, the statutes and the judgments which I am speaking in your ears to-day, and ye have learned them, and have observed to do them.

2 Jehovah our God made with us a covenant in Horeb;

3 not with our fathers hath Jehovah made this covenant, but with us; we -- these -- here to-day -- all of us alive.

4 Face to face hath Jehovah spoken with you, in the mount, out of the midst of the fire;

5 I am standing between Jehovah and you, at that time, to declare to you the word of Jehovah, for ye have been afraid from the presence of the fire, and ye have not gone up into the mount; saying:

6 'I Jehovah [am] thy God, who hath brought thee out from the land of Egypt, from a house of servants.

7 'Thou hast no other gods in My presence.

8 'Thou dost not make to thee a graven image, any similitude which [is] in the heavens above, and which [is] in the earth beneath, and which [is] in the waters under the earth;

9 thou dost not bow thyself to them nor serve them, for I Jehovah thy God [am] a zealous God, charging iniquity of fathers on children, and on a third [generation], and on a fourth, to those hating Me;

10 and doing kindness to thousands, to those loving Me, and to those keeping My commands.

11 'Thou dost not take up the Name of Jehovah thy God for a vain thing, for Jehovah doth not acquit him who taketh up His Name for a vain thing.

12 'Observe the day of the sabbath -- to sanctify it, as Jehovah thy God hath commanded thee;

13 six days thou dost labour, and hast done all thy work,

14 and the seventh day [is] a sabbath to Jehovah thy God; thou dost not do any work, thou, and thy son, and thy daughter, and thy man-servant, and thy handmaid, and thine ox, and thine ass, and all thy cattle, and thy sojourner who [is] within thy gates; so that thy man-servant, and thy handmaid doth rest like thyself;

15 and thou hast remembered that a servant thou hast been in the land of Egypt, and Jehovah thy God is bringing thee out thence by a strong hand, and by a stretched-out arm; therefore hath Jehovah thy God commanded thee to keep the day of the sabbath.

16 'Honour thy father and thy mother, as Jehovah thy God hath commanded thee, so that thy days are prolonged, and so that it is well with thee, on the ground which Jehovah thy God is giving to thee.

17 'Thou dost not murder.

18 'Thou dost not commit adultery.

19 'Thou dost not steal.

20 'Thou dost not answer against thy neighbour -- a false testimony.

21 'Thou dost not desire thy neighbour's wife; nor dost thou covet thy neighbour's house, his field, and his man-servant, and his handmaid, his ox, and his ass, and anything which [is] thy neighbour's.

22 'These words hath Jehovah spoken unto all your assembly, in the mount out of the midst of the fire, of the cloud, and of the thick darkness -- a great voice; and He hath not added, and He writeth them on two tables of stone, and giveth them unto me.

23 'And it cometh to pass as ye hear the voice out of the midst of the darkness, and of the mountain burning with fire, that ye come near unto me, all the heads of your tribes, and your elders,

24 and say, Lo, Jehovah our God hath shewed us His honour, and His greatness; and His voice we have heard out of the midst of the fire; this day we have seen that God doth speak with man -- and he hath lived.

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25 'And, now, why do we die? for consume us doth this great fire -- if we add to hear the voice of Jehovah our God any more -- then we have died.

26 For who of all flesh [is] he who hath heard the voice of the living God speaking out of the midst of the fire like us -- and doth live?

27 Draw near thou, and hear all that which Jehovah our God saith, and thou, thou dost speak unto us all that which Jehovah our God speaketh unto thee, and we have hearkened, and done it.

28 'And Jehovah heareth the voice of your words, in your speaking unto me, and Jehovah saith unto me, I have heard the voice of the words of this people which they have spoken unto thee; they have done well [in] all that they have spoken.

29 O that their heart had been thus to them, to fear Me, and to keep My commands all the days, that it may be well with them, and with their sons -- to the age!

30 'Go, say to them, Turn back for yourselves, to your tents;

31 and thou here stand thou with Me, and let Me speak unto thee all the command, and the statutes, and the judgments which thou dost teach them, and they have done in the land which I am giving to them to possess it.

32 'And ye have observed to do as Jehovah your God hath commanded you, ye turn not aside -- right or left;

33 in all the way which Jehovah your God hath commanded you ye walk, so that ye live, and [it is] well with you, and ye have prolonged days in the land which ye possess.

DEUTERONOMY CHAPTER 6

1 'And this [is] the command, the statutes and the judgments which Jehovah your God hath commanded to teach you, to do in the land which ye are passing over thither to possess it,

2 so that thou dost fear Jehovah thy God, to keep all His statutes and His commands, which I am commanding thee, thou, and thy son, and thy son's son, all days of thy life, and so that thy days are prolonged.

3 'And thou hast heard, O Israel, and observed to do, that it may be well with thee, and that thou mayest multiply exceedingly, as Jehovah, God of thy fathers, hath spoken to thee, [in] the land flowing with milk and honey.

4 'Hear, O Israel, Jehovah our God [is] one Jehovah;

5 and thou hast loved Jehovah thy God with all thy heart, and with all thy soul, and with all thy might,

6 and these words which I am commanding thee to-day have been on thine heart,

7 and thou hast repeated them to thy sons, and spoken of them in thy sitting in thine house, and in thy walking in the way, and in thy lying down, and in thy rising up,

8 and hast bound them for a sign upon thy hand, and they have been for frontlets between thine eyes,

9 and thou hast written them on door-posts of thy house, and on thy gates.

10 'And it hath been, when Jehovah thy God doth bring thee in unto the land which He hath sworn to thy fathers, to Abraham, to Isaac, and to Jacob, to give to thee -- cities great and good, which thou hast not built,

11 and houses full of all good things which thou hast not filled, and wells digged which thou hast not digged, vineyards and olive-yards which thou hast not planted, and thou hast eaten, and been satisfied;

12 'Take heed to thyself lest thou forget Jehovah who hath brought thee out of the land of Egypt, out of a house of servants;

13 Jehovah thy God thou dost fear, and Him thou dost serve, and by His name thou dost swear;

14 ye do not go after other gods, of the gods of the peoples who [are] round about you;

15 for a zealous God [is] Jehovah thy God in thy midst -- lest the anger of Jehovah thy God burn against thee, and He hath destroyed thee from off the face of the ground.

16 'Ye do not try Jehovah your God as ye tried in Massah;

17 ye do diligently keep the commands of Jehovah your God, and His testimonies, and His statutes which He hath commanded thee,

18 and thou hast done that which is right and good in the eyes of Jehovah, so that it is well with thee, and thou hast gone in and possessed the good land which Jehovah hath sworn to thy fathers,

19 to drive away all thine enemies from thy presence, as Jehovah hath spoken.

20 'When thy son asketh thee hereafter, saying, What [are] the testimonies, and the statutes, and the judgments, which Jehovah our God hath commanded you?

21 then thou hast said to thy son, Servants we have been to Pharaoh in Egypt, and Jehovah bringeth us out of Egypt by a high hand;

22 and Jehovah giveth signs and wonders, great and sad, on Egypt, on Pharaoh, and on all his house, before our eyes;

23 and us He hath brought out thence, in order to bring us in, to give to us the land which He had sworn to our fathers.

24 And Jehovah commandeth us to do all these statutes, to fear Jehovah our God, for good to ourselves all the days, to keep us alive, as [at] this day;

25 and righteousness it is for us, when we observe to do all this command before Jehovah our God, as He hath commanded us.

DEUTERONOMY CHAPTER 7

1 'When Jehovah thy God doth bring thee in unto the land whither thou art going in to possess it, and He hath cast out many nations from thy presence, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations more numerous and mighty than thou,

2 and Jehovah thy God hath given them before thee, and thou hast smitten them -- thou dost utterly devote them -- thou dost not make with them a covenant, nor dost thou favour them.

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3 'And thou dost not join in marriage with them; thy daughter thou dost not give to his son, and his daughter thou dost not take to thy son,
4 for he doth turn aside thy son from after Me, and they have served other gods, and the anger of Jehovah hath burned against you, and hath destroyed thee hastily.
5 'But thus thou dost to them: their altars ye break down, and their standing pillars ye shiver, and their shrines ye cut down, and their graven images ye burn with fire;
6 for a holy people [art] thou to Jehovah thy God; on thee hath Jehovah thy God fixed, to be to Him for a peculiar people, out of all the peoples who [are] on the face of the ground.
7 'Not because of your being more numerous than any of the peoples hath Jehovah delighted in you, and fixeth on you, for ye [are] the least of all the peoples,
8 but because of Jehovah's loving you, and because of His keeping the oath which He hath sworn to your fathers, hath Jehovah brought you out by a strong hand, and doth ransom you from a house of servants, from the hand of Pharaoh king of Egypt.
9 'And thou hast known that Jehovah thy God He [is] God, the faithful God, keeping the covenant, and the kindness, to those loving Him, and to those keeping His commands -- to a thousand generations,
10 and repaying to those hating Him, unto their face, to destroy them; He delayeth not to him who is hating Him -- unto his face, He repayeth to him --
11 and thou hast kept the command, and the statutes, and the judgments, which I am commanding thee to-day to do them.
12 'And it hath been, because ye hear these judgments, and have kept, and done them, that Jehovah thy God hath kept to thee the covenant and the kindness which He hath sworn to thy fathers,
13 and hath loved thee, and blessed thee, and multiplied thee, and hath blessed the fruit of thy womb, and the fruit of thy ground, thy corn, and thy new wine, and thine oil, the increase of thine oxen, and the wealth of thy flock, on the ground which He hath sworn to thy fathers to give to thee.
14 'Blessed art thou above all the peoples, there is not in thee a barren man or a barren woman -- nor among your cattle;
15 and Jehovah hath turned aside from thee every sickness, and none of the evil diseases of Egypt (which thou hast known) doth He put on thee, and He hath put them on all hating thee.
16 'And thou hast consumed all the peoples whom Jehovah thy God is giving to thee; thine eye hath no pity on them, and thou dost not serve their gods, for a snare it [is] to thee.
17 'When thou sayest in thine heart, These nations [are] more numerous than I, how am I able to dispossess them? --
18 thou art not afraid of them; thou dost surely remember that which Jehovah thy God hath done to Pharaoh, and to all Egypt,
19 the great trials which thine eyes have seen, and the signs, and the wonders, and the strong hand, and the stretched-out arm, with which Jehovah thy God hath brought thee out; so doth Jehovah thy God to all the peoples of whose presence thou art afraid.
20 'And also the locust doth Jehovah thy God send among them, till the destruction of those who are left, and of those who are hidden from thy presence;
21 thou art not terrified by their presence, for Jehovah thy God [is] in thy midst, a God great and fearful.
22 'And Jehovah thy God hath cast out these nations from thy presence little [by] little, (thou art not able to consume them hastily, lest the beast of the field multiply against thee),
23 and Jehovah thy God hath given them before thee, and destroyed them -- a great destruction -- till their destruction;
24 and He hath given their kings into thy hand, and thou hast destroyed their name from under the heavens; no man doth station himself in thy presence till thou hast destroyed them.
25 'The graven images of their gods ye do burn with fire; thou dost not desire the silver and gold on them, nor hast thou taken [it] to thyself, lest thou be snared by it, for the abomination of Jehovah thy God it [is];
26 and thou dost not bring in an abomination unto thy house -- or thou hast been devoted like it; -- thou dost utterly detest it, and thou dost utterly abominate it; for it [is] devoted.

DEUTERONOMY CHAPTER 8

1 'All the command which I am commanding thee to-day ye observe to do, so that ye live, and have multiplied, and gone in, and possessed the land which Jehovah hath sworn to your fathers;
2 and thou hast remembered all the way which Jehovah thy God hath caused thee to go these forty years in the wilderness, in order to humble thee to try thee, to know that which [is] in thy heart, whether thou dost keep His commands or not.
3 'And He doth humble thee, and cause thee to hunger and doth cause thee to eat the manna (which thou hast not known, even thy fathers have not known), in order to cause thee to know that not by bread alone doth man live, but by every produce of the mouth of Jehovah man doth live.
4 'Thy raiment hath not worn out from off thee, and thy foot hath not swelled these forty years,
5 and thou hast known, with thy heart, that as a man chastiseth his son Jehovah thy God is chastising thee,
6 and thou hast kept the commands of Jehovah thy God, to walk in His ways, and to fear Him.
7 'For Jehovah thy God is bringing thee in unto a good land, a land of brooks of waters, of fountains, and of depths coming out in valley and in mountain:
8 a land of wheat, and barley, and vine, and fig, and pomegranate; a land of oil olive and honey;
9 a land in which without scarcity thou dost eat bread, thou dost not lack anything in it; a land whose stones [are] iron, and out of its mountains thou dost dig brass;

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10 and thou hast eaten, and been satisfied, and hast blessed Jehovah thy God, on the good land which he hath given to thee.

11 'Take heed to thyself, lest thou forget Jehovah thy God so as not to keep His commands, and His judgments, and His statutes which I am commanding thee to-day;

12 lest thou eat, and hast been satisfied, and good houses dost build, and hast inhabited;

13 and thy herd and thy flock be multiplied, and silver and gold be multiplied to thee; and all that is thine be multiplied:

14 'And thy heart hath been high, and thou hast forgotten Jehovah thy God (who is bringing thee out of the land of Egypt, out of a house of servants;

15 who is causing thee to go in the great and the terrible wilderness -- burning serpent, and scorpion, and thirst -- where there is no water; who is bringing out to thee waters from the flinty rock;

16 who is causing thee to eat manna in the wilderness, which thy fathers have not known, in order to humble thee, and in order to try thee, to do thee good in thy latter end),

17 and thou hast said in thy heart, My power, and the might of my hand, hath made for me this wealth:

18 'And thou hast remembered Jehovah thy God, for He it [is] who is giving to thee power to make wealth, in order to establish His covenant which He hath sworn to thy fathers as [at] this day.

19 'And it hath been -- if thou really forget Jehovah thy God, and hast gone after other gods, and served them, and bowed thyself to them, I have testified against you to-day that ye do utterly perish;

20 as the nations whom Jehovah is destroying from your presence, so ye perish; because ye hearken not to the voice of Jehovah your God.

DEUTERONOMY CHAPTER 9

1 'Hear, Israel, thou art passing over to-day the Jordan, to go in to possess nations greater and mightier than thyself; cities great and fenced in the heavens;

2 a people great and tall, sons of Anakim, whom thou -- thou hast known, (and thou -- thou hast heard: Who doth station himself before sons of Anak?)

3 and thou hast known to-day, that Jehovah thy God [is] He who is passing over before thee -- a fire consuming; He doth destroy them, and He doth humble them before thee, and thou hast dispossessed them, and destroyed them hastily, as Jehovah hath spoken to thee.

4 'Thou dost not speak in thy heart (in Jehovah thy God's driving them away from before thee), saying, For my righteousness hath Jehovah brought me in to possess this land, seeing for the wickedness of these nations is Jehovah dispossessing them from thy presence;

5 not for thy righteousness, and for the uprightness of thy heart, art thou going in to possess their land; but for the wickedness of these nations is Jehovah thy God dispossessing them from before thee; and in order to establish the word which Jehovah hath sworn to thy fathers, to Abraham, to Isaac, and to Jacob;

6 and thou hast known, that not for thy righteousness is Jehovah thy God giving to thee this good land to possess it, for a people stiff of neck thou [art].

7 'Remember -- do not forget -- that [with] which thou hast made Jehovah thy God wroth in the wilderness; even from the day that thou hast come out of the land of Egypt till your coming in unto this place rebels ye have been with Jehovah;

8 even in Horeb ye have made Jehovah wroth, and Jehovah sheweth Himself angry against you -- to destroy you.

9 'In my going up into the mount to receive the tables of stone (tables of the covenant which Jehovah hath made with you), and I abide in the mount forty days and forty nights; bread I have not eaten, and water I have not drunk;

10 and Jehovah giveth unto me the two tables of stone written with the finger of God, and on them according to all the words which Jehovah hath spoken with you in the mount, out of the midst of the fire, in the day of the assembly.

11 'And it cometh to pass, at the end of forty days and forty nights, Jehovah hath given unto me the two tables of stone -- tables of the covenant,

12 and Jehovah saith unto me, Rise, go down, hasten from this, for thy people hath done corruptly, whom thou hast brought out of Egypt; they have turned aside hastily out of the way which I have commanded them -- they have made to themselves a molten thing!

13 'And Jehovah speaketh unto me, saying, I have seen this people, and lo, a people stiff of neck it [is];

14 desist from Me, and I destroy them, and blot out their name from under the heavens, and I make thee become a nation more mighty and numerous than it.

15 'And I turn, and come down from the mount, and the mount is burning with fire, and the two tables of the covenant on my two hands,

16 and I see, and lo, ye have sinned against Jehovah your God; ye have made to yourselves a molten calf; ye have turned aside hastily out of the way which Jehovah hath commanded you.

17 'And I lay hold on the two tables, and cast them out of my two hands, and break them before your eyes,

18 and I throw myself before Jehovah, as at first, forty days and forty nights; bread I have not eaten, and water I have not drunk, because of all your sins which ye have sinned, by doing the evil thing in the eyes of Jehovah, to make Him angry.

19 'For I have been afraid because of the anger and the fury with which Jehovah hath been wroth against you, to destroy you; and Jehovah doth hearken unto me also at this time.

20 'And with Aaron hath Jehovah shewed himself very angry, to destroy him, and I pray also for Aaron at that time;

21 and your sin, which ye have made -- the calf -- I have taken, and I burn it with fire, and beat it, grinding well till that it [is] small as dust, and I cast its dust unto the brook which is going down out of the mount.

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22 'And in Taberah, and in Massah, and in Kibroth-Hattaavah, ye have been making Jehovah wroth:
23 and in Jehovah's sending you from Kadesh-Barnea, saying, Go up, and possess the land which I have given to you, then ye provoke the mouth of Jehovah your God, and have not given credence to Him, nor hearkened to His voice;
24 rebels ye have been with Jehovah from the day of my knowing you.
25 'And I throw myself before Jehovah, the forty days and the forty nights, as I had thrown myself, for Jehovah hath said -- to destroy you;
26 and I pray unto Jehovah, and say, Lord Jehovah, destroy not Thy people, and Thine inheritance, whom Thou hast ransomed in Thy greatness; whom Thou hast brought out of Egypt with a strong hand;
27 be mindful of Thy servants, of Abraham, of Isaac, and of Jacob, turn not unto the stiffness of this people, and unto its wickedness, and unto its sin;
28 lest the land say from which Thou hast brought us out, Because of Jehovah's want of ability to bring them in unto the land of which He hath spoken to them, and because of His hating them, He brought them out to put them to death in the wilderness;
29 and they [are] Thy people, and Thine inheritance, whom Thou hast brought out by Thy great power, and by Thy stretched-out arm!

DEUTERONOMY CHAPTER 10

1 'At that time hath Jehovah said unto me, Grave for thee two tables of stone, like the first, and come up unto Me, into the mount, and thou hast made for thee an ark of wood,
2 and I write on the tables the words which were on the first tables, which thou hast broken, and thou hast placed them in the ark;
3 and I make an ark of shittim wood, and grave two tables of stone like the first, and go up to the mount, and the two tables in my hand.
4 'And He writeth on the tables, according to the first writing, the Ten Matters, which Jehovah hath spoken unto you in the mount, out of the midst of the fire, in the day of the assembly, and Jehovah giveth them unto me,
5 and I turn and come down from the mount, and put the tables in the ark which I had made, and they are there, as Jehovah commanded me.
6 'And the sons of Israel have journeyed from Beeroth of the sons of Jaakan to Mosera, there Aaron died, and he is buried there, and Eleazar his son doth act as priest in his stead;
7 thence they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of brooks of water.
8 'At that time hath Jehovah separated the tribe of Levi, to bear the ark of the covenant of Jehovah, to stand before Jehovah, to serve Him, and to bless in His name, unto this day,
9 therefore there hath not been to Levi a portion and inheritance with his brethren; Jehovah Himself [is] his inheritance, as Jehovah thy God hath spoken to him.
10 'And I -- I have stood in the mount, as the former days, forty days and forty nights, and Jehovah hearkeneth unto me also at that time; Jehovah hath not willed to destroy thee.
11 'And Jehovah saith unto me, Rise, go to journey before the people, and they go in and possess the land which I have sworn to their fathers to give to them.
12 'And now, Israel, what is Jehovah thy God asking from thee, except to fear Jehovah thy God, to walk in all His ways, and to love Him, and to serve Jehovah thy God with all thy heart, and with all thy soul,
13 to keep the commands of Jehovah, and His statutes which I am commanding thee to-day, for good to thee?
14 'Lo, to Jehovah thy God [are] the heavens and the heavens of the heavens, the earth and all that [is] in it;
15 only in thy fathers hath Jehovah delighted -- to love them, and He doth fix on their seed after them -- on you, out of all the peoples as [at] this day;
16 and ye have circumcised the foreskin of your heart, and your neck ye do not harden any more;
17 for Jehovah your God -- He [is] God of the gods, and Lord of the lords; God, the great, the mighty, and the fearful; who accepteth not persons, nor taketh a bribe;
18 He is doing the judgment of fatherless and widow, and loving the sojourner, to give to him bread and raiment.
19 'And ye have loved the sojourner, for sojourners ye were in the land of Egypt.
20 'Jehovah thy God thou dost fear, Him thou dost serve, and to Him thou dost cleave, and by His name thou dost swear.
21 He [is] thy praise, and He [is] thy God, who hath done with thee these great and fearful [things] which thine eyes have seen:
22 with seventy persons did thy fathers go down to Egypt, and now hath Jehovah thy God made thee as stars of the heavens for multitude.

DEUTERONOMY CHAPTER 11

1 'And thou hast loved Jehovah thy God, and kept His charge, and His statutes, and His judgments, and His commands, all the days;
2 and ye have known to-day -- for it is not your sons who have not known, and who have not seen the chastisement of Jehovah your God, His greatness, His strong hand, and His stretched-out arm,
3 and His signs, and His doings, which He hath done in the midst of Egypt, to Pharaoh king of Egypt, and to all his land;
4 and that which He hath done to the force of Egypt, to its horses, and to its chariot, when He hath caused the waters of the Red Sea to flow against their faces in their pursuing after them, and Jehovah destroyeth them, unto this day;
5 and that which He hath done to you in the wilderness, till your coming in unto this place;
6 and that which He hath done to Dathan, and to Abiram, sons of Eliab, sons of Reuben, when the earth hath opened her mouth and swalloweth them, and their houses, and their

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tents, and all that liveth, which is at their feet, in the midst of all Israel:

7 '-- But [it is] your eyes which are seeing all the great work of Jehovah, which He hath done;

8 and ye have kept all the command which I am commanding thee to-day, so that ye are strong, and have gone in, and possessed the land whither ye are passing over to possess it,

9 and so that ye prolong days on the ground which Jehovah hath sworn to your fathers to give to them and to their seed -- a land flowing with milk and honey.

10 'For the land whither thou art going in to possess it, is not as the land of Egypt whence ye have come out, where thou sowest thy seed, and hast watered with thy foot, as a garden of the green herb;

11 but the land whither ye are passing over to possess it, [is] a land of hills and valleys; of the rain of the heavens it drinketh water;

12 a land which Jehovah thy God is searching; continually [are] the eyes of Jehovah thy God upon it, from the beginning of the year even unto the latter end of the year.

13 'And it hath been -- if thou hearken diligently unto My commands which I am commanding you to-day, to love Jehovah your God, and to serve Him with all your heart, and with all your soul --

14 that I have given the rain of your land in its season -- sprinkling and gathered -- and thou hast gathered thy corn, and thy new wine, and thine oil,

15 and I have given herbs in thy field for thy cattle, and thou hast eaten, and been satisfied.

16 'Take heed to yourselves, lest your heart be enticed, and ye have turned aside, and served other gods, and bowed yourselves to them,

17 and the anger of Jehovah hath burned against you, and He hath restrained the heavens, and there is no rain, and the ground doth not give her increase, and ye have perished hastily from off the good land which Jehovah is giving to you.

18 'And ye have placed these my words on your heart, and on your soul, and have bound them for a sign on your hand, and they have been for frontlets between your eyes;

19 and ye have taught them to your sons, by speaking of them in thy sitting in thy house, and in thy going in the way, and in thy lying down, and in thy rising up,

20 and hast written them on the side-posts of thy house, and on thy gates,

21 so that your days are multiplied, and the days of your sons, on the ground which Jehovah hath sworn to your fathers to give to them, as the days of the heavens on the earth.

22 'For, if ye diligently keep all this command which I am commanding you -- to do it, to love Jehovah your God, to walk in all His ways, and to cleave to Him,

23 then hath Jehovah dispossessed all these nations from before you, and ye have possessed nations, greater and mightier than you;

24 every place on which the sole of your foot treadeth is yours; from the wilderness, and Lebanon, from the river, the river Phrat, even unto the farther sea is your border;

25 no man doth station himself in your presence; your dread and your fear doth Jehovah your God put on the face of all the land on which ye tread, as He hath spoken to you.

26 'See, I am setting before you to-day a blessing and a reviling:

27 the blessing, when ye hearken unto the commands of Jehovah your God, which I am commanding you to-day;

28 and the reviling, if ye do not hearken unto the commands of Jehovah your God, and have turned aside out of the way which I am commanding you to-day, to go after other gods which ye have not known.

29 'And it hath been, when Jehovah thy God doth bring thee in unto the land whither thou art going in to possess it, that thou hast given the blessing on mount Gerizim, and the reviling on mount Ebal;

30 are they not beyond the Jordan, behind the way of the going in of the sun, in the land of the Canaanite, who is dwelling in the plain over-against Gilgal, near the oaks of Moreh?

31 for ye are passing over the Jordan to go in to possess the land which Jehovah your God is giving to you; and ye have possessed it, and dwelt in it,

32 and observed to do all the statutes and the judgments which I am setting before you to day.

DEUTERONOMY CHAPTER 12

1 'These [are] the statutes and the judgments which ye observe to do in the land which Jehovah, God of thy fathers, hath given to thee to possess it, all the days that ye are living on the ground:

2 ye do utterly destroy all the places where the nations which ye are dispossessing served their gods, on the high mountains, and on the heights, and under every green tree;

3 and ye have broken down their altars, and shivered their standing pillars, and their shrines ye burn with fire, and graven images of their gods ye cut down, and have destroyed their name out of that place.

4 'Ye do not do so to Jehovah your God;

5 but unto the place which Jehovah your God doth choose out of all your tribes to put His name there, to His tabernacle ye seek, and thou hast entered thither,

6 and hast brought in thither your burnt-offerings, and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your free-will offerings, and the firstlings of your herd and of your flock;

7 and ye have eaten there before Jehovah your God, and have rejoiced in every putting forth of your hand, ye and your households, with which Jehovah thy God hath blessed thee.

8 'Ye do not do according to all that we are doing here to-day, each anything that is right in his own eyes,

9 for ye have not come in hitherto unto the rest, and unto the inheritance, which Jehovah thy God is giving to thee;

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10 and ye have passed over the Jordan, and have dwelt in the land which Jehovah your God is causing you to inherit, and He hath given rest to you from all your enemies round about, and ye have dwelt confidently:

11 'And it hath been, the place on which Jehovah your God doth fix to cause His name to tabernacle there, thither ye bring in all that which I am commanding you, your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all the choice of your vows which ye vow to Jehovah;

12 and ye have rejoiced before Jehovah your God, ye, and your sons, and your daughters, and your men-servants, and your handmaids, and the Levite who [is] within your gates, for he hath no part and inheritance with you.

13 'Take heed to thee, lest thou cause thy burnt-offerings to ascend in any place which thou seest,

14 except in the place which Jehovah doth choose in one of thy tribes, there thou dost cause thy burnt-offerings to ascend, and there thou dost do all that which I am commanding thee.

15 'Only, with all the desire of thy soul thou dost sacrifice, and hast eaten flesh according to the blessing of Jehovah thy God which He hath given to thee, in all thy gates; the unclean and the clean do eat it, as of the roe, and as of the hart.

16 'Only, the blood ye do not eat -- on the earth thou dost pour it as water;

17 thou art not able to eat within thy gates the tithe of thy corn, and of thy new wine, and thine oil, and the firstlings of thy herd and of thy flock, and any of thy vows which thou vowest, and thy free-will offerings, and heave-offering of thy hand;

18 but before Jehovah thy God thou dost eat it, in the place which Jehovah thy God doth fix on, thou, and thy son, and thy daughter, and thy man-servant, and thy handmaid, and the Levite who [is] within thy gates, and thou hast rejoiced before Jehovah thy God in every putting forth of thy hand;

19 take heed to thee lest thou forsake the Levite all thy days on thy ground.

20 'When Jehovah thy God doth enlarge thy border, as He hath spoken to thee, and thou hast said, Let me eat flesh -- for thy soul desireth to eat flesh -- of all the desire of thy soul thou dost eat flesh.

21 'When the place is far from thee which Jehovah thy God doth choose to put His name there, then thou hast sacrificed of thy herd and of thy flock which Jehovah hath given to thee, as I have commanded thee, and hast eaten within thy gates, of all the desire of thy soul;

22 only, as the roe and the hart is eaten, so dost thou eat it; the unclean and the clean doth alike eat it.

23 'Only, be sure not to eat the blood, for the blood [is] the life, and thou dost not eat the life with the flesh;

24 thou dost not eat it, on the earth thou dost pour it as water;

25 thou dost not eat it, in order that it may be well with thee, and with thy sons after thee, when thou dost that which [is] right in the eyes of Jehovah.

26 'Only, thy holy things which thou hast, and thy vows, thou dost take up, and hast gone in unto the place which Jehovah doth choose,

27 and thou hast made thy burnt-offerings -- the flesh and the blood -- on the altar of Jehovah thy God; and the blood of thy sacrifices is poured out by the altar of Jehovah thy God, and the flesh thou dost eat.

28 Observe, and thou hast obeyed all these words which I am commanding thee, in order that it may be well with thee and with thy sons after thee -- to the age, when thou dost that which [is] good and right in the eyes of Jehovah thy God.

29 'When Jehovah thy God doth cut off the nations -- whither thou art going in to possess them -- from thy presence, and thou hast possessed them, and hast dwelt in their land --

30 take heed to thee, lest thou be snared after them, after their being destroyed out of thy presence, and lest thou enquire about their gods, saying, How do these nations serve their gods, and I do so -- even I?

31 'Thou dost not do so to Jehovah thy God; for every abomination of Jehovah which He is hating they have done to their gods, for even their sons and their daughters they burn with fire to their gods.

32 The whole thing which I am commanding you -- it ye observe to do; thou dost not add unto it, nor diminish from it.

DEUTERONOMY CHAPTER 13

1 'When there ariseth in your midst a prophet, or a dreamer of a dream, and he hath given unto thee a sign or wonder,

2 and the sign and the wonder hath come which he hath spoken of unto thee, saying, Let us go after other gods (which thou hast not known), and serve them,

3 thou dost not hearken unto the words of that prophet, or unto that dreamer of the dream, for Jehovah your God is trying you, to know whether ye are loving Jehovah your God with all your heart, and with all your soul;

4 after Jehovah your God ye walk, and Him ye fear, and His commands ye keep, and to His voice ye hearken, and Him ye serve, and to Him ye cleave.

5 'And that prophet, or that dreamer of the dream, is put to death, for he hath spoken apostacy against Jehovah your God (who is bringing you out of the land of Egypt, and hath ransomed you out of a house of servants), to drive you out of the way in which Jehovah thy God hath commanded thee to walk, and thou hast put away the evil thing from thy midst.

6 'When thy brother -- son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend who [is] as thine own soul -- doth move thee, in secret, saying, Let us go and serve other gods -- (which thou hast not known, thou and thy fathers,

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7 of the gods of the peoples who [are] round about you, who are near unto thee, or who are far off from thee, from the end of the earth even unto the end of the earth) --
8 thou dost not consent to him, nor hearken unto him, nor doth thine eye have pity on him, nor dost thou spare, nor dost thou cover him over.
9 'But thou dost surely kill him; thy hand is on him, in the first place, to put him to death, and the hand of all the people last;
10 and thou hast stoned him with stones, and he hath died, for he hath sought to drive thee away from Jehovah thy God, who is bringing thee out of the land of Egypt, out of a house of servants;
11 and all Israel do hear and fear, and add not to do like this evil thing in thy midst.
12 'When thou hearest, in one of thy cities which Jehovah thy God is giving to thee to dwell there, [one] saying,
13 Men, sons of worthlessness, have gone out of thy midst, and they force away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known --
14 and thou hast enquired, and searched, and asked diligently, and lo, truth; the thing is established; this abomination hath been done in thy midst:
15 'Thou dost surely smite the inhabitants of that city by the mouth of the sword; devoting it, and all that [is] in it, even its cattle, by the mouth of the sword;
16 and all its spoil thou dost gather unto the midst of its broad place, and hast burned with fire the city and all its spoil completely, before Jehovah thy God, and it hath been a heap age-during, it is not built any more;
17 and there doth not cleave to thy hand any of the devoted thing, so that Jehovah doth turn back from the fierceness of His anger, and hath given to thee mercies, and loved thee, and multiplied thee, as He hath sworn to thy fathers,
18 when thou dost hearken to the voice of Jehovah thy God, to keep all his commands which I am commanding thee to-day, to do that which [is] right in the eyes of Jehovah thy God.

DEUTERONOMY CHAPTER 14

1 'Sons ye [are] to Jehovah your God; ye do not cut yourselves, nor make baldness between your eyes for the dead;
2 for a holy people [art] thou to Jehovah thy God, and on thee hath Jehovah fixed to be to Him for a people, a peculiar treasure, out of all the peoples who [are] on the face of the ground.
3 'Thou dost not eat any abominable thing;
4 'this [is] the beast which ye do eat: ox, lamb of the sheep, or kid of the goats,
5 hart, and roe, and fallow deer, and wild goat, and pygarg, and wild ox, and chamois;
6 and every beast dividing the hoof, and cleaving the cleft into two hoofs, bringing up the cud, among the beasts -- it ye do eat.
7 'Only, this ye do not eat, of those bringing up the cud, and of those dividing the cloven hoof: the camel, and the hare, and the rabbit, for they are bringing up the cud but the hoof have not divided; unclean they [are] to you;
8 and the sow, for it is dividing the hoof, and not [bringing] up the cud, unclean it [is] to you; of their flesh ye do not eat, and against their carcase ye do not come.
9 'This ye do eat of all that [are] in the waters; all that hath fins and scales ye do eat;
10 and anything which hath not fins and scales ye do not eat; unclean it [is] to you.
11 'Any clean bird ye do eat;
12 and these [are] they of which ye do not eat: the eagle, and the ossifrage, and the ospray,
13 and the glede, and the kite, and the vulture after its kind,
14 and every raven after its kind;
15 and the owl, and the night-hawk, and the cuckoo, and the hawk after its kind;
16 the [little] owl, and the [great] owl, and the swan,
17 and the pelican, and the gier-eagle, and the cormorant,
18 and the stork, and the heron after its kind, and the lapwing, and the bat;
19 and every teeming thing which is flying, unclean it [is] to you; they are not eaten;
20 any clean fowl ye do eat.
21 'Ye do not eat of any carcase; to the sojourner who [is] within thy gates thou dost give it, and he hath eaten it; or sell [it] to a stranger; for a holy people thou [art] to Jehovah thy God; thou dost not boil a kid in its mother's milk.
22 'Thou dost certainly tithe all the increase of thy seed which the field is bringing forth year by year;
23 and thou hast eaten before Jehovah thy God, in the place where He doth choose to cause His name to tabernacle, the tithe of thy corn, of thy new wine, and of thine oil, and the firstlings of thy herd, and of thy flock, so that thou dost learn to fear Jehovah thy God all the days.
24 'And when the way is too much for thee, that thou art not able to carry it -- when the place is too far off from thee which Jehovah thy God doth choose to put His name there, when Jehovah thy God doth bless thee; --
25 then thou hast given [it] in money, and hast bound up the money in thy hand, and gone unto the place on which Jehovah thy God doth fix;
26 and thou hast given the money for any thing which thy soul desireth, for oxen, and for sheep, and for wine, and for strong drink, and for any thing which thy soul asketh, and thou hast eaten there before Jehovah thy God, and thou hast rejoiced, thou and thy house.
27 As to the Levite who [is] within thy gates, thou dost not forsake him, for he hath no portion and inheritance with thee.
28 'At the end of three years thou dost bring out all the tithe of thine increase in that year, and hast placed [it] within thy gates;
29 and come in hath the Levite (for he hath no part and inheritance with thee), and the sojourner, and the fatherless, and the widow, who [are] within thy gates, and they have

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eaten, and been satisfied, so that Jehovah thy God doth bless thee in all the work of thy hand which thou dost.

DEUTERONOMY CHAPTER 15

1 'At the end of seven years thou dost make a release,
2 and this [is] the matter of the release: Every owner of a loan [is] to release his hand which he doth lift up against his neighbour, he doth not exact of his neighbour and of his brother, but hath proclaimed a release to Jehovah;
3 of the stranger thou mayest exact, and that which is thine with thy brother doth thy hand release;
4 only when there is no needy one with thee, for Jehovah doth greatly bless thee in the land which Jehovah thy God is giving to thee -- an inheritance to possess it.
5 'Only, if thou dost diligently hearken to the voice of Jehovah thy God, to observe to do all this command which I am commanding thee to-day,
6 for Jehovah thy God hath blessed thee as He hath spoken to thee; and thou hast lent [to] many nations, and thou hast not borrowed; and thou hast ruled over many nations, and over thee they do not rule.
7 'When there is with thee any needy one of one of thy brethren, in one of thy cities, in thy land which Jehovah thy God is giving to thee, thou dost not harden thy heart, nor shut thy hand from thy needy brother;
8 for thou dost certainly open thy hand to him, and dost certainly lend him sufficient for his lack which he lacketh.
9 'Take heed to thee lest there be a word in thy heart -- worthless, saying, Near [is] the seventh year, the year of release; and thine eye is evil against thy needy brother, and thou dost not give to him, and he hath called concerning thee unto Jehovah, and it hath been in thee sin;
10 thou dost certainly give to him, and thy heart is not sad in thy giving to him, for because of this thing doth Jehovah thy God bless thee in all thy works, and in every putting forth of thy hand;
11 because the needy one doth not cease out of the land, therefore I am commanding thee, saying, Thou dost certainly open thy hand to thy brother, to thy poor, and to thy needy one, in thy land.
12 'When thy brother is sold to thee, a Hebrew or a Hebrewess, and he hath served thee six years -- then in the seventh year thou dost send him away free from thee.
13 And when thou dost send him away free from thee, thou dost not send him away empty;
14 thou dost certainly encircle him out of thy flock, and out of thy threshing-floor, and out of thy wine-vat; [of] that which Jehovah thy God hath blessed thee thou dost give to him,
15 and thou hast remembered that a servant thou hast been in the land of Egypt, and Jehovah thy God doth ransom thee; therefore I am commanding thee this thing to-day.
16 'And it hath been, when he saith unto thee, I go not out from thee -- because he hath loved thee, and thy house, because [it is] good for him with thee --
17 then thou hast taken the awl, and hast put [it] through his ear, and through the door, and he hath been to thee a servant age-during; and also to thy handmaid thou dost do so.
18 'It is not hard in thine eyes, in thy sending him away free from thee; for the double of the hire of an hireling he hath served thee six years, and Jehovah thy God hath blessed thee in all that thou dost.
19 'Every firstling that is born in thy herd and in thy flock -- the male thou dost sanctify to Jehovah thy God; thou dost not work with the firstling of thine ox, nor shear the firstling of thy flock;
20 before Jehovah thy God thou dost eat it year by year, in the place which Jehovah doth choose, thou and thy house.
21 'And when there is in it a blemish, lame, or blind, any evil blemish, thou dost not sacrifice it to Jehovah thy God;
22 within thy gates thou dost eat it, the unclean and the clean alike, as the roe, and as the hart.
23 Only, its blood thou dost not eat; on the earth thou dost pour it as water.

DEUTERONOMY CHAPTER 16

1 'Observe the month of Abib -- and thou hast made a passover to Jehovah thy God, for in the month of Abib hath Jehovah thy God brought thee out of Egypt by night;
2 and thou hast sacrificed a passover to Jehovah thy God, of the flock, and of the herd, in the place which Jehovah doth choose to cause His name to tabernacle there.
3 'Thou dost not eat with it any fermented thing, seven days thou dost eat with it unleavened things, bread of affliction; for in haste thou hast come out of the land of Egypt; so that thou dost remember the day of thy coming out of the land of Egypt all days of thy life;
4 and there is not seen with thee leaven in all thy border seven days, and there doth not remain of the flesh which thou dost sacrifice at evening on the first day till morning.
5 'Thou art not able to sacrifice the passover within any of thy gates which Jehovah thy God is giving to thee,
6 except at the place which Jehovah thy God doth choose to cause His name to tabernacle -- there thou dost sacrifice the passover in the evening, at the going in of the sun, the season of thy coming out of Egypt;
7 and thou hast cooked and eaten in the place on which Jehovah thy God doth fix, and hast turned in the morning, and gone to thy tents;
8 six days thou dost eat unleavened things, and on the seventh day [is] a restraint to Jehovah thy God; thou dost do no work.
9 'Seven weeks thou dost number to thee; from the beginning of the sickle among the standing corn thou dost begin to number seven weeks,
10 and thou hast made the feast of weeks to Jehovah thy God, a tribute of a free-will offering of thy hand, which thou dost give, as Jehovah thy God doth bless thee.
11 And thou hast rejoiced before Jehovah thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy

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handmaid, and the Levite who [is] within thy gates, and the sojourner, and the fatherless, and the widow, who [are] in thy midst, in the place which Jehovah thy God doth choose to cause His name to tabernacle there,

12 and thou hast remembered that a servant thou hast been in Egypt, and hast observed and done these statutes.

13 'The feast of booths thou dost make for thee seven days, in thine in-gathering of thy threshing-floor, and of thy wine-vat;

14 and thou hast rejoiced in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy handmaid, and the Levite, and the sojourner, and the fatherless, and the widow, who [are] within thy gates.

15 Seven days thou dost feast before Jehovah thy God, in the place which Jehovah doth choose, for Jehovah thy God doth bless thee in all thine increase, and in every work of thy hands, and thou hast been only rejoicing.

16 'Three times in a year doth every one of thy males appear before Jehovah thy God in the place which He doth choose -- in the feast of unleavened things, and in the feast of weeks, and in the feast of booths; and they do not appear before Jehovah empty;

17 each according to the gift of his hand, according to the blessing of Jehovah thy God, which He hath given to thee.

18 'Judges and authorities thou dost make to thee within all thy gates which Jehovah thy God is giving to thee, for thy tribes; and they have judged the people -- a righteous judgment.

19 Thou dost not turn aside judgment; thou dost not discern faces, nor take a bribe, for the bribe blindeth the eyes of the wise, and perverteth the words of the righteous.

20 Righteousness -- righteousness thou dost pursue, so that thou livest, and hast possessed the land which Jehovah thy God is giving to thee.

21 'Thou dost not plant for thee a shrine of any trees near the altar of Jehovah thy God, which thou makest for thyself,

22 and thou dost not raise up to thee any standing image which Jehovah thy God is hating.

DEUTERONOMY CHAPTER 17

1 'Thou dost not sacrifice to Jehovah thy God ox or sheep in which there is a blemish -- any evil thing; for it [is] the abomination of Jehovah thy God.

2 'When there is found in thy midst, in one of thy cities which Jehovah thy God is giving to thee, a man or a woman who doth the evil thing in the eyes of Jehovah thy God by transgressing His covenant,

3 and he doth go and serve other gods, and doth bow himself to them, and to the sun, or to the moon, or to any of the host of the heavens, which I have not commanded --

4 and it hath been declared to thee, and thou hast heard, and hast searched diligently, and lo, truth; the thing is established; this abomination hath been done in Israel --

5 'Then thou hast brought out that man, or that woman, who hath done this evil thing, unto thy gates -- the man or the woman -- and thou hast stoned them with stones, and they have died.

6 By the mouth of two witnesses or of three witnesses is he who is dead put to death; he is not put to death by the mouth of one witness;

7 the hand of the witnesses is on him, in the first place, to put him to death, and the hand of all the people last; and thou hast put away the evil thing out of thy midst.

8 'When anything is too hard for thee for judgment, between blood and blood, between plea and plea, and between stroke and stroke -- matters of strife within thy gates -- then thou hast risen, and gone up unto the place on which Jehovah thy God doth fix,

9 and hast come in unto the priests, the Levites, and unto the judge who is in those days, and hast inquired, and they have declared to thee the word of judgment,

10 and thou hast done according to the tenor of the word which they declare to thee ([they] of that place which Jehovah doth choose; and thou hast observed to do according to all that they direct thee.

11 'According to the tenor of the law which they direct thee, and according to the judgment which they say to thee thou dost do; thou dost not turn aside from the word which they declare to thee, right or left.

12 And the man who acteth with presumption, so as not to hearken unto the priest (who is standing to serve there Jehovah thy God), or unto the judge, even that man hath died, and thou hast put away the evil thing from Israel,

13 and all the people do hear and fear, and do not presume any more.

14 'When thou comest in unto the land which Jehovah thy God is giving to thee, and hast possessed it, and dwelt in it, and thou hast said, Let me set over me a king like all the nations which [are] round about me, --

15 thou dost certainly set over thee a king on whom Jehovah doth fix; from the midst of thy brethren thou dost set over thee a king; thou art not able to set over thee a stranger, who is not thy brother.

16 'Only, he doth not multiply to himself horses, nor cause the people to turn back to Egypt, so as to multiply horses, seeing Jehovah hath said to you, Ye do not add to turn back in this way any more.

17 And he doth not multiply to himself wives, and his heart doth not turn aside, and silver and gold he doth not multiply to himself -- exceedingly.

18 'And it hath been, when he sitteth on the throne of his kingdom, that he hath written for himself the copy of this law, on a book, from [that] before the priests the Levites,

19 and it hath been with him, and he hath read in it all days of his life, so that he doth learn to fear Jehovah his God, to keep all the words of this law, and these statutes, to do them;

20 so that his heart is not high above his brethren, and so as not to turn aside from the command, right or left, so that he prolongeth days over his kingdom, he and his sons, in the midst of Israel.

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DEUTERONOMY CHAPTER 18

1 'There is not to the priests the Levites -- all the tribe of Levi -- a portion and inheritance with Israel; fire-offerings of Jehovah, even His inheritance, they eat,

2 and he hath no inheritance in the midst of his brethren; Jehovah Himself [is] his inheritance, as He hath spoken to him.

3 'And this is the priest's right from the people, from those sacrificing a sacrifice, whether ox or sheep, he hath even given to the priest the leg, and the two cheeks, and the stomach;

4 the first of thy corn, of thy new wine, and of thine oil, and the first of the fleece of thy flock, thou dost give to him;

5 for on him hath Jehovah thy God fixed, out of all thy tribes, to stand to serve in the name of Jehovah, He and his sons continually.

6 'And when the Levite cometh from one of thy cities out of all Israel, where he hath sojourned, and hath come with all the desire of his soul unto the place which Jehovah doth choose,

7 then he hath ministered in the name of Jehovah his God, like all his brethren, the Levites, who are standing there before Jehovah,

8 portion as portion they do eat, apart from his sold things, with the fathers.

9 'When thou art coming in unto the land which Jehovah thy God is giving to thee, thou dost not learn to do according to the abominations of those nations:

10 there is not found in thee one causing his son and his daughter to pass over into fire, a user of divinations, an observer of clouds, and an enchanter, and a sorcerer,

11 and a charmer, and one asking at a familiar spirit, and a wizard, and one seeking unto the dead.

12 'For the abomination of Jehovah [is] every one doing these, and because of these abominations is Jehovah thy God dispossessing them from thy presence.

13 Perfect thou art with Jehovah thy God,

14 for these nations whom thou art possessing, unto observers of clouds, and unto diviners, do hearken; and thou -- not so hath Jehovah thy God suffered thee.

15 'A prophet out of thy midst, out of thy brethren, like to me, doth Jehovah thy God raise up to thee -- unto him ye hearken;

16 according to all that thou didst ask from Jehovah thy God, in Horeb, in the day of the assembly, saying, Let me not add to hear the voice of Jehovah my God, and this great fire let me not see any more, and I die not;

17 and Jehovah saith unto me, They have done well that they have spoken;

18 a prophet I raise up to them, out of the midst of their brethren, like to thee; and I have given my words in his mouth, and he hath spoken unto them all that which I command him;

19 and it hath been -- the man who doth not hearken unto My words which he doth speak in My name, I require [it] of him.

20 'Only, the prophet who presumeth to speak a word in My name -- that which I have not commanded him to speak -- and who speaketh in the name of other gods -- even that prophet hath died.

21 'And when thou sayest in thy heart, How do we know the word which Jehovah hath not spoken? --

22 that which the prophet speaketh in the name of Jehovah, and the thing is not, and cometh not -- it [is] the word which Jehovah hath not spoken; in presumption hath the prophet spoken it; -- thou art not afraid of him.

DEUTERONOMY CHAPTER 19

1 'When Jehovah thy God doth cut off the nations, whose land Jehovah thy God is giving to thee, and thou hast succeeded them, and dwelt in their cities, and in their houses,

2 three cities thou dost separate for thee in the midst of thy land which Jehovah thy God is giving to thee to possess it.

3 Thou dost prepare for thee the way, and hast divided into three parts the border of thy land which Jehovah thy God doth cause thee to inherit, and it hath been for the fleeing thither of every man-slayer.

4 'And this [is] the matter of the man-slayer who fleeth thither, and hath lived: He who smiteth his neighbour unknowingly, and is not hating him heretofore,

5 even he who cometh in with his neighbour into a forest to hew wood, and his hand hath driven with an axe to cut the tree, and the iron hath slipped from the wood, and hath met his neighbour, and he hath died -- he doth flee unto one of these cities, and hath lived,

6 lest the redeemer of blood pursue after the man-slayer when his heart is hot, and hath overtaken him (because the way is great), and hath smitten him -- the life, and he hath no sentence of death, for he is not hating him heretofore;

7 therefore I am commanding thee, saying, Three cities thou dost separate to thee.

8 'And if Jehovah thy God doth enlarge thy border, as He hath sworn to thy fathers, and hath given to thee all the land which He hath spoken to give to thy fathers --

9 when thou keepest all this command to do it, which I am commanding thee to-day, to love Jehovah thy God, and to walk in His ways all the days -- then thou hast added to thee yet three cities to these three;

10 and innocent blood is not shed in the midst of thy land which Jehovah thy God is giving to thee -- an inheritance, and there hath been upon thee blood.

11 'And when a man is hating his neighbour, and hath lain in wait for him, and risen against him, and smitten him -- the life, and he hath died, and he hath fled unto one of these cities,

12 then the elders of his city have sent and taken him from thence, and given him into the hand of the redeemer of blood, and he hath died;

13 thine eye hath no pity on him, and thou hast put away the innocent blood from Israel, and it is well with thee.

14 'Thou dost not remove a border of thy neighbour, which they of former times have made, in thine inheritance, which

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thou dost inherit in the land which Jehovah thy God is giving to thee to possess it.

15 'One witness doth not rise against a man for any iniquity, and for any sin, in any sin which he sinneth; by the mouth of two witnesses, or by the mouth of three witnesses, is a thing established.

16 'When a violent witness doth rise against a man, to testify against him apostacy,

17 then have both the men who have the strife stood before Jehovah, before the priests and the judges who are in those days,

18 and the judges have searched diligently, and lo, the witness [is] a false witness, a falsehood he hath testified against his brother:

19 'Then ye have done to him as he devised to do to his brother, and thou hast put away the evil thing out of thy midst,

20 and those who are left do hear and fear, and add not to do any more according to this evil thing in thy midst;

21 and thine eye doth not pity -- life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

DEUTERONOMY CHAPTER 20

1 'When thou goest out to battle against thine enemy, and hast seen horse and chariot -- a people more numerous than thou -- thou art not afraid of them, for Jehovah thy God [is] with thee, who is bringing thee up out of the land of Egypt;

2 and it hath been, in your drawing near unto the battle, that the priest hath come nigh, and spoken unto the people,

3 and said unto them, Hear, Israel, ye are drawing near to-day to battle against your enemies, let not your hearts be tender, fear not, nor make haste, nor be terrified at their presence,

4 for Jehovah your God [is] He who is going with you, to fight for you with your enemies -- to save you.

5 'And the authorities have spoken unto the people, saying, Who [is] the man that hath built a new house, and hath not dedicated it? -- let him go and turn back to his house, lest he die in battle, and another man dedicate it.

6 'And who [is] the man that hath planted a vineyard, and hath not made it common? -- let him go and turn back to his house, lest he die in battle, and another man make it common.

7 'And who [is] the man that hath betrothed a woman, and hath not taken her? -- let him go and turn back to his house, lest he die in battle, and another man take her.

8 'And the authorities have added to speak unto the people, and said, Who [is] the man that is afraid and tender of heart? -- let him go and turn back to his house, and the heart of his brethren doth not melt like his heart;

9 and it hath come to pass as the authorities finish to speak unto the people, that they have appointed princes of the hosts at the head of the people.

10 'When thou drawest near unto a city to fight against it, then thou hast called unto it for Peace,

11 and it hath been, if Peace it answer thee, and hath opened to thee, then it hath come to pass -- all the people who are found in it are to thee for tributaries, and have served thee.

12 'And if it doth not make peace with thee, and hath made with thee war, then thou hast laid siege against it,

13 and Jehovah thy God hath given it into thy hand, and thou hast smitten every male of it by the mouth of the sword.

14 Only, the women, and the infants, and the cattle, and all that is in the city, all its spoil, thou dost seize for thyself, and thou hast eaten the spoil of thine enemies which Jehovah thy God hath given to thee.

15 So thou dost do to all the cities which are very far off from thee, which are not of the cities of these nations.

16 'Only, of the cities of these peoples which Jehovah thy God is giving to thee [for] an inheritance, thou dost not keep alive any breathing;

17 for thou dost certainly devote the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite, as Jehovah thy God hath commanded thee,

18 so that they teach you not to do according to all their abominations which they have done to their gods, and ye have sinned against Jehovah your God.

19 'When thou layest siege unto a city many days, to fight against it, to capture it, thou dost not destroy its trees to force an axe against them, for of them thou dost eat, and them thou dost not cut down -- for man's [is] the tree of the field -- to go in at thy presence in the siege.

20 Only, the tree, which thou knowest that it [is] not a fruit-tree, it thou dost destroy, and hast cut down, and hast built a bulwark against the city which is making with thee war till thou hast subdued it.

DEUTERONOMY CHAPTER 21

1 'When one is found slain on the ground which Jehovah thy God is giving to thee to possess it -- fallen in a field -- it is not known who hath smitten him,

2 then have thine elders and thy judges gone out and measured unto the cities which [are] round about the slain one,

3 and it hath been, the city which [is] near unto the slain one, even the elders of that city have taken a heifer of the herd, which hath not been wrought with, which hath not drawn in the yoke,

4 and the elders of that city have brought down the heifer unto a hard valley, which is not tilled nor sown, and have beheaded there the heifer in the valley.

5 'And the priests, sons of Levi, have come nigh -- for on them hath Jehovah thy God fixed to serve Him, and to bless in the name of Jehovah, and by their mouth is every strife, and every stroke --

6 and all the elders of that city, who are near unto the slain one, do wash their hands over the heifer which is beheaded in the valley,

7 and they have answered and said, Our hands have not shed this blood, and our eyes have not seen --

8 receive atonement for Thy people Israel, whom Thou hast ransomed, O Jehovah, and suffer not innocent blood in the

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midst of Thy people Israel; and the blood hath been pardoned to them,

9 and thou dost put away the innocent blood out of thy midst, for thou dost that which [is] right in the eyes of Jehovah.

10 'When thou goest out to battle against thine enemies, and Jehovah thy God hath given them into thy hand, and thou hast taken captive its captivity,

11 and hast seen in the captivity a woman of fair form, and hast delighted in her, and hast taken to thee for a wife,

12 then thou hast brought her in unto the midst of thy household, and she hath shaved her head, and prepared her nails,

13 and turned aside the raiment of her captivity from off her, and hath dwelt in thy house, and bewailed her father and her mother a month of days, and afterwards thou dost go in unto her and hast married her, and she hath been to thee for a wife:

14 'And it hath been -- if thou hast not delighted in her, that thou hast sent her away at her desire, and thou dost not at all sell her for money; thou dost not tyrannize over her, because that thou hast humbled her.

15 'When a man hath two wives, the one loved and the other hated, and they have borne to him sons (the loved one and the hated one), and the first-born son hath been to the hated one;

16 then it hath been, in the day of his causing his sons to inherit that which he hath, he is not able to declare first-born the son of the loved one, in the face of the son of the hated one -- the first-born.

17 But the first-born, son of the hated one, he doth acknowledge, to give to him a double portion of all that is found with him, for he [is] the beginning of his strength; to him [is] the right of the first-born.

18 'When a man hath a son apostatizing and rebellious -- he is not hearkening to the voice of his father, and to the voice of his mother, and they have chastised him, and he doth not hearken unto them --

19 then laid hold on him have his father and his mother, and they have brought him out unto the elders of his city, and unto the gate of his place,

20 and have said unto the elders of his city, Our son -- this one -- is apostatizing and rebellious; he is not hearkening to our voice -- a glutton and drunkard;

21 and all the men of his city have stoned him with stones, and he hath died, and thou hast put away the evil out of thy midst, and all Israel do hear and fear.

22 'And when there is in a man a sin -- a cause of death, and he hath been put to death, and thou hast hanged him on a tree,

23 his corpse doth not remain on the tree, for thou dost certainly bury him in that day -- for a thing lightly esteemed of God [is] the hanged one -- and thou dost not defile thy ground which Jehovah thy God is giving to thee -- an inheritance.

DEUTERONOMY CHAPTER 22

1 'Thou dost not see the ox of thy brother or his sheep driven away, and hast hidden thyself from them, thou dost certainly turn them back to thy brother;

2 and if thy brother [is] not near unto thee, and thou hast not known him, then thou hast removed it unto the midst of thy house, and it hath been with thee till thy brother seek it, and thou hast given it back to him;

3 and so thou dost to his ass, and so thou dost to his garment, and so thou dost to any lost thing of thy brother's, which is lost by him, and thou hast found it; thou art not able to hide thyself.

4 'Thou dost not see the ass of thy brother, or his ox, falling in the way, and hast hid thyself from them; thou dost certainly raise [them] up with him.

5 'The habiliments of a man are not on a woman, nor doth a man put on the garment of a woman, for the abomination of Jehovah thy God [is] any one doing these.

6 'When a bird's nest cometh before thee in the way, in any tree, or on the earth, brood or eggs, and the mother sitting on the brood or on the eggs, thou dost not take the mother with the young ones;

7 thou dost certainly send away the mother, and the young ones dost take to thyself, so that it is well with thee, and thou hast prolonged days.

8 'When thou buildest a new house, then thou hast made a parapet to thy roof, and thou dost not put blood on thy house when one falleth from it.

9 'Thou dost not sow thy vineyard [with] divers things, lest the fulness of the seed which thou dost sow, and the increase of the vineyard, be separated.

10 'Thou dost not plow with an ox and with an ass together.

11 'Thou dost not put on a mixed cloth, wool and linen together.

12 'Fringes thou dost make to thee on the four skirts of thy covering with which thou dost cover [thyself].

13 'When a man taketh a wife, and hath gone in unto her, and hated her,

14 and laid against her actions of words, and brought out against her an evil name, and said, This woman I have taken, and I draw near unto her, and I have not found in her tokens of virginity:

15 'Then hath the father of the damsel -- and her mother -- taken and brought out the tokens of virginity of the damsel unto the elders of the city in the gate,

16 and the father of the damsel hath said unto the elders, My daughter I have given to this man for a wife, and he doth hate her;

17 and lo, he hath laid actions of words, saying, I have not found to thy daughter tokens of virginity -- and these [are] the tokens of the virginity of my daughter! and they have spread out the garment before the elders of the city.

18 'And the elders of that city have taken the man, and chastise him,

19 and fined him a hundred silverlings, and given to the father of the damsel, because he hath brought out an evil

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name on a virgin of Israel, and she is to him for a wife, he is not able to send her away all his days.

20 'And if this thing hath been truth -- tokens of virginity have not been found for the damsel --

21 then they have brought out the damsel unto the opening of her father's house, and stoned her have the men of her city with stones, and she hath died, for she hath done folly in Israel, to go a-whoring [in] her father's house; and thou hast put away the evil thing out of thy midst.

22 'When a man is found lying with a woman, married to a husband, then they have died even both of them, the man who is lying with the woman, also the woman; and thou hast put away the evil thing out of Israel.

23 'When there is a damsel, a virgin, betrothed to a man, and a man hath found her in a city, and lain with her;

24 then ye have brought them both out unto the gate of that city, and stoned them with stones, and they have died: -- the damsel, because that she hath not cried, [being] in a city; and the man, because that he hath humbled his neighbour's wife; and thou hast put away the evil thing out of thy midst.

25 'And if in a field the man find the damsel who is betrothed, and the man hath laid hold on her, and lain with her, then hath the man who hath lain with her died alone;

26 and to the damsel thou dost not do anything, the damsel hath no deadly sin; for as a man riseth against his neighbour and hath murdered him -- the life, so [is] this thing;

27 for in a field he found her, she hath cried -- the damsel who is betrothed -- and she hath no saviour.

28 'When a man findeth a damsel, a virgin who is not betrothed, and hath caught her, and lain with her, and they have been found,

29 then hath the man who is lying with her given to the father of the damsel fifty silverlings, and to him she is for a wife; because that he hath humbled her, he is not able to send her away all his days.

30 'A man doth not take his father's wife, nor uncover his father's skirt.

DEUTERONOMY CHAPTER 23

1 'One wounded, bruised, or cut in the member doth not enter into the assembly of Jehovah;

2 a bastard doth not enter into the assembly of Jehovah; even a tenth generation of him doth not enter into the assembly of Jehovah.

3 'An Ammonite and a Moabite doth not enter into the assembly of Jehovah; even a tenth generation of them doth not enter into the assembly of Jehovah -- to the age;

4 because that they have not come before you with bread and with water in the way, in your coming out from Egypt, and because he hath hired against thee Balaam son of Beor, of Pethor of Aram-Naharaim, to revile thee;

5 and Jehovah thy God hath not been willing to hearken unto Balaam, and Jehovah thy God doth turn for thee the reviling to a blessing, because Jehovah thy God hath loved thee;

6 thou dost not seek their peace and their good all thy days -- to the age.

7 'Thou dost not abominate an Edomite, for thy brother he [is]; thou dost not abominate an Egyptian, for a sojourner thou hast been in his land;

8 sons who are begotten of them, a third generation of them, doth enter into the assembly of Jehovah.

9 'When a camp goeth out against thine enemies, then thou hast kept from every evil thing.

10 'When there is in thee a man who is not clean, from an accident at night -- then he hath gone out unto the outside of the camp -- he doth not come in unto the midst of the camp --

11 and it hath been, at the turning of the evening, he doth bathe with water, and at the going in of the sun he doth come in unto the midst of the camp.

12 'And a station thou hast at the outside of the camp, and thou hast gone out thither without,

13 and a nail thou hast on thy staff, and it hath been, in thy sitting without, that thou hast digged with it, and turned back, and covered thy filth;

14 for Jehovah thy God is walking up and down in the midst of thy camp, to deliver thee, and to give thine enemies before thee, and thy camp hath been holy, and He doth not see in thee the nakedness of anything, and hath turned back from after thee.

15 'Thou dost not shut up a servant unto his lord, who is delivered unto thee from his lord;

16 with thee he doth dwell, in thy midst, in the place which he chooseth within one of thy gates, where it is pleasing to him; thou dost not oppress him.

17 'There is not a whore among the daughters of Israel, nor is there a whoremonger among the sons of Israel;

18 thou dost not bring a gift of a whore, or a price of a dog, into the house of Jehovah thy God, for any vow; for the abomination of Jehovah thy God [are] even both of them.

19 'Thou dost not lend in usury to thy brother; usury of money, usury of food, usury of anything which is lent on usury.

20 To a stranger thou mayest lend in usury, and to thy brother thou dost not lend in usury, so that Jehovah thy God doth bless thee in every putting forth of thy hand on the land whither thou goest in to possess it.

21 'When thou vowest a vow to Jehovah thy God, thou dost not delay to complete it; for Jehovah thy God doth certainly require it from thee, and it hath been in thee -- sin.

22 'And when thou forbearest to vow, it is not in thee a sin.

23 The produce of thy lips thou dost keep, and hast done [it], as thou hast vowed to Jehovah thy God; a free-will-offering, which thou hast spoken with thy mouth.

24 'When thou comest in unto the vineyard of thy neighbour, then thou hast eaten grapes, according to thy desire, thy sufficiency; but into thy vessel thou dost not put [any].

25 When thou comest in among the standing-corn of thy neighbour, then thou hast plucked the ears with thy hand,

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but a sickle thou dost not wave over the standing-corn of thy neighbour.

DEUTERONOMY CHAPTER 24

1 'When a man doth take a wife, and hath married her, and it hath been, if she doth not find grace in his eyes (for he hath found in her nakedness of anything), and he hath written for her a writing of divorce, and given [it] into her hand, and sent her out of his house,

2 and she hath gone out of his house, and hath gone and been another man's,

3 and the latter man hath hated her, and written for her a writing of divorce, and given [it] into her hand, and sent her out of his house, or when the latter man dieth, who hath taken her to himself for a wife:

4 'Her former husband who sent her away is not able to turn back to take her to be to him for a wife, after that she hath become defiled; for an abomination it [is] before Jehovah, and thou dost not cause the land to sin which Jehovah thy God is giving to thee -- an inheritance.

5 'When a man taketh a new wife, he doth not go out into the host, and [one] doth not pass over unto him for anything; free he is at his own house one year, and hath rejoiced his wife whom he hath taken.

6 'None doth take in pledge millstones, and rider, for life it [is] he is taking in pledge.

7 'When a man is found stealing a person, of his brethren, of the sons of Israel, and hath tyrannized over him, and sold him, then hath that thief died, and thou hast put away the evil thing out of thy midst.

8 'Take heed, in the plague of leprosy, to watch greatly, and to do according to all that the priests, the Levites, teach you; as I have commanded them ye observe to do;

9 remember that which Jehovah thy God hath done to Miriam in the way, in your coming out of Egypt.

10 'When thou liftest up on thy brother a debt of anything, thou dost not go in unto his house to obtain his pledge;

11 at the outside thou dost stand, and the man on whom thou art lifting [it] up is bringing out unto thee the pledge at the outside.

12 'And if he is a poor man, thou dost not lie down with his pledge;

13 thou dost certainly give back to him the pledge at the going in of the sun, and he hath lain down in his own raiment, and hath blessed thee; and to thee it is righteousness before Jehovah thy God.

14 'Thou dost not oppress a hireling, poor and needy, of thy brethren or of thy sojourner who is in thy land within thy gates;

15 in his day thou dost give his hire, and the sun doth not go in upon it, for he [is] poor, and unto it he is lifting up his soul, and he doth not cry against thee unto Jehovah, and it hath been in thee -- sin.

16 'Fathers are not put to death for sons, and sons are not put to death for fathers -- each for his own sin, they are put to death.

17 'Thou dost not turn aside the judgment of a fatherless sojourner, nor take in pledge the garment of a widow;

18 and thou hast remembered that a servant thou hast been in Egypt, and Jehovah thy God doth ransom thee from thence; therefore I am commanding thee to do this thing.

19 'When thou reapest thy harvest in thy field, and hast forgotten a sheaf in a field, thou dost not turn back to take it; to the sojourner, to the fatherless, and to the widow, it is; so that Jehovah thy God doth bless thee in all the work of thy hands.

20 'When thou beatest thine olive, thou dost not examine the branch behind thee; to the sojourner, to the fatherless, and to the widow, it is.

21 'When thou cuttest thy vineyard, thou dost not glean behind thee; to the sojourner, to the fatherless, and to the widow, it is;

22 and thou hast remembered that a servant thou hast been in the land of Egypt; therefore I am commanding thee to do this thing.

DEUTERONOMY CHAPTER 25

1 'When there is a strife between men, and they have come nigh unto the judgment, and they have judged, and declared righteous the righteous, and declared wrong the wrong-doer,

2 then it hath come to pass, if the wrong-doer is to be smitten, that the judge hath caused him to fall down, and [one] hath smitten him in his presence, according to the sufficiency of his wrong-doing, by number;

3 forty [times] he doth smite him -- he is not adding, lest, he is adding to smite him above these -- many stripes, and thy brother is lightly esteemed in thine eyes.

4 'Thou dost not muzzle an ox in its threshing.

5 'When brethren dwell together, and one of them hath died, and hath no son, the wife of the dead is not without to a strange man; her husband's brother doth go in unto her, and hath taken her to him for a wife, and doth perform the duty of her husband's brother;

6 and it hath been, the first-born which she beareth doth rise for the name of his dead brother, and his name is not wiped away out of Israel.

7 'And if the man doth not delight to take his brother's wife, then hath his brother's wife gone up to the gate, unto the elders, and said, My husband's brother is refusing to raise up to his brother a name in Israel; he hath not been willing to perform the duty of my husband's brother;

8 and the elders of his city have called for him, and spoken unto him, and he hath stood and said, I have no desire to take her;

9 'Then hath his brother's wife drawn nigh unto him, before the eyes of the elders, and drawn his shoe from off his foot, and spat in his face, and answered and said, Thus it is done to the man who doth not build up the house of his brother;

10 and his name hath been called in Israel -- The house of him whose shoe is drawn off.

11 'When men strive together, one with another, and the wife of the one hath drawn near to deliver her husband out of

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the hand of his smiter, and hath put forth her hand, and laid hold on his secrets,

12 then thou hast cut off her hand, thine eye doth not spare.

13 'Thou hast not in thy bag a stone and a stone, a great and a small.

14 Thou hast not in thy house an ephah and an ephah, a great and a small.

15 Thou hast a stone complete and just, thou hast an ephah complete and just, so that they prolong thy days on the ground which Jehovah thy God is giving to thee;

16 for the abomination of Jehovah thy God [is] any one doing these things, any one doing iniquity.

17 'Remember that which Amalek hath done to thee in the way, in your going out from Egypt,

18 that he hath met thee in the way, and smiteth in all those feeble behind thee (and thou wearied and fatigued), and is not fearing God.

19 And it hath been, in Jehovah thy God's giving rest to thee, from all thine enemies round about, in the land which Jehovah thy God is giving to thee -- an inheritance to possess it -- thou dost blot out the rememberance of Amalek from under the heavens -- thou dost not forget.

DEUTERONOMY CHAPTER 26

1 'And it hath been, when thou comest in unto the land which Jehovah thy God is giving to thee -- an inheritance, and thou hast possessed it, and dwelt in it,

2 that thou hast taken of the first of all the fruits of the ground which thou dost bring in out of thy land which Jehovah thy God is giving to thee, and hast put [it] in a basket, and gone unto the place which Jehovah thy God doth choose to cause His name to tabernacle there.

3 'And thou hast come in unto the priest who is in those days, and hast said unto him, I have declared to-day to Jehovah thy God, that I have come in unto the land which Jehovah hath sworn to our fathers to give to us;

4 and the priest hath taken the basket out of thy hand, and placed it before the altar of Jehovah thy God.

5 'And thou hast answered and said before Jehovah thy God, A perishing Aramaean [is] my father! and he goeth down to Egypt, and sojourneth there with few men, and becometh there a nation, great, mighty, and numerous;

6 and the Egyptians do us evil, and afflict us, and put on us hard service;

7 and we cry unto Jehovah, God of our fathers, and Jehovah heareth our voice, and seeth our affliction, and our labour, and our oppression;

8 and Jehovah bringeth us out from Egypt, by a strong hand, and by a stretched-out arm, and by great fear, and by signs, and by wonders,

9 and he bringeth us in unto this place, and giveth to us this land -- a land flowing with milk and honey.

10 'And now, lo, I have brought in the first of the fruits of the ground which thou hast given to me, O Jehovah; -- and thou hast placed it before Jehovah thy God, and bowed thyself before Jehovah thy God,

11 and rejoiced in all the good which Jehovah thy God hath given to thee, and to thy house, thou, and the Levite, and the sojourner who [is] in thy midst.

12 'When thou dost complete to tithe all the tithe of thine increase in the third year, the year of the tithe, then thou hast given to the Levite, to the sojourner, to the fatherless, and to the widow, and they have eaten within thy gates, and been satisfied,

13 and thou hast said before Jehovah thy God, I have put away the separated thing out of the house, and also have given it to the Levite, and to the sojourner, and to the orphan, and to the widow, according to all Thy command which Thou hast commanded me; I have not passed over from Thy commands, nor have I forgotten.

14 I have not eaten in mine affliction of it, nor have I put away of it for uncleanness, nor have I given of it for the dead; I have hearkened to the voice of Jehovah my God; I have done according to all that Thou hast commanded me;

15 look from Thy holy habitation, from the heavens, and bless Thy people Israel, and the ground which Thou hast given to us, as Thou hast sworn to our fathers -- a land flowing [with] milk and honey.

16 'This day Jehovah thy God is commanding thee to do these statutes and judgments; and thou hast hearkened and done them with all thy heart, and with all thy soul,

17 Jehovah thou hast caused to promise to-day to become thy God, and to walk in His ways, and to keep His statutes, and His commands, and His judgments, and to hearken to His voice.

18 'And Jehovah hath caused thee to promise to-day to become His people, a peculiar treasure, as He hath spoken to thee, and to keep all His commands;

19 so as to make thee uppermost above all the nations whom He hath made for a praise, and for a name, and for beauty, and for thy being a holy people to Jehovah thy God, as He hath spoken.

DEUTERONOMY CHAPTER 27

1 'And Moses -- the elders of Israel also -- commandeth the people, saying, Keep all the command which I am commanding you to-day;

2 and it hath been, in the day that ye pass over the Jordan unto the land which Jehovah thy God is giving to thee, that thou hast raised up for thee great stones, and plaistered them with plaister,

3 and written on them all the words of this law in thy passing over, so that thou goest in unto the land which Jehovah thy God is giving to thee -- a land flowing with milk and honey, as Jehovah, God of thy fathers, hath spoken to thee.

4 'And it hath been, in your passing over the Jordan, ye raise up these stones which I am commanding you to-day, in mount Ebal, and thou hast plaistered them with plaister,

5 and built there an altar to Jehovah thy God, an altar of stones, thou dost not wave over them iron.

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6 Of complete stones thou buildest the altar of Jehovah thy God, and hast caused to ascend on it burnt-offerings to Jehovah thy God,
7 and sacrificed peace-offerings, and eaten there, and rejoiced before Jehovah thy God,
8 and written on the stones all the words of this law, well engraved.'
9 And Moses speaketh -- the priests, the Levites, also -- unto all Israel, saying, 'Keep silent, and hear, O Israel, this day thou hast become a people to Jehovah thy God;
10 and thou hast hearkened to the voice of Jehovah thy God, and done His commands, and His statutes, which I am commanding thee to-day.'
11 And Moses commandeth the people on that day, saying,
12 'These do stand, to bless the people, on mount Gerizzim, in your passing over the Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.
13 And these do stand, for the reviling, on mount Ebal: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.
14 'And the Levites have answered and said unto every man of Israel -- a loud voice:
15 'Cursed [is] the man who maketh a graven and molten image, the abomination of Jehovah, work of the hands of an artificer, and hath put [it] in a secret place, -- and all the people have answered and said, Amen.
16 'Cursed [is] He who is making light of his father and his mother, -- and all the people have said, Amen.
17 'Cursed [is] he who is removing his neighbour's border, -- and all the people have said, Amen.
18 'Cursed [is] he who is causing the blind to err in the way, -- and all the people have said, Amen.
19 'Cursed [is] he who is turning aside the judgment of fatherless, sojourner, and widow, -- and all the people have said, Amen.
20 'Cursed [is] he who is lying with his father's wife, for he hath uncovered his father's skirt, -- and all the people have said, Amen.
21 'Cursed [is] he who is lying with any beast, -- and all the people have said, Amen.
22 'Cursed [is] he who is lying with his sister, daughter of his father, or daughter of his mother, -- and all the people have said, Amen.
23 'Cursed [is] he who is lying with his mother-in-law, -- and all the people have said, Amen.
24 'Cursed [is] he who is smiting his neighbour in secret, -- and all the people have said, Amen.
25 'Cursed [is] he who is taking a bribe to smite a person, innocent blood, -- and all the people have said, Amen.
26 'Cursed [is] he who doth not establish the words of this law, to do them, -- and all the people have said, Amen.

DEUTERONOMY CHAPTER 28

1 'And it hath been, if thou dost hearken diligently to the voice of Jehovah thy God, to observe to do all His commands which I am commanding thee to-day, that Jehovah thy God hath made thee uppermost above all the nations of the earth,
2 and all these blessings have come upon thee, and overtaken thee, because thou dost hearken to the voice of Jehovah thy God:
3 'Blessed [art] thou in the city, and blessed [art] thou in the field.
4 'Blessed [is] the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, increase of thine oxen, and wealth of thy flock.
5 'Blessed [is] thy basket and thy kneading-trough.
6 'Blessed [art] thou in thy coming in, and blessed [art] thou in thy going out.
7 'Jehovah giveth thine enemies, who are rising up against thee -- smitten before thy face; in one way they come out unto thee, and in seven ways they flee before thee.
8 'Jehovah commandeth with thee the blessing in thy storehouses, and in every putting forth of thy hand, and hath blessed thee in the land which Jehovah thy God is giving to thee.
9 'Jehovah doth establish thee to Himself for a holy people, as He hath sworn to thee, when thou keepest the commands of Jehovah thy God, and hast walked in His ways;
10 and all the peoples of the land have seen that the name of Jehovah is called upon thee, and they have been afraid of thee.
11 'And Jehovah hath made thee abundant in good, in the fruit of the womb, and in the fruit of thy cattle, and in the fruit of thy ground, on the ground which Jehovah hath sworn to thy fathers to give to thee.
12 'Jehovah doth open to thee his good treasure -- the heavens -- to give the rain of thy land in its season, and to bless all the work of thy hand, and thou hast lent to many nations, and thou -- thou dost not borrow.
13 'And Jehovah hath given thee for head, and not for tail; and thou hast been only above, and art not beneath, for thou dost hearken unto the commands of Jehovah thy God, which I am commanding thee to-day, to keep and to do,
14 and thou dost not turn aside from all the words which I am commanding you to-day -- right or left -- to go after other gods, to serve them.
15 'And it hath been, if thou dost not hearken unto the voice of Jehovah thy God to observe to do all His commands, and His statutes, which I am commanding thee to-day, that all these revilings have come upon thee, and overtaken thee:
16 'Cursed [art] thou in the city, and cursed [art] thou in the field.
17 'Cursed [is] thy basket and thy kneading-trough.
18 'Cursed [is] the fruit of thy body, and the fruit of thy land, increase of thine oxen, and wealth of thy flock.
19 'Cursed [art] thou in thy coming in, and cursed [art] thou in thy going out.
20 'Jehovah doth send on thee the curse, the trouble, and the rebuke, in every putting forth of thy hand which thou dost, till thou art destroyed, and till thou perish hastily, because of the evil of thy doings [by] which thou hast forsaken Me.

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21 'Jehovah doth cause to cleave to thee the pestilence, till He consume thee from off the ground whither thou art going in to possess it.

22 'Jehovah doth smite thee with consumption, and with fever, and with inflammation, and with extreme burning, and with sword, and with blasting, and with mildew, and they have pursued thee till thou perish

23 'And thy heavens which [are] over thy head have been brass, and the earth which [is] under thee iron;

24 Jehovah giveth the rain of thy land -- dust and ashes; from the heavens it cometh down on thee till thou art destroyed.

25 'Jehovah giveth thee smitten before thine enemies; in one way thou goest out unto them, and in seven ways dost flee before them, and thou hast been for a trembling to all kingdoms of the earth;

26 and thy carcase hath been for food to every fowl of the heavens, and to the beast of the earth, and there is none causing trembling.

27 'Jehovah doth smite thee with the ulcer of Egypt, and with emerods, and with scurvy, and with itch, of which thou art not able to be healed.

28 'Jehovah doth smite thee with madness, and with blindness, and with astonishment of heart;

29 and thou hast been gropling at noon, as the blind gropeth in darkness; and thou dost not cause thy ways to prosper; and thou hast been only oppressed and plundered all the days, and there is no saviour.

30 'A woman thou dost betroth, and another man doth lie with her; a house thou dost build, and dost not dwell in it; a vineyard thou dost plant, and dost not make it common;

31 thine ox [is] slaughtered before thine eyes, and thou dost not eat of it; thine ass [is] taken violently away from before thee, and it is not given back to thee; thy sheep [are] given to thine enemies, and there is no saviour for thee.

32 'Thy sons and thy daughters [are] given to another people, and thine eyes are looking and consuming for them all the day, and thy hand is not to God!

33 The fruit of thy ground, and all thy labour, eat up doth a people whom thou hast not known; and thou hast been only oppressed and bruised all the days;

34 and thou hast been mad, because of the sight of thine eyes which thou dost see.

35 'Jehovah doth smite thee with an evil ulcer, on the knees, and on the legs (of which thou art not able to be healed), from the sole of thy foot even unto thy crown.

36 'Jehovah doth cause thee to go, and thy king whom thou raisest up over thee, unto a nation which thou hast not known, thou and thy fathers, and thou hast served there other gods, wood and stone;

37 and thou hast been for an astonishment, for a simile, and for a byword among all the peoples whither Jehovah doth lead thee.

38 'Much seed thou dost take out into the field, and little thou dost gather in, for the locust doth consume it;

39 vineyards thou dost plant, and hast laboured, and wine thou dost not drink nor gather, for the worm doth consume it;

40 olives are to thee in all thy border, and oil thou dost not pour out, for thine olive doth fall off.

41 'Sons and daughters thou dost beget, and they are not with thee, for they go into captivity;

42 all thy trees and the fruit of thy ground doth the locust possess;

43 the sojourner who [is] in thy midst goeth up above thee very high, and thou goest down very low;

44 he doth lend [to] thee, and thou dost not lend [to] him; he is for head, and thou art for tail.

45 'And come upon thee have all these curses, and they have pursued thee, and overtaken thee, till thou art destroyed, because thou hast not hearkened to the voice of Jehovah thy God, to keep His commands, and His statutes, which he hath commanded thee;

46 and they have been on thee for a sign and for a wonder, also on thy seed -- to the age.

47 'Because that thou hast not served Jehovah thy God with joy, and with gladness of heart, because of the abundance of all things --

48 thou hast served thine enemies, whom Jehovah sendeth against thee, in hunger, and in thirst, and in nakedness, and in lack of all things; and he hath put a yoke of iron on thy neck, till He hath destroyed thee.

49 'Jehovah doth lift up against thee a nation, from afar, from the end of the earth, as the eagle it flieth; a nation whose tongue thou hast not heard,

50 a nation -- fierce of countenance -- which accepteth not the face of the aged, and the young doth not favour;

51 and it hath eaten the fruit of thy cattle, and the fruit of thy ground, till thou art destroyed; which leaveth not to thee corn, new wine, and oil, increase of thine oxen, and wealth of thy flock, till it hath destroyed thee.

52 'And it hath laid siege to thee in all thy gates, till thy walls come down, the high and the fenced ones in which thou art trusting, in all thy land; yea, it hath laid siege to thee in all thy gates, in all thy land, which Jehovah thy God hath given to thee;

53 and thou hast eaten the fruit of thy body, flesh of thy sons and thy daughters (whom Jehovah thy God hath given to thee), in the siege, and in the straitness with which thine enemies do straiten thee.

54 'The man who is tender in thee, and who [is] very delicate -- his eye is evil against his brother, and against the wife of his bosom, and against the remnant of his sons whom he leaveth,

55 against giving to one of them of the flesh of his sons whom he eateth, because he hath nothing left to him, in the siege, and in the straitness with which thine enemy doth straiten thee in all thy gates.

56 'The tender woman in thee, and the delicate, who hath not tried the sole of her foot to place on the ground because of delicateness and because of tenderness -- her eye is evil

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against the husband of her bosom, and against her son, and against her daughter,

57 and against her seed which cometh out from between her feet, even against her sons whom she doth bear, for she doth eat them for the lacking of all things in secret, in the siege and in the straitness with which thine enemy doth straiten thee within thy gates.

58 'If thou dost not observe to do all the words of this law which are written in this book, to fear this honoured and fearful name -- Jehovah thy God --

59 then hath Jehovah made wonderful thy strokes, and the strokes of thy seed -- great strokes, and stedfast, and evil sicknesses, and stedfast.

60 'And He hath brought back on thee all the diseases of Egypt, of the presence of which thou hast been afraid, and they have cleaved to thee;

61 also every sickness and every stroke which is not written in the book of this law; Jehovah doth cause them to go up upon thee till thou art destroyed,

62 and ye have been left with few men, instead of which ye have been as stars of the heavens for multitude, because thou hast not hearkened to the voice of Jehovah thy God.

63 'And it hath been, as Jehovah hath rejoiced over you to do you good, and to multiply you, so doth Jehovah rejoice over you to destroy you, and to lay you waste; and ye have been pulled away from off the ground whither thou art going in to possess it;

64 and Jehovah hath scattered thee among all the peoples, from the end of the earth even unto the end of the earth; and thou hast served there other gods which thou hast not known, thou and thy fathers -- wood and stone.

65 'And among those nations thou dost not rest, yea, there is no resting-place for the sole of thy foot, and Jehovah hath given to thee there a trembling heart, and failing of eyes, and grief of soul;

66 and thy life hath been hanging in suspense before thee, and thou hast been afraid by night and by day, and dost not believe in thy life;

67 in the morning thou sayest, O that it were evening! and in the evening thou sayest, O that it were morning! from the fear of thy heart, with which thou art afraid, and from the sight of thine eyes which thou seest.

68 'And Jehovah hath brought thee back to Egypt with ships, by a way of which I said to thee, Thou dost not add any more to see it, and ye have sold yourselves there to thine enemies, for men-servants and for maid-servants, and there is no buyer.'

DEUTERONOMY CHAPTER 29

1 These [are] the words of the covenant which Jehovah hath commanded Moses to make with the sons of Israel in the land of Moab, apart from the covenant which He made with them in Horeb.

2 And Moses calleth unto all Israel, and saith unto them, 'Ye -- ye have seen all that which Jehovah hath done before your eyes in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

3 the great trials which thine eyes have seen, the signs, and those great wonders;

4 and Jehovah hath not given to you a heart to know, and eyes to see, and ears to hear, till this day,

5 and I cause you to go forty years in a wilderness; your garments have not been consumed from off you, and thy shoe hath not worn away from off thy foot;

6 bread ye have not eaten, and wine and strong drink ye have not drunk, so that ye know that I [am] Jehovah your God.

7 'And ye come in unto this place, and Sihon king of Heshbon -- also Og king of Bashan -- doth come out to meet us, to battle, and we smite them,

8 and take their land, and give it for an inheritance to the Reubenite, and to the Gadite, and to the half of the tribe of Manasseh;

9 and ye have kept the words of this covenant, and done them, so that ye cause all that ye do to prosper.

10 'Ye are standing to-day, all of you, before Jehovah your God -- your heads, your tribes, your elders, and your authorities -- every man of Israel;

11 your infants, your wives, and thy sojourner who [is] in the midst of thy camps, from the hewer of thy wood unto the drawer of thy water --

12 for thy passing over into the covenant of Jehovah thy God, and into His oath which Jehovah thy God is making with thee to-day;

13 in order to establish thee to-day to Him for a people, and He Himself is thy God, as He hath spoken to thee, and as He hath sworn to thy fathers, to Abraham, to Isaac, and to Jacob.

14 'And not with you alone am I making this covenant and this oath;

15 but with him who is here with us, standing to-day before Jehovah our God, and with him who is not here with us to-day,

16 for ye have known how ye dwelt in the land of Egypt, and how we passed by through the midst of the nations which ye have passed by;

17 and ye see their abominations, and their idols, wood and stone, silver and gold, which [are] with them,

18 lest there be among you a man or woman, or family or tribe, whose heart is turning to-day from Jehovah our God, to go to serve the gods of those nations, lest there be in you a root fruitful of gall and wormwood:

19 'And it hath been, in his hearing the words of this oath, and he hath blessed himself in his heart, saying, I have peace, though in the stubbornness of my heart I go on, in order to end the fulness with the thirst.

20 Jehovah is not willing to be propitious to him, for then doth the anger of Jehovah smoke, also His zeal, against that man, and lain down on him hath all the oath which is written in this book, and Jehovah hath blotted out his name from under the heavens,

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21 and Jehovah hath separated him for evil, out of all the tribes of Israel, according to all the oaths of the covenant which is written in this book of the law.

22 'And the latter generation of your sons who rise after you, and the stranger who cometh in from a land afar off, have said when they have seen the strokes of that land, and its sicknesses which Jehovah hath sent into it, --

23 ([with] brimstone and salt is the whole land burnt, it is not sown, nor doth it shoot up, nor doth there go up on it any herb, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overturned in His anger, and in His fury,) --

24 yea, all the nations have said, Wherefore hath Jehovah done thus to this land? what the heat of this great anger?

25 'And they have said, Because that they have forsaken the covenant of Jehovah, God of their fathers, which He made with them in His bringing them out of the land of Egypt,

26 and they go and serve other gods, and bow themselves to them -- gods which they have not known, and which He hath not apportioned to them;

27 and the anger of Jehovah burneth against that land, to bring in on it all the reviling that is written in this book,

28 and Jehovah doth pluck them from off their ground in anger, and in fury, and in great wrath, and doth cast them unto another land, as [at] this day.

29 'The things hidden [are] to Jehovah our God, and the things revealed [are] to us and to our sons -- to the age, to do all the words of this law.

DEUTERONOMY CHAPTER 30

1 'And it hath been, when all these things come upon thee, the blessing and the reviling, which I have set before thee, and thou hast brought [them] back unto thy heart, among all the nations whither Jehovah thy God hath driven thee away,

2 and hast turned back unto Jehovah thy God, and hearkened to His voice, according to all that I am commanding thee to-day, thou and thy sons, with all thy heart, and with all thy soul --

3 then hath Jehovah thy God turned back [to] thy captivity, and pitied thee, yea, He hath turned back and gathered thee out of all the peoples whither Jehovah thy God hath scattered thee.

4 'If thine outcast is in the extremity of the heavens, thence doth Jehovah thy God gather thee, and thence He doth take thee;

5 and Jehovah thy God hath brought thee in unto the land which thy fathers have possessed, and thou hast inherited it, and He hath done thee good, and multiplied thee above thy fathers.

6 'And Jehovah thy God hath circumcised thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, for the sake of thy life;

7 and Jehovah thy God hath put all this oath on thine enemies, and on those hating thee, who have pursued thee.

8 'And thou dost turn back, and hast hearkened to the voice of Jehovah, and hast done all His commands which I am commanding thee to-day;

9 and Jehovah thy God hath made thee abundant in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good; for Jehovah turneth back to rejoice over thee for good, as He rejoiced over thy fathers,

10 for thou dost hearken to the voice of Jehovah thy God, to keep His commands, and His statutes, which are written in the book of this law, for thou turnest back unto Jehovah thy God, with all thy heart, and with all thy soul.

11 'For this command which I am commanding thee to-day, it is not too wonderful for thee, nor [is] it far off.

12 It is not in the heavens, -- saying, Who doth go up for us into the heavens, and doth take it for us, and doth cause us to hear it -- that we may do it.

13 And it [is] not beyond the sea, -- saying, Who doth pass over for us beyond the sea, and doth take it for us, and doth cause us to hear it -- that we may do it?

14 For very near unto thee is the word, in thy mouth, and in thy heart -- to do it.

15 'See, I have set before thee to-day life and good, and death and evil,

16 in that I am commanding thee to-day to love Jehovah thy God, to walk in His ways, and to keep His commands, and His statutes, and His judgments; and thou hast lived and multiplied, and Jehovah thy God hath blessed thee in the land whither thou art going in to possess it.

17 'And if thy heart doth turn, and thou dost not hearken, and hast been driven away, and hast bowed thyself to other gods, and served them,

18 I have declared to you this day, that ye do certainly perish, ye do not prolong days on the ground which thou art passing over the Jordan to go in thither to possess it.

19 'I have caused to testify against you to-day the heavens and the earth; life and death I have set before thee, the blessing and the reviling; and thou hast fixed on life, so that thou dost live, thou and thy seed,

20 to love Jehovah thy God, to hearken to His voice, and to cleave to Him (for He [is] thy life, and the length of thy days), to dwell on the ground which Jehovah hath sworn to thy fathers, to Abraham, to Isaac, and to Jacob, to give to them.'

DEUTERONOMY CHAPTER 31

1 And Moses goeth and speaketh these words unto all Israel,

2 and he saith unto them, 'A son of a hundred and twenty years [am] I to-day; I am not able any more to go out and to come in, and Jehovah hath said unto me, Thou dost not pass over this Jordan,

3 'Jehovah thy God He is passing over before thee, He doth destroy these nations from before thee, and thou hast possessed them; Joshua -- he is passing over before thee as Jehovah hath spoken,

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4 and Jehovah hath done to them as he hath done to Sihon and to Og, kings of the Amorite, and to their land, whom He destroyed.

5 And Jehovah hath given them before your face, and ye have done to them according to all the command which I have commanded you;

6 be strong and courageous, fear not, nor be terrified because of them, for Jehovah thy God [is] He who is going with thee; He doth not fail thee nor forsake thee.'

7 And Moses calleth for Joshua, and saith unto him before the eyes of all Israel, 'Be strong and courageous, for thou -- thou dost go in with this people unto the land which Jehovah hath sworn to their fathers to give to them, and thou -- thou dost cause them to inherit it;

8 and Jehovah [is] He who is going before thee, He himself is with thee; He doth not fail thee nor forsake thee; fear not, nor be affrighted.'

9 And Moses writeth this law, and giveth it unto the priests (sons of Levi, those bearing the ark of the covenant of Jehovah), and unto all the elders of Israel,

10 and Moses commandeth them, saying, 'At the end of seven years, in the appointed time, the year of release, in the feast of booths,

11 in the coming in of all Israel to see the face of Jehovah in the place which He chooseth, thou dost proclaim this law before all Israel, in their ears.

12 'Assemble the people, the men, and the women, and the infants, and thy sojourner who [is] within thy gates, so that they hear, and so that they learn, and have feared Jehovah your God, and observed to do all the words of this law;

13 and their sons, who have not known, do hear, and have learned to fear Jehovah your God all the days which ye are living on the ground whither ye are passing over the Jordan to possess it.'

14 And Jehovah saith unto Moses, 'Lo, thy days have drawn near to die; call Joshua, and station yourselves in the tent of meeting, and I charge him;' and Moses goeth -- Joshua also -- and they station themselves in the tent of meeting,

15 and Jehovah is seen in the tent, in a pillar of a cloud; and the pillar of the cloud standeth at the opening of the tent.

16 And Jehovah saith unto Moses, 'Lo, thou art lying down with thy fathers, and this people hath risen, and gone a-whoring after the gods of the stranger of the land into the midst of which it hath entered, and forsaken Me, and broken My covenant which I made with it;

17 and Mine anger hath burned against it in that day, and I have forsaken them, and hidden My face from them, and it hath been for consumption, and many evils and distresses have found it, and it hath said in that day, Is it not because that my God is not in my midst -- these evils have found me?

18 and I certainly hide My face in that day for all the evil which it hath done, for it hath turned unto other gods.

19 'And now, write for you this song, and teach it the sons of Israel; put it in their mouths, so that this song is to Me for a witness against the sons of Israel,

20 and I bring them in unto the ground which I have sworn to their fathers -- flowing with milk and honey, and they have eaten, and been satisfied, and been fat, and have turned unto other gods, and they have served them, and despised Me, and broken My covenant.

21 'And it hath been, when many evils and distresses do meet it, that this song hath testified to its face for a witness; for it is not forgotten out of the mouth of its seed, for I have known its imagining which it is doing to-day, before I bring them in unto the land of which I have sworn.'

22 And Moses writeth this song on that day, and doth teach it the sons of Israel,

23 and He commandeth Joshua son of Nun, and saith, 'Be strong and courageous, for thou dost bring in the sons of Israel unto the land which I have sworn to them, and I -- I am with thee.'

24 And it cometh to pass, when Moses finisheth to write the words of this law on a book till their completion,

25 that Moses commandeth the Levites bearing the ark of the covenant of Jehovah, saying,

26 'Take this Book of the Law, and thou hast set it on the side of the ark of the covenant of Jehovah your God, and it hath been there against thee for a witness;

27 for I -- I have known thy rebellion, and thy stiff neck; lo, in my being yet alive with you to-day, rebellious ye have been with Jehovah, and also surely after my death.

28 'Assemble unto me all the elders of your tribes, and your authorities, and I speak in their ears these words, and cause to testify against them the heavens and the earth,

29 for I have known that after my death ye do very corruptly, and have turned aside out of the way which I commanded you, and evil hath met you in the latter end of the days, because ye do the evil thing in the eyes of Jehovah, to make Him angry with the work of your hands.'

30 And Moses speaketh in the ears of all the assembly of Israel the words of this song, till their completion: --

DEUTERONOMY CHAPTER 32

1 'Give ear, O heavens, and I speak; And thou dost hear, O earth, sayings of my mouth!

2 Drop as rain doth My doctrine; Flow as dew doth My sayings; As storms on the tender grass, And as showers on the herb,

3 For the Name of Jehovah I proclaim, Ascribe ye greatness to our God!

4 The Rock! -- perfect [is] His work, For all His ways [are] just; God of stedfastness, and without iniquity: Righteous and upright [is] He.

5 It hath done corruptly to Him; Their blemish is not His sons', A generation perverse and crooked!

6 To Jehovah do ye act thus, O people foolish and not wise? Is not He thy father -- thy possessor? He made thee, and doth establish thee.

7 Remember days of old -- Understand the years of many generations -- Ask thy father, and he doth tell thee; Thine elders, and they say to thee:

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8 In the Most High causing nations to inherit, In His separating sons of Adam -- He setteth up the borders of the peoples By the number of the sons of Israel.

9 For Jehovah's portion [is] His people, Jacob [is] the line of His inheritance.

10 He findeth him in a land -- a desert, And in a void -- a howling wilderness, He turneth him round -- He causeth him to understand -- He keepeth him as the apple of His eye.

11 As an eagle waketh up its nest, Over its young ones fluttereth, Spreadeth its wings -- taketh them, Beareth them on its pinions; --

12 Jehovah alone doth lead him, And there is no strange god with him.

13 He maketh him ride on high places of earth, And he eateth increase of the fields, And He maketh him suck honey from a rock, And oil out of the flint of a rock;

14 Butter of the herd, and milk of the flock, With fat of lambs, and rams, sons of Bashan, And he-goats, with fat of kidneys of wheat; And of the blood of the grape thou dost drink wine!

15 And Jeshurun waxeth fat, and doth kick: Thou hast been fat -- thou hast been thick, Thou hast been covered. And he leaveth God who made him, And dishonoureth the Rock of his salvation.

16 They make Him zealous with strangers, With abominations they make Him angry.

17 They sacrifice to demons -- no god! Gods they have not known -- New ones -- from the vicinity they came; Not feared them have your fathers!

18 The Rock that begat thee thou forgettest, And neglectest God who formeth thee.

19 And Jehovah seeth and despiseth -- For the provocation of His sons and His daughters.

20 And He saith: I hide My face from them, I see what [is] their latter end; For a froward generation [are] they, Sons in whom is no stedfastness.

21 They have made Me zealous by 'no-god,' They made Me angry by their vanities; And I make them zealous by 'no-people,' By a foolish nation I make them angry.

22 For a fire hath been kindled in Mine anger, And it burneth unto Sheol -- the lowest, And consumeth earth and its increase, And setteth on fire foundations of mountains.

23 I gather upon them evils, Mine arrows I consume upon them.

24 Exhausted by famine, And consumed by heat, and bitter destruction. And the teeth of beasts I send upon them, With poison of fearful things of the dust.

25 Without bereave doth the sword, And at the inner-chambers -- fear, Both youth and virgin, Suckling with man of grey hair.

26 I have said: I blow them away, I cause their remembrance to cease from man;

27 If not -- the anger of an enemy I fear, Lest their adversaries know -- Lest they say, Our hand is high, And Jehovah hath not wrought all this.

28 For a nation lost to counsels [are] they, And there is no understanding in them.

29 If they were wise -- They deal wisely [with] this; They attend to their latter end:

30 How doth one pursue a thousand, And two cause a myriad to flee! If not -- that their rock hath sold them, And Jehovah hath shut them up?

31 For not as our Rock [is] their rock, (And our enemies [are] judges!)

32 For of the vine of Sodom their vine [is], And of the fields of Gomorrah; Their grapes [are] grapes of gall -- They have bitter clusters;

33 The poison of dragons [is] their wine And the fierce venom of asps.

34 Is it not laid up with Me? Sealed among My treasures?

35 Mine [are] vengeance and recompense, At the due time -- doth their foot slide; For near is a day of their calamity, And haste do things prepared for them.

36 For Jehovah doth judge His people, And for His servants doth repent Himself. For He seeth -- the going away of power, And none is restrained and left.

37 And He hath said, Where [are] their gods -- The rock in which they trusted;

38 Which the fat of their sacrifices do eat, They drink the wine of their libation! Let them arise and help you, Let it be for you a hiding-place!

39 See ye, now, that I -- I [am] He, And there is no god with Me: I put to death, and I keep alive; I have smitten, and I heal; And there is not from My hand a deliverer,

40 For I lift up unto the heavens My hand, And have said, I live -- to the age!

41 If I have sharpened the brightness of My sword, And My hand doth lay hold on judgment, I turn back vengeance to Mine adversaries, And to those hating Me -- I repay!

42 I make drunk Mine arrows with blood, And My sword devoureth flesh, From the blood of the pierced and captive, From the head of the freemen of the enemy.

43 Sing ye nations -- [with] his people, For the blood of His servants He avengeth, And vengeance He turneth back on His adversaries, And hath pardoned His land -- His people.'

44 And Moses cometh and speaketh all the words of this song in the ears of the people, he and Hoshea son of Nun;

45 and Moses finisheth to speak all these words unto all Israel,

46 and saith unto them, 'Set your heart to all the words which I am testifying against you to-day, that ye command your sons to observe to do all the words of this law,

47 for it [is] not a vain thing for you, for it [is] your life, and by this thing ye prolong days on the ground whither ye are passing over the Jordan to possess it.'

48 And Jehovah speaketh unto Moses, in this self-same day, saying,

49 'Go up unto this mount Abarim, mount Nebo, which [is] in the land of Moab, which [is] on the front of Jericho, and see the land of Canaan which I am giving to the sons of Israel for a possession;

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50 and die in the mount whither thou art going up, and be gathered unto thy people, as Aaron thy brother hath died in the mount Hor, and is gathered unto his people:

51 'Because ye trespassed against me in the midst of the sons of Israel at the waters of Meribath-Kadesh, the wilderness of Zin -- because ye sanctified Me not in the midst of the sons of Israel;

52 but over-against thou seest the land, and thither thou dost not go in, unto the land which I am giving to the sons of Israel.'

DEUTERONOMY CHAPTER 33

1 And this [is] the blessing [with] which Moses the man of God blessed the sons of Israel before his death,

2 and he saith: -- 'Jehovah from Sinai hath come, And hath risen from Seir for them; He hath shone from mount Paran, And hath come [with] myriads of holy ones; At His right hand [are] springs for them.

3 Also He [is] loving the peoples; All His holy ones [are] in thy hand, And they -- they sat down at thy foot, [Each] He lifteth up at thy words.

4 A law hath Moses commanded us, A possession of the assembly of Jacob.

5 And he is in Jeshurun king, In the heads of the people gathering together, The tribes of Israel!

6 Let Reuben live, and not die, And let his men be a number.

7 And this [is] for Judah; and he saith: -- Hear, O Jehovah, the voice of Judah, And unto his people do Thou bring him in; His hand hath striven for him, And an help from his adversaries art Thou.

8 And of Levi he said: -- Thy Thummim and thy Urim [are] for thy pious one, Whom Thou hast tried in Massah, Thou dost strive with Him at the waters of Meribah;

9 Who is saying of his father and his mother, I have not seen him; And his brethren he hath not discerned, And his sons he hath not known; For they have observed Thy saying, And Thy covenant they keep.

10 They teach Thy judgments to Jacob, And Thy law to Israel; They put perfume in Thy nose, And whole burnt-offering on Thine altar.

11 Bless, O Jehovah, his strength, And the work of his hands Thou acceptest, Smite the loins of his withstanders, And of those hating him -- that they rise not!

12 Of Benjamin he said: -- The beloved of Jehovah doth tabernacle confidently by him, Covering him over all the day; Yea, between his shoulders He doth tabernacle.

13 And of Joseph he said: -- Blessed of Jehovah [is] his land, By precious things of the heavens, By dew, and by the deep crouching beneath,

14 And by precious things -- fruits of the sun, And by precious things -- cast forth by the moons,

15 And by chief things -- of the ancient mountains, And by precious things -- of the age-during heights,

16 And by precious things -- of earth and its fulness, And the good pleasure Of Him who is dwelling in the bush, -- Let it come for the head of Joseph, And for the crown of him Who is separate from his brethren.

17 His honour [is] a firstling of his ox, And his horns [are] horns of a reem; By them peoples he doth push together To the ends of earth; And they [are] the myriads of Ephraim, And they [are] the thousands of Manasseh.

18 And of Zebulun he said: -- Rejoice, O Zebulun, in thy going out, And, O Issachar, in thy tents;

19 Peoples [to] the mountain they call, There they sacrifice righteous sacrifices; For the abundance of the seas they suck, And hidden things hidden in the sand.

20 And of Gad he said: -- Blessed of the Enlarger [is] Gad, As a lioness he doth tabernacle, And hath torn the arm -- also the crown!

21 And he provideth the first part for himself, For there the portion of the lawgiver is covered, And he cometh [with] the heads of the people; The righteousness of Jehovah he hath done, And His judgments with Israel.

22 And of Dan he said: -- Dan [is] a lion's whelp; he doth leap from Bashan.

23 And of Naphtali he said: -- O Naphtali, satisfied with pleasure, And full of the blessing of Jehovah, West and south possess thou.

24 And of Asher he said: -- Blessed with sons [is] Asher, Let him be accepted by his brethren, And dipping in oil his foot.

25 Iron and brass [are] thy shoes, And as thy days -- thy strength.

26 There is none like the God of Jeshurun, Riding the heavens in thy help, And in His excellency the skies.

27 A habitation [is] the eternal God, And beneath [are] arms age-during. And He casteth out from thy presence the enemy, and saith, 'Destroy!'

28 And Israel doth tabernacle [in] confidence alone; The eye of Jacob [is] unto a land of corn and wine; Also His heavens drop down dew.

29 O thy happiness, O Israel! who is like thee? A people saved by Jehovah, The shield of thy help, And He who [is] the sword of thine excellency: And thine enemies are subdued for thee, And thou on their high places dost tread.'

DEUTERONOMY CHAPTER 34

1 And Moses goeth up from the plains of Moab unto mount Nebo, the top of Pisgah, which [is] on the front of Jericho, and Jehovah sheweth him all the land -- Gilead unto Dan,

2 and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the further sea,

3 and the south, and the circuit of the valley of Jericho, the city of palms, unto Zoar.

4 And Jehovah saith unto him, 'This [is] the land which I have sworn to Abraham, to Isaac, and to Jacob, saying, To thy seed I give it; I have caused thee to see with thine eyes, and thither thou dost not pass over.'

5 And Moses, servant of the Lord, dieth there, in the land of Moab, according to the command of Jehovah;

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6 and He burieth him in a valley in the land of Moab, over-against Beth-Peor, and no man hath known his burying place unto this day.

7 And Moses [is] a son of a hundred and twenty years when he dieth; his eye hath not become dim, nor hath his moisture fled.

8 And the sons of Israel bewail Moses in the plains of Moab thirty days; and the days of weeping [and] mourning for Moses are completed.

9 And Joshua son of Nun is full of the spirit of wisdom, for Moses had laid his hands upon him, and the sons of Israel hearken unto him, and do as Jehovah commanded Moses.

10 And there hath not arisen a prophet any more in Israel like Moses, whom Jehovah hath known face unto face,

11 in reference to all the signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

12 and in reference to all the strong hand, and to all the great fear which Moses did before the eyes of all Israel.

HISTORICAL BOOKS

Originally, The Hebrew Bible called this Part
Nevi'im, 'The Prophets'

THE BOOK OF JOSHUA

Hebrew Title: Sefer Yehoshua
("The Book of the Saviour")
Estimated Range of Dating: c. 640–540 B.C.

(The Book of Joshua (Hebrew: Sefer Yehoshua) is the sixth book in the Tanakh [the Hebrew Bible] and the Christian Old Testament, and is the first book of the Nevi'im [the Rishonim, the Primary Major Prophets], the Deuteronomistic history, which is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (torah) revealed to Moses.

[Etymology: Joshua derives from the Hebrew word 'Yehoshua.' And this is a combination of YHWH, 'Yahweh' or in short Ye (meaning God, like 'yahu' or 'el' at the end of names) with hoshea or hoshia, 'to save', thus meaning "Yahweh is salvation" or better 'God's Saviour'. By cognate a direct equivalent to Jesus via Latin Iesus and Greek Iesous from Aramaic Yeso, akin to Hebrew Yeshua, a variant of Yehoshua'. The Greek Septuagint translation of the Hebrew Bible and the Greek New Testament consistently render the two Hebrew names 'Yehoshua' (whence Joshua) and 'Yeshua' (whence Jeshua) into Greek as Iesous (whence Jesus) with no distinction between Jesus and Joshua. While Yeshua is the form in some English bibles, Jeshua appears in the King James Version. In the Wycliffe Bible (Middle English), the forms used are Jhesus and Jhesu.]

Authorship and Date: *Tradition says, it was Joshua, son of Nun, who wrote the book. However, the Book of Joshua is an anonymous work. The Babylonian Talmud, written in the 3rd to 5th centuries AD, attributed it to Joshua himself, but this idea was rejected as untenable by John Calvin (1509–64), and by the time of Thomas Hobbes (1588–1679) it was recognised that the book must have been written much later than the period it depicted. There is now general agreement that it was composed as part of a larger work, the Deuteronomistic history, stretching from the Book of Deuteronomy to the Books of Kings, composed first at the court of king Josiah in the late 7th century BC, and revised and completed after the fall of Jerusalem to the Neo-*

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Babylonian Empire in 586 BC, and possibly after the return from the Babylonian exile in 538 BC.

Historicity: *Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The prevailing scholarly view is that Joshua is not a factual account of historical events. However, they are wrong. The apparent setting of Joshua in the 14th century BC corroborates with the Bronze Age Collapse, which was indeed a time of widespread city-destruction. However, with a few exceptions (Hazor, Lachish), the destroyed cities are not the ones the Bible associates with Joshua, and the ones it does associate with him show little or no sign of even being occupied at the time. Ai was first excavated by Judith Marquet-Krause. The archaeological evidence shows that Jericho and Ai were not occupied in the Near Eastern Late Bronze Age.*

The story of the conquest look like pure fantasy and nationalist propaganda of the 8th century BC kings of Judah and their claims to the territory of the Kingdom of Israel; incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BC). Many events might be exaggerated by the autor. But as usual, there is a kernel of truth in the story. The Amarna letters [See: The Grand Bible, pp. 2140] talk about the Habiru on a conquest spree and they give chilling details of the distess the Canaanites of those days faced. [* The Amarna letters (also called The Amarna Correspondence or Amarna Tablets) are an archive found in 1887, written in Akkadian with cuneiform script on some 350 clay tablets. They consist mostly of letters and State records sent to Kings Amenhotep III and Amenhotep IV of Egypt by representatives in Canaan, Amurru (Phoenicia), and Mesopotamia, during the New Kingdom, spanning a period of 30 years between c. 1360–1332 BC. The letters give the impression that the monotheistic Akhenaten supported the Habiru / Hebrew by ignoring the desperate cry for help of the Canaanite governors.]*

Manuscripts: *Fragments of Joshua dating to the Hasmonean period were found among the Dead Sea Scrolls (4QJosha and 4QJoshb, found in Qumran Cave 4). The Septuagint (Greek translation from the 3rd century BC) is found in manuscripts such as Washington Manuscript I (5th century AD), and a reduced version of the Septuagint text is found in the illustrated Joshua Roll. The earliest complete copy of the book in Hebrew is in the Aleppo Codex (10th century AD).*

Plot: *After the death of Moses, God put Joshua in charge of the people. Joshua sent two spies to spy on the city of Jericho. A woman prostitute called Rahab hid these two men and told the enemies they had already left. She hid them on top of her roof, underneath stalks of flax. The spies later promised that they would keep the oath that Joshua made with them. Jericho fell when the people of Israel, instructed by God, circled around the wall of Jericho seven times and blew their ram's horns, and on the seventh time, they all shouted with a great shout, causing the wall to fall. Joshua told the spies to go to Rahab's house and bring out her family and belongings. The spies did as they were told, as they kept the oath. Joshua saved Rahab's life, and she went to live in Israel.*

Later, God told Joshua to invade the city of Ai. After they did this, the people of Gibeon tricked Joshua into a treaty. However, three days later, the people of Israel realized that they really made a treaty with Gibeon's neighbors, the Hivites. The Hivities became cursed, but the people of Gibeon promised that they would do whatever the Israelites say. After making peace with the Hivites, they went to lay siege to Gibeon. The Gibeonites sent a message to Joshua saying he needs to save the people of Gibeon. So, God killed many of the Amorites by making large hailstones. Then Joshua made the sun stay over Gibeon, and the moon over Ajalon. Joshua later got very old and died.

About Faith and Wrath: *The overarching theological theme of the Deuteronomistic history is faithfulness and God's mercy, and their opposites, faithlessness and God's wrath. In the Book of Judges, the Books of Samuel, and the Books of Kings, the Israelites become faithless and God ultimately shows his anger by sending his people into exile. But in Joshua Israel is obedient, Joshua is faithful, and God fulfills his promise and gives them the land as a result. Yahweh's war campaign in Canaan validates Israel's entitlement to the land and provides a paradigm of how Israel was to live there: twelve tribes, with a designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary, all in obedience to the commands of Moses as found in the Book of Deuteronomy.*

About God and Israel: *The Book of Joshua takes forward Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles. For example, the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability. The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. Chapter 22:19 even hints that the land across the Jordan is unclean and that the tribes who live there have secondary status.*

About the Land: *Land is the central topic of Joshua. The introduction to Deuteronomy recalled how Yahweh had given the land to the Israelites but then withdrew the gift when Israel showed fear and only Joshua and Caleb had trusted in God. The land is Yahweh's to give or to withhold, and the fact that he has promised it to Israel gives Israel an inalienable right to take it. For exilic and post-exilic readers, the land was both the sign of Yahweh's faithfulness and Israel's unfaithfulness, as well as the centre of their ethnic identity. In Deuteronomistic theology, "rest" meant Israel's unthreatened possession of the land, the achievement of which began with the conquests of Joshua.*

About the Enemy: *Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." This practice was*

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known as herem, as described in Deuteronomy 20:17, which entailed no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (e.g. to ensure Israel's purity, fulfill God's promise, judge the Canaanites for their "sexual misconduct") but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."

About Obedience: *Obedience versus disobedience is a constant theme of the work. Obedience ties in the Jordan crossing, the defeat of Jericho and Ai, circumcision and Passover, and the public display and reading of the Law. Disobedience appears in the story of Achan (stoned for violating the herem command), the Gibeonites, and the altar built by the Transjordan tribes. Joshua's two final addresses challenge the Israel of the future (the readers of the story) to obey the most important command of all, to worship Yahweh and no other gods. Joshua thus illustrates the central Deuteronomistic message, that obedience leads to success and disobedience to ruin.*

On Moses, Joshua and Josiah: *The Deuteronomistic history draws parallels in proper leadership between Moses, Joshua and Josiah. God's commission to Joshua in chapter 1 is framed as a royal installation. The people's pledge of loyalty to Joshua as the successor of Moses recalls royal practices. The covenant-renewal ceremony led by Joshua was the prerogative of the kings of Judah. God's command to Joshua to meditate on the "book of the law" day and night parallels the description of Josiah in 2 Kings 23:25 as a king uniquely concerned with the study of the law. The two figures had identical territorial goals; Josiah died in 609 BC while attempting to annex the former Israel to his own kingdom of Judah.*

Some of the parallels with Moses can be seen in the following, and not exhaustive, list:

- *Joshua sent spies to scout out the land near Jericho, just as Moses sent spies from the wilderness to scout out the Promised Land*
- *Joshua led the Israelites out of the wilderness into the Promised Land, crossing the Jordan River as if on dry ground, just as Moses led the Israelites out of Egypt through the Red Sea, which they crossed as if on dry land*
- *After crossing the Jordan River, the Israelites celebrated the Passover just as they did immediately before the Exodus*
- *Joshua's vision of the "commander of Yahweh's army" is reminiscent of the divine revelation to Moses in the burning bush*
- *Joshua successfully intercedes on behalf of the Israelites when Yahweh is angry for their failure to fully observe the "ban" (herem), just as Moses frequently persuaded God not to punish the people*
- *Joshua and the Israelites were able to defeat the people at Ai because Joshua followed the divine instruction to extend his sword, just as the people were able to defeat the Amalekites as long as Moses extended his hand that held the staff of God*
- *Joshua is "old, advanced in years" at the time when the Israelites can begin to settle on the promised land, just as Moses was old when he died having seen, but not entered, the Promised Land*
- *Joshua served as the mediator of the renewed covenant between Yahweh and Israel at Shechem,[79] just as Moses was the mediator of Yahweh's covenant with the people at Mount Sinai/Mount Horeb.*
- *Before his death, Joshua delivered a farewell address to the Israelites, just as Moses had delivered his farewell address.*
- *Moses lived to be 120 and Joshua lived to be 110.*

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JOSHUA CHAPTER 1

1 And it cometh to pass after the death of Moses, servant of Jehovah, that Jehovah speaketh unto Joshua son of Nun, minister of Moses, saying,

2 'Moses my servant is dead, and now, rise, pass over this Jordan, thou, and all this people, unto the land which I am giving to them, to the sons of Israel.

3 'Every place on which the sole of your foot treadeth, to you I have given it, as I have spoken unto Moses.

4 From this wilderness and Lebanon, and unto the great river, the river Phrath, all the land of the Hittites, and unto the great Sea -- the going in of the sun -- is your border.

5 'No man doth station himself before thee all days of thy life; as I have been with Moses, I am with thee, I do not fail thee, nor forsake thee;

6 be strong and courageous, for thou -- thou dost cause this people to inherit the land which I have sworn to their fathers to give to them.

7 'Only, be strong and very courageous, to observe to do according to all the law which Moses My servant commanded thee; thou dost not turn aside from it right or left, so that thou dost act wisely in every [place] whither thou goest;

8 the book of this law doth not depart out of thy mouth, and thou hast meditated in it by day and by night, so that thou dost observe to do according to all that is written in it, for then thou dost cause thy way to prosper, and then thou dost act wisely.

9 'Have not I commanded thee? be strong and courageous; be not terrified nor affrighted, for with thee [is] Jehovah thy God in every [place] whither thou goest.'

10 And Joshua commandeth the authorities of the people, saying,

11 'Pass over into the midst of the camp, and command the people, saying, Prepare for yourselves provision, for within three days ye are passing over this Jordan, to go in to possess the land which Jehovah your God is giving to you to possess it.'

12 And to the Reubenite, and to the Gadite, and to the half of the tribe of Manasseh, hath Joshua spoken, saying,

13 'Remember the word which Moses, servant of Jehovah, commanded you, saying, Jehovah your God is giving rest to you, and He hath given to you this land;

14 your wives, your infants, and your substance, abide in the land which Moses hath given to you beyond the Jordan, and ye -- ye pass over by fifties, before your brethren, all the mighty ones of valour, and have helped them,

15 till that Jehovah giveth rest to your brethren as to yourselves, and they have possessed, even they, the land which Jehovah your God is giving to them; then ye have turned back to the land of your possession, and have possessed it, which Moses, servant of Jehovah, hath given to you beyond the Jordan, [at] the sun-rising.'

16 And they answer Joshua, saying, 'All that thou hast commanded us we do; and unto every [place] whither thou dost send us, we go;

17 according to all that we hearkened unto Moses [in], so we hearken unto thee; surely Jehovah thy God is with thee as He hath been with Moses.

18 Any man who doth provoke thy mouth, and doth not hear thy words, in all that thou dost command him, is put to death; only, be strong and courageous.'

JOSHUA CHAPTER 2

1 And Joshua son of Nun sendeth from Shittim, two men, spies, silently, saying, 'Go, see the land -- and Jericho;' and they go and come into the house of a woman, a harlot, and her name [is] Rahab, and they lie down there.

2 And it is told to the king of Jericho, saying, 'Lo, men have come in hither to-night, from the sons of Israel, to search the land.

3 And the king of Jericho sendeth unto Rahab, saying, 'Bring out the men who are coming in unto thee, who have come into thy house, for to search the whole of the land they have come in.

4 And the woman taketh the two men, and hideth them, and saith thus: 'The men came in unto me, and I have not known whence they [are];

5 and it cometh to pass -- the gate is to [be] shut -- in the dark, and the men have gone out; I have not known whither the men have gone; pursue ye, hasten after them, for ye overtake them;'

6 and she hath caused them to go up on the roof, and hideth them with the flax wood, which is arranged for her on the roof.

7 And the men have pursued after them the way of the Jordan, by the fords, and the gate they have shut afterwards, when the pursuers have gone out after them.

8 And -- before they lie down -- she hath gone up unto them on the roof,

9 and she saith unto the men, 'I have known that Jehovah hath given to you the land, and that your terror hath fallen upon us, and that all the inhabitants of the land have melted at your presence.

10 'For we have heard how Jehovah dried up the waters of the Red Sea at your presence, in your going out of Egypt, and that which ye have done to the two kings of the Amorite who [are] beyond the Jordan; to Sihon and to Og whom ye devoted.

11 And we hear, and melt doth our heart, and there hath not stood any more spirit in [any] man, from your presence, for Jehovah your God, He [is] God in the heavens above, and on the earth beneath.

12 'And now, swear ye, I pray you, to me by Jehovah -- because I have done with you kindness -- that ye have done, even ye, kindness with the house of my father, and have given to me a true token,

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13 and have kept alive my father, and my mother, and my brothers, and my sisters, and all that they have, and have delivered our souls from death.'

14 And the men say to her, 'Our soul for yours -- to die; if ye declare not this our matter, then it hath been, in Jehovah's giving to us this land, that we have done with thee kindness and truth.'

15 And she causeth them to go down by a rope through the window, for her house [is] in the side of the wall, and in the wall she [is] dwelling;

16 and she saith to them, 'To the mountain go, lest the pursuers come upon you; and ye have been hidden there three days till the turning back of the pursuers, and afterwards ye go on your way.'

17 And the men say unto her, 'We are acquitted of this thine oath which thou hast caused us to swear:

18 lo, we are coming into the land, this line of scarlet thread thou dost bind to the window by which thou hast caused us to go down, and thy father, and thy mother, and thy brethren, and all the house of thy father thou dost gather unto thee, to the house;

19 and it hath been, any one who goeth out from the doors of thy house without, his blood [is] on his head, and we are innocent; and any one who is with thee in the house, his blood [is] on our head, if a hand is on him;

20 and if thou declare this our matter, then we have been acquitted from thine oath which thou hast caused us to swear.'

21 And she saith, 'According unto your words, so it [is];' and she sendeth them away, and they go; and she bindeth the scarlet line to the window.

22 And they go, and come in to the mountain, and abide there three days until the pursuers have turned back; and the pursuers seek in all the way, and have not found.

23 And the two men turn back, and come down from the hill, and pass over, and come in unto Joshua son of Nun, and recount to him all that hath come upon them;

24 and they say unto Joshua, 'Surely Jehovah hath given into our hand all the land; and also, all the inhabitants of the land have melted at our presence.'

JOSHUA CHAPTER 3

1 And Joshua riseth early in the morning, and they journey from Shittim, and come in unto the Jordan, he and all the sons of Israel, and they lodge there before they pass over.

2 And it cometh to pass, at the end of three days, that the authorities pass over into the midst of the camp,

3 and command the people, saying, 'When ye see the ark of the covenant of Jehovah your God, and the priests, the Levites, bearing it, then ye journey from your place, and have gone after it;

4 only, a distance is between you and it, about two thousand cubits by measure; ye do not come near unto it, so that ye know the way in which ye go, for ye have not passed over in the way heretofore.'

5 And Joshua saith unto the people, 'Sanctify yourselves, for to-morrow doth Jehovah do in your midst wonders.'

6 And Joshua speaketh unto the priests, saying, 'Take up the ark of the covenant, and pass over before the people;' and they take up the ark of the covenant, and go before the people.

7 And Jehovah saith unto Joshua, 'This day I begin to make thee great in the eyes of all Israel, so that they know that as I was with Moses I am with thee;

8 and thou, thou dost command the priests bearing the ark of the covenant, saying, When ye come unto the extremity of the waters of the Jordan -- in the Jordan ye stand.'

9 And Joshua saith unto the sons of Israel, 'Come nigh hither, and hear the words of Jehovah your God;

10 and Joshua saith, 'By this ye know that the living God [is] in your midst, and He doth certainly dispossess from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite:

11 lo, the ark of the covenant of the Lord of all the earth is passing over before you into Jordan;

12 and now, take for you twelve men out of the tribes of Israel, one man -- one man for a tribe;

13 and it hath been, at the resting of the soles of the feet of the priests bearing the ark of Jehovah, Lord of all the earth, in the waters of the Jordan, the waters of the Jordan are cut off -- the waters which are coming down from above -- and they stand -- one heap.'

14 And it cometh to pass, in the journeying of the people from their tents to pass over the Jordan, and of the priests bearing the ark of the covenant before the people,

15 and at those bearing the ark coming in unto the Jordan, and the feet of the priests bearing the ark have been dipped in the extremity of the waters (and the Jordan is full over all its banks all the days of harvest) --

16 that the waters stand; those coming down from above have risen -- one heap, very far above Adam the city, which [is] at the side of Zaretan; and those going down by the sea of the plain, the Salt Sea, have been completely cut off; and the people have passed through over-against Jericho;

17 and the priests bearing the ark of the covenant of Jehovah stand on dry ground in the midst of the Jordan -- established, and all Israel are passing over on dry ground till that all the nation hath completed to pass over the Jordan.

JOSHUA CHAPTER 4

1 And it cometh to pass, when all the nation hath completed to pass over the Jordan, that Jehovah speaketh unto Joshua, saying,

2 'Take for you out of the people twelve men, one man -- one man out of a tribe;

3 and command ye them, saying, Take up for you from this [place], from the midst of the Jordan, from the established standing-place of the feet of the priests, twelve stones, and ye have removed them over with you, and placed them in the lodging-place in which ye lodge to-night.'

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4 And Joshua calleth unto the twelve men whom he prepared out of the sons of Israel, one man -- one man out of a tribe;
5 and Joshua saith to them, 'Pass over before the ark of Jehovah your God unto the midst of the Jordan and lift up for you each, one stone on his shoulder, according to the number of the tribes of the sons of Israel,
6 so that this is a sign in your midst, when your children ask hereafter, saying, What [are] these stones to you?
7 that ye have said to them, Because the waters of the Jordan were cut off, at the presence of the ark of the covenant of Jehovah; in its passing over into the Jordan were the waters of the Jordan cut off; and these stones have been for a memorial to the sons of Israel -- to the age.'
8 And the sons of Israel do so as Joshua commanded, and take up twelve stones out of the midst of the Jordan, as Jehovah hath spoken unto Joshua, according to the number of the tribes of the sons of Israel, and remove them over with them unto the lodging-place, and place them there,
9 even the twelve stones hath Joshua raised up out of the midst of the Jordan, the place of the standing of the feet of the priests bearing the ark of the covenant, and they are there unto this day.
10 And the priests bearing the ark are standing in the midst of the Jordan till the completion of the whole thing which Jehovah commanded Joshua to speak unto the people, according to all that Moses commanded Joshua, and the people haste and pass over.
11 And it cometh to pass when all the people have completed to pass over, that the ark of Jehovah passeth over, and the priests, in the presence of the people;
12 and the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, pass over, by fifties, before the sons of Israel, as Moses had spoken unto them;
13 about forty thousand, armed ones of the host, passed over before Jehovah for battle, unto the plains of Jericho.
14 On that day hath Jehovah made Joshua great in the eyes of all Israel, and they reverence him, as they reverenced Moses, all days of his life.
15 And Jehovah speaketh unto Joshua, saying,
16 'Command the priests bearing the ark of the testimony, and they come up out of the Jordan.'
17 And Joshua commandeth the priests, saying, 'Come ye up out of the Jordan.'
18 And it cometh to pass, in the coming up of the priests bearing the ark of the covenant of Jehovah out of the midst of the Jordan -- the soles of the feet of the priests have been drawn up into the dry ground -- and the waters of the Jordan turn back to their place, and go as heretofore over all its banks.
19 And the people have come up out of the Jordan on the tenth of the first month, and encamp in Gilgal, in the extremity east of Jericho;
20 and these twelve stones, which they have taken out of the Jordan, hath Joshua raised up in Gilgal.
21 And he speaketh unto the sons of Israel, saying, 'When your sons ask their fathers hereafter, saying, What [are] these stones?
22 then ye have caused your sons to know, saying, On dry land Israel passed over this Jordan;
23 because Jehovah your God dried up the waters of the Jordan at your presence, till your passing over, as Jehovah your God did to the Red Sea which He dried up at our presence till our passing over;
24 so that all the people of the land do know the hand of Jehovah that it [is] strong, so that ye have reverenced Jehovah your God all the days.'

JOSHUA CHAPTER 5

1 And it cometh to pass when all the kings of the Amorite which [are] beyond the Jordan, towards the sea, and all the kings of the Canaanite which [are] by the sea, hear how that Jehovah hath dried up the waters of the Jordan at the presence of the sons of Israel till their passing over, that their heart is melted, and there hath not been in them any more spirit because of the presence of the sons of Israel.
2 At that time said Jehovah unto Joshua, 'Make for thee knives of flint, and turn back, circumcise the sons of Israel a second time;'
3 and Joshua maketh for him knives of flint, and circumciseth the sons of Israel at the height of the foreskins.
4 And this [is] the thing [for] which Joshua circumciseth [them]: all the people who are coming out of Egypt, who are males, all the men of war have died in the wilderness, in the way, in their coming out of Egypt,
5 for all the people who are coming out were circumcised, and all the people who [are] born in the wilderness, in the way, in their coming out from Egypt, they have not circumcised;
6 for forty years have the sons of Israel gone in the wilderness, till all the nation of the men of war who are coming out of Egypt, who hearkened not to the voice of Jehovah, to whom Jehovah hath sworn not to show them the land which Jehovah sware to their fathers to give to us, a land flowing with milk and honey, are consumed;
7 and their sons He raised up in their stead, them hath Joshua circumcised, for they have been uncircumcised, for they have not circumcised them in the way.
8 And it cometh to pass when all the nation have completed to be circumcised, that they abide in their places in the camp till their recovering;
9 and Jehovah saith unto Joshua, 'To-day I have rolled the reproach of Egypt from off you;' and [one] calleth the name of that place Gilgal unto this day.
10 And the sons of Israel encamp in Gilgal, and make the passover on the fourteenth day of the month, at evening, in the plains of Jericho;
11 and they eat of the old corn of the land on the morrow of the passover, unleavened things and roasted [corn], in this self-same day;

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12 and the manna doth cease on the morrow in their eating of the old corn of the land, and there hath been no more manna to the sons of Israel, and they eat of the increase of the land of Canaan in that year.

13 And it cometh to pass in Joshua's being by Jericho, that he lifteth up his eyes, and looketh, and lo, one standing over-against him, and his drawn sword in his hand, and Joshua goeth unto him, and saith to him, 'Art thou for us or for our adversaries?'

14 And He saith, 'No, for I [am] Prince of Jehovah's host; now I have come;' and Joshua falleth on his face to the earth, and doth obeisance, and saith to Him, 'What is my Lord speaking unto His servant?'

15 And the Prince of Jehovah's host saith unto Joshua, 'Cast off thy shoe from off thy foot, for the place on which thou art standing is holy;' and Joshua doth so;

JOSHUA CHAPTER 6

1 (And Jericho shutteth itself up, and is shut up, because of the presence of the sons of Israel -- none going out, and none coming in;)

2 And Jehovah saith unto Joshua, 'See, I have given into thy hand Jericho and its king -- mighty ones of valour,

3 and ye have compassed the city -- all the men of battle -- going round the city once; thus thou dost six days;

4 and seven priests do bear seven trumpets of the jubilee before the ark, and on the seventh day ye compass the city seven times, and the priests blow with the trumpets,

5 and it hath been, in the prolongation of the horn of the jubilee, in your hearing the voice of the trumpet, all the people shout -- a great shout, and the wall of the city hath fallen under it, and the people have gone up, each over-against him.'

6 And Joshua son of Nun calleth unto the priests, and saith unto them, 'Bear ye the ark of the covenant, and seven priests do bear seven trumpets of the jubilee before the ark of Jehovah;'

7 and He said unto the people, 'Pass over, and compass the city, and he who is armed doth pass over before the ark of Jehovah.'

8 And it cometh to pass, when Joshua speaketh unto the people, that the seven priests bearing seven trumpets of the jubilee before Jehovah have passed over and blown with the trumpets, and the ark of the covenant of Jehovah is going after them;

9 and he who is armed is going before the priests blowing the trumpets, and he who is gathering up is going after the ark, going on and blowing with the trumpets;

10 and the people hath Joshua commanded, saying, 'Ye do not shout, nor cause your voice to be heard, nor doth there go out from your mouth a word, till the day of my saying unto you, Shout ye -- then ye have shouted.'

11 And the ark of Jehovah doth compass the city, going round once, and they come into the camp, and lodge in the camp.

12 And Joshua riseth early in the morning, and the priests bear the ark of Jehovah,

13 and seven priests bearing seven trumpets of the jubilee before the ark of Jehovah are walking, going on, and they have blown with the trumpets -- and he who is armed is going before them, and he who is gathering up is going behind the ark of Jehovah -- going on and blowing with the trumpets.

14 And they compass the city on the second day once, and turn back to the camp; thus they have done six days.

15 And it cometh to pass, on the seventh day, that they rise early, at the ascending of the dawn, and compass the city, according to this manner, seven times; (only, on that day they have compassed the city seven times);

16 and it cometh to pass, at the seventh time, the priests have blown with the trumpets, and Joshua saith unto the people, 'Shout ye, for Jehovah hath given to you the city;

17 and the city hath been devoted, it and all that [is] in it, to Jehovah; only Rahab the harlot doth live, she and all who [are] with her in the house, for she hid the messengers whom we sent;

18 and surely ye have kept from the devoted thing, lest ye devote [yourselves], and have taken from the devoted thing, and have made the camp of Israel become a devoted thing, and have troubled it;

19 and all the silver and gold, and vessels of brass and iron, holy they [are] to Jehovah; into the treasury of Jehovah they come.'

20 And the people shout, and blow with the trumpets, and it cometh to pass when the people hear the voice of the trumpet, that the people shout -- a great shout, and the wall falleth under it, and the people goeth up into the city, each over-against him, and they capture the city;

21 and they devote all that [is] in the city, from man even unto woman, from young even unto aged, even unto ox, and sheep, and ass, by the mouth of the sword.

22 And to the two men who are spying the land Joshua said, 'Go into the house of the woman, the harlot, and bring out thence the woman, and all whom she hath, as ye have sworn to her.'

23 And the young man, the spies, go in and bring out Rahab, and her father, and her mother, and her brethren, and all whom she hath; yea, all her families they have brought out, and place them at the outside of the camp of Israel.

24 And the city they have burnt with fire, and all that [is] in it; only, the silver and the gold, and the vessels of brass, and of iron, they have given [to] the treasury of the house of Jehovah;

25 and Rahab the harlot, and the house of her father, and all whom she hath, hath Joshua kept alive; and she dwelleth in the midst of Israel unto this day, for she hid the messengers whom Joshua sent to spy out Jericho.

26 And Joshua adjureth [them] at that time, saying, 'Cursed [is] the man before Jehovah who raiseth up and hath built

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this city, [even] Jericho; in his first-born he doth lay its foundation, and in his youngest he doth set up its doors;'

27 and Jehovah is with Joshua, and his fame is in all the land.

JOSHUA CHAPTER 7

1 And the sons of Israel commit a trespass in the devoted thing, and Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, taketh of the devoted thing, and the anger of Jehovah burneth against the sons of Israel.

2 And Joshua sendeth men from Jericho to Ai, which [is] near Beth-Aven, on the east of Bethel, and speaketh unto them, saying, 'Go up and spy the land;' and the men go up and spy Ai,

3 and they turn back unto Joshua, and say unto him, 'Let not all the people go up; let about two thousand men, or about three thousand men, go up, and they smite Ai; cause not all the people to labour thither; for they [are] few.'

4 And there go up of the people thither about three thousand men, and they flee before the men of Ai,

5 and the men of Ai smite of them about thirty and six men, and pursue them before the gate unto Shebarim, and they smite them in Morad; and the heart of the people is melted, and becometh water.

6 And Joshua rendeth his garments, and falleth on his face to the earth before the ark of Jehovah till the evening, he and the elders of Israel, and they cause dust to go up on their head.

7 And Joshua saith, 'Ah, Lord Jehovah, why hast Thou at all caused this people to pass over the Jordan, to give us into the hand of the Amorite to destroy us? -- and oh that we had been willing -- and we dwell beyond the Jordan!

8 Oh, Lord, what do I say, after that Israel hath turned the neck before its enemies?

9 and the Canaanite and all the inhabitants of the land do hear, and have come round against us, and cut off our name out of the earth; and what dost Thou do for Thy great name?'

10 And Jehovah saith unto Joshua, 'Rise for thee, why [is] this? -- thou [art] falling on thy face?

11 Israel hath sinned, and also they have transgressed My covenant which I commanded them, and also taken of the devoted thing, and also stolen, and also deceived, and also put [it] among their vessels,

12 and the sons of Israel have not been able to stand before their enemies; the neck they turn before their enemies, for they have become a devoted thing; I add not to be with you -- if ye destroy not the devoted thing out of your midst.

13 'Rise, sanctify the people, and thou hast said, Sanctify yourselves for to-morrow; for thus said Jehovah, God of Israel, A devoted thing [is] in thy midst, O Israel, thou art not able to stand before thine enemies till your turning aside of the devoted thing out of your midst;

14 and ye have been brought near in the morning by your tribes, and it hath been, the tribe which Jehovah doth capture doth draw near by families, and the family which Jehovah doth capture doth draw near by households, and the household which Jehovah doth capture doth draw near by men;

15 and it hath been, he who is captured with the devoted thing is burnt with fire, he and all that he hath, because he hath transgressed the covenant of Jehovah, and because he hath done folly in Israel.'

16 And Joshua riseth early in the morning, and bringeth Israel near by its tribes, and the tribe of Judah is captured;

17 and he bringeth near the family of Judah, and he captureth the family of the Zarhite; and he bringeth near the family of the Zarhite by men, and Zabdi is captured;

18 and he bringeth near his household by men, and Achan -- son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah -- is captured.

19 And Joshua saith unto Achan, 'My son, put, I pray thee, honour on Jehovah, God of Israel, and give to Him thanks, and declare, I pray thee, to me, what thou hast done -- hide not from me.'

20 And Achan answereth Joshua, and saith, 'Truly I have sinned against Jehovah, God of Israel, and thus and thus I have done;

21 and I see among the spoil a goodly robe of Shinar, and two hundred shekels of silver, and one wedge of gold, whose weight [is] fifty shekels, and I desire them, and take them; and lo, they [are] hid in the earth, in the midst of my tent, and the silver under it.'

22 And Joshua sendeth messengers, and they run unto the tent, and lo, it is hidden in his tent, and the silver under it;

23 and they take them out of the midst of the tent, and bring them in unto Joshua, and unto all the sons of Israel, and pour them out before Jehovah.

24 And Joshua taketh Achan son of Zerah, and the silver, and the robe, and the wedge of gold, and his sons, and his daughters, and his ox, and his ass, and his flock, and his tent, and all that he hath, and all Israel with him, and they cause them to go up the valley of Achor.

25 And Joshua saith, 'What! thou hast troubled us! -- Jehovah doth trouble thee this day;' and all Israel cast stones at him, and they burn them with fire, and they stone them with stones,

26 and they raise up over him a great heap of stones unto this day, and Jehovah turneth back from the heat of His anger, therefore hath [one] called the name of that place 'Valley of Achor' till this day.

JOSHUA CHAPTER 8

1 And Jehovah saith unto Joshua, 'Fear not, nor be affrighted, take with thee all the people of war, and rise, go up to Ai; see, I have given into thy hand the king of Ai, and his people, and his city, and his land,

2 and thou hast done to Ai and to her king as thou hast done to Jericho and to her king; only, its spoil and its cattle ye spoil for yourselves; set for thee an ambush for the city at its rear.'

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3 And Joshua riseth, and all the people of war, to go up to Ai, and Joshua chooseth thirty thousand men, mighty ones of valour, and sendeth them away by night,

4 and commandeth them, saying, 'See, ye are liers in wait against the city, at the rear of the city, ye go not very far off from the city, and all of you have been prepared,

5 and I and all the people who [are] with me draw near unto the city, and it hath come to pass when they come out to meet us as at the first, and we have fled before them,

6 and they have come out after us till we have drawn them out of the city, for they say, They are fleeing before us as at the first, and we have fled before them,

7 and ye rise from the ambush, and have occupied the city, and Jehovah your God hath given it into your hand;

8 and it hath been, when ye capture the city, ye burn the city with fire, according to the word of Jehovah ye do, see, I have commanded you.'

9 And Joshua sendeth them away, and they go unto the ambush, and abide between Bethel and Ai, on the west of Ai; and Joshua lodgeth on that night in the midst of the people.

10 And Joshua riseth early in the morning, and inspecteth the people, and goeth up, he and the elders of Israel, before the people to Ai;

11 and all the people of war who [are] with him have gone up, and draw nigh and come in over-against the city, and encamp on the north of Ai; and the valley [is] between him and Ai.

12 And he taketh about five thousand men, and setteth them an ambush between Bethel and Ai, on the west of the city;

13 and they set the people, all the camp which [is] on the north of the city, and its rear on the west of the city, and Joshua goeth on that night into the midst of the valley.

14 And it cometh to pass, when the king of Ai seeth [it], that hasten, and rise early, and go out do the men of the city to meet Israel for battle, he and all his people, at the appointed season, at the front of the plain, and he hath not known that an ambush [is] against him, on the rear of the city.

15 And Joshua and all Israel [seem] stricken before them, and flee the way of the wilderness,

16 and all the people who [are] in the city are called to pursue after them, and they pursue after Joshua, and are drawn away out of the city,

17 and there hath not been left a man in Ai and Bethel who hath not gone out after Israel, and they leave the city open, and pursue after Israel.

18 And Jehovah saith unto Joshua, 'Stretch out with the javelin which [is] in thy hand towards Ai, for into thy hand I give it;' and Joshua stretcheth out with the javelin which [is] in his hand toward the city,

19 and the ambush hath risen [with] haste, out of its place, and they run at the stretching out of his hand, and go into the city, and capture it, and hasten, and burn the city with fire.

20 And the men of Ai look behind them, and see, and lo, the smoke of the city hath gone up unto the heavens, and there hath not been in them power to flee hither and thither -- and the people who are fleeing to the wilderness have turned against the pursuer, --

21 and Joshua and all Israel have seen that the ambush hath captured the city, and that the smoke of the city hath gone up, and they turn back and smite the men of Ai;

22 and these have come out from the city to meet them, and they are in the midst of Israel, some on this side, and some on that, and they smite them till he hath not left to them a remnant and escaped one;

23 and the king of Ai they caught alive, and bring him near unto Joshua.

24 And it cometh to pass, at Israel's finishing to slay all the inhabitants of Ai in the field, in the wilderness in which they pursued them (and they fall all of them by the mouth of the sword till their consumption), that all Israel turn back to Ai, and smite it by the mouth of the sword;

25 and all who fall during the day, of men and of women, are twelve thousand -- all men of Ai.

26 And Joshua hath not brought back his hand which he stretched out with the javelin till that he hath devoted all the inhabitants of Ai;

27 only, the cattle and the spoil of that city have Israel spoiled for themselves, according to the word of Jehovah which He commanded Joshua.

28 And Joshua burneth Ai, and maketh it a heap age-during -- a desolation unto this day;

29 and the king of Ai he hath hanged on the tree till even-time, and at the going in of the sun hath Joshua commanded, and they take down his carcase from the tree, and cast it unto the opening of the gate of the city, and raise over it a great heap of stones till this day.

30 Then doth Joshua build an altar to Jehovah, God of Israel, in mount Ebal,

31 as Moses, servant of Jehovah, commanded the sons of Israel, as it is written in the book of the law of Moses -- an altar of whole stones, over which he hath not waved iron -- and they cause to go up upon it burnt-offerings to Jehovah, and sacrifice peace-offerings;

32 and he writeth there on the stones the copy of the law of Moses, which he hath written in the presence of the sons of Israel.

33 And all Israel, and its elders, and authorities, and its judges, are standing on this side and on that of the ark, over-against the priests, the Levites, bearing the ark of the covenant of Jehovah, as well the sojourner as the native, half of them over-against mount Gerizim, and the half of them over-against mount Ebal, as Moses servant of Jehovah commanded to bless the people of Israel at the first.

34 And afterwards he hath proclaimed all the words of the law, the blessing and the reviling, according to all that is written in the book of the law;

35 there hath not been a thing of all that Moses commanded which Joshua hath not proclaimed before all the

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assembly of Israel, and the women, and the infants, and the sojourner who is going in their midst.

JOSHUA CHAPTER 9

1 And it cometh to pass, when all the kings who [are] beyond the Jordan, in the hill-country, and in the low-country, and in every haven of the great sea, over-against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, hear --

2 that they gather themselves together to fight with Joshua, and with Israel -- one mouth.

3 And the inhabitants of Gibeon have heard that which Joshua hath done to Jericho and to Ai,

4 and they work, even they, with subtilty, and go, and feign to be ambassadors, and take old sacks for their asses, and wine-bottles, old, and rent, and bound up,

5 and sandals, old and patched, on their feet, and old garments upon them, and all the bread of their provision is dry -- it was crumbs.

6 And they go unto Joshua, unto the camp at Gilgal, and say unto him, and unto the men of Israel, 'From a land far off we have come, and now, make with us a covenant;'

7 and the men of Israel say unto the Hivite, 'It may be in our midst ye are dwelling, and how do we make with thee a covenant?'

8 and they say unto Joshua, 'Thy servants we [are].' And Joshua saith unto them, 'Who [are] ye? and whence come ye?'

9 And they say unto him, 'From a land very far off have thy servants come, for the name of Jehovah thy God, for we have heard His fame, and all that He hath done in Egypt,

10 and all that He hath done to the two kings of the Amorite who [are] beyond the Jordan, to Sihon king of Heshbon, and to Og king of Bashan, who [is] in Ashtaroth.

11 'And our elders, and all the inhabitants of our land speak unto us, saying, Take in your hand provision for the way, and go to meet them, and ye have said unto them, Your servants we [are], and now, make with us a covenant;

12 this our bread -- hot we provided ourselves with it out of our houses, on the day of our coming out to go unto you, and now, lo, it is dry, and hath been crumbs;

13 and these [are] the wine-bottles which we filled, new, and lo, they have rent; and these, our garments and our sandals, have become old, from the exceeding greatness of the way.'

14 And the men take of their provision, and the mouth of Jehovah have not asked;

15 and Joshua maketh with them peace, and maketh with them a covenant, to keep them alive; and swear to them do the princes of the company.

16 And it cometh to pass, at the end of three days after that they have made with them a covenant, that they hear that they [are] their neighbours -- that in their midst they are dwelling.

17 And the sons of Israel journey and come in unto their cities on the third day -- and their cities [are] Gibeon, and Chephirah, and Beeroth, and Kirjath-Jearim --

18 and the sons of Israel have not smitten them, for sworn to them have the princes of the company by Jehovah God of Israel, and all the company murmur against the princes.

19 And all the princes say unto all the company, 'We -- we have sworn to them by Jehovah, God of Israel; and now, we are not able to come against them;

20 this we do to them, and have kept them alive, and wrath is not upon us, because of the oath which we have sworn to them.'

21 And the princes say unto them, 'They live, and are hewers of wood and drawers of water for all the company, as the princes spake to them.'

22 And Joshua calleth for them, and speaketh unto them, saying, 'Why have ye deceived us, saying, We are very far from you, and ye in our midst dwelling?

23 and now, cursed are ye, and none of you is cut off [from being] a servant, even hewers of wood and drawers of water, for the house of my God.'

24 And they answer Joshua and say, 'Because it was certainly declared to thy servants, that Jehovah thy God commanded Moses His servant to give to you all the land, and to destroy all the inhabitants of the land from before you; and we fear greatly for ourselves because of you, and we do this thing;

25 and now, lo, we [are] in thy hand, as [it is] good, and as [it is] right in thine eyes to do to us -- do.'

26 And he doth to them so, and delivereth them from the hand of the sons of Israel, and they have not slain them;

27 and Joshua maketh them on that day hewers of wood and drawers of water for the company, and for the altar of Jehovah, unto this day, at the place which He doth choose.

JOSHUA CHAPTER 10

1 And it cometh to pass, when Adoni-Zedek king of Jerusalem heareth that Joshua hath captured Ai, and doth devote it (as he had done to Jericho and to her king so he hath done to Ai and to her king), and that the inhabitants of Gibeon have made peace with Israel, and are in their midst, --

2 that they are greatly afraid, because Gibeon [is] a great city, as one of the royal cities, and because it [is] greater than Ai, and all its men -- heroes.

3 And Adoni-Zedek king of Jerusalem sendeth unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 'Come up unto me, and help me, and we smite Gibeon, for it hath made peace with Joshua, and with the sons of Israel.'

5 And five kings of the Amorite (the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon) are gathered together, and go up, they and all their camps, and encamp against Gibeon, and fight against it.

6 And the men of Gibeon send unto Joshua, unto the camp at Gilgal, saying, 'Let not thy hand cease from thy servants; come up unto us [with] haste, and give safety to us, and help

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us; for all the kings of the Amorite, dwelling in the hill-country, have been assembled against us.'

7 And Joshua goeth up from Gilgal, he, and all the people of war with him, even all the mighty men of valour.

8 And Jehovah saith unto Joshua, 'Be not afraid of them, for into thy hand I have given them, there doth not stand a man of them in thy presence.'

9 And Joshua cometh in unto them suddenly (all the night he hath gone up from Gilgal),

10 and Jehovah doth crush them before Israel, and it smiteth them -- a great smiting -- at Gibeon, and pursueth them the way of the ascent of Beth-Horon, and smiteth them unto Azekah, and unto Makkedah.

11 And it cometh to pass, in their fleeing from the face of Israel -- they [are] in the descent of Beth-Horon -- and Jehovah hath cast upon them great stones out of the heavens, unto Azekah, and they die; more are they who have died by the hailstones than they whom the sons of Israel have slain by the sword.

12 Then speaketh Joshua to Jehovah in the day of Jehovah's giving up the Amorites before the sons of Israel, and he saith, before the eyes of Israel, 'Sun -- in Gibeon stand still; and moon -- in the valley of Ajalon;'

13 and the sun standeth still, and the moon hath stood -- till the nation taketh vengeance [on] its enemies; is it not written on the Book of the Upright, 'and the sun standeth in the midst of the heavens, and hath not hasted to go in -- as a perfect day?'

14 And there hath not been like that day before it or after it, for Jehovah's hearkening to the voice of a man; for Jehovah is fighting for Israel.

15 And Joshua turneth back, and all Israel with him, unto the camp at Gilgal.

16 And these five kings flee, and are hidden in a cave at Makkedah,

17 and it is declared to Joshua, saying, 'The five kings have been found hidden in a cave at Makkedah.'

18 And Joshua saith, 'Roll great stones unto the mouth of the cave, and appoint over it men to watch them;

19 and ye, stand not, pursue after your enemies, and ye have smitten the hindmost of them; suffer them not to go in unto their cities, for Jehovah your God hath given them into your hand.'

20 And it cometh to pass, when Joshua and the sons of Israel finish to smite them -- a very great smiting, till they are consumed, and the remnant who have remained of them go in unto the fenced cities,

21 that all the people turn back to the camp, unto Joshua, [at] Makkedah, in peace; none moved sharply his tongue against the sons of Israel.

22 And Joshua saith, 'Open ye the mouth of the cave, and bring out unto me these five kings from the cave;'

23 and they do so, and bring out unto him these five kings from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon.

24 And it cometh to pass, when they bring out these kings unto Joshua, that Joshua calleth unto every man of Israel, and saith unto the captains of the men of war, who have gone with him, 'Draw near, set your feet on the necks of these kings;' and they draw near, and set their feet on their necks.

25 And Joshua saith unto them, 'Fear not, nor be affrighted; be strong and courageous; for thus doth Jehovah do to all your enemies with whom ye are fighting;'

26 and Joshua smiteth them afterwards, and putteth them to death, and hangeth them on five trees; and they are hanging on the trees till the evening.

27 And it cometh to pass, at the time of the going in of the sun, Joshua hath commanded, and they take them down from off the trees, and cast them unto the cave where they had been hid, and put great stones on the mouth of the cave till this very day.

28 And Makkedah hath Joshua captured on that day, and he smiteth it by the mouth of the sword, and its king he hath devoted, them and every person who [is] in it -- he hath not left a remnant; and he doth to the king of Makkedah as he did to the king of Jericho.

29 And Joshua passeth over, and all Israel with him, from Makkedah [to] Libnah, and fighteth with Libnah;

30 and Jehovah giveth also it into the hand of Israel, and its king, and it smiteth it by the mouth of the sword, and every person who [is] in it -- it left not in it a remnant; and it doth to its king as it did to the king of Jericho.

31 And Joshua passeth over, and all Israel with him, from Libnah to Lachish, and encampeth against it, and fighteth against it;

32 And Jehovah giveth Lachish into the hand of Israel, and it captureth it on the second day, and smiteth it by the mouth of the sword, and every person who [is] in it, according to all that it did to Libnah.

33 Than hath Horam king of Gezer come up to help Lachish, and Joshua smiteth him and his people, till he hath not left to him a remnant.

34 And Joshua passeth over, and all Israel with him, from Lachish to Eglon, and they encamp against it, and fight against it,

35 and capture it on that day, and smite it by the mouth of the sword, and every person who [is] in it on that day he hath devoted, according to all that he did to Lachish.

36 And Joshua goeth up, and all Israel with him, from Eglon to Hebron, and they fight against it,

37 and capture it, and smite it by the mouth of the sword, and its king, and all its cities, and every person who [is] in it -- he hath not left a remnant -- according to all that he did to Eglon -- and doth devote it, and every person who [is] in it.

38 And Joshua turneth back, and all Israel with him, to Debir, and fighteth against it,

39 and captureth it, and its king, and all its cities, and they smite them by the mouth of the sword, and devote every person who [is] in it -- he hath not left a remnant; as he did to Hebron so he did to Debir, and to its king, and as he did to Libnah, and to its king.

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40 And Joshua smiteth all the land of the hill-country, and of the south, and of the low-country, and of the springs, and all their kings -- he hath not left a remnant, and all that doth breathe he hath devoted, as Jehovah, God of Israel, commanded.

41 And Joshua smiteth them from Kadesh-Barnea, even unto Gaza, and all the land of Goshen, even unto Gibeon;

42 and all these kings and their land hath Joshua captured [at] one time, for Jehovah, God of Israel, is fighting for Israel.

43 and Joshua turneth back, and all Israel with him, unto the camp at Gilgal.

JOSHUA CHAPTER 11

1 And it cometh to pass when Jabin king of Hazor heareth, that he sendeth unto Jobab king of Madon, and unto the king of Shimron, and unto the king of Achshaph,

2 and unto the kings who [are] on the north in the hill-country, and in the plain south of Chinneroth, and in the low country, and in the elevations of Dor, on the west,

3 [to] the Canaanite on the east, and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the hill-country, and the Hivite under Hermon, in the land of Mizpeh --

4 and they go out, they and all their camps with them, a people numerous, as the sand which [is] on the sea-shore for multitude, and horse and charioteer very many;

5 and all these kings are met together, and they come and encamp together at the waters of Merom, to fight with Israel.

6 And Jehovah saith unto Joshua, 'Be not afraid of their presence, for to-morrow about this time I am giving all of them wounded before Israel; their horses thou dost hough, and their chariots burn with fire.'

7 And Joshua cometh, and all the people of war with him, against them by the waters of Merom suddenly, and they fall on them;

8 and Jehovah giveth them into the hand of Israel, and they smite them and pursue them unto the great Zidon, and unto Misrephoth-Maim, and unto the valley of Mizpeh eastward, and they smite them, till he hath not left to them a remnant;

9 and Joshua doth to them as Jehovah said to him; their horses he hath houghed, and their chariots burnt with fire.

10 And Joshua turneth back at that time, and captureth Hazor, and its king he hath smitten by the sword; for Hazor formerly [is] head of all these kingdoms;

11 and they smite every person who [is] in it by the mouth of the sword; he hath devoted -- he hath not left any one breathing, and Hazor he hath burnt with fire;

12 and all the cities of these kings, and all their kings, hath Joshua captured, and he smiteth them by the mouth of the sword; he devoted them, as Moses, servant of Jehovah, commanded.

13 Only, all the cities which are standing by their hill, Israel hath not burned them, save Hazor only, [it] hath Joshua burnt;

14 and all the spoil of these cities, and the cattle, have the sons of Israel spoiled for themselves; only, every human being they have smitten by the mouth of the sword, till their destroying them; they have not left any one breathing.

15 As Jehovah commanded Moses His servant, so did Moses command Joshua, and so hath Joshua done; he hath not turned aside a thing of all that Jehovah commanded Moses.

16 And Joshua taketh all this land: the hill-country, and all the south, and all the land of Goshen, and the low country, and the plain, even the hill-country of Israel and its low lands,

17 from the mount of Halak, which is going up [to] Seir, and unto Baal-Gad, in the valley of Lebanon, under mount Hermon; and all their kings he hath captured, and he smiteth them, and putteth them to death.

18 Many days hath Joshua made with all these kings war;

19 there hath not been a city which made peace with the sons of Israel save the Hivite, inhabitants of Gibeon; the whole they have taken in battle;

20 for from Jehovah it hath been to strengthen their heart, to meet in battle with Israel, in order to devote them, so that they have no grace, but in order to destroy them, as Jehovah commanded Moses.

21 And Joshua cometh at that time, and cutteth off the Anakim from the hill-country, from Hebron, from Debir, from Anab, even from all the hill-country of Judah, and from all the hill-country of Israel; with their cities hath Joshua devoted them.

22 There hath not been left Anakim in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod, were they left.

23 And Joshua taketh the whole of the land, according to all that Jehovah hath spoken unto Moses, and Joshua giveth it for an inheritance to Israel according to their divisions, by their tribes; and the land hath rest from war.

JOSHUA CHAPTER 12

1 And these [are] kings of the land whom the sons of Israel have smitten, and possess their land, beyond the Jordan, at the sun-rising, from the brook Arnon unto mount Hermon, and all the plain eastward.

2 Sihon, king of the Amorite, who is dwelling in Heshbon, ruling from Aroer which [is] on the border of the brook Arnon, and the middle of the brook, and half of Gilead, and unto Jabok the brook, the border of the Bene-Ammon;

3 And the plain unto the sea of Chinneroth eastward, and unto the sea of the plain (the salt sea) eastward, the way to Beth-Jeshimoth, and from the south under the springs of Pisgah.

4 And the border of Og king of Bashan (of the remnant of the Rephaim), who is dwelling in Ashtaroth and in Edrei,

5 and ruling in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurite, and the Maachathite, and the half of Gilead, the border of Sihon king of Heshbon.

6 Moses, servant of Jehovah, and the sons of Israel have smitten them, and Moses, servant of Jehovah, giveth it -- a possession to the Reubenite, and to the Gadite, and to the half of the tribe of Manasseh.

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7 And these [are] kings of the land whom Joshua and the sons of Israel have smitten beyond the Jordan westward, from Baal-Gad, in the valley of Lebanon, and unto the mount of Halak, which is going up to Seir; and Joshua giveth it to the tribes of Israel -- a possession according to their divisions;

8 in the hill-country, and in the low country, and in the plain, and in the springs, and in the wilderness, and in the south; the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite:

9 The king of Jericho, one; The king of Ai, which [is] beside Bethel, one;

10 The king of Jerusalem, one; The king of Hebron, one;

11 The king of Jarmuth, one; The king of Lachish, one;

12 The king of Eglon, one; The king of Gezer, one;

13 The king of Debir, one; The king of Geder, one;

14 The king of Hormah, one; The king of Arad, one;

15 The king of Libnah, one; The king of Adullam, one;

16 The king of Mekkedah, one; The king of Beth-El, one;

17 The king of Tappuah, one; The king of Hepher, one;

18 The king of Aphek, one; The king of Lasharon, one;

19 The king of Madon, one; The king of Hazor, one;

20 The king of Shimron-Meron, one; The king of Achshaph, one;

21 The king of Taanach, one; The king of Megiddo, one;

22 The king of Kedesh, one; The king of Jokneam of Carmel, one;

23 The king of Dor, at the elevation of Dor, one; The king of the Goyim of Gilgal, one;

24 The king of Tirzah, one; all the kings [are] thirty and one.

JOSHUA CHAPTER 13

1 And Joshua is old, entering into days, and Jehovah saith unto him, 'Thou hast become aged, thou hast entered into days; as to the land, very much hath been left to possess.

2 'This [is] the land that is left; all the circuits of the Philistines, and all Geshuri,

3 from Sihor which [is] on the front of Egypt, and unto the border of Ekron northward, to the Canaanite it is reckoned, five princes of the Philistines, the Gazathite, and the Ashdothite, the Eshkalonite, the Gittite, and the Ekronite, also the Avim.

4 'From the south, all the land of the Canaanite, and Mearah, which [is] to the Sidonians, unto Aphek, unto the border of the Amorite;

5 and the land of the Giblite, and all Lebanon, at the sun-rising, from Baal-Gad under mount Hermon, unto the going in to Hamath:

6 all the inhabitants of the hill-country, from Lebanon unto Misrephoth-Maim, all the Sidonians: I -- I dispossess them before the sons of Israel; only, cause it to fall to Israel for an inheritance, as I have commanded thee.

7 'And now, apportion this land for an inheritance to the nine tribes, and the half of the tribe of Manasseh,' --

8 with it the Reubenite, and the Gadite, have received their inheritance, which Moses hath given to them beyond the Jordan eastward, as Moses servant of Jehovah hath given to them;

9 from Aroer, which [is] on the edge of the brook Arnon, and the city which [is] in the midst of the brook, and all the plain of Medeba unto Dihon,

10 and all the cities of Sihon king of the Amorite, who reigned in Heshbon, unto the border of the Bene-Ammon,

11 and Gilead, and the border of the Geshurite, and of the Maachathite, and all mount Hermon, and all Bashan unto Salcah;

12 all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei; he was left of the remnant of the Rephaim, and Moses doth smite them, and dispossess them;

13 and the sons of Israel dispossessed not the Geshurite, and the Maachathite; and Geshur and Maachath dwell in the midst of Israel unto this day.

14 Only, to the tribe of Levi he hath not given an inheritance; fire-offerings of Jehovah, God of Israel, is its inheritance, as He hath spoken to it.

15 And Moses giveth to the tribe of the sons of Reuben, for their families;

16 and the border is to them from Aroer, which [is] on the edge of the brook Arnon, and the city which [is] in the midst of the brook, and all the plain by Medeba,

17 Heshbon, and all its cities which [are] in the plain, Dibon, and Bamoth-Baal, and Beth-Baal-Meon,

18 and Jahazah, and Kedemoth, and Mephaath,

19 and Kirjathaim, and Sibmah, and Zareth-Shahar, in the mount of the valley,

20 and Beth-Peor, and the springs of Pisgah, and Beth-Jeshimoth,

21 and all the cities of the plain, and all the kingdom of Sihon king of the Amorite, who reigned in Heshbon, whom Moses smote, with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, princes of Sihon, inhabitants of the land.

22 And Balaam, son of Beor, the diviner, have the sons of Israel slain with the sword, among their wounded ones.

23 And the border of the sons of Reuben is the Jordan, and [its] border; this [is] the inheritance of the sons of Reuben, for their families, the cities and their villages.

24 And Moses giveth to the tribe of Gad, to the sons of Gad, for their families;

25 and the border is to them Jazer, and all the cities of Gilead, and the half of the land of the Bene-Ammon, unto Aroer which [is] on the front of Rabbah,

26 and from Heshbon unto Ramath-Mispeh, and Betonim, and from Mahanaim unto the border of Debir,

27 and in the valley, Beth-Aram, and Beth-Nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, the Jordan and [its] border, unto the extremity of the sea of Chinnereth, beyond the Jordan, eastward.

28 This [is] the inheritance of the sons of Gad, for their families, the cities and their villages.

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29 And Moses giveth to the half of the tribe of Manasseh; and it is to the half of the tribe of the sons of Manasseh, for their families.

30 And their border is from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the small towns of Jair, which [are] in Bashan, sixty cities;

31 and the half of Gilead, and Ashteroth, and Edrei, cities of the kingdom of Og in Bashan, [are] to the sons of Machir, son of Manasseh, to the half of the sons of Machir, for their families.

32 These [are] they whom Moses caused to inherit in the plains of Moab, beyond the Jordan, [by] Jericho, eastward;

33 and to the tribe of Levi Moses gave not an inheritance; Jehovah, God of Israel, Himself [is] their inheritance, as He hath spoken to them.

JOSHUA CHAPTER 14

1 And these [are] they [of] the sons of Israel who inherited in the land of Canaan, whom Eleazar the priest, and Joshua son of Nun, and the heads of the fathers of the tribes of the sons of Israel, caused to inherit;

2 by lot [is] their inheritance, as Jehovah commanded by the hand of Moses, for the nine of the tribes, and the half of the tribe;

3 for Moses hath given the inheritance of two of the tribes, and of half of the tribe, beyond the Jordan, and to the Levites he hath not given an inheritance in their midst;

4 for the sons of Joseph hath been two tribes, Manasseh and Ephraim, and they have not given a portion to the Levites in the land, except cities to dwell in, and their suburbs for their cattle, and for their possessions;

5 as Jehovah commanded Moses, so have the sons of Israel done, and they apportion the land.

6 And the sons of Judah come nigh unto Joshua in Gilgal, and Caleb son of Jephunneh the Kenezzite saith unto him, 'Thou hast known the word that Jehovah hath spoken unto Moses the man of God, concerning me and concerning thee in Kadesh-Barnea:

7 a son of forty years [am] I in Moses, servant of Jehovah, sending me from Kadesh-Barnea, to spy the land, and I bring him back word as with my heart;

8 and my brethren who have gone up with me have caused the heart of the people to melt, and I have been fully after Jehovah my God;

9 and Moses sweareth in that day, saying, If not -- the land on which thy foot hath trodden, to thee it is for inheritance, and to thy sons -- to the age, for thou hast been fully after Jehovah my God.

10 'And, now, lo, Jehovah hath kept me alive, as He hath spoken, these forty and five years, since Jehovah spake this word unto Moses, when Israel went in the wilderness; and now, lo, I [am] to-day a son of five and eighty years;

11 yet [am] I to-day strong as in the day of Moses' sending me; as my power then, so [is] my power now, for battle, and to go out, and to come in.

12 'And now, give to me this hill-country, of which Jehovah spake in that day, for thou didst hear in that day, for Anakim [are] there, and cities, great, fenced; if so be Jehovah [is] with me, then I have dispossessed them, as Jehovah hath spoken.'

13 And Joshua blesseth him, and giveth Hebron to Caleb son of Jephunneh for an inheritance,

14 therefore hath Hebron been to Caleb son of Jephunneh the Kenezzite for an inheritance unto this day, because that he was fully after Jehovah, God of Israel;

15 and the name of Hebron formerly [is] Kirjath-Arba (he [is] the great man among the Anakim); and the land hath rest from war.

JOSHUA CHAPTER 15

1 And the lot for the tribe of the sons of Judah, for their families, is unto the border of Edom; the wilderness of Zin southward, at the extremity of the south;

2 and to them the south border is at the extremity of the salt sea, from the bay which is looking southward;

3 and it hath gone out unto the south to Maaleh-Akrabbim, and passed over to Zin, and gone up on the south to Kadesh-Barnea, and passed over [to] Hezron, and gone up to Adar, and turned round to Karkaa,

4 and passed over [to] Azmon, and gone out [at] the brook of Egypt, and the outgoings of the border have been at the sea; this is to you the south border.

5 And the east border [is] the salt sea, unto the extremity of the Jordan, and the border at the north quarter [is] from the bay of the sea, at the extremity of the Jordan;

6 and the border hath gone up [to] Beth-Hoglah, and passed over on the north of Beth-Arabah, and the border hath gone up [to] the stone of Bohan son of Reuben:

7 and the border hath gone up towards Debir from the valley of Achor, and northward looking unto Gilgal, which [is] over-against the ascent of Adummim, which [is] on the south of the brook, and the border hath passed over unto the waters of En-Shemesh, and its outgoings have been unto En-Rogel;

8 and the border hath gone up the valley of the son of Hinnom, unto the side of the Jebusite on the south (it [is] Jerusalem), and the border hath gone up unto the top of the hill-country which [is] on the front of the valley of Hinnom westward, which [is] in the extremity of the valley of the Rephaim northward;

9 and the border hath been marked out, from the top of the hill-country unto the fountain of the waters of Nephtoah, and hath gone out unto the cities of mount Ephron, and the border hath been marked out [to] Baalah, (it [is] Kirjath-Jearim);

10 and the border hath gone round from Baalah westward, unto mount Seir, and passed over unto the side of mount Jearim (it [is] Chesalon), on the north, and gone down [to] Beth-Shemesh, and passed over to Timnah;

11 and the border hath gone out unto the side of Ekron northward, and the border hath been marked out [to] Shicron, and hath passed over to mount Baalah, and gone

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out [to] Jabneel; and the outgoings of the border have been at the sea.

12 And the west border [is] to the great sea, and [its] border; this [is] the border of the sons of Judah round about for their families.

13 And to Caleb son of Jephunneh hath he given a portion in the midst of the sons of Judah, according to the command of Jehovah to Joshua, [even] the city of Arba, father of Anak -- it [is] Hebron.

14 And Caleb is dispossessing thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, children of Anak,

15 and he goeth up thence unto the inhabitants of Debir; and the name of Debir formerly is Kirjath-Sepher.

16 And Caleb saith, 'He who smiteth Kirjath-Sephar, and hath captured it -- I have given to him Achsah my daughter for a wife.'

17 And Othniel son of Kenaz, brother of Caleb, doth capture it, and he giveth to him Achsah his daughter for a wife.

18 And it cometh to pass, in her coming in, that she persuadeth him to ask from her father a field, and she lighteth from off the ass, and Caleb saith to her, 'What -- to thee?'

19 And she saith, 'Give to me a blessing; when the land of the south thou hast given me, then thou hast given to me springs of waters;' and he giveth to her the upper springs and the lower springs.

20 This [is] the inheritance of the tribe of the sons of Judah, for their families.

21 And the cities at the extremity of the tribe of the sons of Judah are unto the border of Edom in the south, Kabzeel, and Eder, and Jagur,

22 and Kinah, and Dimonah, and Adadah,

23 and Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 and Hazor, Hadattah, and Kerioth, Hezron, (it [is] Hazor,)

26 Amam, and Shema, and Moladah,

27 and Hazar-Gaddah, and Heshmon, and Beth-Palet,

28 and Hazar-Shual, and Beer-Sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 and Ziklag, and Madmannah, and Sansannah,

32 and Lebaoth, and Shilhim, and Ain, and Rimmon; all the cities [are] twenty and nine, and their villages.

33 In the low country: Eshtaol, and Zoreah, and Ashnah,

34 and Zanoah, and En-Gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 and Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities and their villages.

37 Zenan, and Hadashah, and Migdal-Gad,

38 and Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 and Cabbon, and Lahmam, and Kithlish,

41 and Gederoth, Beth-Dagon, and Naamah, and Makkedah; sixteen cities and their villages.

42 Libnah, and Ether, and Ashan,

43 and Jiphtah, and Ashnah, and Nezib,

44 and Keilah, and Achzib, and Mareshah; nine cities and their villages.

45 Ekron and its towns and its villages,

46 from Ekron and westward, all that [are] by the side of Ashdod, and their villages.

47 Ashdod, its towns and its villages, Gaza, its towns and its villages, unto the brook of Egypt, and the great sea, and [its] border.

48 And in the hill-country: Shamir, and Jattir, and Socoh,

49 and Dannah, and Kirjath-Sannah (it [is] Debir)

50 and Anab, and Eshtemoh, and Anim,

51 and Goshen, and Holon, and Giloh; eleven cities and their villages.

52 Arab, and Dumah, and Eshean,

53 and Janum, and Beth-Tappuah, and Aphekah,

54 and Humtah, and Kirjath-Arba (it [is] Hebron), and Zior; nine cities and their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 and Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities and their villages.

58 Halhul, Beth-Zur, and Gedor,

59 and Maarath, and Beth-Anoth, and Eltekon; six cities and their villages.

60 Kirjath-Baal (it [is] Kirjath-Jearim), and Rabbah; two cities and their villages.

61 In the wilderness: Beth-Arabah, Middin, and Secacah,

62 and Nibshan, and the city of Salt, and En-Gedi; six cities and their villages.

63 As to the Jebusites, inhabitants of Jerusalem, the sons of Judah have not been able to dispossess them, and the Jebusite dwelleth with the sons of Judah in Jerusalem unto this day.

JOSHUA CHAPTER 16

1 And the lot for the sons of Joseph goeth out from Jordan [by] Jericho, to the waters of Jericho on the east, to the wilderness going up from Jericho in the hill-country of Beth-El,

2 and hath gone out from Beth-El to Luz, and passed over unto the border of Archi [to] Ataroth,

3 and gone down westward unto the border of Japhleti, unto the border of Beth-Horon the lower, and unto Gezer, and its outgoings have been at the sea.

4 And the sons of Joseph -- Manasseh and Ephraim -- inherit.

5 And the border of the sons of Ephraim is by their families; and the border of their inheritance is on the east, Atroth-Addar unto Beth-Horon the upper;

6 and the border hath gone out at the sea, to Michmethah on the north, and the border hath gone round eastward [to] Taanath-Shiloh, and passed over it eastward to Janohah,

7 and gone down from Janohah [to] Ataroth, and to Naarath, and touched against Jericho, and gone out at the Jordan.

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8 From Tappuah the border goeth westward unto the brook of Kanah, and its outgoings have been at the sea: this [is] the inheritance of the tribe of the sons of Ephraim, for their families.

9 And the separate cities of the sons of Ephraim [are] in the midst of the inheritance of the sons of Manasseh, all the cities and their villages;

10 and they have not dispossessed the Canaanite who is dwelling in Gezer, and the Canaanite dwelleth in the midst of Ephraim unto this day, and is to tribute -- a servant.

JOSHUA CHAPTER 17

1 And the lot is for the tribe of Manasseh (for he [is] first-born of Joseph), for Machir first-born of Manasseh, father of Gilead, for he hath been a man of war, and his are Gilead and Bashan.

2 And there is for the sons of Manasseh who are left, for their families; for the sons of Abiezer, and for the sons of Helek, and for the sons of Asriel, and for the sons of Shechem, and for the sons of Hepher, and for the sons of Shemida; these [are] the children of Manasseh son of Joseph -- the males -- by their families.

3 As to Zelophehad, son of Hepher, son of Gilead, son of Machir, son of Manasseh, he hath no children except daughters, and these [are] the names of his daughters: Mahlah, and Noah, Hoglah, Milcah, and Tirzah,

4 and they draw near before Eleazar the priest, and before Joshua son of Nun, and before the princes, saying, 'Jehovah commanded Moses to give to us an inheritance in the midst of our brethren;' and he giveth to them, at the command of Jehovah, an inheritance in the midst of the brethren of their father.

5 And ten portions fall [to] Manasseh, apart from the land of Gilead and Bashan, which [are] beyond the Jordan;

6 for the daughters of Manasseh have inherited an inheritance in the midst of his sons, and the land of Gilead hath been to the sons of Manasseh who are left.

7 And the border of Manasseh is from Asher to Michmethah, which [is] on the front of Shechem, and the border hath gone on unto the right, unto the inhabitants of En-Tappuah.

8 To Manasseh hath been the land of Tappuah, and Tappuah unto the border of Manasseh is to the sons of Ephraim.

9 And the border hath come down [to] the brook of Kanah, southward of the brook; these cities of Ephraim [are] in the midst of the cities of Manasseh, and the border of Manasseh [is] on the north of the brook, and its outgoings are at the sea.

10 Southward [is] to Ephraim and northward to Manasseh, and the sea is his border, and in Asher they meet on the north, and in Issachar on the east.

11 And Manasseh hath in Issachar and in Asher, Beth-Shean and its towns, and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of En-Dor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, three counties.

12 And the sons of Manasseh have not been able to occupy these cities, and the Canaanite is desirous to dwell in this land,

13 and it cometh to pass when the sons of Israel have been strong, that they put the Canaanite to tribute, and have not utterly dispossessed him.

14 And the sons of Joseph speak with Joshua, saying, 'Wherefore hast thou given to me an inheritance -- one lot and one portion, and I a numerous people? hitherto hath Jehovah blessed me.'

15 And Joshua saith unto them, 'If thou [art] a numerous people, go up for thee to the forest, then thou hast prepared for thee there, in the land of the Perizzite, and of the Rephaim, when mount Ephraim hath been narrow for thee.'

16 And the sons of Joseph say, 'The hill is not found to us, and a chariot of iron [is] with every Canaanite who is dwelling in the land of the valley -- to him who [is] in Beth-Shean and its towns, and to him who [is] in the valley of Jezreel.'

17 And Joshua speaketh unto the house of Joseph, to Ephraim and to Manasseh, saying, 'Thou [art] a numerous people, and hast great power; thou hast not one lot [only],

18 because the mountain is thine; because it [is] a forest -- thou hast prepared it, and its outgoings have been thine; because thou dost dispossess the Canaanite, though it hath chariots of iron -- though it [is] strong.'

JOSHUA CHAPTER 18

1 And all the company of the sons of Israel are assembled [at] Shiloh, and they cause the tent of meeting to tabernacle there, and the land hath been subdued before them.

2 And there are left among the sons of Israel who have not shared their inheritance, seven tribes,

3 and Joshua saith unto the sons of Israel, 'Till when are ye remiss to go in to possess the land which He hath given to you, Jehovah, God of your fathers?

4 Give for you three men for a tribe, and I send them, and they rise and go up and down through the land, and describe it according to their inheritance, and come in unto me,

5 and they have divided it into seven portions -- Judah doth stay by its border on the south, and the house of Joseph do stay by their border on the north --

6 and ye describe the land [in] seven portions, and have brought [it] in unto me hither, and I have cast for you a lot here before Jehovah our God;

7 for there is no portion to the Levites in your midst, for the priesthood of Jehovah [is] their inheritance, and Gad, and Reuben, and the half of the tribe of Manasseh received their inheritance beyond the Jordan eastward, which Moses servant of Jehovah gave to them.'

8 And the men rise and go; and Joshua commandeth those who are going to describe the land, saying, 'Go, and walk up and down through the land, and describe it, and turn back unto me, and here I cast for you a lot before Jehovah in Shiloh.'

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9 And the men go, and pass over through the land, and describe it by cities, in seven portions, on a book, and they come in unto Joshua, unto the camp, [at] Shiloh.

10 And Joshua casteth for them a lot in Shiloh before Jehovah, and there Joshua apportioneth the land to the sons of Israel, according to their divisions.

11 And a lot goeth up [for] the tribe of the sons of Benjamin, for their families; and the border of their lot goeth out between the sons of Judah and the sons of Joseph.

12 And the border is to them at the north side from the Jordan, and the border hath gone up unto the side of Jericho on the north, and gone up through the hill-country westward, and its outgoings have been at the wilderness of Beth-Aven;

13 and the border hath gone over thence to Luz, unto the side of Luz (it [is] Beth-El) southward, and the border hath gone down [to] Atroth-Addar, by the hill that [is] on the south of the lower Beth-Horon;

14 and the border hath been marked out, and hath gone round to the corner of the sea southward, from the hill which [is] at the front of Beth-Horon southward, and its outgoings have been unto Kirjath-Baal (it [is] Kirjath-Jearim), a city of the sons of Judah: this [is] the west quarter.

15 And the south quarter [is] from the end of Kirjath-Jearim, and the border hath gone out westward, and gone out unto the fountain of the waters of Nephtoah;

16 and the border hath come down unto the extremity of the hill which [is] on the front of the valley of the son of Hinnom, which [is] in the valley of the Rephaim northward, and hath gone down the valley of Hinnom unto the side of Jebusi southward, and gone down [to] En-Rogel,

17 and hath been marked out on the north, and gone out to En-Shemesh, and gone out unto Geliloth, which [is] over-against the ascent of Adummim, and gone down [to] the stone of Bohan son of Reuben,

18 and passed over unto the side over-against Arabah northward, and gone down to Arabah;

19 and the border hath passed over unto the side of Beth-Hoglah northward, and the outgoings of the border have been unto the north bay of the salt sea, unto the south extremity of the Jordan; this [is] the south border;

20 and the Jordan doth border it at the east quarter; this [is] the inheritance of the sons of Benjamin, by its borders round about, for their families.

21 And the cities for the tribe of the sons of Benjamin, for their families, have been Jericho, and Beth-Hoglah, and the valley of Keziz,

22 and Beth-Arabah, Zemaraim, and Beth-El,

23 and Avim, and Parah, and Ophrah,

24 and Chephar-Haammonai, and Ophni, and Gaba; twelve cities and their villages.

25 Gibeon, and Ramah, and Beeroth,

26 and Mizpeh, and Chephirah, and Mozah,

27 and Rekem, and Irpeel, and Taralah,

28 and Zelah, Eleph, and Jebusi (it [is] Jerusalem), Gibeath, Kirjath: fourteen cities and their villages. This [is] the inheritance of the sons of Benjamin, for their families.

JOSHUA CHAPTER 19

1 And the second lot goeth out for Simeon, for the tribe of the sons of Simeon, for their families; and their inheritance is in the midst of the inheritance of the sons of Judah,

2 and they have in their inheritance Beer-Sheba, and Sheba, and Moladah,

3 and Hazar-Shual, and Balah, and Azem,

4 and Eltolad, and Bethul, and Hormah,

5 and Ziklag, and Beth-Marcaboth, and Hazar-Susah,

6 and Beth-Lebaoth, and Sharuhen; thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages;

8 also all the villages which [are] round about these cities, unto Baalath-Beer, Ramoth of the south. This [is] the inheritance of the tribe of the sons of Simeon, for their families;

9 out of the portion of the sons of Judah [is] the inheritance of the sons of Simeon, for the portion of the sons of Judah hath been too much for them, and the sons of Simeon inherit in the midst of their inheritance.

10 And the third lot goeth up for the sons of Zebulun, for their families; and the border of their inheritance is unto Sarid,

11 and their border hath gone up towards the sea, and Maralah, and come against Dabbasheth, and come unto the brook which [is] on the front of Jokneam,

12 and turned back from Sarid eastward, at the sun-rising, by the border of Chisloth-Tabor, and gone out unto Daberath, and gone up to Japhia,

13 and thence it hath passed over eastward, to the east, to Gittah-Hepher, [to] Ittah-Kazin, and gone out [to] Rimmon-Methoar to Neah;

14 and the border hath gone round about it, from the north to Hannathon; and its outgoings have been [in] the valley of Jiphthah-El,

15 and Kattath, and Nahallal, and Shimron, and Idalah, and Beth-Lehem; twelve cities and their villages.

16 This [is] the inheritance of the sons of Zebulun, for their families, these cities and their villages.

17 For Issachar hath the fourth lot gone out, for the sons of Issachar, for their families;

18 and their border is [at] Jezreel, and Chesulloth, and Shunem,

19 and Haphraim, and Shihon, and Anaharath,

20 and Rabbith, and Kishion, and Abez,

21 and Remeth, and En-Gannim, and En-Haddah, and Beth-Pazzez;

22 and the border hath touched against Tabor, and Shahazimah, and Beth-Shemesh, and the outgoings of their border have been [at] the Jordan; sixteen cities and their villages.

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23 This [is] the inheritance of the tribe of the sons of Issachar, for their families, the cities and their villages.

24 And the fifth lot goeth out for the tribe of the sons of Asher, for their families;

25 and their border is Helkath, and Hali, and Beten, and Achshaph,

26 and Alammelech, and Amad, and Misheal; and it toucheth against Carmel westward, and against Shihor-Libnath;

27 and hath turned back, at the sun-rising, [to] Beth-Dagon, and come against Zebulun, and against the valley of Jiphthah-El toward the north of Beth-Emek, and Neiel, and hath gone out unto Cabul on the left,

28 and Hebron, and Rehob, and Hammon, and Kanah, unto great Zidon;

29 and the border hath turned back to Ramah, and unto the fenced city Tyre; and the border hath turned back to Hosah, and its outgoings are at the sea, from the coast to Achzib,

30 and Ummah, and Aphek, and Rehob; twenty and two cities and their villages.

31 This [is] the inheritance of the tribe of the sons of Asher, for their families, these cities and their villages.

32 For the sons of Naphtali hath the sixth lot gone out, for the sons of Naphtali, for their families;

33 and their border is from Heleph, from Allon in Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakkum, and its outgoings are [at] the Jordan;

34 and the border hath turned back westward [to] Aznoth-Tabor, and gone out thence to Hukkok, and touched against Zebulun on the south, and against Asher it hath touched on the west, and against Judah [at] the Jordan, at the sun-rising;

35 and the cities of defence [are] Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 and Adamah, and Ramah, and Hazor,

37 and Kedesh, and Edrei, and En-Hazor,

38 and Iron, and Migdal-El, Horem, and Beth-Anath, and Beth-Shemesh; nineteen cities and their villages.

39 This [is] the inheritance of the tribe of the sons of Naphtali, for their families, the cities and their villages.

40 For the tribe of the sons of Dan, for their families, hath the seventh lot gone out;

41 and the border of their inheritance is Zorah, and Eshtaol, and Ir-Shemesh,

42 and Shalabbin, and Aijalon, and Jethlah,

43 and Elon, and Thimnathah, and Ekron,

44 and Eltekeh, and Gibbethon, and Baalath,

45 and Jehud, and Bene-Barak, and Gath-Rimmon,

46 and Me-Jarkon, and Rakkon, with the border over-against Japho.

47 And the border of the sons of Dan goeth out from them, and the sons of Dan go up and fight with Leshem, and capture it, and smite it by the mouth of the sword, and possess it, and dwell in it, and call Leshem, Dan, according to the name of Dan their father.

48 This [is] the inheritance of the tribe of the sons of Dan, for their families, these cities and their villages.

49 And they finish to give the land in inheritance, by its borders, and the sons of Israel give an inheritance to Joshua son of Nun in their midst;

50 by the command of Jehovah they have given to him the city which he asked, Timnath-Serah, in the hill-country of Ephraim, and he buildeth the city and dwelleth in it.

51 These [are] the inheritances which Eleazar the priest, and Joshua son of Nun, and the heads of the fathers of the tribes of the sons of Israel, have caused to inherit by lot, in Shiloh, before Jehovah, at the opening of the tent of meeting; and they finish to apportion the land.

JOSHUA CHAPTER 20

1 And Jehovah speaketh unto Joshua, saying,

2 'Speak unto the sons of Israel, saying, Give for you cities of refuge, as I have spoken unto you by the hand of Moses,

3 for the fleeing thither of a man-slayer smiting life inadvertently, without knowledge; and they have been to you for a refuge from the redeemer of blood.

4 'When [one] hath fled unto one of these cities, and hath stood [at] the opening of the gate of the city, and hath spoken in the ears of the elders of that city his matter, then they have gathered him into the city unto them, and have given to him a place, and he hath dwelt with them.

5 'And when the redeemer of blood doth pursue after him, then they do not shut up the man-slayer into his hand, for without knowledge he hath smitten his neighbour, and is not hating him hitherto;

6 and he hath dwelt in that city till his standing before the company for judgment, till the death of the chief priest who is in those days -- then doth the man-slayer turn back and hath come unto his city, and unto his house, unto the city whence he fled.'

7 And they sanctify Kedesh in Galilee, in the hill-country of Naphtali, and Shechem in the hill-country of Ephraim, and Kirjath-Arba (it [is] Hebron), in the hill-country of Judah;

8 and beyond the Jordan, [at] Jericho eastward, they have given Bezer in the wilderness, in the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These have been cities of meeting for all the sons of Israel, and for a sojourner who is sojourning in their midst, for the fleeing thither of any one smiting life inadvertently, and he doth not die by the hand of the redeemer of blood till his standing before the company.

JOSHUA CHAPTER 21

1 And the heads of the fathers of the Levites draw nigh unto Eleazar the priest, and unto Joshua son of Nun, and unto the heads of the fathers of the tribes of the sons of Israel,

2 and they speak unto them in Shiloh, in the land of Canaan, saying, 'Jehovah commanded by the hand of Moses to give to us cities to dwell in, and their suburbs for our cattle.'

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3 And the sons of Israel give to the Levites, out of their inheritance, at the command of Jehovah, these cities and their suburbs:

4 And the lot goeth out for the families of the Kohathite, and there are for the sons of Aaron the priest (of the Levites), out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, by lot thirteen cities,

5 and for the sons of Kohath who are left, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half of the tribe of Manasseh, by lot ten cities:

6 And for the sons of Gershon [are], out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, by lot, thirteen cities.

7 For the sons of Merari, for their families, [are], out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the sons of Israel give to the Levites these cities and their suburbs, as Jehovah commanded by the hand of Moses, by lot.

9 And they give out of the tribe of the sons of Judah, and out of the tribe of the sons of Simeon, these cities which are called by name;

10 and they are for the sons of Aaron, of the families of the Kohathite, of the sons of Levi, for theirs hath been the first lot;

11 and they give to them the city of Arba father of Anak (it [is] Hebron), in the hill-country of Judah, and its suburbs round about it;

12 and the field of the city and its villages they have given to Caleb son of Jephunneh for his possession.

13 And to the sons of Aaron the priest they have given the city of refuge [for] the man-slayer, Hebron and its suburbs, and Libnah and its suburbs,

14 and Jattir and its suburbs, and Eshtemoa and its suburbs,

15 and Holon and its suburbs, and Debir and its suburbs,

16 and Ain and its suburbs, and Juttah and its suburbs, Beth-Shemesh and its suburbs; nine cities out of these two tribes.

17 And out of the tribe of Benjamin, Gibeon and its suburbs, Geba and its suburbs,

18 Anathoth and its suburbs, and Almon and its suburbs -- four cities;

19 all the cities of the sons of Aaron the priests, [are] thirteen cities and their suburbs.

20 And for the families of the sons of Kohath, the Levites, who are left of the sons of Kohath, even the cities of their lot are of the tribe of Ephraim;

21 and they give to them the city of refuge [for] the man-slayer, Shechem and its suburbs, in the hill-country of Ephraim, and Gezer and its suburbs,

22 and Kibzaim and its suburbs, and Beth-Horon and its suburbs -- four cities.

23 And out of the tribe of Dan, Eltekeh and its suburbs, Gibbethon and its suburbs,

24 Aijalon and its suburbs, Gath-Rimmon and its suburbs -- four cities.

25 And out of the half of the tribe of Manasseh, Taanach and its suburbs, and Gath-Rimmon and its suburbs -- two cities;

26 all the cities [are] ten and their suburbs, for the families of the sons of Kohath who are left.

27 And for the sons of Gershon, of the families of the Levites, out of the half of the tribe of Manasseh, the city of refuge [for] the man-slayer, Golan in Bashan and its suburbs, and Beeshterah and its suburbs -- two cities.

28 And out of the tribe of Issachar, Kishon and its suburbs, Dabarath and its suburbs,

29 Jarmuth and its suburbs, En-Gannim and its suburbs -- four cities.

30 And out of the tribe of Asher, Mishal and its suburbs, Abdon and its suburbs,

31 Helkath and its suburbs, and Rehob and its suburbs -- four cities.

32 And out of the tribe of Naphtali, the city of refuge [for] the man-slayer, Kedesh in Galilee and its suburbs, and Hammoth-Dor and its suburbs, and Kartan and its suburbs -- three cities;

33 all the cities of the Gershonite, for their families, [are] thirteen cities and their suburbs.

34 And for the families of the sons of Merari, the Levites, who are left, [are,] out of the tribe of Zebulun, Jokneam and its suburbs, Kartah and its suburbs,

35 Dimnah and its suburbs, Nahalal and its suburbs -- four cities.

36 And out of the tribe of Reuben, Bezer and its suburbs, and Jahazah and its suburbs,

37 Kedemoth and its suburbs, and Mephaath and its suburbs -- four cities.

38 And out of the tribe of Gad, the city of refuge [for] the man-slayer, Ramoth in Gilead and its suburbs, and Mahanaim and its suburbs,

39 Heshbon and its suburbs, Jazer and its suburbs -- [in] all four cities.

40 All the cities for the sons of Merari, for their families, who are left of the families of the Levites -- their lot is twelve cities.

41 All the cities of the Levites in the midst of the possession of the sons of Israel [are] forty and eight cities, and their suburbs.

42 These cities are each city and its suburbs round about it; so to all these cities.

43 And Jehovah giveth to Israel the whole of the land which He hath sworn to give to their fathers, and they possess it, and dwell in it;

44 and Jehovah giveth rest to them round about, according to all that which He hath sworn to their fathers, and there hath not stood a man in their presence of all their enemies, the whole of their enemies hath Jehovah given into their hand;

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45 there hath not fallen a thing of all the good thing which Jehovah spake unto the house of Israel -- the whole hath come.

JOSHUA CHAPTER 22

1 Then Joshua calleth for the Reubenite, and for the Gadite, and for the half of the tribe of Manasseh,

2 and saith unto them, 'Ye -- ye have kept the whole of that which Moses, servant of Jehovah, commanded you, and ye hearken to my voice, to all that I have commanded you;

3 ye have not left your brethren these many days unto this day, and have kept the charge -- the command of Jehovah your God.

4 'And, now, Jehovah your God hath given rest to your brethren, as He spake to them; and now, turn ye, and go for yourselves to your tents, unto the land of your possession, which Moses, servant of Jehovah, hath given to you beyond the Jordan.

5 Only, be very watchful to do the command and the law which Moses, servant of Jehovah, commanded you, to love Jehovah your God, and to walk in all His ways, and to keep His commands, and to cleave to Him, and to serve Him, with all your heart, and with all your soul.'

6 And Joshua blesseth them, and sendeth them away, and they go unto their tents.

7 And to the half of the tribe of Manasseh hath Moses given, in Bashan, and to its [other] half hath Joshua given with their brethren beyond the Jordan westward; and also when Joshua hath sent them away unto their tents, then he doth bless them,

8 and speak unto them, saying, 'With great riches turn ye back unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment; divide the spoil of your enemies with your brethren.'

9 And the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, turn back and go from the sons of Israel out of Shiloh, which [is] in the land of Canaan, to go unto the land of Gilead, unto the land of their possession, in which they have possession, according to the command of Jehovah, by the hand of Moses;

10 and they come in unto the districts of the Jordan, which [are] in the land of Canaan, and the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, build there an altar by the Jordan -- a great altar for appearance.

11 And the sons of Israel hear, saying, 'Lo, the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, have built the altar over-against the land of Canaan, on the districts of the Jordan, at the passage of the sons of Israel.'

12 And the sons of Israel hear, and all the company of the sons of Israel is assembled at Shiloh, to go up against them to war;

13 and the sons of Israel send unto the sons of Reuben, and unto the sons of Gad, and unto the half of the tribe of Manasseh -- unto the land of Gilead -- Phinehas son of Eleazar the priest,

14 and ten princes with him, one prince, one prince, for a house of a father, for all the tribes of Israel, and each of them a head of a house of their fathers, for the thousands of Israel.

15 And they come in unto the sons of Reuben, and unto the sons of Gad, and unto the half of the tribe of Manasseh, unto the land of Gilead, and speak with them, saying,

16 'Thus said all the company of Jehovah, What [is] this trespass which ye have trespassed against the God of Israel, to turn back to-day from after Jehovah, by your building for you an altar, for your rebelling to-day against Jehovah?

17 Is the iniquity of Peor little to us, from which we have not been cleansed till this day -- and the plague is in the company of Jehovah,

18 that ye turn back to-day from after Jehovah? and it hath been -- ye rebel to-day against Jehovah -- and to-morrow against all the company of Israel He is wroth.

19 'And surely, if the land of your possession is unclean, pass over for you unto the land of the possession of Jehovah, where the tabernacle of Jehovah hath tabernacled, and have possession in our midst; and against Jehovah rebel not, and against us rebel not, by your building for you an altar, besides the altar of Jehovah our God.

20 Did not Achan son of Zerah commit a trespass in the devoted thing, and on all the company of Israel there was wrath? and he alone expired not in his iniquity.'

21 And the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, answer and speak with the heads of the thousands of Israel:

22 'The God of gods -- Jehovah, the God of gods -- Jehovah, He is knowing, and Israel, he doth know, if in rebellion, and if in trespass against Jehovah (Thou dost not save us this day!)

23 [we are] building for ourselves an altar to turn back from after Jehovah, and if to cause to go up on it burnt-offering and present, and if to make on it peace-offerings -- Jehovah Himself doth require [it].

24 'And if not, from fear of [this] thing we have done it, saying, Hereafter your sons do speak to ours sons, saying, What to you and to Jehovah God of Israel?

25 for a border hath Jehovah put between us and you, O sons of Reuben, and sons of Gad -- Jordan; ye have no portion in Jehovah -- and your sons have caused our sons to cease, not to fear Jehovah.

26 'And we say, Pray let us prepare for ourselves to build the altar -- not for burnt-offering nor for sacrifice --

27 but a witness it [is] between us and you, and between our generations after us, to do the service of Jehovah before Him with our burnt-offerings, and with our sacrifices, and with our peace-offerings, and your sons do not say hereafter to our sons, Ye have no portion in Jehovah.

28 'And we say, And it hath been, when they say [so] unto us, and unto our generations hereafter, that we have said, See the pattern of the altar of Jehovah, which our fathers made -- not for burnt-offering nor for sacrifice -- but a witness it [is] between us and you.

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29 'Far be it from us to rebel against Jehovah, and to turn back to-day from after Jehovah, to build an altar for burnt-offering, for present, and for sacrifice, apart from the altar of Jehovah our God, which [is] before His tabernacle.'

30 And Phinehas the priest, and the princes of the company, and the heads of the thousands of Israel, who [are] with him, hear the words which the sons of Reuben, and the sons of Gad, and the sons of Manasseh have spoken, and it is good in their eyes.

31 And Phinehas son of Eleazar the priest saith unto the sons of Reuben, and unto the sons of Gad, and unto the sons of Manasseh, 'To-day we have known that Jehovah [is] in our midst, because ye have not committed against Jehovah this trespass -- then ye have delivered the sons of Israel out of the hand of Jehovah.'

32 And Phinehas son of Eleazar the priest, and the princes, turn back from the sons of Reuben, and from the sons of Gad, out of the land of Gilead, unto the land of Canaan, unto the sons of Israel, and bring them back word;

33 and the thing is good in the eyes of the sons of Israel, and the sons of Israel bless God, and have not said to go up against them to war, to destroy the land which the sons of Reuben, and the sons of Gad, are dwelling in.

34 And the sons of Reuben and the sons of Gad proclaim concerning the altar, that 'it [is] a witness between us that Jehovah [is] God.'

JOSHUA CHAPTER 23

1 And it cometh to pass, many days after that Jehovah hath given rest to Israel from all their enemies round about, that Joshua is old, entering into days,

2 and Joshua calleth for all Israel, for its elders, and for its heads, and for its judges, and for its authorities, and saith unto them, 'I have become old; I have entered into days;

3 and ye -- ye have seen all that Jehovah your God hath done to all these nations because of you, for Jehovah your God [is] He who is fighting for you;

4 see, I have caused to fall to you these nations who are left for an inheritance to your tribes, from the Jordan, (and all the nations which I cut off), and the great sea, the going in of the sun.

5 'As to Jehovah your God, He doth thrust them from your presence, and hath dispossessed them from before you, and ye have possessed their land, as Jehovah your God hath spoken to you,

6 and ye have been very strong to keep and to do the whole that is written in the Book of the Law of Moses, so as not to turn aside from it right or left,

7 so as not to go in among these nations, these who are left with you; and of the name of their gods ye do not make mention, nor do ye swear, nor do ye serve them, nor do ye bow yourselves to them;

8 but to Jehovah your God ye do cleave, as ye have done till this day.

9 And Jehovah is dispossessing from before you nations great and mighty; as for you, none hath stood in your presence till this day;

10 one man of you doth pursue a thousand, for Jehovah your God [is] He who is fighting for you, as He hath spoken to you;

11 and ye have been very watchful for yourselves to love Jehovah your God.

12 'But -- if ye at all turn back and have cleaved to the remnant of these nations, these who are left with you, and intermarried with them, and gone in to them, and they to you,

13 know certainly that Jehovah your God is not continuing to dispossess these nations from before you, and they have been to you for a gin, and for a snare, and for a scourge, in your sides, and for thorns in your eyes, till ye perish from off this good ground which Jehovah your God hath given to you.

14 'And lo, I am going, to-day, in the way of all the earth, and ye have known -- with all your heart, and with all your soul -- that there hath not fallen one thing of all the good things which Jehovah your God hath spoken concerning you; the whole have come to you; there hath not failed of it one thing.

15 'And it hath been, as there hath come upon you all the good thing which Jehovah your God hath spoken unto you, so doth Jehovah bring upon you the whole of the evil thing, till His destroying you from off this good ground which Jehovah your God hath given to you;

16 in your transgressing the covenant of Jehovah your God which He commanded you, and ye have gone and served other gods, and bowed yourselves to them, then hath the anger of Jehovah burned against you, and ye have perished hastily from off the good land which He hath given to you.'

JOSHUA CHAPTER 24

1 And Joshua gathereth all the tribes of Israel to Shechem, and calleth for the elders of Israel, and for its heads, and for its judges, and for its authorities, and they station themselves before God.

2 And Joshua saith unto all the people, 'Thus said Jehovah, God of Israel, Beyond the River have your fathers dwelt of old -- Terah father of Abraham and father of Nachor -- and they serve other gods;

3 and I take your father Abraham from beyond the River, and cause him to go through all the land of Canaan, and multiply his seed, and give to him Isaac.

4 And I give to Isaac, Jacob and Esau; and I give to Esau mount Seir, to possess it; and Jacob and his sons have gone down to Egypt.

5 And I send Moses and Aaron, and plague Egypt, as I have done in its midst, and afterwards I have brought you out.

6 And I bring out your fathers from Egypt, and ye go into the sea, and the Egyptians pursue after your fathers, with chariot and with horsemen, to the Red Sea;

7 and they cry unto Jehovah, and He setteth thick darkness between you and the Egyptians, and bringeth on them the sea,

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and covereth them, and your eyes see that which I have done in Egypt; and ye dwell in a wilderness many days.

8 'And I bring you in unto the land of the Amorite who is dwelling beyond the Jordan, and they fight with you, and I give them into your hand, and ye possess their land, and I destroy them out of your presence.

9 'And Balak son of Zippor, king of Moab, riseth and fighteth against Israel, and sendeth and calleth for Balaam son of Beor, to revile you,

10 and I have not been willing to hearken to Balaam, and he doth greatly bless you, and I deliver you out of his hand.

11 'And ye pass over the Jordan, and come in unto Jericho, and fight against you do the possessors of Jericho -- the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite -- and I give them into your hand.

12 And I send before you the hornet, and it casteth them out from your presence -- two kings of the Amorite -- not by thy sword, nor by thy bow.

13 'And I give to you a land for which thou hast not laboured, and cities which ye have not built, and ye dwell in them; of vineyards and olive-yards which ye have not planted ye are eating.

14 'And now, fear ye Jehovah, and serve Him, in perfection and in truth, and turn aside the gods which your fathers served beyond the River, and in Egypt, and serve ye Jehovah;

15 and if wrong in your eyes to serve Jehovah -- choose for you to-day whom ye do serve; -- whether the gods whom your fathers served, which [are] beyond the River, or the gods of the Amorite in whose land ye are dwelling; and I and my house -- we serve Jehovah.'

16 And the people answer and say, 'Far be it from us to forsake Jehovah, to serve other gods;

17 for Jehovah our God [is] He who is bringing us and our fathers up out of the land of Egypt, out of a house of servants, and who hath done before our eyes these great signs, and doth keep us in all the way in which we have gone, and among all the peoples through whose midst we passed;

18 and Jehovah casteth out the whole of the peoples, even the Amorite inhabiting the land, from our presence; we also do serve Jehovah, for He [is] our God.'

19 And Joshua saith unto the people, 'Ye are not able to serve Jehovah, for a God most holy He [is]; a zealous God He [is]; He doth not bear with your transgression and with your sins.

20 When ye forsake Jehovah, and have served gods of a stranger, then He hath turned back and done evil to you, and consumed you, after that He hath done good to you.'

21 And the people saith unto Joshua, 'No, but Jehovah we do serve.'

22 And Joshua saith unto the people, 'Witnesses ye are against yourselves, that ye have chosen for you Jehovah to serve Him (and they say, 'Witnesses!')

23 and, now, turn aside the gods of the stranger which [are] in your midst, and incline your heart unto Jehovah, God of Israel.'

24 And the people say unto Joshua, 'Jehovah our God we serve, and to His voice we hearken.'

25 And Joshua maketh a covenant with the people on that day, and layeth on it a statute and an ordinance, in Shechem.

26 And Joshua writeth these words in the Book of the Law of God, and taketh a great stone, and raiseth it up there under the oak which [is] in the sanctuary of Jehovah.

27 And Joshua saith unto all the people, 'Lo, this stone is against us for a witness, for it hath heard all the sayings of Jehovah which He hath spoken with us, and it hath been against you for a witness, lest ye lie against your God.'

28 And Joshua sendeth the people away, each to his inheritance.

29 And it cometh to pass, after these things, that Joshua son of Nun, servant of Jehovah, dieth, a son of a hundred and ten years,

30 and they bury him in the border of his inheritance, in Timnath-Serah, which [is] in the hill-country of Ephraim, on the north of the hill of Gaash.

31 And Israel serveth Jehovah all the days of Joshua, and all the days of the elders who prolonged days after Joshua, and who knew all the work of Jehovah which He did to Israel.

32 And the bones of Joseph, which the sons of Israel brought up out of Egypt, they buried in Shechem, in the portion of the field which Jacob bought from the sons of Hamor father of Shechem, with a hundred kesitah; and they are to the sons of Joseph for an inheritance.

33 And Eleazar son of Aaron died, and they bury him in the hill of Phinehas his son, which was given to him in the hill-country of Ephraim.

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THE BOOK OF JUDGES

Hebrew Title: Sefer Shofetim
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Judges (Sefer Shofetim) is the seventh book of the Hebrew Bible and the Christian Old Testament. In the narrative, it covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel. Book of Judges is considered one of the 16 historical book of the Bible. The author of the book of Judges is unknown, but many the traditional view of the Talmud believes that the prophet Samuel wrote the book. The whole book spans a period of over 325 years of Jewish history before they had kings. It includes nations who were against God's people, the Israelites. Their main adversaries were: Moabites, Ammonites, Midianites, Canaanites, Philistines, Mesopotamians.

After Moses led the Israelites out of Egypt, Joshua led them into the promised land. When Joshua and his generation died, so did the Israelites' knowledge of God (Judges 2:10). They began worshipping other gods. So the Lord handed them over to their enemies and used the surrounding nations to test them, seeing whether they would walk in his ways as their ancestors did (Judges 2:22). That's when the judges came in: "Then the Lord raised up judges, who saved them out of the hands of these raiders" (Judges 2:16). But every time a judge died, Israel went astray again, returning to sinful practices and idolatry.

The title "judge" makes us think of someone who determines guilt or innocence in a court case. But the Hebrew word Shofet has a much broader meaning which ranges from judge over leader to ruler. Before Israel had a king, it had a series of tribal leaders called judges. God used these men and women to save the Israelites from their enemies and lead them back to him. The Book of Judges records this dark chapter in ancient Jewish history, noting each judge's deeds and the circumstances surrounding them. The Book of Judges is basically about a constant cycle of sin and deliverance. Israel rebels. God disciplines them. Israel repents. God delivers them.

The book of Judges lists 12 Leaders (with name of tribe, years in office): Othniel (Judah, 40 years), Ehud (Benjamin, 80 years), Shamgar (not an Israelite, unknown time), Deborah (the only woman-leader, Ephraim, 40 years), Gideon (Manasseh, 40 years), Tola (Issachar, 23 years), Jair (Manasseh, 22 years); Jephthah (Manasseh, 6 Years); Ibzan (Judah, 7 years); Elon (Zebulun, 10 years); Abdon (Ephraim, 8 years); Samson (Dan, 20 years). Authors in Antiquity often used "magic numbers" such as 3, 7, 10, 12, etc. They seldom reflect reality. There are also a few other important leaders in Judges, like Barak. However, they're not usually grouped with the twelve featured in the book of Judges. So, the book of 1 Samuel lists also Eli the priest, Samuel the prophet, and Samuel's sons as leaders in this respect, too (1 Samuel 4:18; 1 Samuel 15–8:3).

Contents:

The main text (3:11–16:31) gives accounts of six major judges and their struggles against the oppressive kings of surrounding nations, as well as the story of Abimelech, an Israelite leader (a judge [shofet] in the sense of "chieftain") who oppresses his own people. The cyclical pattern set out in the prologue is readily apparent at the beginning, but as the stories progress it begins to disintegrate, mirroring the disintegration of the world of the Israelites. Although some scholars consider the stories not to be presented in chronological order, the judges in the order in which they appear in the text are:

• Othniel (3:9–11) vs. Chushan-Rishathaim, King of Aram; Israel has 40 years of peace until the death of Othniel. (The statement that Israel has a certain period of peace after each judge is a recurrent theme.)

• Ehud (3:11–29) vs. Eglon of Moab

• Deborah the prophetess, accompanied by Barak the army leader (4–5), vs. Jabin of Hazor (a city in Canaan) and Sisera, his captain (Battle of Mount Tabor)

• Gideon (6–8) vs. Midian, Amalek, and the "children of the East" (apparently desert tribes)

• Abimelech (9) (who is traditionally counted as a king not a judge, and is considered evil) vs. all the Israelites who oppose him

• Jephthah (11–12:7) vs. the Ammonites

• Samson (13–16) vs. the Philistines

There are also brief glosses on six minor judges: Shamgar (3:31), Tola and Jair (10:1–5), Ibzan, Elon, and Abdon (12:8–15). Some scholars have inferred that the minor judges were actual adjudicators, whereas the major judges were leaders and did not actually make legal judgements. The only major judge described as making legal judgements is Deborah (4:4).)

JUDGES CHAPTER 1

1 And it cometh to pass, after the death of Joshua, that the sons of Israel ask at Jehovah, saying, 'Who doth go up for us unto the Canaanite, at the commencement, to fight against it?'

2 And Jehovah saith, 'Judah doth go up; lo, I have given the land into his hand.'

3 And Judah saith to Simeon his brother, 'Go up with me into my lot, and we fight against the Canaanite -- and I have gone, even I, with thee into thy lot;' and Simeon goeth with him.

4 And Judah goeth up, and Jehovah giveth the Canaanite and the Perizzite into their hand, and they smite them in Bezek -- ten thousand men;

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5 and they find Adoni-Bezek in Bezek, and fight against him, and smite the Canaanite and the Perizzite.

6 And Adoni-Bezek fleeth, and they pursue after him, and seize him, and cut off his thumbs and his great toes,

7 and Adoni-Bezek saith, 'Seventy kings -- their thumbs and their great toes cut off -- have been gathering under my table; as I have done so hath God repaid to me;' and they bring him in to Jerusalem, and he dieth there.

8 And the sons of Judah fight against Jerusalem, and capture it, and smite it by the mouth of the sword, and the city they have sent into fire;

9 and afterwards have the sons of Judah gone down to fight against the Canaanite, inhabiting the hill-country, and the south, and the low country;

10 and Judah goeth unto the Canaanite who is dwelling in Hebron (and the name of Hebron formerly [is] Kirjath-Arba), and they smite Sheshai, and Ahiman, and Talmai.

11 And he goeth thence unto the inhabitants of Debir (and the name of Debir formerly [is] Kirjath-Sepher),

12 and Caleb saith, 'He who smiteth Kirjath-Sepher -- and hath captured it -- then I have given to him Achsah my daughter for a wife.'

13 And Othniel son of Kenaz, younger brother of Caleb, doth capture it, and he giveth to him Achsah his daughter for a wife.

14 And it cometh to pass in her coming in, that she persuadeth him to ask from her father the field, and she lighteth from off the ass, and Caleb saith to her, 'What -- to thee?'

15 And she saith to him, 'Give to me a blessing; when the south land thou hast given me -- then thou hast given to me springs of water; and Caleb giveth to her the upper springs and the lower springs.

16 And the sons of the Kenite, father-in-law of Moses, have gone up out of the city of palms with the sons of Judah [to] the wilderness of Judah, which [is] in the south of Arad, and they go and dwell with the people.

17 And Judah goeth with Simeon his brother, and they smite the Canaanite inhabiting Zephath, and devote it; and [one] calleth the name of the city Hormah.

18 And Judah captureth Gaza and its border, and Askelon and its border, and Ekron and its border;

19 and Jehovah is with Judah, and he occupieth the hill-country, but not to dispossess the inhabitants of the valley, for they have chariots of iron.

20 And they give to Caleb Hebron, as Moses hath spoken, and he dispossesseth thence the three sons of Anak.

21 And the Jebusite, inhabiting Jerusalem, the sons of Benjamin have not dispossessed; and the Jebusite dwelleth with the sons of Benjamin, in Jerusalem, till this day.

22 And the house of Joseph go up -- even they -- to Beth-El, and Jehovah [is] with them;

23 and the house of Joseph cause [men] to spy about Beth-El (and the name of the city formerly is Luz),

24 and the watchers see a man coming out from the city, and say to him, 'Shew us, we pray thee, the entrance of the city, and we have done with thee kindness.'

25 And he sheweth them the entrance of the city, and they smite the city by the mouth of the sword, and the man and all his family they have sent away;

26 and the man goeth to the land of the Hittites, and buildeth a city, and calleth its name Luz -- it [is] its name unto this day.

27 And Manasseh hath not occupied Beth-Shean and its towns, and Taanach and its towns, and the inhabitants of Dor and its towns, and the inhabitants of Iblaim and its towns, and the inhabitants of Megiddo and its towns, and the Canaanite is desirous to dwell in that land;

28 and it cometh to pass, when Israel hath been strong, that he setteth the Canaanite to tribute, and hath not utterly dispossessed it.

29 And Ephraim hath not dispossessed the Canaanite who is dwelling in Gezer, and the Canaanite dwelleth in its midst, in Gezer.

30 Zebulun hath not dispossessed the inhabitants of Kitron, and the inhabitants of Nahalol, and the Canaanite dwelleth in its midst, and they become tributary.

31 Asher hath not dispossessed the inhabitants of Accho, and the inhabitants of Zidon, and Ahlab, and Achzib, and Helbah, and Aphik, and Rehob;

32 and the Asherite dwelleth in the midst of the Canaanite, the inhabitants of the land, for it hath not dispossessed them.

33 Naphtali hath not dispossessed the inhabitants of Beth-Shemesh, and the inhabitants of Beth-Anath, and he dwelleth in the midst of the Canaanite, the inhabitants of the land; and the inhabitants of Beth-Shemesh and of Beth-Anath have become tributary to them.

34 And the Amorites press the sons of Dan to the mountain, for they have not suffered them to go down to the valley;

35 and the Amorite is desirous to dwell in mount Heres, in Aijalon, and in Shaalbim, and the hand of the house of Joseph is heavy, and they become tributary;

36 and the border of the Amorite [is] from the ascent of Akrabbim, from the rock and upward.

JUDGES CHAPTER 2

1 And a messenger of Jehovah goeth up from Gilgal unto Bochim,

2 and saith, 'I cause you to come up out of Egypt, and bring you in unto the land which I have sworn to your fathers, and say, I do not break My covenant with you to the age; and ye -- ye make no covenant with the inhabitants of this land -- their altars ye break down; and ye have not hearkened to My voice -- what [is] this ye have done?

3 And I also have said, I do not cast them out from your presence, and they have been to you for adversaries, and their gods are to you for a snare.'

4 And it cometh to pass, when the messenger of Jehovah speaketh these words unto all the sons of Israel, that the people lift up their voice and weep,

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5 and they call the name of that place Bochim, and sacrifice there to Jehovah.

6 And Joshua sendeth the people away, and the sons of Israel go, each to his inheritance, to possess the land;

7 and the people serve Jehovah all the days of Joshua, and all the days of the elders who prolonged days after Joshua, who saw all the great work of Jehovah which He did to Israel.

8 And Joshua son of Nun, servant of Jehovah, dieth, a son of a hundred and ten years,

9 and they bury him in the border of his inheritance, in Timnath-Heres, in the hill-country of Ephraim, on the north of mount Gaash;

10 and also all that generation have been gathered unto their fathers, and another generation riseth after them who have not known Jehovah, and even the work which He hath done to Israel.

11 And the sons of Israel do the evil thing in the eyes of Jehovah, and serve the Baalim,

12 and forsake Jehovah, God of their fathers, who bringeth them out from the land of Egypt, and go after other gods (of the gods of the peoples who [are] round about them), and bow themselves to them, and provoke Jehovah,

13 yea, they forsake Jehovah, and do service to Baal *(or Bel, old Semitic title of God, 'Lord', see Almaqah [Yeha, Marib], Lord of the bull and the moon)* and to Ashtaroth.

14 And the anger of Jehovah burneth against Israel, and He giveth them into the hand of spoilers, and they spoil them, and He selleth them into the hand of their enemies round about, and they have not been able any more to stand before their enemies;

15 in every [place] where they have gone out, the hand of Jehovah hath been against them for evil, as Jehovah hath spoken, and as Jehovah hath sworn to them, and they are distressed -- greatly.

16 And Jehovah raiseth up judges, and they save them from the hand of their spoilers;

17 and also unto their judges they have not hearkened, but have gone a-whoring after other gods, and bow themselves to them; they have turned aside [with] haste out of the way [in] which their fathers walked to obey the commands of Jehovah -- they have not done so.

18 And when Jehovah raised up to them judges -- then was Jehovah with the judge, and saved them out of the hand of their enemies all the days of the judge; for it repenteth Jehovah, because of their groaning from the presence of their oppressors, and of those thrusting them away.

19 And it hath come to pass, at the death of the judge -- they turn back and have done corruptly above their fathers, to go after other gods, to serve them, and to bow themselves to them; they have not fallen from their doings, and from their stiff way.

20 And the anger of Jehovah doth burn against Israel, and He saith, 'Because that this nation have transgressed My covenant which I commanded their fathers, and have not hearkened to My voice --

21 I also continue not to dispossess any from before them of the nations which Joshua hath left when he dieth,

22 in order to try Israel by them, whether they are keeping the way of Jehovah, to go in it, as their fathers kept [it] or not.'

23 And Jehovah leaveth these nations, so as not to dispossess them hastily, and did not give them into the hand of Joshua.

JUDGES CHAPTER 3

1 And these [are] the nations which Jehovah left, to try Israel by them, all who have not known all the wars of Canaan;

2 (only for the sake of the generations of the sons of Israel's knowing, to teach them war, only those who formerly have not known them) --

3 five princes of the Philistines, and all the Canaanite, and the Zidonian, and the Hivite inhabiting mount Lebanon, from mount Baal-Hermon unto the entering in of Hamath;

4 and they are to prove Israel by them, to know whether they obey the commands of Jehovah that He commanded their fathers by the hand of Moses.

5 And the sons of Israel have dwelt in the midst of the Canaanite, the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite,

6 and take their daughters to them for wives, and their daughters have given to their sons, and they serve their gods;

7 and the sons of Israel do the evil thing in the eyes of Jehovah, and forget Jehovah their God, and serve the Baalim and the shrines.

8 And the anger of Jehovah burneth against Israel, and He selleth them into the hand of Chushan-Rishathaim king of Aram-Naharaim, and the sons of Israel serve Chushan-Rishathaim eight years;

9 and the sons of Israel cry unto Jehovah, and Jehovah raiseth a saviour to the sons of Israel, and he saveth them -- Othniel son of Kenaz, Caleb's younger brother;

10 and the Spirit of Jehovah is upon him, and he judgeth Israel, and goeth out to battle, and Jehovah giveth unto his hand Chushan-Rishathaim king of Aram, and strong is his hand against Chushan-Rishathaim;

11 and the land resteth forty years. And Othniel son of Kenaz dieth,

12 and the sons of Israel add to do the evil thing in the eyes of Jehovah; and Jehovah strengtheneth Eglon king of Moab against Israel, because that they have done the evil thing in the eyes of Jehovah;

13 and he gathereth unto him the Bene-Ammon and Amalek, and goeth and smiteth Israel, and they possess the city of palms;

14 and the sons of Israel serve Eglon king of Moab eighteen years.

15 And the sons of Israel cry unto Jehovah, and Jehovah raiseth to them a saviour, Ehud son of Gera, a Benjamite (a man -- shut of his right hand), and the sons of Israel send by his hand a present to Eglon king of Moab;

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16 and Ehud maketh for himself a sword, and it hath two mouths (a cubit [is] its length), and he girdeth it under his long robe on his right thigh;

17 and he bringeth near the present to Eglon king of Moab, and Eglon [is] a very fat man.

18 And it cometh to pass, when he hath finished to bring near the present, that he sendeth away the people bearing the present,

19 and he himself hath turned back from the graven images which [are] at Gilgal, and saith, 'A secret word I have unto thee, O king;' and he saith, 'Hush!' and go out from him do all those standing by him.

20 And Ehud hath come unto him, and he is sitting in the upper chamber of the wall which he hath for himself, and Ehud saith, 'A word of God I have unto thee;' and he riseth from off the throne;

21 and Ehud putteth forth his left hand, and taketh the sword from off his right thigh, and striketh it into his belly;

22 and the haft also goeth in after the blade, and the fat shutteth on the blade, that he hath not drawn the sword out of his belly, and it goeth out at the fundament.

23 And Ehud goeth out at the porch, and shutteth the doors of the upper chamber upon him, and hath bolted [it];

24 and he hath gone out, and his servants have come in, and look, and lo, the doors of the upper chamber are bolted, and they say, 'He is only covering his feet in the inner chamber of the wall.'

25 And they stay till confounded, and lo, he is not opening the doors of the upper chamber, and they take the key, and open, and lo, their lord is fallen to the earth -- dead.

26 And Ehud escaped during their tarrying, and hath passed by the images, and is escaped to Seirath.

27 And it cometh to pass, in his coming in, that he bloweth with a trumpet in the hill-country of Ephraim, and go down with him do the sons of Israel from the hill-country, and he before them;

28 and he saith unto them, 'Pursue after me, for Jehovah hath given your enemies, the Moabites, into your hand;' and they go down after him, and capture the passages of the Jordan towards Moab, and have not permitted a man to pass over.

29 And they smite Moab at that time, about ten thousand men, all robust, and every one a man of valour, and not a man hath escaped,

30 and Moab is humbled in that day under the hand of Israel; and the land resteth eighty years.

31 And after him hath been Shamgar son of Anath, and he smiteth the Philistines -- six hundred men -- with an ox-goad, and he saveth -- he also -- Israel.

JUDGES CHAPTER 4

1 And the sons of Israel add to do the evil thing in the eyes of Jehovah when Ehud is dead,

2 and Jehovah selleth them into the hand of Jabin king of Canaan, who hath reigned in Hazor, and the head of his host [is] Sisera, and he is dwelling in Harosheth of the Goyim;

3 and the sons of Israel cry unto Jehovah, for he hath nine hundred chariots of iron, and he hath oppressed the sons of Israel mightily twenty years.

4 And Deborah, a woman inspired, wife of Lapidoth, she is judging Israel at that time,

5 and she is dwelling under the palm-tree of Deborah, between Ramah and Beth-El, in the hill-country of Ephraim, and the sons of Israel go up unto her for judgment.

6 And she sendeth and calleth for Barak son of Abinoam, out of Kedesh-Naphtali, and saith unto him, 'Hath not Jehovah, God of Israel, commanded? go, and thou hast drawn towards mount Tabor, and hast taken with thee ten thousand men, out of the sons of Naphtali, and out of the sons of Zebulun,

7 and I have drawn unto thee, unto the brook Kishon, Sisera, head of the host of Jabin, and his chariot, and his multitude, and have given him into thy hand.'

8 And Barak saith unto her, 'If thou dost go with me, then I have gone; and if thou dost not go with me, I do not go;'

9 and she saith, 'I do certainly go with thee; only, surely thy glory is not on the way which thou art going, for into the hand of a woman doth Jehovah sell Sisera;' and Deborah riseth and goeth with Barak to Kedesh.

10 And Barak calleth Zebulun and Naphtali to Kedesh, and he goeth up -- at his feet [are] ten thousand men -- and Deborah goeth up with him.

11 And Heber the Kenite hath been separated from the Kenite, from the sons of Hobab father-in-law of Moses, and he stretcheth out his tent unto the oak in Zaanaim, which [is] by Kedesh.

12 And they declare to Sisera that Barak son of Abinoam hath gone up to mount Tabor,

13 and Sisera calleth all his chariots, nine hundred chariots of iron, and all the people who [are] with him, from Harosheth of the Goyim, unto the brook Kishon.

14 And Deborah saith unto Barak, 'Rise, for this [is] the day in which Jehovah hath given Sisera into thy hand; hath not Jehovah gone out before thee?' And Barak goeth down from mount Tabor, and ten thousand men after him.

15 And Jehovah destroyeth Sisera, and all the chariots, and all the camp, by the mouth of the sword, before Barak, and Sisera cometh down from off the chariot, and fleeth on his feet.

16 And Barak hath pursued after the chariots and after the camp, unto Harosheth of the Goyim, and all the camp of Sisera falleth by the mouth of the sword -- there hath not been left even one.

17 And Sisera hath fled on his feet unto the tent of Jael wife of Heber the Kenite, for peace [is] between Jabin king of Hazor and the house of Heber the Kenite;

18 and Jael goeth out to meet Sisera, and saith unto him, 'Turn aside, my lord, turn aside unto me, fear not;' and he turneth aside unto her, into the tent, and she covereth him with a coverlet.

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19 And he saith unto her, 'Give me to drink, I pray thee, a little water, for I am thirsty;' and she openeth the bottle of milk, and giveth him to drink, and covereth him.

20 And he saith unto her, 'Stand at the opening of the tent, and it hath been, if any doth come in, and hath asked thee, and said, Is there a man here? that thou hast said, There is not.'

21 And Jael wife of Heber taketh the pin of the tent, and taketh the hammer in her hand, and goeth unto him gently, and striketh the pin into his temples, and it fasteneth in the earth -- and he hath been fast asleep, and is weary -- and he dieth.

22 And lo, Barak is pursuing Sisera, and Jael cometh out to meet him, and saith to him, 'Come, and I shew thee the man whom thou art seeking;' and he cometh in unto her, and lo, Sisera is fallen -- dead, and the pin in his temples.

23 And God humbleth on that day Jabin king of Canaan before the sons of Israel,

24 and the hand of the sons of Israel goeth, going on and becoming hard on Jabin king of Canaan, till that they have cut off Jabin king of Canaan.

JUDGES CHAPTER 5

1 And Deborah singeth -- also Barak son of Abinoam -- on that day, saying: --

2 'For freeing freemen in Israel, For a people willingly offering themselves Bless ye Jehovah.

3 Hear, ye kings; give ear, ye princes, I, to Jehovah, I -- I do sing, I sing praise to Jehovah, God of Israel.

4 Jehovah, in Thy going forth out of Seir, In Thy stepping out of the field of Edom, Earth trembled, also the heavens dropped, Also thick clouds dropped water.

5 Hills flowed from the face of Jehovah, This one -- Sinai -- From the face of Jehovah, God of Israel.

6 In the days of Shamgar son of Anath -- In the days of Jael -- The ways have ceased, And those going in the paths go [in] crooked ways.

7 Villages ceased in Israel -- they ceased, Till that I arose -- Deborah, That I arose, a mother in Israel.

8 He chooseth new gods, Then war [is] at the gates! A shield is not seen -- and a spear Among forty thousand in Israel.

9 My heart [is] to the lawgivers of Israel, Who are offering themselves willingly among the people, Bless ye Jehovah!

10 Riders on white asses -- Sitters on a long robe -- And walkers by the way -- meditate!

11 By the voice of shouters Between the places of drawing water, There they give out righteous acts of Jehovah, Righteous acts of His villages in Israel, Then ruled in the gates have the people of Jehovah.

12 Awake, awake, Deborah; Awake, awake, utter a song; Rise, Barak, and take captive thy captivity, Son of Abinoam.

13 Then him who is left of the honourable ones He caused to rule the people of Jehovah, He caused me to rule among the mighty.

14 Out of Ephraim their root [is] against Amalek. After thee, Benjamin, among thy peoples. Out of Machir came down lawgivers, And out of Zebulun those drawing with the reed of a writer.

15 And princes in Issachar [are] with Deborah, Yea, Issachar [is] right with Barak, Into the valley he was sent on his feet. In the divisions of Reuben, Great [are] the decrees of heart!

16 Why hast thou abode between the boundaries, To hear lowings of herds? For the divisions of Reuben, Great [are] the searchings of heart!

17 Gilead beyond the Jordan did tabernacle, And Dan -- why doth he sojourn [in] ships? Asher hath abode at the haven of the seas, And by his creeks doth tabernacle.

18 Zebulun [is] a people who exposed its soul to death, Naphtali also -- on high places of the field.

19 Kings came -- they fought; Then fought kings of Canaan, In Taanach, by the waters of Megiddo; Gain of money they took not!

20 From the heavens they fought: The stars from their highways fought with Sisera.

21 The brook Kishon swept them away, The brook most ancient -- the brook Kishon. Thou dost tread down strength, O my soul!

22 Then broken were the horse-heels, By pransings -- pransings of its mighty ones.

23 Curse Meroz -- said a messenger of Jehovah, Cursing, curse ye its inhabitants, For they came not to the help of Jehovah, To the help of Jehovah among the mighty!

24 Blessed above women is Jael, Wife of Heber the Kenite, Above women in the tent she is blessed.

25 Water he asked -- milk she gave; In a lordly dish she brought near butter.

26 Her hand to the pin she sendeth forth, And her right hand to the labourers' hammer, And she hammered Sisera -- she smote his head, Yea, she smote, and it passed through his temple.

27 Between her feet he bowed -- He fell, he lay down; Between her feet he bowed, he fell; Where he bowed, there he fell -- destroyed.

28 Through the window she hath looked out -- Yea, she crieth out -- the mother of Sisera, Through the lattice: Wherefore is his chariot delaying to come? Wherefore tarried have the steps of his chariot?

29 The wise ones, her princesses, answer her, Yea, she returneth her sayings to herself:

30 Do they not find? -- they apportion spoil, A female -- two females -- for every head, Spoil of finger-work for Sisera, Spoil of embroidered finger-work, Finger-work -- a pair of embroidered things, For the necks of the spoil!

31 So do all Thine enemies perish, O Jehovah, And those loving Him [are] As the going out of the sun in its might!' and the land resteth forty years.

JUDGES CHAPTER 6

1 And the sons of Israel do the evil thing in the eyes of Jehovah, and Jehovah giveth them into the hand of Midian seven years,

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2 and the hand of Midian is strong against Israel, from the presence of Midian have the sons of Israel made for themselves the flowings which [are] in the mountains, and the caves, and the strongholds.

3 And it hath been, if Israel hath sowed, that Midian hath come up, and Amalek, and the sons of the east, yea, they have come up against him,

4 and encamp against them, and destroy the increase of the land till thine entering Gaza; and they leave no sustenance in Israel, either sheep, or ox, or ass;

5 for they and their cattle come up, with their tents; they come in as the fulness of the locust for multitude, and of them and of their cattle there is no number, and they come into the land to destroy it.

6 And Israel is very weak from the presence of Midian, and the sons of Israel cry unto Jehovah.

7 And it cometh to pass when the sons of Israel have cried unto Jehovah, concerning Midian,

8 that Jehovah sendeth a man, a prophet, unto the sons of Israel, and he saith to them, 'Thus said Jehovah, God of Israel, I -- I have brought you up out of Egypt, and I bring you out from a house of servants,

9 and I deliver you out of the hand of the Egyptians, and out of the hand of all your oppressors, and I cast them out from your presence, and I give to you their land,

10 and I say to you, I [am] Jehovah your God, ye do not fear the gods of the Amorite in whose land ye are dwelling: -- and ye have not hearkened to My voice.'

11 And the messenger of Jehovah cometh and sitteth under the oak which [is] in Ophrah, which [is] to Joash the Abi-Ezrite, and Gideon his son is beating out wheat in the wine-press, to remove [it] from the presence of the Midianites;

12 and the messenger of Jehovah appeareth unto him, and saith unto him, 'Jehovah [is] with thee, O mighty one of valour.'

13 And Gideon saith unto him, 'O, my lord -- and Jehovah is with us! -- and why hath all this found us? and where [are] all His wonders which our fathers recounted to us, saying, Hath not Jehovah brought us up out of Egypt? and now Jehovah hath left us, and doth give us into the hand of Midian.'

14 And Jehovah turneth unto him and saith, 'Go in this -- thy power; and thou hast saved Israel out of the hand of Midian -- have not I sent thee.'

15 And he saith unto him, 'O, my lord, wherewith do I save Israel? lo, my chief [is] weak in Manasseh, and I the least in the house of my father.'

16 And Jehovah saith unto him, 'Because I am with thee -- thou hast smitten the Midianites as one man.'

17 And he saith unto Him, 'If, I pray Thee, I have found grace in Thine eyes, then Thou hast done for me a sign that Thou art speaking with me.

18 Move not, I pray Thee, from this, till my coming in unto Thee, and I have brought out my present, and put it before Thee;' and he saith, 'I -- I do abide till thy return.'

19 And Gideon hath gone in, and prepareth a kid of the goats, and of an ephah of flour unleavened things; the flesh he hath put in a basket, and the broth he hath put in a pot, and he bringeth out unto Him, unto the place of the oak, and bringeth [it] nigh.

20 And the messenger of God saith unto him, 'Take the flesh and the unleavened things, and place on this rock -- and the broth pour out;' and he doth so.

21 And the messenger of Jehovah putteth forth the end of the staff which [is] in His hand, and cometh against the flesh, and against the unleavened things, and the fire goeth up out of the rock and consumeth the flesh and the unleavened things -- and the messenger of Jehovah hath gone from his eyes.

22 And Gideon seeth that He [is] a messenger of Jehovah, and Gideon saith, 'Alas, Lord Jehovah! because that I have seen a messenger of Jehovah face to face!'

23 And Jehovah saith to him, 'Peace to thee; fear not; thou dost not die.'

24 And Gideon buildeth there an altar to Jehovah, and calleth it Jehovah-Shalom, unto this day it [is] yet in Ophrah of the Abi-Ezrites.

25 And it cometh to pass, on that night, that Jehovah saith to him, 'Take the young ox which [is] to thy father, and the second bullock of seven years, and thou hast thrown down the altar of Baal which [is] to thy father, and the shrine which [is] by it thou dost cut down,

26 and thou hast built an altar to Jehovah thy God on the top of this stronghold, by the arrangement, and hast taken the second bullock, and caused to ascend a burnt-offering with the wood of the shrine which thou cuttest down.'

27 And Gideon taketh ten men of his servants, and doth as Jehovah hath spoken unto him, and it cometh to pass, because he hath been afraid of the house of his father, and the men of the city, to do [it] by day, that he doth [it] by night.

28 And the men of the city rise early in the morning, and lo, broken down hath been the altar of Baal, and the shrine which is by it hath been cut down, and the second bullock hath been offered on the altar which is built.

29 And they say one to another, 'Who hath done this thing?' and they inquire and seek, and they say, 'Gideon son of Joash hath done this thing.'

30 And the men of the city say unto Joash, 'Bring out thy son, and he dieth, because he hath broken down the altar of Baal, and because he hath cut down the shrine which [is] by it.'

31 And Joash saith to all who have stood against him, 'Ye, do ye plead for Baal? ye -- do ye save him? he who pleadeth for him is put to death during the morning; if he [is] a god he himself doth plead against him, because he hath broken down his altar.'

32 And he calleth him, on that day, Jerubbaal, saying, 'The Baal doth plead against him, because he hath broken down his altar.'

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33 And all Midian and Amalek and the sons of the east have been gathered together, and pass over, and encamp in the valley of Jezreel,

34 and the Spirit of Jehovah hath clothed Gideon, and he bloweth with a trumpet, and Abi-Ezer is called after him;

35 and messengers he hath sent into all Manasseh, and it also is called after him; and messengers he hath sent into Asher, and into Zebulun, and into Naphtali, and they come up to meet them.

36 And Gideon saith unto God, 'If Thou art Saviour of Israel by my hand, as Thou hast spoken,

37 lo, I am placing the fleece of wool in the threshing-floor: if dew is on the fleece alone, and on all the earth drought -- then I have known that Thou dost save Israel by my hand, as Thou hast spoken;'

38 and it is so, and he riseth early on the morrow, and presseth the fleece, and wringeth dew out of the fleece -- the fulness of the bowl, of water.

39 And Gideon saith unto God, 'Let not Thine anger burn against me, and I speak only this time; let me try, I pray Thee, only this time with the fleece -- let there be, I pray Thee, drought on the fleece alone, and on all the earth let there be dew.'

40 And God doth so on that night, and there is drought on the fleece alone, and on all the earth there hath been dew.

JUDGES CHAPTER 7

1 And Jerubbaal (he [is] Gideon) riseth early, and all the people who [are] with him, and they encamp by the well of Harod, and the camp of Midian hath been on the south of him, on the height of Moreh, in the valley.

2 And Jehovah saith unto Gideon, 'Too many [are] the people who [are] with thee for My giving Midian into their hand, lest Israel beautify itself against Me, saying, My hand hath given salvation to me;

3 and now, call, I pray thee, in the ears of the people, saying, Whoso [is] afraid and trembling, let him turn back and go early from mount Gilead;' and there turn back of the people twenty and two thousand, and ten thousand have been left.

4 And Jehovah saith unto Gideon, 'Yet [are] the people too many; bring them down unto the water, and I refine it for thee there; and it hath been, he of whom I say unto thee, This doth go with thee -- he doth go with thee; and any of whom I say unto thee, This doth not go with thee -- he doth not go.'

5 And he bringeth down the people unto the water, and Jehovah saith unto Gideon, 'Every one who lappeth with his tongue of the water as the dog lappeth -- thou dost set him apart; also every one who boweth on his knees to drink.'

6 And the number of those lapping with their hand unto their mouth is three hundred men, and all the rest of the people have bowed down on their knees to drink water.

7 And Jehovah saith unto Gideon, 'By the three hundred men who are lapping I save you, and have given Midian into thy hand, and all the people go, each to his place.'

8 And the people take the provision in their hand, and their trumpets, and every man of Israel he hath sent away, each to his tents; and on the three hundred men he hath kept hold, and the camp of Midian hath been by him at the lower part of the valley.

9 And it cometh to pass, on that night, that Jehovah saith unto him, 'Rise, go down into the camp, for I have given it into thy hand;

10 and if thou art afraid to go down -- go down, thou and Phurah thy young man, unto the camp,

11 and thou hast heard what they speak, and afterwards are thy hands strengthened, and thou hast gone down against the camp.' And he goeth down, he and Phurah his young man, unto the extremity of the fifties who [are] in the camp;

12 and Midian and Amalek, and all the sons of the east are lying in the valley, as the locust for multitude, and of their camels there is no number, as sand which [is] on the sea-shore for multitude.

13 And Gideon cometh in, and lo, a man is recounting to his companion a dream, and saith, 'Lo, a dream I have dreamed, and lo, a cake of barley-bread is turning itself over into the camp of Midian, and it cometh in unto the tent, and smiteth it, and it falleth, and turneth it upwards, and the tent hath fallen.'

14 And his companion answereth and saith, 'This is nothing save the sword of Gideon son of Joash, a man of Israel; God hath given into his hand Midian and all the camp.'

15 And it cometh to pass, when Gideon heareth the narration of the dream and its interpretation, that he boweth himself, and turneth back unto the camp of Israel, and saith, 'Rise ye, for Jehovah hath given into your hand the camp of Midian.'

16 And he divideth the three hundred men [into] three detachments, and putteth trumpets into the hand of all of them, and empty pitchers, and lamps within the pitchers.

17 And he saith unto them, 'Look at me, and thus do; and lo, I am coming into the extremity of the camp -- and it hath been -- as I do so ye do;

18 and I have blown with a trumpet -- I and all who [are] with me, and ye have blown with trumpets, even ye, round about all the camp, and have said, For Jehovah and for Gideon.'

19 And Gideon cometh -- and the hundred men who [are] with him -- into the extremity of the camp, [at] the beginning of the middle watch (it hath only just confirmed the watchmen), and they blow with trumpets -- dashing in pieces also the pitchers which [are] in their hand;

20 and the three detachments blow with trumpets, and break the pitchers, and keep hold with their left hand on the lamps, and with their right hand on the trumpets to blow, and they cry, 'The sword of Jehovah and of Gideon.'

21 And they stand each in his place, round about the camp, and all the camp runneth, and they shout, and flee;

22 and the three hundred blow the trumpets, and Jehovah setteth the sword of each against his companion, even through all the camp; and the camp fleeth unto Beth-Shittah, at Zererath, unto the border of Abel-Meholah, by Tabbath.

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23 And the men of Israel are called from Naphtali, and from Asher, and from all Manasseh, and pursue after Midian.

24 And messengers hath sent Gideon into all the hill-country of Ephraim, saying, 'Come down to meet Midian, and capture before them the waters unto Beth-Barah, and the Jordan;' and every man of Ephraim is called, and they capture the waters unto Beth-Barah, and the Jordan,

25 and they capture two of the heads of Midian, Oreb, and Zeeb, and slay Oreb at the rock of Oreb, and Zeeb they have slain at the wine-vat of Zeeb, and they pursue unto Midian; and the heads of Oreb and Zeeb they have brought in unto Gideon beyond the Jordan.

JUDGES CHAPTER 8

1 And the men of Ephraim say unto him, 'What [is] this thing thou hast done to us -- not to call for us when thou didst go to fight with Midian?' and they strive with him severely;

2 and he saith unto them, 'What have I done now like you? are not the gleanings of Ephraim better than the harvest of Abi-Ezer?

3 Into your hand hath God given the heads of Midian, Oreb and Zeeb; and what have I been able to do like you?' Then their temper desisted from off him in his speaking this thing.

4 And Gideon cometh in unto the Jordan, passing over, he and the three hundred men who [are] with him -- wearied, and pursuing,

5 and he saith to the men of Succoth, 'Give, I pray you, cakes of bread to the people who [are] at my feet, for they [are] wearied, and I am pursuing after Zebah and Zalmunna kings of Midian.'

6 And the heads of Succoth say, 'Is the hand of Zebah and Zalmunna now in thy hand, that we give to thy host bread?'

7 And Gideon saith, 'Therefore -- in Jehovah's giving Zebah and Zalmunna into my hand -- I have threshed your flesh with the thorns of the wilderness, and with the threshing instruments.'

8 And he goeth up thence [to] Penuel, and speaketh unto them thus; and the men of Penuel answer him as the men of Succoth answered.

9 And he speaketh also to the men of Penuel, saying, 'In my turning back in peace, I break down this tower.'

10 And Zebah and Zalmunna [are] in Karkor, and their camps with them, about fifteen thousand, all who are left of all the camp of the sons of the east; and those falling [are] a hundred and twenty thousand men, drawing sword.

11 And Gideon goeth up the way of those who tabernacle in tents, on the east of Nobah and Jogbehah, and smiteth the camp, and the camp was confident;

12 and Zebab and Zalmunna flee, and he pursueth after them, and captureth the two kings of Midian, Zebah and Zalmunna, and all the camp he hath caused to tremble.

13 And Gideon son of Joash turneth back from the battle, at the going up of the sun,

14 and captureth a young man of the men of Succoth, and asketh him, and he describeth unto him the heads of Succoth, and its elders -- seventy and seven men.

15 And he cometh in unto the men of Succoth, and saith, 'Lo Zebah and Zalmunna, with whom ye reproached me, saying, Is the hand of Zebah and Zalmunna now in thy hand that we give to thy men who [are] wearied bread?'

16 And he taketh the elders of the city, and the thorns of the wilderness, and the threshing instruments, and teacheth by them the men of Succoth,

17 and the tower of Penuel he hath broken down, and slayeth the men of the city.

18 And he saith unto Zebah and unto Zalmunna, 'How -- the men whom ye slew in Tabor?' and they say, 'As thou -- so they, one -- as the form of the king's sons.'

19 And he saith, 'My brethren -- sons of my mother -- they; Jehovah liveth, if ye had kept them alive -- I had not slain you.'

20 And he saith to Jether his first-born, 'Rise, slay them;' and the young man hath not drawn his sword, for he hath been afraid, for he [is] yet a youth.

21 And Zebah saith -- also Zalmunna -- 'Rise thou, and fall upon us; for as the man -- his might;' and Gideon riseth, and slayeth Zebah and Zalmunna, and taketh their round ornaments which [are] on the necks of their camels.

22 And the men of Israel say unto Gideon, 'Rule over us, both thou, and thy son, and thy son's son, for thou hast saved us from the hand of Midian.'

23 And Gideon saith unto them, 'I do not rule over you, nor doth my son rule over you; Jehovah doth rule over you.'

24 And Gideon saith unto them, 'Let me ask of you a petition, and give ye to me each the ring of his prey, for they have rings of gold, for they [are] Ishmaelites.'

25 And they say, 'We certainly give;' and they spread out the garment, and cast thither each the ring of his prey;

26 and the weight of the rings of gold which he asked is a thousand and seven hundred [shekels] of gold, apart from the round ornaments, and the drops, and the purple garments, which [are] on the kings of Midian, and apart from the chains which [are] on the necks of their camels,

27 and Gideon maketh it into an ephod, and setteth it up in his city, in Ophrah, and all Israel go a-whoring after it there, and it is to Gideon and to his house for a snare.

28 And Midian is humbled before the sons of Israel, and have not added to lift up their head; and the land resteth forty years in the days of Gideon.

29 And Jerubbaal son of Joash goeth and dwelleth in his own house,

30 and to Gideon there have been seventy sons, coming out of his loin, for he had many wives;

31 and his concubine, who [is] in Shechem, hath born to him -- even she -- a son, and he appointeth his name Abimelech.

32 And Gideon son of Joash dieth, in a good old age, and is buried in the burying-place of Joash his father, in Ophrah of the Abi-Ezrite.

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33 And it cometh to pass, when Gideon [is] dead, that the sons of Israel turn back and go a-whoring after the Baalim, and set over them Baal-Berith for a god;
34 and the sons of Israel have not remembered Jehovah their God, who is delivering them out of the hand of all their enemies round about,
35 neither have they done kindness with the house of Jerubbaal -- Gideon -- according to all the good which he did with Israel.

JUDGES CHAPTER 9

1 and Abimelech son of Jerubbaal goeth to Shechem, unto his mother's brethren, and speaketh unto them, and unto all the family of the house of his mother's father, saying,
2 'Speak, I pray you, in the ears of all the masters of Shechem, Which [is] good for you -- the ruling over you of seventy men (all the sons of Jerubbaal), or the ruling over you of one man? -- and ye have remembered that I [am] your bone and your flesh.'
3 And his mother's brethren speak concerning him, in the ears of all the masters of Shechem, all these words, and their heart inclineth after Abimelech, for they said, 'He [is] our brother;'
4 and they give to him seventy silverings out of the house of Baal-Berith, and Abimelech hireth with them men, vain and unstable, and they go after him;
5 and he goeth into the house of his father at Ophrah, and slayeth his brethren, sons of Jerubbaal, seventy men, on one stone; and Jotham, youngest son of Jerubbaal, is left, for he was hidden.
6 And all the masters of Shechem are gathered together, and all the house of Millo, and come and cause Abimelech to reign for king at the oak of the camp which [is] in Shechem;
7 and they declare [it] to Jotham, and he goeth and standeth on the top of mount Gerizim, and lifteth up his voice, and calleth, and saith to them, 'Hearken unto me, O masters of Shechem, and God doth hearken unto you:
8 'The trees have diligently gone to anoint over them a king, and they say to the olive, Reign thou over us.
9 And the olive saith to them, Have I ceased from my fatness, by which they honour gods and men, that I have gone to stagger over the trees?
10 And the trees say to the fig, Come thou, reign over us.
11 And the fig saith to them, Have I ceased from my sweetness, and my good increase, that I have gone to stagger over the trees?
12 'And the trees say to the vine, Come thou, reign over us.
13 And the vine saith to them, Have I ceased from my new wine, which is rejoicing gods and men, that I have gone to stagger over the trees?
14 And all the trees say unto the bramble, Come thou, reign over us.
15 And the bramble saith unto the trees, If in truth ye are anointing me for king over you, come, take refuge in my shadow; and if not -- fire cometh out from the bramble, and devoureth the cedars of Lebanon.
16 'And, now, if in truth and in sincerity ye have acted, when ye make Abimelech king; and if ye have done good with Jerubbaal, and with his house; and if according to the deed of his hands ye have done to him --
17 because my father hath fought for you, and doth cast away his life from [him], and deliver you from the hand of Midian;
18 and ye have risen against the house of my father to-day, and slay his sons, seventy men, on one stone, and cause Abimelech son of his handmaid to reign over the masters of Shechem, because he [is] your brother --
19 yea, if in truth and in sincerity ye have acted with Jerubbaal and with his house this day, rejoice ye in Abimelech, and he doth rejoice -- even he -- in you;
20 and if not -- fire cometh out from Abimelech and devoureth the masters of Shechem and the house of Millo, and fire cometh out from the masters of Shechem and from the house of Millo, and devoureth Abimelech.'
21 And Jotham hasteth, and fleeth, and goeth to Beer, and dwelleth there, from the face of Abimelech his brother.
22 And Abimelech is prince over Israel three years,
23 and God sendeth an evil spirit between Abimelech and the masters of Shechem, and the masters of Shechem deal treacherously with Abimelech,
24 for the coming in of the violence [to] the seventy sons of Jerubbaal, and of their blood to place [it] on Abimelech their brother, who slew them, and on the masters of Shechem, who strengthened his hands to slay his brethren.
25 And the masters of Shechem set for him ambushes on the top of the hills, and rob every one who passeth over by them in the way, and it is declared to Abimelech.
26 And Gaal son of Ebed cometh -- also his brethren -- and they pass over into Shechem, and the masters of Shechem trust in him,
27 and go out into the field, and gather their vineyards, and tread, and make praises, and go into the house of their god, and eat and drink, and revile Abimelech.
28 And Gaal son of Ebed saith, 'Who [is] Abimelech, and who [is] Shechem, that we serve him? is [he] not son of Jerubbaal? and Zebul his commander? Serve ye the men of Hamor father of Shechem, and wherefore do we serve him -- we?
29 and oh that this people were in my hand -- then I turn Abimelech aside;' and he saith to Abimelech, 'Increase thy host, and come out.'
30 And Zebul, prince of the city, heareth the words of Gaal son of Ebed, and his anger burneth,
31 and he sendeth messengers unto Abimelech deceitfully, saying, 'Lo, Gaal son of Ebed and his brethren are coming into Shechem, and lo, they are fortifying the city against thee;
32 and, now, rise by night, thou and the people who [are] with thee, and lay wait in the field,
33 and it hath been, in the morning, about the rising of the sun, thou dost rise early, and hast pushed against the city; and lo, he and the people who [are] with him are going out

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unto thee -- and thou hast done to him as thy hand doth find.'

34 And Abimelech riseth, and all the people who [are] with him, by night, and they lay wait against Shechem -- four detachments;

35 and Gaal son of Ebed goeth out, and standeth at the opening of the gate of the city, and Abimelech riseth -- also the people who [are] with him -- from the ambush,

36 and Gaal seeth the people, and saith unto Zebul, 'Lo, people are coming down from the top of the hills;' and Zebul saith unto him, 'The shadow of the hills thou art seeing like men.'

37 And Gaal addeth yet to speak, and saith, 'Lo, people are coming down from the high part of the land, and another detachment is coming by the way of the oak of Meonenim.'

38 And Zebul saith unto him, 'Where [is] now thy mouth, in that thou sayest, Who [is] Abimelech that we serve him? is not this the people against which thou hast kicked? go out, I pray thee now, and fight against it.'

39 And Gaal goeth out before the masters of Shechem, and fighteth against Abimelech,

40 and Abimelech pursueth him, and he fleeth from his presence, and many fall wounded -- unto the opening of the gate.

41 And Abimelech abideth in Arumah, and Zebul casteth out Gaal and his brethren from dwelling in Shechem.

42 And it cometh to pass, on the morrow, that the people go out to the field, and they declare [it] to Abimelech,

43 and he taketh the people, and divideth them into three detachments, and layeth wait in a field, and looketh, and lo, the people are coming out from the city, and he riseth against them, and smiteth them.

44 And Abimelech and the detachments who [are] with him have pushed on, and stand at the opening of the gate of the city, and the two detachments have pushed against all who are in the field, and smite them,

45 and Abimelech hath fought against the city all that day, and captureth the city, and the people who [are] in it he hath slain, and he breaketh down the city, and soweth it [with] salt.

46 And all the masters of the tower of Shechem hear, and go in unto the high place of the house of the god Berith,

47 and it is declared to Abimelech that all the masters of the tower of Shechem have gathered themselves together,

48 and Abimelech goeth up to mount Zalmon, he and all the people who [are] with him, and Abimelech taketh the great axe in his hand, and cutteth off a bough of the trees, and lifteth it up, and setteth [it] on his shoulder, and saith unto the people who [are] with him, 'What ye have seen I have done -- haste, do ye like it.'

49 And all the people also cut down each one his bough, and go after Abimelech, and set [them] at the high place, and burn by these the high place with fire, and also all the men of the tower of Shechem die, about a thousand men and women.

50 And Abimelech goeth unto Thebez, and encampeth against Thebez, and captureth it,

51 and a strong tower hath been in the midst of the city, and thither flee do all the men and the women, and all the masters of the city, and they shut [it] behind them, and go up on the roof of the tower.

52 And Abimelech cometh unto the tower, and fighteth against it, and draweth nigh unto the opening of the tower to burn it with fire,

53 and a certain woman doth cast a piece of a rider on the head of Abimelech, and breaketh his skull,

54 and he calleth hastily unto the young man bearing his weapons, and saith to him, 'Draw thy sword, and thou hast put me to death, lest they say of me -- A woman slew him;' and his young man pierced him through, and he dieth.

55 And the men of Israel see that Abimelech [is] dead, and go each one to his place;

56 and God turneth back the evil of Abimelech which he did to his father to slay his seventy brethren;

57 and all the evil of the men of Shechem hath God turned back on their head, and come unto them doth the cursing of Jotham son of Jerubbaal.

JUDGES CHAPTER 10

1 And there riseth after Abimelech, to save Israel, Tola son of Puah, son of Dodo, a man of Issachar, and he is dwelling in Shamir, in the hill-country of Ephraim,

2 and he judgeth Israel twenty and three years, and he dieth, and is buried in Shamir.

3 And there riseth after him Jair the Gileadite, and he judgeth Israel twenty and two years,

4 and he hath thirty sons riding on thirty ass-colts, and they have thirty cities, (they call them Havoth-Jair unto this day), which [are] in the land of Gilead;

5 and Jair dieth, and is buried in Kamon.

6 And the sons of Israel add to do the evil thing in the eyes of Jehovah, and serve the Baalim, and Ashtaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the Bene-Ammon, and the gods of the Philistines, and forsake Jehovah, and have not served Him;

7 and the anger of Jehovah burneth against Israel, and He selleth them into the hand of the Philistines, and into the hand of the Bene-Ammon,

8 and they crush and oppress the sons of Israel in that year -- eighteen years all the sons of Israel [who] are beyond the Jordan, in the land of the Amorite, which [is] in Gilead.

9 And the Bene-Ammon pass over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim, and Israel hath great distress.

10 And the sons of Israel cry unto Jehovah, saying, 'We have sinned against Thee, even because we have forsaken our God, and serve the Baalim.'

11 And Jehovah saith unto the sons of Israel, '[Have I] not [saved you] from the Egyptians, and from the Amorite, from the Bene-Ammon, and from the Philistines?

12 And the Zidonians, and Amalek, and Maon have oppressed you, and ye cry unto Me, and I save you out of their hand;

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13 and ye -- ye have forsaken Me, and serve other gods, therefore I add not to save you.
14 Go and cry unto the gods on which ye have fixed; they -- they save you in the time of your adversity.'
15 And the sons of Israel say unto Jehovah, 'We have sinned, do Thou to us according to all that is good in Thine eyes; only deliver us, we pray Thee, this day.'
16 And they turn aside the gods of the stranger out of their midst, and serve Jehovah, and His soul is grieved with the misery of Israel.
17 And the Bene-Ammon are called together, and encamp in Gilead, and the sons of Israel are gathered together, and encamp in Mizpah.
18 And the people -- heads of Gilead -- say one unto another, 'Who [is] the man that doth begin to fight against the Bene-Ammon? he is for head to all inhabitants of Gilead.'

JUDGES CHAPTER 11

1 And Jephthah the Gileadite hath been a mighty man of valour, and he [is] son of a woman, a harlot; and Gilead begetteth Jephthah,
2 and the wife of Gilead beareth to him sons, and the wife's sons grow up and cast out Jephthah, and say to him, 'Thou dost not inherit in the house of our father; for son of another woman [art] thou.'
3 And Jephthah fleeth from the face of his brethren, and dwelleth in the land of Tob; and vain men gather themselves together unto Jephthah, and they go out with him.
4 And it cometh to pass, after a time, that the Bene-Ammon fight with Israel,
5 and it cometh to pass, when the Bene-Ammon have fought with Israel, that the elders of Gilead go to take Jephthah from the land of Tob;
6 and they say unto Jephthah, 'Come, and thou hast been to us for captain, and we fight against the Bene-Ammon.'
7 And Jephthah saith to the elders of Gilead, 'Have not ye hated me? and ye cast me out from the house of my father, and wherefore have ye come unto me now when ye are in distress?'
8 and the elders of Gilead say unto Jephthah, 'Therefore, now, we have turned back unto thee; and thou hast gone with us, and fought against the Bene-Ammon, and thou hast been to us for head -- to all the inhabitants of Gilead.'
9 And Jephthah saith unto the elders of Gilead, 'If ye are taking me back to fight against the Bene-Ammon, and Jehovah hath given them before me -- I, am I to you for a head?'
10 And the elders of Gilead say unto Jephthah, 'Jehovah is hearkening between us -- if according to thy word we do not so.'
11 And Jephthah goeth with the elders of Gilead, and the people set him over them for head and for captain, and Jephthah speaketh all his words before Jehovah in Mizpeh.
12 And Jephthah sendeth messengers unto the king of the Bene-Ammon, saying, 'What -- to me and to thee, that thou hast come in unto me, to fight in my land.'
13 And the king of the Bene-Ammon saith unto the messengers of Jephthah, 'Because Israel took my land in his coming up out of Egypt, from Arnon, and unto the Jabbok, and unto the Jordan; and now, restore them in peace.'
14 And Jephthah addeth yet and sendeth messengers unto the king of the Bene-Ammon,
15 and saith to him, 'Thus said Jephthah, Israel took not the land of Moab, and the land of the Bene-Ammon,
16 for in their coming up out of Egypt, Israel goeth in the wilderness unto the Red Sea, and cometh in to Kadesh,
17 and Israel sendeth messengers unto the king of Edom, saying, Let me pass over, I pray thee, through thy land, and the king of Edom hearkened not; and also unto the king of Moab hath [Israel] sent, and he hath not been willing; and Israel abideth in Kadesh,
18 and he goeth through the wilderness, and compasseth the land of Edom and the land of Moab, and cometh in at the rising of the sun of the land of Moab, and they encamp beyond Arnon, and have not come into the border of Moab, for Arnon [is] the border of Moab.
19 'And Israel sendeth messengers unto Sihon, king of the Amorite, king of Heshbon, and Israel saith to him, Let us pass over, we pray thee, through thy land, unto my place,
20 and Sihon hath not trusted Israel to pass over through his border, and Sihon gathereth all his people, and they encamp in Jahaz, and fight with Israel;
21 and Jehovah, God of Israel, giveth Sihon and all his people into the hand of Israel, and they smite them, and Israel possesseth all the land of the Amorite, the inhabitant of that land,
22 and they possess all the border of the Amorite from Arnon, and unto the Jabbok, and from the wilderness, and unto the Jordan.
23 'And now, Jehovah, God of Israel, hath dispossessed the Amorite from the presence of His people Israel, and thou wouldst possess it!
24 That which Chemosh thy god causeth thee to possess -- dost thou not possess it? and all that which Jehovah our God hath dispossessed from our presence, -- it we do possess.
25 'And now, [art] thou at all better than Balak son of Zippor, king of Moab? did he at all strive with Israel? did he at all fight against them?
26 In Israel's dwelling in Heshbon and in its towns, and in Aroer and in its towns, and in all the cities which [are] by the sides of Arnon three hundred years -- and wherefore have ye not delivered them in that time?
27 And I -- I have not sinned against thee, and thou art doing with me evil -- to fight against me. Jehovah, the Judge, doth judge to-day between the sons of Israel and the sons of Ammon.'
28 And the king of the Bene-Ammon hath not hearkened unto the words of Jephthah which he sent unto him,
29 and the Spirit of Jehovah is on Jephthah, and he passeth over Gilead and Manasseh, and passeth over Mizpeh of Gilead, and from Mizpeh of Gilead he hath passed over to the Bene-Ammon.

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30 And Jephthah voweth a vow to Jehovah, and saith, 'If Thou dost at all give the Bene-Ammon into my hand --
31 then it hath been, that which at all cometh out from the doors of my house to meet me in my turning back in peace from the Bene-Ammon -- it hath been to Jehovah, or I have offered up for it -- a burnt-offering.'
32 And Jephthah passeth over unto the Bene-Ammon to fight against them, and Jehovah giveth them into his hand,
33 and he smiteth them from Aroer, and unto thy going in to Minnith, twenty cities, and unto the meadow of the vineyards -- a very great smiting; and the Bene-Ammon are humbled at the presence of the sons of Israel.
34 And Jephthah cometh into Mizpeh, unto his house, and lo, his daughter is coming out to meet him with timbrels, and with choruses, and save her alone, he hath none, son or daughter.
35 And it cometh to pass, when he seeth her, that he rendeth his garments, and saith, 'Alas, my daughter, thou hast caused me greatly to bend, and thou hast been among those troubling me; and I -- I have opened my mouth unto Jehovah, and I am not able to turn back.'
36 And she saith unto him, 'My father -- thou hast opened thy mouth unto Jehovah, do to me as it hath gone out from thy mouth, after that Jehovah hath done for thee vengeance on thine enemies, on the Bene-Ammon.'
37 And she saith unto her father, 'Let this thing be done to me; desist from me two months, and I go on, and have gone down on the hills, and I weep for my virginity -- I and my friends.'
38 And he saith, 'Go;' and he sendeth her away two months, and she goeth, she and her friends, and she weepeth for her virginity on the hills;
39 and it cometh to pass at the end of two months that she turneth back unto her father, and he doth to her his vow which he hath vowed, and she knew not a man; and it is a statute in Israel:
40 from time to time the daughters of Israel go to talk to the daughter of Jephthah the Gileadite, four days in a year.

JUDGES CHAPTER 12

1 And the men of Ephraim are called together, and pass over northward, and say to Jephthah, 'Wherefore has thou passed over to fight against the Bene-Ammon, and on us hast not called to go with thee? thy house we burn over thee with fire.'
2 And Jephthah saith unto them, 'A man of great strife I have been (I and my people) with the Bene-Ammon, and I call you, and ye have not saved me out of their hand,
3 and I see that thou art not a saviour, and I put my life in my hand, and pass over unto the Bene-Ammon, and Jehovah giveth them into my hand -- and why have ye come up unto me this day to fight against me?'
4 And Jephthah gathered all the men of Gilead, and fighteth with Ephraim, and the men of Gilead smite Ephraim, because they said, 'Fugitives of Ephraim [are] ye Gileadites, in the midst of Ephraim -- in the midst of Manasseh.'
5 And Gilead captureth the passages of the Jordan to Ephraim, and it hath been, when [any of] the fugitives of Ephraim say, 'Let me pass over,' and the men of Gilead say to him, 'An Ephramite thou?' and he saith, 'No;'
6 that they say to him, 'Say, I pray thee, Shibboleth;' and he saith, 'Sibboleth,' and is not prepared to speak right -- and they seize him, and slaughter him at the passages of the Jordan, and there fall at that time, of Ephraim, forty and two chiefs.
7 And Jephthah judged Israel six years, and Jephthah the Gileadite dieth, and is buried in [one of] the cities of Gilead.
8 And after him Ibzan of Beth-Lehem judgeth Israel,
9 and he hath thirty sons and thirty daughters, he hath sent without and thirty daughters hath brought in to his sons from without; and he judgeth Israel seven years.
10 And Ibzan dieth, and is buried in Beth-Lehem.
11 And after him Elon the Zebulunite judgeth Israel, and he judgeth Israel ten years,
12 and Elon the Zebulunite dieth, and is buried in Aijalon, in the land of Zebulun.
13 And after him, Abdon son of Hillel, the Pirathonite, judgeth Israel,
14 and he hath forty sons, and thirty grandsons, riding on seventy ass-colts, and he judgeth Israel eight years.
15 And Abdon son of Hillel, the Pirathonite, dieth, and is buried in Pirathon, in the land of Ephraim, in the hill-country of the Amalekite.

JUDGES CHAPTER 13

1 And the sons of Israel add to do the evil thing in the eyes of Jehovah, and Jehovah giveth them into the hand of the Philistines forty years.
2 And there is a certain man of Zorah, of the family of the Danite, and his name [is] Manoah, his wife [is] barren, and hath not borne;
3 and a messenger of Jehovah appeareth unto the woman, and saith unto her, 'Lo, I pray thee, thou [art] barren, and hast not borne; when thou hast conceived, then thou hast borne a son.
4 And, now, take heed, I pray thee, and do not drink wine, and strong drink, and do not eat any unclean thing,
5 for, lo, thou art conceiving and bearing a son, and a razor doth not go up on his head, for a Nazarite to God is the youth from the womb, and he doth begin to save Israel out of the hand of the Philistines.'
6 And the woman cometh and speaketh to her husband, saying, 'A man of God hath come unto me, and his appearance [is] as the appearance of a messenger of God, very fearful, and I have not asked him whence he [is], and his name he hath not declared to me;
7 and he saith to me, Lo, thou art pregnant, and bearing a son, and now do not drink wine and strong drink, and do not eat any unclean thing, for a Nazarite to God is the youth from the womb till the day of his death.'
8 And Manoah maketh entreaty unto Jehovah, and saith, 'O, my Lord, the man of God whom Thou didst send, let him

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come in, I pray thee, again unto us, and direct us what we do to the youth who is born.'

9 And God hearkeneth to the voice of Manoah, and the messenger of God cometh again unto the woman, and she [is] sitting in a field, and Manoah her husband is not with her,

10 and the woman hasteth, and runneth, and declareth to her husband, and saith unto him, 'Lo, he hath appeared unto me -- the man who came on [that] day unto me.'

11 And Manoah riseth, and goeth after his wife, and cometh unto the man, and saith to him, 'Art thou the man who spake unto the woman?' and he saith, 'I [am].'

12 And Manoah saith, 'Now let thy words come to pass; what is the custom of the youth -- and his work?'

13 And the messenger of Jehovah saith unto Manoah, 'Of all that I said unto the woman let her take heed;

14 of anything which cometh out from the wine-vine she doth not eat, and wine and strong drink she doth not drink, and any unclean thing she doth not eat; all that I have commanded her she doth observe.'

15 And Manoah saith unto the messenger of Jehovah, 'Let us detain thee, we pray thee, and prepare before thee a kid of the goats.'

16 And the messenger of Jehovah saith unto Manoah, 'If thou detain me -- I do not eat of thy bread; and if thou prepare a burnt-offering -- to Jehovah thou dost offer it;' for Manoah hath not known that He [is] a messenger of Jehovah.

17 And Manoah saith unto the messenger of Jehovah, 'What [is] thy name? when thy words come to pass, then we have honoured thee.'

18 And the messenger of Jehovah saith to him, 'Why [is] this -- thou dost ask for My name? -- and it [is] Wonderful.'

19 And Manoah taketh the kid of the goats, and the present, and offereth on the rock to Jehovah, and He is doing wonderfully, and Manoah and his wife are looking on,

20 and it cometh to pass, in the going up of the flame from off the altar toward the heavens, that the messenger of Jehovah goeth up in the flame of the altar, and Manoah and his wife are looking on, and they fall on their faces to the earth,

21 and the messenger of Jehovah hath not added again to appear unto Manoah, and unto his wife, then hath Manoah known that He [is] a messenger of Jehovah.

22 And Manoah saith unto his wife, 'We certainly die, for we have seen God.'

23 And his wife saith to him, 'If Jehovah were desirous to put us to death, He had not received from our hands burnt-offering and present, nor shewed us all these things, nor as [at this] time caused us to hear [anything] like this.'

24 And the woman beareth a son, and calleth his name Samson, and the youth groweth, and Jehovah doth bless him,

25 and the Spirit of Jehovah beginneth to move him in the camp of Dan, between Zorah and Eshtaol.

JUDGES CHAPTER 14

1 And Samson goeth down to Timnath, and seeth a woman in Timnath of the daughters of the Philistines,

2 and cometh up and declareth to his father, and to his mother, and saith, 'A woman I have seen in Timnath, of the daughters of the Philistines; and now, take her for me for a wife.'

3 And his father saith to him -- also his mother, 'Is there not among the daughters of thy brethren, and among all my people, a woman, that thou art going to take a woman from the uncircumcised Philistines?' and Samson saith unto his father, 'Take her for me, for she is right in mine eyes.'

4 And his father and his mother have not known that from Jehovah it [is], that a meeting he is seeking of the Philistines; and at that time the Philistines are ruling over Israel.

5 And Samson goeth down -- also his father and his mother, to Timnath, and they come unto the vineyards of Timnath, and lo, a lion's whelp roareth at meeting him,

6 and the Spirit of Jehovah prospereth over him, and he rendeth it as the rending of a kid, and there is nothing in his hand, and he hath not declared to his father and to his mother that which he hath done.

7 And he goeth down and speaketh to the woman, and she is right in the eyes of Samson;

8 and he turneth back after [some] days to take her, and turneth aside to see the carcase of the lion, and lo, a company of bees [are] in the body of the lion -- and honey.

9 And he taketh it down on to his hands, and goeth on, going and eating; and he goeth unto his father, and unto his mother, and giveth to them, and they eat, and he hath not declared to them that from the body of the lion he took down the honey.

10 And his father goeth down unto the woman, and Samson maketh there a banquet, for so the young men do;

11 and it cometh to pass when they see him, that they take thirty companions, and they are with him.

12 And Samson saith to them, 'Let me, I pray you, put forth to you a riddle; if ye certainly declare it to me [in] the seven days of the banquet, and have found [it] out, then I have given to you thirty linen shirts, and thirty changes of garments;

13 and if ye are not able to declare [it] to me, then ye have given to me thirty linen shirts, and thirty changes of garments.' And they say to him, 'Put forth thy riddle, and we hear it!'

14 And he saith to them: 'Out of the eater came forth meat, And out of the strong came forth sweetness;' and they were not able to declare the riddle [in] three days.

15 And it cometh to pass, on the seventh day, that they say to Samson's wife, 'Entice thy husband, that he declare to us the riddle, lest we burn thee and the house of thy father with fire; to possess us have ye called for us? is it not?'

16 And Samson's wife weepeth for it, and saith, 'Thou hast only hated me, and hast not loved me; the riddle thou hast put forth to the sons of my people -- and to me thou hast not declared it;' and he saith to her, 'Lo, to my father and to my mother I have not declared [it] -- and to thee I declare [it]!'

17 And she weepeth for it the seven days [in] which their banquet hath been, and it cometh to pass on the seventh day

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that he declareth [it] to her, for she hath distressed him; and she declareth the riddle to the sons of her people.

18 And the men of the city say to him on the seventh day, before the sun goeth in: -- 'What [is] sweeter than honey? And what stronger than a lion?' And he saith to them: 'Unless ye had ploughed with my heifer, Ye had not found out my riddle.'

19 And the Spirit of Jehovah prospereth over him, and he goeth down to Ashkelon, and smiteth of them thirty men, and taketh their armour, and giveth the changes to those declaring the riddle; and his anger burneth, and he goeth up to the house of his father;

20 and Samson's wife becometh his companion's, who [is] his friend.

JUDGES CHAPTER 15

1 And it cometh to pass, after [some] days, in the days of wheat-harvest, that Samson looketh after his wife, with a kid of the goats, and saith, 'I go in unto my wife, to the inner chamber;' and her father hath not permitted him to go in,

2 and her father saith, I certainly said, that thou didst certainly hate her, and I give her to thy companion; is not her sister -- the young one -- better than she? Let her be, I pray thee, to thee, instead of her.'

3 And Samson saith of them, 'I am more innocent this time than the Philistines, though I am doing with them evil.'

4 And Samson goeth and catcheth three hundred foxes, and taketh torches, and turneth tail unto tail, and putteth a torch between the two tails, in the midst,

5 and kindleth fire in the torches, and sendeth [them] out into the standing corn of the Philistines, and burneth [it] from heap even unto standing corn, even unto vineyard -- olive-yard.

6 And the Philistines say, 'Who hath done this?' And they say, 'Samson, son-in-law of the Timnite, because he hath taken away his wife, and giveth her to his companion;' and the Philistines go up, and burn her and her father with fire.

7 And Samson saith to them, 'Though ye do thus, nevertheless I am avenged on you, and afterwards I cease!'

8 And he smiteth them hip and thigh -- a great smiting, and goeth down and dwelleth in the cleft of the rock Etam.

9 And the Philistines go up, and encamp in Judah, and are spread out in Lehi,

10 and the men of Judah say, 'Why have ye come up against us?' and they say, 'To bind Samson we have come up, to do to him as he hath done to us.'

11 And three thousand men of Judah go down unto the cleft of the rock Etam, and say to Samson, 'Hast thou now known that the Philistines are rulers over us? and what [is] this thou hast done to us?' And he saith to them, 'As they did to me, so I did to them.'

12 And they say to him, 'To bind thee we have come down -- to give thee into the hand of the Philistines.' And Samson saith to them, 'Swear to me, lest ye fall upon me yourselves.'

13 And they speak to him, saying, No, but we certainly bind thee, and have given thee into their hand, and we certainly do not put thee to death;' and they bind him with two thick bands, new ones, and bring him up from the rock.

14 He hath come unto Lehi -- and the Philistines have shouted at meeting him -- and the Spirit of Jehovah prospereth over him, and the thick bands which [are] on his arms are as flax which they burn with fire, and his bands are wasted from off his hands,

15 and he findeth a fresh jaw-bone of an ass, and putteth forth his hand and taketh it, and smiteth with it -- a thousand men.

16 And Samson saith, 'With a jaw-bone of the ass -- an ass upon asses -- with a jaw-bone of the ass I have smitten a thousand men.'

17 And it cometh to pass when he finisheth speaking, that he casteth away the jaw-bone out of his hand, and calleth that place Ramath-Lehi;

18 and he thirsteth exceedingly, and calleth unto Jehovah, and saith, 'Thou -- Thou hast given by the hand of Thy servant this great salvation; and now, I die with thirst, and have fallen into the hand of the uncircumcised.'

19 And God cleaveth the hollow place which [is] in Lehi, and waters come out of it, and he drinketh, and his spirit cometh back, and he reviveth; therefore hath [one] called its name 'The fountain of him who is calling,' which [is] in Lehi unto this day.

20 And he judgeth Israel in the days of the Philistines twenty years.

JUDGES CHAPTER 16

1 And Samson goeth to Gaza, and seeth there a woman, a harlot, and goeth in unto her;

2 [it is told] to the Gazathites, saying, 'Samson hath come in hither;' and they go round and lay wait for him all the night at the gate of the city, and keep themselves silent all the night, saying, 'Till the light of the morning -- then we have slain him.'

3 And Samson lieth down till the middle of the night, and riseth in the middle of the night, and layeth hold on the doors of the gate of the city, and on the two side posts, and removeth them with the bar, and putteth on his shoulders, and taketh them up unto the top of the hill, which [is] on the front of Hebron.

4 And it cometh to pass afterwards that he loveth a woman in the valley of Sorek, and her name [is] Delilah,

5 and the princes of the Philistines come up unto her, and say to her, 'Entice him, and see wherein his great power [is], and wherein we are able for him -- and we have bound him to afflict him, and we -- we give to thee, each one, eleven hundred silverlings.'

6 And Delilah saith unto Samson, 'Declare, I pray thee, to me, wherein thy great power [is], and wherewith thou art bound, to afflict thee.'

7 And Samson saith unto her, 'If they bind me with seven green withs which have not been dried, then I have been weak, and have been as one of the human race.'

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8 And the princes of the Philistines bring up to her seven green withs which have not been dried, and she bindeth him with them.

9 And the ambush is abiding with her in an inner chamber, and she saith unto him, 'Philistines [are] upon thee, Samson;' and he breaketh the withs as a thread of tow is broken in its smelling fire, and his power hath not been known.

10 And Delilah saith unto Samson, 'Lo, thou hast played upon me, and speakest unto me lies; now, declare, I pray thee, to me, wherewith thou art bound.'

11 And he saith unto her, 'If they certainly bind me with thick bands, new ones, by which work hath not been done, then I have been weak, and have been as one of the human race.'

12 And Delilah taketh thick bands, new ones, and bindeth him with them, and saith unto him, 'Philistines [are] upon thee, Samson;' and the ambush is abiding in an inner chamber, and he breaketh them from off his arms as a thread.

13 And Delilah saith unto Samson, 'Hitherto thou hast played upon me, and dost speak unto me lies; declare to me wherewith thou art bound.' And he saith unto her, 'If thou weavest the seven locks of my head with the web.'

14 And she fixeth [it] with the pin, and saith unto him, 'Philistines [are] upon thee, Samson;' and he awaketh out of his sleep, and journeyeth with the pin of the weaving machine, and with the web.

15 And she saith unto him, 'How dost thou say, I have loved thee, and thy heart is not with me? these three times thou hast played upon me, and hast not declared to me wherein thy great power [is].'

16 And it cometh to pass, because she distressed him with her words all the days, and doth urge him, and his soul is grieved to death,

17 that he declareth to her all his heart, and saith to her, 'A razor hath not gone up on my head, for a Nazarite to God I [am] from the womb of my mother; if I have been shaven, then hath my power turned aside from me, and I have been weak, and have been as any of the human race.'

18 And Delilah seeth that he hath declared to her all his heart, and she sendeth and calleth for the princes of the Philistines, saying, 'Come up this time, for he hath declared to me all his heart;' and the princes of the Philistines have come up unto her, and bring up the money in their hand.

19 and she maketh him sleep on her knees, and calleth for a man, and shaveth the seven locks of his head, and beginneth to afflict him, and his power turneth aside from off him;

20 and she saith, 'Philistines [are] upon thee, Samson;' and he awaketh out of his sleep, and saith, 'I go out as time by time, and shake myself;' and he hath not known that Jehovah hath turned aside from off him.

21 And the Philistines seize him, and pick out his eyes, and bring him down to Gaza, and bind him with two brazen fetters; and he is grinding in the prison-house.

22 And the hair of his head beginneth to shoot up, when he hath been shaven,

23 and the princes of the Philistines have been gathered together to sacrifice a great sacrifice to Dagon their god, and to rejoice; and they say, 'Our god hath given into our hand Samson our enemy.'

24 And the people see him, and praise their god, for they said, 'Our god hath given in our hand our enemy, and he who is laying waste our land, and who multiplied our wounded.'

25 And it cometh to pass, when their heart [is] glad, that they say, 'Call for Samson, and he doth play before us;' and they call for Samson out of the prison-house, and he playeth before them, and they cause him to stand between the pillars.

26 And Samson saith unto the young man who is keeping hold on his hand, 'Let me alone, and let me feel the pillars on which the house is established, and I lean upon them.'

27 And the house hath been full of men and of women, and thither [are] all the princes of the Philistines, and on the roof [are] about three thousand men and women, who are looking on the playing of Samson.

28 And Samson calleth unto Jehovah, and saith, 'Lord Jehovah, remember me, I pray Thee, and strengthen me, I pray Thee, only this time, O God; and I am avenged -- vengeance at once -- because of my two eyes, on the Philistines.'

29 And Samson turneth aside [to] the two middle pillars, on which the house is established, and on which it is supported, [to] the one with his right hand, and one with his left;

30 and Samson saith, 'Let me die with the Philistines,' and he inclineth himself powerfully, and the house falleth on the princes, and on all the people who [are] in it, and the dead whom he hath put to death in his death are more than those whom he put to death in his life.

31 And his brethren come down, and all the house of his father, and lift him up, and bring him up, and bury him between Zorah and Eshtaol, in the burying-place of Manoah his father; and he hath judged Israel twenty years.

JUDGES CHAPTER 17

1 And there is a man of the hill-country of Ephraim, and his name [is] Micah,

2 and he saith to his mother, 'The eleven hundred silverlings which have been taken of thine, and [of which] thou hast sworn, and also spoken in mine ears; lo, the silver [is] with me, I have taken it;' and his mother saith, 'Blessed [is] my son of Jehovah.'

3 And he giveth back the eleven hundred silverlings to his mother, and his mother saith, 'I had certainly sanctified the silver to Jehovah, from my hand, for my son, to make a graven image, and a molten image; and now, I give it back to thee.'

4 And he giveth back the money to his mother, and his mother taketh two hundred silverlings, and giveth them to a refiner, and he maketh them a graven image, and a molten image, and it is in the house of Micah.

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5 As to the man Micah, he hath a house of gods, and he maketh an ephod, and teraphim, and consecrateth the hand of one of his sons, and he is to him for a priest;
6 in those days there is no king in Israel, each that which is right in his own eyes doth.
7 And there is a young man of Beth-Lehem-Judah, of the family of Judah, and he [is] a Levite, and he [is] a sojourner there.
8 And the man goeth out of the city, out of Beth-Lehem-Judah, to sojourn where he doth find, and cometh to the hill-country of Ephraim, unto the house of Micah, to work his way.
9 And Micah saith to him, 'Whence comest thou?' and he saith unto him, 'A Levite [am] I, of Beth-Lehem-Judah, and I am going to sojourn where I do find.'
10 And Micah saith to him, 'Dwell with me, and be to me for a father and for a priest, and I give to thee ten silverlings for the days, and a suit of garments, and thy sustenance;' and the Levite goeth [in].
11 And the Levite is willing to dwell with the man, and the young man is to him as one of his sons.
12 And Micah consecrateth the hand of the Levite, and the young man is to him for a priest, and he is in the house of Micah,
13 and Micah saith, 'Now I have known that Jehovah doth good to me, for the Levite hath been to me for a priest.'

JUDGES CHAPTER 18

1 In those days there is no king in Israel, and in those days the tribe of the Danite is seeking for itself an inheritance to inhabit, for [that] hath not fallen to it unto that day in the midst of the tribes of Israel by inheritance.
2 And the sons of Dan send, out of their family, five men of them, men, sons of valour, from Zorah, and from Eshtaol, to traverse the land, and to search it, and they say unto them, 'Go, search the land;' and they come into the hill-country of Ephraim, unto the house of Micah, and lodge there.
3 They [are] with the household of Micah, and they have discerned the voice of the young man, the Levite, and turn aside there, and say to him, 'Who hath brought thee hither? and what art thou doing in this [place?] and what to thee here?'
4 And he saith unto them, 'Thus and thus hath Micah done to me; and he hireth me, and I am to him for a priest.'
5 And they say to him, 'Ask, we pray thee, at God, and we know whether our way is prosperous on which we are going.'
6 And the priest saith to them, 'Go in peace; over-against Jehovah [is] your way in which ye go.'
7 And the five men go, and come in to Laish, and see the people which [is] in its midst, dwelling confidently, according to the custom of Zidonians, quiet and confident; and there is none putting to shame in the land in [any] thing, possessing restraint, and they [are] far off from the Zidonians, and have no word with [any] man.
8 And they come in unto their brethren, at Zorah and Eshtaol, and their brethren say to them, 'What -- ye?'
9 And they say, 'Rise, and we go up against them, for we have seen the land, and lo, very good; and ye are keeping silent! be not slothful to go -- to enter to possess the land.
10 When ye go, ye come in unto a people confident, and the land [is] large on both hands, for God hath given it into your hand, a place where there is no lack of anything which [is] in the land.'
11 And there journey thence, of the family of the Danite, from Zorah, and from Eshtaol, six hundred men girded with weapons of war.
12 And they go up and encamp in Kirjath-Jearim, in Judah, therefore they have called that place, 'Camp of Dan,' till this day; lo, behind Kirjath-Jearim.
13 And they pass over thence [to] the hill-country of Ephraim, and come in unto the house of Micah.
14 And the five men, those going to traverse the land of Laish, answer and say unto their brethren, 'Have ye known that there is in these houses an ephod, and teraphim, and graven image, and molten image? and now, know what ye do.'
15 And they turn aside thither, and come in unto the house of the young man the Levite, the house of Micah, and ask of him of welfare, --
16 (and the six hundred men girded with their weapons of war, who [are] of the sons of Dan, are standing at the opening of the gate), --
17 yea, the five men, those going to traverse the land, go up -- they have come in thither -- they have taken the graven image, and the ephod, and the teraphim, and the molten image -- and the priest is standing at the opening of the gate, and the six hundred men who are girded with weapons of war --
18 yea, these have entered the house of Micah, and take the graven image, the ephod, and the teraphim, and the molten image; and the priest saith unto them, 'What are ye doing?'
19 and they say to him, 'Keep silent, lay thy hand on thy mouth, and go with us, and be to us for a father and for a priest: is it better thy being a priest to the house of one man, or thy being priest to a tribe and to a family in Israel?'
20 And the heart of the priest is glad, and he taketh the ephod, and the teraphim, and the graven image, and goeth into the midst of the people,
21 and they turn and go, and put the infants, and the cattle, and the baggage, before them.
22 They have been far off from the house of Micah -- and the men who [are] in the houses which [are] near the house of Micah have been called together, and overtake the sons of Dan,
23 and call unto the sons of Dan, and they turn round their faces, and say to Micah, 'What -- to thee that thou hast been called together?'
24 And he saith, 'My gods which I made ye have taken, and the priest, and ye go; and what to me more? and what [is] this ye say unto me, What -- to thee!'

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25 And the sons of Dan say unto him, 'Let not thy voice be heard with us, lest men bitter in soul fall upon you, and thou hast gathered thy life, and the life of thy household;'

26 and the sons of Dan go on their way, and Micah seeth that they are stronger than he, and turneth, and goeth back unto his house.

27 And they have taken that which Micah had made, and the priest whom he had, and come in against Laish, against a people quiet and confident, and smite them by the mouth of the sword, and the city have burnt with fire,

28 and there is no deliverer, for it [is] far off from Zidon, and they have no word with [any] man, and it [is] in the valley which [is] by Beth-Rehob; and they build the city, and dwell in it,

29 and call the name of the city Dan, by the name of Dan their father, who was born to Israel; and yet Laish [is] the name of the city at the first.

30 And the sons of Dan raise up for themselves the graven image, and Jonathan son of Gershom, son of Manasseh, he and his sons have been priests to the tribe of the Danite, till the day of the removal of [the people] of the land.

31 And they appoint for them the graven image of Micah, which he had made, all the days of the house of God being in Shiloh.

JUDGES CHAPTER 19

1 And it cometh to pass, in those days, when there is no king in Israel, that there is a man a Levite, a sojourner in the sides of the hill-country of Ephraim, and he taketh to him a wife, a concubine, out of Beth-Lehem-Judah;

2 and commit whoredom against him doth his concubine, and she goeth from him unto the house of her father, unto Beth-Lehem-Judah, and is there days -- four months.

3 And her husband riseth and goeth after her, to speak unto her heart, to bring her back, and his young man [is] with him, and a couple of asses; and she bringeth him into the house of her father, and the father of the young woman seeth him, and rejoiceth to meet him.

4 And keep hold on him doth his father-in-law, father of the young woman, and he abideth with him three days, and they eat and drink, and lodge there.

5 And it cometh to pass, on the fourth day, that they rise early in the morning, and he riseth to go, and the father of the young woman saith unto his son-in-law, 'Support thy heart with a morsel of bread, and afterward ye go on.'

6 And they sit and eat both of them together, and drink, and the father of the young woman saith unto the man, 'Be willing, I pray thee, and lodge all night, and let thy heart be glad.'

7 And the man riseth to go, and his father-in-law presseth on him, and he turneth back and lodgeth there.

8 And he riseth early in the morning, on the fifth day, to go, and the father of the young woman saith, 'Support, I pray thee, thy heart;' and they have tarried till the turning of the day, and they eat, both of them.

9 And the man riseth to go, he and his concubine, and his young man, and his father-in-law, father of the young woman, saith to him, 'Lo, I pray thee, the day hath fallen toward evening, lodge all night, I pray thee; lo, the declining of the day! lodge here, and let thine heart be glad -- and ye have risen early to-morrow for your journey, and thou hast gone to thy tent.'

10 And the man hath not been willing to lodge all night, and he riseth, and goeth, and cometh in till over-against Jebus (It [is] Jerusalem), and with him [are] a couple of asses saddled; and his concubine [is] with him.

11 They [are] near Jebus, and the day hath gone greatly down, and the young man saith unto his lord, 'Come, I pray thee, and we turn aside unto this city of the Jebusite, and lodge in it.'

12 And his lord saith unto him, 'Let us not turn aside unto the city of a stranger, that is not of the sons of Israel, thither, but we have passed over unto Gibeah.'

13 And he saith to his young man, 'Come, and we draw near to one of the places, and have lodged in Gibeah, or in Ramah.'

14 And they pass over, and go on, and the sun goeth in upon them near Gibeah, which is to Benjamin;

15 and they turn aside there to go in to lodge in Gibeah, and he goeth in and sitteth in a broad place of the city, and there is no man gathering them into the house to lodge.

16 And lo, a man, an aged one, hath come from his work from the field in the evening, and the man [is] of the hill-country of Ephraim, and he [is] a sojourner in Gibeah, and the men of the place [are] Benjamites.

17 And he lifteth up his eyes, and seeth the man, the traveller, in a broad place of the city, and the aged man saith, 'Whither goest thou? and whence comest thou?'

18 And he saith unto him, 'We are passing over from Beth-Lehem-Judah unto the sides of the hill-country of Ephraim -- thence I [am], and I go unto Beth-Lehem-Judah; and to the house of Jehovah I am going, and there is no man gathering me into the house,

19 and both straw and provender are for our asses, and also bread and wine there are for me, and for thy handmaid, and for the young man with thy servants; there is no lack of anything.'

20 And the old man saith, 'Peace to thee; only, all thy lack [is] on me, only in the broad place lodge not.'

21 And he bringeth him in to his house, and mixeth [food] for the asses, and they wash their feet, and eat and drink.

22 They are making their heart glad, and lo, men of the city, men -- sons of worthlessness -- have gone round about the house, beating on the door, and they speak unto the old man, the master of the house, saying, 'Bring out the man who hath come unto thine house, and we know him.'

23 And the man, the master of the house, goeth out unto them, and saith unto them, 'Nay, my brethren, do not evil, I pray you, after that this man hath come in unto my house, do not this folly;

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24 lo, my daughter, the virgin, and his concubine, let me bring them out, I pray you, and humble ye them, and do to them that which is good in your eyes, and to this man do not this foolish thing.'

25 And the men have not been willing to hearken to him, and the man taketh hold on his concubine, and bringeth [her] out unto them without, and they know her, and roll themselves upon her all the night, till the morning, and send her away in the ascending of the dawn;

26 and the woman cometh in at the turning of the morning, and falleth at the opening of the man's house, where her lord [is], till the light.

27 And her lord riseth in the morning, and openeth the doors of the house, and goeth out to go on his way, and lo, the woman, his concubine, is fallen at the opening of the house, and her hands [are] on the threshold,

28 and he saith unto her, 'Rise, and we go;' and there is none answering, and he taketh her on the ass, and the man riseth and goeth to his place,

29 and cometh in unto his house, and taketh the knife, and layeth hold on his concubine, and cutteth her in pieces to her bones -- into twelve pieces, and sendeth her into all the border of Israel.

30 And it hath come to pass, every one who seeth hath said, 'There hath not been -- yea, there hath not been seen like this, from the day of the coming up of the sons of Israel out of the land of Egypt till this day; set your [heart] upon it, take counsel, and speak.'

JUDGES CHAPTER 20

1 And all the sons of Israel go out, and the company is assembled as one man, from Dan even unto Beer-Sheba, and the land of Gilead, unto Jehovah, at Mizpeh.

2 And the chiefs of all the people, of all the tribes of Israel, station themselves in the assembly of the people of God, four hundred thousand footmen drawing sword.

3 And the sons of Benjamin hear that the sons of Israel have gone up to Mizpeh. And the sons of Israel say, 'Speak ye, how hath this evil been?'

4 And the man, the Levite, husband of the woman who hath been murdered, answereth and saith, 'Into Gibeah (which [is] to Benjamin) I have come, I and my concubine, to lodge;

5 and rise against me do the masters of Gibeah -- and they go round the house against me by night -- me they thought to slay, and my concubine they have humbled, and she dieth;

6 and I lay hold on my concubine, and cut her in pieces, and send her into all the country of the inheritance of Israel; for they have done wickedness and folly in Israel;

7 lo, ye [are] all sons of Israel; give for you a word and counsel here.'

8 And all the people rise as one man, saying, 'None of us doth go to his tent, and none of us doth turn aside to his house;

9 and now, this [is] the thing which we do to Gibeah -- against it by lot!

10 and we have taken ten men of a hundred, of all the tribes of Israel, and a hundred of a thousand, and a thousand of a myriad, to receive provision for the people, to do, at their coming to Gibeah of Benjamin, according to all the folly which it hath done in Israel.'

11 And every man of Israel is gathered unto the city, as one man -- companions.

12 And the tribes of Israel send men among all the tribes of Benjamin, saying, 'What [is] this evil which hath been among you?

13 And now, give up the men -- sons of worthlessness -- which [are] in Gibeah, and we put them to death, and we put away evil from Israel.' And [the sons of] Benjamin have not been willing to hearken to the voice of their brethren, the sons of Israel;

14 and the sons of Benjamin are gathered out of the cities to Gibeah, to go out to battle with the sons of Israel.

15 And the sons of Benjamin number themselves on that day; out of the cities [are] twenty and six thousand men drawing sword, apart from the inhabitants of Gibeah, [who] numbered themselves, seven hundred chosen men;

16 among all this people [are] seven hundred chosen men, bound of their right hand, each of these slinging with a stone at the hair, and he doth not err.

17 And the men of Israel numbered themselves, apart from Benjamin, four hundred thousand men, drawing sword, each of these a man of war.

18 And they rise and go up to Beth-El, and ask of God, and the sons of Israel say, 'Who doth go up for us at the commencement to battle with the sons of Benjamin?' and Jehovah saith, 'Judah -- at the commencement.'

19 And the sons of Israel rise in the morning, and encamp against Gibeah,

20 and the men of Israel go out to battle with Benjamin, and the men of Israel set themselves in array with them, [for] battle against Gibeah,

21 and the sons of Benjamin come out from Gibeah, and destroy in Israel on that day two and twenty thousand men -- to the earth.

22 And the people, the men of Israel, strengthen themselves, and add to set the battle in array in the place where they arranged themselves on the first day.

23 And the sons of Israel go up and weep before Jehovah till the evening, and ask of Jehovah, saying, 'Do I add to draw nigh to battle with the sons of Benjamin, my brother?' And Jehovah saith, 'Go up against him.'

24 And the sons of Israel draw near unto the sons of Benjamin on the second day,

25 and Benjamin cometh out to meet them from Gibeah on the second day, and destroy among the sons of Israel again eighteen thousand men -- to the earth; all these are drawing sword.

26 And all the sons of Israel go up, even all the people, and come in to Beth-El, and weep, and sit there before Jehovah, and fast on that day till the evening, and cause to ascend burnt-offerings and peace-offerings before Jehovah.

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27 And the sons of Israel ask of Jehovah, -- and there [is] the ark of the covenant of God in those days,
28 and Phinehas son of Eleazar, son of Aaron, is standing before it in those days -- saying, 'Do I add again to go out to battle with the sons of Benjamin, my brother, or do I cease?' And Jehovah saith, 'Go up, for to-morrow I give him into thy hand.'
29 And Israel setteth liers in wait against Gibeah, round about,
30 and the sons of Israel go up against the sons of Benjamin, on the third day, and arrange themselves against Gibeah, as time by time.
31 And the sons of Benjamin come out to meet the people; they have been drawn away out of the city, and begin to smite [some] of the people -- wounded as time by time, in the highways (of which one is going up to Beth-El, and the other to Gibeah in the field), [are] about thirty men of Israel.
32 And the sons of Benjamin say, 'They are smitten before us as at the beginning;' but the sons of Israel said, 'Let us flee, and draw them away out of the city, unto the highways.'
33 And all the men of Israel have risen from their place, and arrange themselves at Baal-Tamar, and the ambush of Israel is coming forth out of its place, out of the meadow of Gibeah.
34 And they come in over against Gibeah -- ten thousand chosen men out of all Israel -- and the battle [is] grievous, and they have not known that the evil is striking against them.
35 And Jehovah smiteth Benjamin before Israel, and the sons of Israel destroy in Benjamin, on that day, twenty and five thousand, and a hundred men; all these [are] drawing sword.
36 And the sons of Benjamin see that they have been smitten -- and the men of Israel give place to Benjamin, for they have trusted unto the ambush which they had set against Gibeah,
37 and the ambush have hasted, and push against Gibeah, and the ambush draweth itself out, and smiteth the whole of the city by the mouth of the sword.
38 And there was the appointed sign to the men of Israel with the ambush -- their causing to go up a great volume of smoke from the city.
39 And the men of Israel turn in battle, and Benjamin hath begun to smite the wounded among the men of Israel, about thirty men, for they said, 'Surely they are utterly smitten before us, as [at] the first battle;
40 and the volume hath begun to go up from the city -- a pillar of smoke -- and Benjamin turneth behind, and lo, gone up hath the perfection of the city toward the heavens.
41 And the men of Israel have turned, and the men of Benjamin are troubled, for they have seen that the evil hath stricken against them --
42 and they turn before the men of Israel unto the way of the wilderness, and the battle hath followed them; and those who [are] from the city are destroying them in their midst;
43 they have compassed the Benjamites -- they have pursued them -- with ease they have trodden them down till over-against Gibeah, at the sun-rising.
44 And there fall of Benjamin eighteen thousand men -- the whole of these [are] men of valour;
45 and they turn and flee toward the wilderness, unto the rock of Rimmon; and they glean of them in the highways five thousand men, and follow after them unto Gidom, and smite of them two thousand men.
46 And all those falling of Benjamin are twenty and five thousand men drawing sword, on that day -- the whole of these [are] men of valour;
47 and there turn and flee into the wilderness, unto the rock of Rimmon six hundred men, and they dwell in the rock Rimmon four months.
48 And the men of Israel have turned back unto the sons of Benjamin, and smite them by the mouth of the sword out of the city, -- men unto cattle, unto all that is found; also all the cities which are found they have sent into fire.

JUDGES CHAPTER 21

1 And the men of Israel have sworn in Mizpeh, saying, 'None of us doth give his daughter to Benjamin for a wife.'
2 And the people come in to Beth-El, and sit there till the evening before God, and lift up their voice, and weep -- a great weeping,
3 and say, 'Why, O Jehovah, God of Israel, hath this been in Israel -- to be lacking to-day, from Israel, one tribe?'
4 And it cometh to pass on the morrow, that the people rise early, and build there an altar, and cause to ascend burnt-offerings and peace-offerings.
5 And the sons of Israel say, 'Who [is] he that hath not come up in the assembly out of all the tribes of Israel unto Jehovah?' for the great oath hath been concerning him who hath not come up unto Jehovah to Mizpeh, saying, 'He is surely put to death.'
6 And the sons of Israel repent concerning Benjamin their brother, and say, 'There hath been to-day cut off one tribe from Israel,
7 what do we do for them -- for those who are left -- for wives, and we -- we have sworn by Jehovah not to give to them of our daughters for wives?'
8 And they say, 'Who is [that] one out of the tribes of Israel who hath not come up unto Jehovah to Mizpeh?' and lo, none hath come in unto the camp from Jabesh-Gilead -- unto the assembly.
9 And the people numbered themselves, and lo, there is not there a man of the inhabitants of Jabesh-Gilead.
10 And the company send there twelve thousand men of the sons of valour, and command them, saying, 'Go -- and ye have smitten the inhabitants of Jabesh-Gilead by the mouth of the sword, even the women and the infants.
11 And this [is] the thing which ye do; every male, and every woman knowing the lying of a male, ye devote.'
12 And they find out of the inhabitants of Jabesh-Gilead four hundred young women, virgins, who have not known man by the lying of a male, and they bring them in unto the camp at Shiloh, which [is] in the land of Canaan.

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13 And all the company send, and speak, unto the sons of Benjamin who [are] in the rock Rimmon, and proclaim to them peace;
14 and Benjamin turneth back at that time, and they give to them the women whom they have kept alive of the women of Jabesh-Gilead, and they have not found for [all of] them so.
15 And the people repented concerning Benjamin, for Jehovah had made a breach among the tribes of Israel.
16 And the elders of the company say, 'What do we do to the remnant for wives -- for the women have been destroyed out of Benjamin?'
17 And they say, 'A possession of an escaped party [is] to Benjamin, and a tribe is not blotted out from Israel;
18 and we -- we are not able to give to them wives out of our daughters, for the sons of Israel have sworn, saying, Cursed [is] he who is giving a wife to Benjamin.'
19 And they say, 'Lo, a festival of Jehovah [is] in Shiloh, from time to time, which [is] on the north of Beth-El, at the rising of the sun, by the highway which is going up from Beth-El to Shechem, and on the south of Lebonah.'
20 And they command the sons of Benjamin, saying, 'Go -- and ye have laid wait in the vineyards,
21 and have seen, and lo, if the daughters of Shiloh come out to dance in dances -- then ye have gone out from the vineyards, and caught for you each his wife out of the daughters of Shiloh, and gone to the land of Benjamin;
22 and it hath been, when their fathers or their brethren come in to plead unto us, that we have said unto them, Favour us [by] them, for we have not taken [to] each his wife in battle, for ye -- ye have not given to them at this time [that] ye are guilty.'
23 And the sons of Benjamin do so, and take women according to their number, out of the dancers whom they have taken violently away; and they go, and turn back unto their inheritance, and build the cities, and dwell in them.
24 And the sons of Israel go up and down thence at that time, each to his tribe, and to his family; and they go out thence each to his inheritance.
25 In those days there is no king in Israel; each doth that which is right in his own eyes.

THE SCROLL OF RUTH

Hebrew title: Megilath Rut
Estimated Range of Dating: 5th–4th centuries B.C.

(The Book of Ruth (Hebrew: Megilath Rut, "the Scroll of Ruth", one of the Five Megillot) is included in the third division, or the Writings (Ketuvim), of the Hebrew Bible; in most Christian canons it is treated as a history book and placed between Judges and 1 Samuel. It is one of the shortest books in both the Jewish and Christian holy books, consisting of only four chapters. The name Ruth means compassion, pity, remorse, sorrow or grief. It is unknown who wrote the book. It is traditionally ascribed to the prophet Samuel, but Ruth's identity as a non-Israelite and the stress on the need for an inclusive attitude towards foreigners suggests an origin in the fifth century BC, when intermarriage had become controversial (as seen in Ezra 9:1 and Nehemiah 13:1). A substantial number of scholars therefore date it to the Persian period (5th–4th centuries BC). The genealogy that concludes the book is believed to be a post-exilic Priestly addition, as it adds nothing to the plot; nevertheless, it is carefully crafted and integrates the book into the history of Israel running from Genesis to Kings.

Contents and Structure
The book is structured in four chapters:
1. Prologue and Problem: Death and Emptiness (1:1–22)
A. Setting the scene (1:1–5)
B. Naomi returns home (1:6–18)
C. Arrival of Naomi and Ruth in Bethlehem (1:19–22)
2. Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1–23)
A. Ruth in the field of Boaz (2:1–17)
B. Ruth reports to Naomi (2:18–23)
3. Naomi Sends Ruth to Boaz on the Threshing Floor (3:1–18)
A. Naomi Reveals Her Plan (3:1–5)
B. Ruth at the threshing-floor of Boaz (3:6–15)
C. Ruth reports to Naomi (3:16–18)
4. Resolution and Epilogue: Life and Fullness (4:1–22)
A. Boaz with the men at the gate (4:1–12)
B. A son is born to Ruth (4:13–17)
Genealogical appendix (4:18–22)

The book tells of Ruth accepting the god of the Israelites as her god and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The

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book is held in esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature. The Book of Ruth also functions liturgically, as it is read during the Jewish holiday of Shavuot ("Weeks").

The book can be read as a political parable relating to issues around the time of Ezra and Nehemiah (the 4th century BC). The realistic nature of the story is established from the start through the names of the participants: the husband and father is Elimelech, meaning "My God is King", and his wife is Naomi, "Pleasing", but after the deaths of her sons Mahlon, "Sickness", and Chilion, "Wasting", she asks to be called Mara, "Bitter". The reference to Moab raises questions, since in the rest of the biblical literature it is associated with hostility to Israel, sexual perversity, and idolatry, and Deuteronomy 23:3–6 excluded an Ammonite or a Moabite from "the congregation of the LORD; even to their tenth generation". Despite this, Ruth the Moabite married a Judahite and even after his death still regarded herself a member of his family; she then married another Judahite and bore him a son who became an ancestor of David. Contrary to the message of Ezra–Nehemiah, where marriages between Jewish men and non-Jewish women were broken up, Ruth teaches that foreigners who convert to Judaism can become good Jews, foreign wives can become exemplary followers of Jewish law, and there is no reason to exclude them or their offspring from the community.)

RUTH CHAPTER 1

1 And it cometh to pass, in the days of the judging of the judges, that there is a famine in the land, and there goeth a man from Beth-Lehem-Judah to sojourn in the fields of Moab, he, and his wife, and his two sons.

2 And the name of the man [is] Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites from Beth-Lehem-Judah; and they come into the fields of Moab, and are there.

3 And Elimelech husband of Naomi dieth, and she is left, she and her two sons;

4 and they take to them wives, Moabitesses: the name of the one [is] Orpah, and the name of the second Ruth; and they dwell there about ten years.

5 And they die also, both of them -- Mahlon and Chilion -- and the woman is left of her two children and of her husband.

6 And she riseth, she and her daughters-in-law, and turneth back from the fields of Moab, for she hath heard in the fields of Moab that God hath looked after His people, -- to give to them bread.

7 And she goeth out from the place where she hath been, and her two daughters-in-law with her, and they go in the way to turn back unto the land of Judah.

8 And Naomi saith to her two daughters-in-law, 'Go, turn back, each to the house of her mother; Jehovah doth with you kindness as ye have done with the dead, and with me;

9 Jehovah doth grant to you, and find ye rest each in the house of her husband;' and she kisseth them, and they lift up their voice and weep.

10 And they say to her, 'Surely with thee we go back to thy people.'

11 And Naomi saith, 'Turn back, my daughters; why do ye go with me? are there yet to me sons in my bowels that they have been to you for husbands?

12 Turn back, my daughters, go, for I am too aged to be to a husband; though I had said, There is for me hope, also, I have been to-night to a husband, and also I have borne sons:

13 for them do ye wait till that they grow up? for them do ye shut yourselves up, not to be to a husband? nay, my daughters, for more bitter to me than to you, for the hand of Jehovah hath gone out against me.'

14 And they lift up their voice, and weep again, and Orpah kisseth her mother-in-law, and Ruth hath cleaved to her.

15 And she saith, 'Lo, thy sister-in-law hath turned back unto her people, and unto her god, turn thou back after thy sister-in-law.'

16 And Ruth saith, 'Urge me not to leave thee -- to turn back from after thee; for whither thou goest I go, and where thou lodgest I lodge; thy people [is] my people, and thy God my God.

17 Where thou diest I die, and there I am buried; thus doth Jehovah to me, and thus doth He add -- for death itself doth part between me and thee.'

18 And she seeth that she is strengthening herself to go with her, and she ceaseth to speak unto her;

19 and they go both of them till their coming in to Beth-Lehem; and it cometh to pass at their coming in to Beth-Lehem, that all the city is moved at them, and they say, 'Is this Naomi?'

20 And she saith unto them, 'Call me not Naomi; call me Mara, for the Almighty hath dealt very bitterly to me,

21 I went out full, and empty hath Jehovah brought me back, why do ye call me Naomi, and Jehovah hath testified against me, and the Almighty hath done evil to me?'

22 And Naomi turneth back, and Ruth the Moabitess her daughter-in-law with her, who hath turned back from the fields of Moab, and they have come in to Beth-Lehem at the commencement of barley-harvest.

RUTH CHAPTER 2

1 And Naomi hath an acquaintance of her husband's, a man mighty in wealth, of the family of Elimelech, and his name [is] Boaz.

2 And Ruth the Moabitess saith unto Naomi, 'Let me go, I pray thee, into the field, and I gather among the ears of corn after him in whose eyes I find grace;' and she saith to her, 'Go, my daughter.'

3 And she goeth and cometh and gathereth in a field after the reapers, and her chance happeneth -- the portion of the field is Boaz's who [is] of the family of Elimelech.

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4 And lo, Boaz hath come from Beth-Lehem, and saith to the reapers, 'Jehovah [is] with you;' and they say to him, 'Jehovah doth bless thee.'

5 And Boaz saith to his young man who is set over the reapers, 'Whose [is] this young person?'

6 And the young man who is set over the reapers answereth and saith, 'A young woman -- Moabitess -- she [is], who came back with Naomi from the fields of Moab,

7 and she saith, Let me glean, I pray thee -- and I have gathered among the sheaves after the reapers; and she cometh and remaineth since the morning and till now; she sat in the house a little.

8 And Boaz saith unto Ruth, 'Hast thou not heard, my daughter? go not to glean in another field, and also, pass not over from this, and thus thou dost cleave to my young women:

9 thine eyes [are] on the field which they reap, and thou hast gone after them; have not I charged the young men not to touch thee? when thou art athirst then thou hast gone unto the vessels, and hast drunk from that which the young men draw.'

10 And she falleth on her face, and boweth herself to the earth, and saith unto him, 'Wherefore have I found grace in thine eyes, to discern me, and I a stranger?'

11 And Boaz answereth and saith to her, 'It hath thoroughly been declared to me all that thou hast done with thy mother-in-law, after the death of thy husband, and thou dost leave thy father, and thy mother, and the land of thy birth, and dost come in unto a people which thou hast not known heretofore.

12 Jehovah doth recompense thy work, and thy reward is complete from Jehovah, God of Israel, under whose wings thou hast come to take refuge.'

13 And she saith, 'Let me find grace in thine eyes, my lord, because thou hast comforted me, and because thou hast spoken unto the heart of thy maid-servant, and I -- I am not as one of thy maid-servants.'

14 And Boaz saith to her, 'At meal-time come nigh hither, and thou hast eaten of the bread, and dipped thy morsel in the vinegar.' And she sitteth at the side of the reapers, and he reacheth to her roasted corn, and she eateth, and is satisfied, and leaveth.

15 And she riseth to glean, and Boaz chargeth his young men, saying, 'Even between the sheaves she doth glean, and ye do not cause her to blush;

16 and also ye do surely cast to her of the handfuls -- and have left, and she hath gleaned, and ye do not push against her.'

17 And she gleaneth in the field till the evening, and beateth out that which she hath gleaned, and it is about an ephah of barley;

18 and she taketh [it] up, and goeth into the city, and her mother-in-law seeth that which she hath gleaned, and she bringeth out and giveth to her that which she left from her satiety.

19 And her mother-in-law saith to her, 'Where hast thou gleaned to-day? and where hast thou wrought? may he who is discerning thee be blessed.' And she declareth to her mother-in-law with whom she hath wrought, and saith, 'The name of the man with whom I have wrought to-day [is] Boaz.'

20 And Naomi saith to her daughter-in-law, 'Blessed [is] he of Jehovah who hath not forsaken His kindness with the living and with the dead;' and Naomi saith to her, 'The man is a relation of ours; he [is] of our redeemers.'

21 And Ruth the Moabitess saith, 'Also he surely said unto me, Near the young people whom I have thou dost cleave till they have completed the whole of the harvest which I have.'

22 And Naomi saith unto Ruth her daughter-in-law, 'Good, my daughter, that thou goest out with his young women, and they come not against thee in another field.'

23 And she cleaveth to the young women of Boaz to glean, till the completion of the barley-harvest, and of the wheat-harvest, and she dwelleth with her mother-in-law.

RUTH CHAPTER 3

1 And Naomi her mother-in-law saith to her, 'My daughter, do not I seek for thee rest, that it may be well with thee?

2 and now, is not Boaz of our acquaintance, with whose young women thou hast been? lo, he is winnowing the threshing-floor of barley to-night,

3 and thou hast bathed, and anointed thyself, and put thy garments upon thee, and gone down to the threshing-floor; let not thyself be known to the man till he complete to eat and to drink;

4 and it cometh to pass when he lieth down, that thou hast known the place where he lieth down, and hast gone in, and uncovered his feet, and lain down, -- and he doth declare to thee that which thou dost do.'

5 And she saith unto her, 'All that thou sayest -- I do.'

6 And she goeth down [to] the threshing-floor, and doth according to all that her mother-in-law commanded her

7 And Boaz eateth and drinketh, and his heart is glad; and he goeth in to lie down at the end of the heap; and she cometh in gently, and uncovereth his feet, and lieth down.

8 And it cometh to pass, at the middle of the night, that the man trembleth, and turneth himself, and lo, a woman is lying at his feet.

9 And he saith, 'Who [art] thou?' and she saith, 'I [am] Ruth thy handmaid, and thou hast spread thy skirt over thy handmaid, for thou [art] a redeemer.'

10 And he saith, 'Blessed [art] thou of Jehovah, my daughter; thou hast dealt more kindly at the latter end than at the beginning -- not to go after the young men, either poor or rich.

11 And now, my daughter, fear not, all that thou sayest I do to thee, for all the gate of my people doth know that thou [art] a virtuous woman.

12 And now, surely, true, that I [am] a redeemer, but also there is a redeemer nearer than I.

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13 Lodge to night, and it hath been in the morning, if he doth redeem thee, well: he redeemeth; and if he delight not to redeem thee, then I have redeemed thee -- I; Jehovah liveth! lie down till the morning.'

14 And she lieth down at his feet till the morning, and riseth before one doth discern another; and he saith, 'Let it not be known that the woman hath come into the floor.'

15 And he saith, 'Give the covering which [is] on thee, and keep hold on it;' and she keepeth hold on it, and he measureth six [measures] of barley, and layeth [it] on her; and he goeth into the city.

16 And she cometh in unto her mother-in-law, and she saith, 'Who [art] thou, my daughter?' and she declareth to her all that the man hath done to her.

17 And she saith, 'These six [measures] of barley he hath given to me, for he said, Thou dost not go in empty unto thy mother-in-law.'

18 And she saith, 'Sit still, my daughter, till thou dost know how the matter falleth, for the man doth not rest except he hath completed the matter to-day.'

RUTH CHAPTER 4

1 And Boaz hath gone up to the gate, and sitteth there, and lo, the redeemer is passing by of whom Boaz had spoken, and he saith, 'Turn aside, sit down here, such a one, such a one;' and he turneth aside and sitteth down.

2 And he taketh ten men of the elders of the city, and saith, 'Sit down here;' and they sit down.

3 And he saith to the redeemer, 'A portion of the field which [is] to our brother, to Elimelech, hath Naomi sold, who hath come back from the fields of Moab;

4 and I said, I uncover thine ear, saying, Buy before the inhabitants, and before the elders of my people; if thou dost redeem -- redeem, and if none doth redeem -- declare to me, and I know, for there is none save thee to redeem, and I after thee.' And he saith, I redeem [it].'

5 And Boaz saith, 'In the day of thy buying the field from the hand of Naomi, then from Ruth the Moabitess, wife of the dead, thou hast bought [it], to raise up the name of the dead over his inheritance.'

6 And the redeemer saith, 'I am not able to redeem [it] for myself, lest I destroy mine inheritance; redeem for thyself -- thou -- my right of redemption, for I am not able to redeem.'

7 And this [is] formerly in Israel for redemption and for changing, to establish anything: a man hath drawn off his sandal, and given [it] to his neighbour, and this [is] the testimony in Israel.

8 And the redeemer saith to Boaz, 'Buy [it] for thyself,' and draweth off his sandal.

9 And Boaz saith to the elders, and [to] all the people, 'Witnesses [are] ye to-day that I have bought all that [is] to Elimelech, and all that [is] to Chilion and Mahlon, from the hand of Naomi;

10 and also Ruth the Moabitess, wife of Mahlon, I have bought to myself for a wife, to raise up the name of the dead over his inheritance; and the name of the dead is not cut off from among his brethren, and from the gate of his place; witnesses ye [are] to-day.'

11 And all the people who [are] in the gate say -- also the elders -- 'Witnesses! Jehovah make the woman who is coming in unto thy house as Rachel and as Leah, both of whom built the house of Israel; and do thou virtuously in Ephrathah, and proclaim the Name in Beth-Lehem;

12 and let thy house be as the house of Pharez (whom Tamar bare to Judah), of the seed which Jehovah doth give to thee of this young woman.'

13 And Boaz taketh Ruth, and she becometh his wife, and he goeth in unto her, and Jehovah giveth to her conception, and she beareth a son.

14 And the women say unto Naomi, 'Blessed [is] Jehovah who hath not let a redeemer cease to thee to-day, and his name is proclaimed in Israel,

15 and he hath been to thee for a restorer of life, and for a nourisher of thine old age, for thy daughter-in-law who hath loved thee -- who is better to thee than seven sons -- hath borne him.'

16 And Naomi taketh the lad, and layeth him in her bosom, and is to him for a nurse;

17 and the neighbouring women give to him a name, saying, 'There hath been a son born to Naomi,' and they call his name Obed; he [is] father of Jesse, father of David.

18 And these are genealogies of Pharez: Pharez begat Hezron,

19 and Hezron begat Ram, and Ram begat Amminidab,

20 and Amminidab begat Nahshon, and Nahshon begat Salmon,

21 and Salmon begat Boaz, and Boaz begat Obed,

22 and Obed begat Jesse, and Jesse begat David.

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THE FIRST BOOK OF SAMUEL

Hebrew Title: Sefer Shemuel
(also called: The First Book of Kings or 1 Reigns)
Estimated Range of Dating: c. 630–540 B.C

(The Book of Samuel, or 1 Samuel and 2 Samuel, form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Hebrew Bible / Old Testament, called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aim to explain God's law for Israel under the guidance of the prophets.

The German biblical scholar Martin Noth coined in 1943 the term "Deuteronomistic History" in order to explain the origin and purpose of Joshua, Judges, Samuel, and Kings. These, he argued, were the work of a single 6th-century BC author seeking to explain recent events (the fall of Jerusalem and the Babylonian exile) using the theology and language of the Book of Deuteronomy. The author used his sources with a heavy hand, depicting Joshua as a grand, divinely guided conquest, Judges as a cycle of rebellion and salvation, and the story of the kings as recurring disaster due to disobedience to God. The essence of Deuteronomistic theology is that Israel has entered into a covenant (a treaty, a binding agreement) with the God Yahweh, under which they agree to accept Yahweh as their God (hence the phrase "God of Israel") and Yahweh promises them a land where they can live in peace and prosperity. Deuteronomy contains the laws by which Israel is to live in the promised land, Joshua chronicles the conquest of Canaan, the promised land, and its allotment among the tribes, Judges describes the settlement of the land, Samuel the consolidation of the land and people under David, and Kings the destruction of kingship and loss of the land. The final tragedy described in Kings is the result of Israel's failure to uphold its part of the covenant: faithfulness to Yahweh brings success, economic, military and political, but unfaithfulness brings defeat and oppression.

1 and 2 Samuel were originally (and, in most Jewish bibles, still are) treated as one single book, but the Septuagint, the first Greek translation from the 3rd and the 2nd century BC, noted that the book was written on two scrolls due to its large size; this was adopted, at least in name, by the Latin translations used in the early Christian church of the West. The division of the Chronicles had the same reason. What it is now commonly known as 1 Samuel and 2 Samuel was called 1 Kings (or Reigns) and 2 Kings respectively in the Vulgate and the Septuagint. Then, what it is now commonly known as 1 Kings and 2 Kings would have been 3 Kings (or Reigns) and 4 Kings in old Bibles before the year 1516.

Samuel begins with the prophet Samuel's birth and God's call to him as a boy. The story of the Ark of the Covenant that follows tells of Israel's oppression by the Philistines, which brought about Samuel's anointing of Saul as Israel's first king. But Saul proved unworthy and God's choice turned to David, who defeated Israel's enemies, purchased the threshing floor (2 Samuel 24:24), where his son, Solomon built the Temple and brought the Ark to Jerusalem. The narrative stresses that he gained the throne lawfully, always respecting "the Lord's anointed" (i.e. Saul) and never taking any of his numerous chances to seize the throne by violence. As God's chosen king over Israel, David is also the son of God ("I will be a father to him, and he shall be a son to me..." – 2 Samuel 14). God enters into an eternal covenant (treaty) with David and his line, promising divine protection of the dynasty and of Jerusalem through all time.

The Philistines appear already in Genesis but they seem to have been different people from the Philistines of the Deuteronomistic history (the series of books Joshua, Judges, Samuel, Kings, and also the Book of Jeremiah). The Philistines originated as an immigrant Greek Mycenaean group of Sea Peoples or pirates from the Aegean Sea that settled in southern Canaan circa 1175 BC during the Late Bronze Age collapse. By Iron Age II (between the 12th and 11th century BC), the Philistines had formed an ethnic state centered around a pentapolis (5 cities) consisting of Gaza, Ashdod, Ashkelon, Ekron and Gath. Over time, they gradually assimilated elements of the indigenous Levantine Semitic societies while preserving their own unique culture. old canonical books of the Hebrew nation, their writers describe a series of conflicts between the Philistines and the Israelites during the period of the Judges, and, allegedly, the Philistines exercised lordship over Israel in the days of Saul and Samuel the prophet, forbidding the Israelites from making iron implements of war. According to their chronicles, the Philistines were eventually subjugated by David, before regaining independence in the wake of the United Monarchy's dissolution, after which there are only sparse references to them. The accuracy of these narratives is a subject of debate among scholars. Sure is that the Philistines (like the Hebrew states, Phoenicia, and anybody else) were crushed by Assyrians (between 745 and 681 BC), by Egyptians in 609 BC and finally by Babylonians in 604 BC.)

1 SAMUEL CHAPTER 1

1 And there is a certain man of Ramathaim-Zophim, of the hill-country of Ephraim, and his name [is] Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, and Ephrathite,

2 and he hath two wives, the name of the one [is] Hannah, and the name of the second Peninnah, and Peninnah hath children, and Hannah hath no children.

3 And that man hath gone up out of his city from time to time, to bow himself, and to sacrifice, before Jehovah of Hosts, in Shiloh, and there [are] two sons of Eli, Hophni and Phinehas, priests to Jehovah.

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4 And the day cometh, and Elkanah sacrificeth, and he hath given to Peninnah his wife, and to all her sons and her daughters, portions,

5 and to Hannah he giveth a certain portion -- double, for he hath loved Hannah, and Jehovah hath shut her womb;

6 and her adversity hath also provoked her greatly, so as to make her tremble, for Jehovah hath shut up her womb.

7 And so he doth year by year, from the time of her going up into the house of Jehovah, so it provoketh her, and she weepeth, and doth not eat.

8 And Elkanah her husband saith to her, 'Hannah, why weepest thou? and why dost thou not eat? and why is thy heart afflicted? am I not better to thee than ten sons?'

9 And Hannah riseth after eating in Shiloh, and after drinking, and Eli the priest is sitting on the throne by the side-post of the temple of Jehovah.

10 And she is bitter in soul, and prayeth unto Jehovah, and weepeth greatly,

11 and voweth a vow, and saith, 'Jehovah of Hosts, if Thou dost certainly look on the affliction of Thy handmaid, and hast remembered me, and dost not forget Thy handmaid, and hast given to Thy handmaid seed of men -- then I have given him to Jehovah all days of his life, and a razor doth not go up upon his head.'

12 And it hath been, when she multiplied praying before Jehovah, that Eli is watching her mouth,

13 and Hannah, she is speaking to her heart, only her lips are moving, and her voice is not heard, and Eli reckoneth her to be drunken.

14 And Eli saith unto her, 'Until when are thou drunken? turn aside thy wine from thee.'

15 And Hannah answereth and saith, 'No, my lord, A woman sharply pained in spirit I [am], and wine and strong drink I have not drunk, and I pour out my soul before Jehovah;

16 put not thy handmaid before a daughter of worthlessness, for from the abundance of my meditation, and of my provocation, I have spoken hitherto.'

17 And Eli answereth and saith, 'Go in peace, and the God of Israel doth give thy petition which thou hast asked of Him.'

18 And she saith, 'Let thy handmaid find grace in thine eyes;' and the woman goeth on her way, and eateth, and her countenance hath not been [sad] for it any more.

19 And they rise early in the morning, and bow themselves before Jehovah, and turn back, and come in unto their house in Ramah, and Elkanah knoweth Hannah his wife, and Jehovah remembereth her;

20 and it cometh to pass, at the revolution of the days, that Hannah conceiveth, and beareth a son, and calleth his name Samuel *(Hebrew: Shmuel, the placer, founder)*, 'for, from Jehovah I have asked him.'

21 And the man Elkanah goeth up, and all his house, to sacrifice to Jehovah the sacrifice of the days, and his vow.

22 And Hannah hath not gone up, for she said to her husband, 'Till the youth is weaned -- then I have brought him in, and he hath appeared before the face of Jehovah, and dwelt there -- unto the age.'

23 And Elkanah her husband saith to her, 'Do that which is good in thine eyes; abide till thy weaning him; only, Jehovah establish His word;' and the woman abideth and suckleth her son till she hath weaned him,

24 and she causeth him to go up with her when she hath weaned him, with three bullocks, and one ephah of flour, and a bottle of wine, and she bringeth him into the house of Jehovah at Shiloh, and the youth [is but] a youth.

25 And they slaughter the bullock, and bring in the youth unto Eli,

26 and she saith, 'O, my lord, thy soul liveth! my lord, I [am] the woman who stood with thee in this [place], to pray unto Jehovah;

27 for this youth I prayed, and Jehovah doth give to me my petition which I asked of Him;

28 and also I have caused him to be asked for Jehovah, all the days that he hath lived -- he is asked for Jehovah;' and he boweth himself there before Jehovah.

1 SAMUEL CHAPTER 2

1 And Hannah prayeth, and saith: 'My heart hath exulted in Jehovah, My horn hath been high in Jehovah, My mouth hath been large over mine enemies, For I have rejoiced in Thy salvation.

2 There is none holy like Jehovah, For there is none save Thee, And there is no rock like our God.

3 Ye multiply not -- ye speak haughtily -- The old saying goeth out from your mouth, For a God of knowledge [is] Jehovah, And by Him actions are weighed.

4 Bows of the mighty are broken, And the stumbling have girded on strength.

5 The satiated for bread hired themselves, And the hungry have ceased. While the barren hath borne seven, And she abounding with sons hath languished.

6 Jehovah putteth to death, and keepeth alive, He bringeth down to Sheol, and bringeth up.

7 Jehovah dispossesseth, and He maketh rich, He maketh low, yea, He maketh high.

8 He raiseth from the dust the poor, From a dunghill He lifteth up the needy, To cause [them] to sit with nobles, Yea, a throne of honour He doth cause them to inherit, For to Jehovah [are] the fixtures of earth, And He setteth on them the habitable world.

9 The feet of His saints He keepeth, And the wicked in darkness are silent, For not by power doth man become mighty.

10 Jehovah -- broken down are His adversaries, Against them in the heavens He thundereth: Jehovah judgeth the ends of earth, And giveth strength to His king, And exalteth the horn of His anointed.'

11 And Elkanah goeth to Ramath, unto his house, and the youth hath been serving Jehovah, [in] the presence of Eli the priest;

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12 and the sons of Eli [are] sons of worthlessness, they have not known Jehovah.

13 And the custom of the priests with the people [is]: any man sacrificing a sacrifice -- then hath the servant of the priest come in when the flesh is boiling, and the hook of three teeth in his hand,

14 and hath struck [it] into the pan, or kettle, or caldron, or pot; all that the hook bringeth up doth the priest take for himself; thus they do to all Israel who are coming in, there, in Shiloh.

15 Also before they make perfume with the fat -- then hath the priest's servant come in, and said to the man who is sacrificing, 'Give flesh to roast for the priest, and he doth not take of thee flesh boiled, but raw;'

16 and the man saith unto him, 'Let them surely make a perfume (as to-day) with the fat, then take to thee as thy soul desireth;' and he hath said to him, 'Surely now thou dost give; and if not -- I have taken by strength.'

17 And the sin of the young men is very great [in] the presence of Jehovah, for the men have despised the offering of Jehovah.

18 And Samuel is ministering [in] the presence of Jehovah, a youth girt [with] an ephod of linen;

19 and a small upper coat doth his mother make to him, and she hath brought it up to him from time to time, in her coming up with her husband to sacrifice the sacrifice of the time.

20 And Eli blessed Elkanah, and his wife, and said, 'Jehovah doth appoint for thee seed of this woman, for the petition which she asked for Jehovah;' and they have gone to their place.

21 When Jehovah hath looked after Hannah, then she conceiveth and beareth three sons and two daughters; and the youth Samuel groweth up with Jehovah.

22 And Eli [is] very old, and hath heard all that his sons do to all Israel, and how that they lie with the women who are assembling [at] the opening of the tent of meeting,

23 and he saith to them, 'Why do ye things like these? for I am hearing of your evil words from all the people -- these!

24 Nay, my sons; for the report which I am hearing is not good causing the people of Jehovah to transgress. --

25 If a man sin against a man, then hath God judged him; but if against Jehovah a man sin, who doth pray for him?' and they hearken not to the voice of their father, though Jehovah hath delighted to put them to death.

26 And the youth Samuel is going on and growing up, and [is] good both with Jehovah, and also with men.

27 And there cometh a man of God unto Eli, and saith unto him, 'Thus said Jehovah, Was I really revealed unto the house of thy father in their being in Egypt, before Pharaoh's house,

28 even to choose him out of all the tribes of Israel to Me for a priest, to go up on Mine altar, to make a perfume, to bear an ephod before Me, and I give to the house of thy father all the fire-offerings of the sons of Israel?

29 Why do ye kick at My sacrifice, and at Mine offering which I commanded [in] My habitation, and dost honour thy sons above Me, to make yourselves fat from the first part of every offering of Israel, of My people?

30 'Therefore -- the affirmation of Jehovah, God of Israel -- I certainly said, Thy house and the house of thy father, do walk up and down before Me to the age; and now -- the affirmation of Jehovah -- Far be it from Me! for he who is honouring Me, I honour, and those despising Me, are lightly esteemed.

31 'Lo, days [are] coming, and I have cut off thine arm, and the arm of the house of thy father, that an old man is not in thy house;

32 and thou hast beheld an adversary [in My] habitation, in all that He doth good with Israel, and there is not an old man in thy house all the days.

33 'And the man I cut not off of thine from Mine altar, [is] to consume thine eyes, and to grieve thy soul; and all the increase of thy house do die men;

34 and this [is] to thee the sign that cometh unto thy two sons, unto Hophni and Phinehas -- in one day they die both of them;

35 and I have raised up for Me a stedfast priest; as in My heart and in My soul he doth do; and I have built for him a stedfast house, and he hath walked up and down before Mine anointed all the days;

36 and it hath been, every one who is left in thy house doth come in to bow himself to him, for a wage of silver, and a cake of bread, and hath said, Admit me, I pray thee, unto one of the priest's offices, to eat a morsel of bread.'

1 SAMUEL CHAPTER 3

1 And the youth Samuel is serving Jehovah before Eli, and the word of Jehovah hath been precious in those days -- there is no vision broken forth.

2 And it cometh to pass, at that time, that Eli is lying down in his place, and his eyes have begun to be dim -- he is not able to see.

3 And the lamp of God is not yet extinguished, and Samuel is lying down in the temple of Jehovah, where the ark of God [is],

4 and Jehovah calleth unto Samuel, and he saith, 'Here [am] I.'

5 And he runneth unto Eli, and saith, 'Here [am] I, for thou hast called for me;' and he saith, 'I called not; turn back, lie down;' and he goeth and lieth down.

6 And Jehovah addeth to call again Samuel, and Samuel riseth and goeth unto Eli, and saith, 'Here [am] I, for thou hast called for me;' and he saith, 'I have not called, my son, turn back, lie down.'

7 And Samuel hath not yet known Jehovah, and the word of Jehovah is not yet revealed unto him.

8 And Jehovah addeth to call Samuel the third time, and he riseth and goeth unto Eli, and saith, 'Here [am] I, for thou hast called for me;' and Eli understandeth that Jehovah is calling to the youth.

9 And Eli saith to Samuel, 'Go, lie down, and it hath been, if He doth call unto thee, that thou hast said, Speak, Jehovah,

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for Thy servant is hearing;' and Samuel goeth and lieth down in his place.

10 And Jehovah cometh, and stationeth Himself, and calleth as time by time, 'Samuel, Samuel;' and Samuel saith, 'Speak, for Thy servant if hearing.'

11 And Jehovah saith unto Samuel, 'Lo, I am doing a thing in Israel, at which the two ears of every one hearing it do tingle.

12 In that day I establish unto Eli all that I have spoken unto his house, beginning and completing;

13 and I have declared to him that I am judging his house -- to the age, for the iniquity which he hath known, for his sons are making themselves vile, and he hath not restrained them,

14 and therefore I have sworn to the house of Eli: the iniquity of the house of Eli is not atoned for, by sacrifice, and by offering -- unto the age.'

15 And Samuel lieth till the morning, and openeth the doors of the house of Jehovah, and Samuel is afraid of declaring the vision unto Eli.

16 And Eli calleth Samuel, and saith, 'Samuel, my son;' and he saith, 'Here [am] I.'

17 And he saith, 'What [is] the word which He hath spoken unto thee? I pray thee, hide it not from me; so doth God do to thee, and so doth He add, if thou hidest from me a word of all the words that He hath spoken unto thee.'

18 And Samuel declareth to him the whole of the words, and hath not hid from him; and he saith, 'It [is] Jehovah; that which is good in His eyes He doth.'

19 And Samuel groweth up, and Jehovah hath been with him, and hath not let fall any of his words to the earth;

20 and all Israel know, from Dan even unto Beer-Sheba, that Samuel is established for a prophet to Jehovah.

21 And Jehovah addeth to appear in Shiloh, for Jehovah hath been revealed unto Samuel, in Shiloh, by the word of Jehovah.

1 SAMUEL CHAPTER 4

1 And the word of Samuel is to all Israel, and Israel goeth out to meet the Philistines for battle, and they encamp by Eben-Ezer, and the Philistines have encamped in Aphek,

2 and the Philistines set themselves in array to meet Israel, and the battle spreadeth itself, and Israel is smitten before the Philistines, and they smite among the ranks in the field about four thousand men.

3 And the people cometh in unto the camp, and the elders of Israel say, 'Why hath Jehovah smitten us to-day before the Philistines? we take unto us from Shiloh the ark of the covenant of Jehovah, and it cometh into our midst, and He doth save us out of the hand of our enemies.'

4 And the people sendeth to Shiloh, and they take up thence the ark of the covenant of Jehovah of Hosts, inhabiting the cherubs, and there [are] two sons of Eli, with the ark of the covenant of God, Hophni and Phinehas.

5 And it cometh to pass, at the coming in of the ark of the covenant of Jehovah unto the camp, that all Israel shout -- a great shout -- and the earth is moved.

6 And the Philistines hear the noise of the shouting, and say, 'What [is] the noise of this great shout in the camp of the Hebrews?' and they perceive that the ark of Jehovah hath come in unto the camp.

7 And the Philistines are afraid, for they said, 'God hath come in unto the camp;' and they say, 'Wo to us, for there hath not been like this heretofore.

8 Wo to us, who doth deliver us out of the hand of these honourable gods? these [are] the gods who are smiting the Egyptians with every plague in the wilderness.

9 Strengthen yourselves, and become men, O Philistines, lest ye do service to Hebrews, as they have done to you -- then ye have become men, and have fought.'

10 And the Philistines fight, and Israel is smitten, and they flee each to his tents, and the blow is very great, and there fall of Israel thirty thousand footmen;

11 and the ark of God hath been taken, and the two sons of Eli have died, Hophni and Phinehas.

12 And a man of Benjamin runneth out of the ranks, and cometh into Shiloh, on that day, and his long robes [are] rent, and earth on his head;

13 and he cometh in, and lo, Eli is sitting on the throne by the side of the way, watching, for his heart hath been trembling for the ark of God, and the man hath come in to declare [it] in the city, and all the city crieth out.

14 And Eli heareth the noise of the cry, and saith, 'What -- the noise of this tumult!' And the man hasted, and cometh in, and declareth to Eli.

15 And Eli is a son of ninety and eight years, and his eyes have stood, and he hath not been able to see.

16 And the man saith unto Eli, 'I [am] he who hath come out of the ranks, and I out of the ranks have fled to-day;' and he saith, 'What hath been the matter, my son?'

17 And he who is bearing tidings answereth and saith, 'Israel hath fled before the Philistines, and also a great slaughter hath been among the people, and also thy two sons have died -- Hophni and Phinehas -- and the ark of God hath been captured.'

18 And it cometh to pass, at his mentioning the ark of God, that he falleth from off the throne backward, by the side of the gate, and his neck is broken, and he dieth, for the man [is] old and heavy, and he hath judged Israel forty years.

19 And his daughter-in-law, wife of Phinehas, [is] pregnant, about to bear, and she heareth the report of the taking of the ark of God, that her father-in-law and her husband have died, and she boweth, and beareth, for her pains have turned upon her.

20 And at the time of her death, when the women who are standing by her say, 'Fear not, for a son thou hast borne,' she hath not answered, nor set her heart [to it];

21 and she calleth the youth I-Chabod, saying, 'Honour hath removed from Israel,' because of the taking of the ark of God, and because of her father-in-law and her husband.

22 And she saith, 'Honour hath removed from Israel, for the ark of God hath been taken.'

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1 SAMUEL CHAPTER 5

1 And the Philistines have taken the ark of God, and bring it in from Eben-Ezer to Ashdod,

2 and the Philistines take the ark of God and bring it into the house of Dagon, and set it near Dagon.

3 And the Ashdodites rise early on the morrow, and lo, Dagon is fallen on its face to the earth, before the ark of Jehovah; and they take Dagon, and put it back to its place.

4 And they rise early in the morning on the morrow, and lo, Dagon is fallen on its face to the earth, before the ark of Jehovah, and the head of Dagon, and the two palms of its hands are cut off at the threshold, only the fishy part hath been left to him;

5 therefore the priests of Dagon, and all those coming into the house of Dagon, tread not on the threshold of Dagon, in Ashdod, till this day.

6 And the hand of Jehovah is heavy on the Ashdodites, and He maketh them desolate, and smiteth them with emerods, Ashdod and its borders.

7 And the men of Ashdod see that [it is] so, and have said, 'The ark of the God of Israel doth not abide with us, for hard hath been His hand upon us, and upon Dagon our god.'

8 And they send and gather all the princes of the Philistines unto them, and say, 'What do we do to the ark of the God of Israel?' and they say, 'To Gath let the ark of the God of Israel be brought round;' and they bring round the ark of the God of Israel;

9 and it cometh to pass after they have brought it round, that the hand of Jehovah is against the city -- a very great destruction; and He smiteth the men of the city, from small even unto great; and break forth on them do emerods.

10 And they send the ark of God to Ekron, and it cometh to pass, at the coming in of the ark of God to Ekron, that the Ekronites cry out, saying, 'They have brought round unto us the ark of the God of Israel, to put us to death -- and our people.'

11 And they send and gather all the princes of the Philistines, and say, 'Send away the ark of the God of Israel, and it turneth back to its place, and it doth not put us to death -- and our people;' for there hath been a deadly destruction throughout all the city, very heavy hath the hand of God been there,

12 and the men who have not died have been smitten with emerods, and the cry of the city goeth up into the heavens.

1 SAMUEL CHAPTER 6

1 And the ark of Jehovah is in the field of the Philistines seven months,

2 and the Philistines call for priests and for diviners, saying, 'What do we do to the ark of Jehovah? let us know wherewith we send it to its place?'

3 And they say, 'If ye are sending away the ark of the God of Israel, ye do not send it away empty; for ye do certainly send back to Him a guilt-offering; then ye are healed, and it hath been known to you why His hand doth not turn aside from you.'

4 And they say, 'What [is] the guilt-offering which we send back to Him?' and they say, 'The number of the princes of the Philistines -- five golden emerods, and five golden mice -- for one plague [is] to you all, and to your princes,

5 and ye have made images of your emerods, and images of your mice that are corrupting the land, and have given honour to the God of Israel; it may be He doth lighten His hand from off you, and from off your gods, and from off your land;

6 and why do ye harden your heart as the Egyptians and Pharaoh hardened their heart? do they not -- when He hath rolled Himself upon them -- send them away, and they go?

7 'And now, take and make one new cart, and two suckling kine, on which a yoke hath not gone up, and ye have bound the kine in the cart, and caused their young ones to turn back from after them to the house,

8 and ye have taken the ark of Jehovah, and put it on the cart, and the vessels of gold which ye have returned to Him -- a guilt-offering -- ye put in a coffer on its side, and have sent it away, and it hath gone;

9 and ye have seen, if the way of its own border it goeth up to Beth-Shemesh -- He hath done to us this great evil; and if not, then we have known that His hand hath not come against us; an accident it hath been to us.'

10 And the men do so, and take two suckling kine, and bind them in the cart, and their young ones they have shut up in the house;

11 and they place the ark of Jehovah upon the cart, and the coffer, and the golden mice, and the images of their emerods.

12 And the kine go straight in the way, on the way to Beth-Shemesh, in one highway they have gone, going and lowing, and have not turned aside right or left; and the princes of the Philistines are going after them unto the border of Beth-Shemesh.

13 And the Beth-Shemeshites are reaping their wheat-harvest in the valley, and they lift up their eyes, and see the ark, and rejoice to see [it].

14 And the cart hath come in unto the field of Joshua the Beth-Shemeshite, and standeth there, and there [is] a great stone, and they cleave the wood of the cart, and the kine they have caused to ascend -- a burnt-offering to Jehovah.

15 And the Levites have taken down the ark of Jehovah, and the coffer which [is] with it, in which [are] the vessels of gold, and place [them] on the great stone; and the men of Beth-Shemesh have caused to ascend burnt-offerings and sacrifice sacrifices in that day to Jehovah;

16 and the five princes of the Philistines have seen [it], and turn back [to] Ekron, on that day.

17 And these [are] the golden emerods which the Philistines have sent back -- a guilt-offering to Jehovah: for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one;

18 and the golden mice -- the number of all the cities of the Philistines -- for the five princes, from the fenced city even unto the hamlet of the villages, even unto the great meadow on which they placed the ark of Jehovah -- [are] unto this day in the field of Joshua the Beth-Shemeshite.

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19 And He smiteth among the men of Beth-Shemesh, for they looked into the ark of Jehovah, yea, He smiteth among the people seventy men -- fifty chief men; and the people mourn, because Jehovah smote among the people -- a great smiting.

20 And the men of Beth-Shemesh say, 'Who is able to stand before Jehovah, this holy God? and unto whom doth He go up from us?'

21 And they send messengers unto the inhabitants of Kirjath-Jearim, saying, 'The Philistines have sent back the ark of Jehovah; come down, take it up unto you.'

1 SAMUEL CHAPTER 7

1 And the men of Kirjath-Jearim come and bring up the ark of Jehovah, and bring it in unto the house of Abinadab, in the height, and Eleazar his son they have sanctified to keep the ark of Jehovah.

2 And it cometh to pass, from the day of the dwelling of the ark in Kirjath-Jearim, that the days are multiplied -- yea, they are twenty years -- and wail do all the house of Israel after Jehovah.

3 And Samuel speaketh unto all the house of Israel, saying, 'If with all your heart ye are turning back unto Jehovah -- turn aside the gods of the stranger from your midst, and Ashtaroth; and prepare your heart unto Jehovah, and serve Him only, and He doth deliver you out of the hand of the Philistines.'

4 And the sons of Israel turn aside the Baalim and Ashtaroth, and serve Jehovah alone;

5 and Samuel saith, 'Gather all Israel to Mizpeh, and I pray for you unto Jehovah.'

6 And they are gathered to Mizpeh, and draw water, and pour out before Jehovah, and fast on that day, and say there, 'We have sinned against Jehovah;' and Samuel judgeth the sons of Israel in Mizpeh.

7 And the Philistines hear that the sons of Israel have gathered themselves to Mizpeh; and the princes of the Philistines go up against Israel, and the sons of Israel hear, and are afraid of the presence of the Philistines.

8 And the sons of Israel say unto Samuel, 'Keep not silent for us from crying unto Jehovah our God, and He doth save us out of the hand of the Philistines.'

9 And Samuel taketh a fat lamb, and causeth it to go up -- a burnt-offering whole to Jehovah; and Samuel crieth unto Jehovah for Israel, and Jehovah answereth him;

10 and Samuel is causing the burnt-offering to go up -- and the Philistines have drawn nigh to battle against Israel -- and Jehovah doth thunder with a great noise, on that day, upon the Philistines, and troubleth them, and they are smitten before Israel.

11 And the men of Israel go out from Mizpeh, and pursue the Philistines, and smite them unto the place of Beth-Car.

12 And Samuel taketh a stone, and setteth [it] between Mizpeh and Shen, and calleth its name Eben-Ezer, saying, 'Hitherto hath Jehovah helped us.'

13 And the Philistines are humbled, and have not added any more to come into the border of Israel, and the hand of Jehovah is on the Philistines all the days of Samuel.

14 And the cities which the Philistines have taken from Israel are restored to Israel -- from Ekron even unto Gath -- and their border hath Israel delivered out of the hand of the Philistines; and there is peace between Israel and the Amorite.

15 And Samuel judgeth Israel all the days of his life,

16 and he hath gone from year to year, and gone round Beth-El, and Gilgal, and Mizpeh, and judged Israel [in] all these places;

17 and his returning [is] to Ramath, for there [is] his house, and there he hath judged Israel, and he buildeth there an altar to Jehovah.

1 SAMUEL CHAPTER 8

1 And it cometh to pass, when Samuel [is] aged, that he maketh his sons judges over Israel.

2 And the name of his first-born son is Joel, and the name of his second Abiah, judges in Beer-Sheba:

3 and his sons have not walked in his ways, and turn aside after the dishonest gain, and take a bribe, and turn aside judgment.

4 And all the elders of Israel gather themselves together, and come in unto Samuel to Ramath,

5 and say unto him, 'Lo, thou hast become aged, and thy sons have not walked in thy ways; now, appoint to us a king, to judge us, like all the nations.'

6 And the thing is evil in the eyes of Samuel, when they have said, 'Give to us a king to judge us;' and Samuel prayeth unto Jehovah.

7 And Jehovah saith unto Samuel, 'Hearken to the voice of the people, to all that they say unto thee, for thee they have not rejected, but Me they have rejected, from reigning over them.

8 According to all the works that they have done from the day of My bringing them up out of Egypt, even unto this day, when they forsake Me, and serve other gods -- so they are doing also to thee.

9 And now, hearken to their voice; only, surely thou dost certainly protest to them, and hast declared to them the custom of the king who doth reign over them.'

10 And Samuel speaketh all the words of Jehovah unto the people who are asking from him a king,

11 and saith, 'This is the custom of the king who doth reign over you: Your sons he doth take, and hath appointed for himself among his chariots, and among his horsemen, and they have run before his chariots;

12 also to appoint for himself heads of thousands, and heads of fifties; also to plow his plowing, and to reap his reaping; and to make instruments of his war, and instruments of his charioteer.

13 'And your daughters he doth take for perfumers, and for cooks, and for bakers;

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14 and your fields, and your vineyards, and your olive-yards -- the best -- he doth take, and hath given to his servants.

15 And your seed and your vineyards he doth tithe, and hath given to his eunuchs, and to his servants.

16 And your men-servants, and your maid-servants, and your young men -- the best, and your asses, he doth take, and hath prepared for his own work;

17 your flock he doth tithe, and ye are to him for servants.

18 And ye have cried out in that day because of the king whom ye have chosen for yourselves, and Jehovah doth not answer you in that day.'

19 And the people refuse to hearken to the voice of Samuel, and say, 'Nay, but a king is over us,

20 and we have been, even we, like all the nations; and our king hath judged us, and gone out before us, and fought our battles.'

21 And Samuel heareth all the words of the people, and speaketh them in the ears of Jehovah;

22 and Jehovah saith unto Samuel, 'Hearken to their voice, and thou hast caused to reign over them a king.' And Samuel saith unto the men of Israel, 'Go ye each to his city.'

1 SAMUEL CHAPTER 9

1 And there is a man of Benjamin, and his name [is] Kish, son of Abiel, son of Zeror, son of Bechorath, son of Aphiah, a Benjamite, mighty of valour,

2 and he hath a son, and his name [is] Saul, a choice youth and goodly, and there is not a man among the sons of Israel goodlier than he -- from his shoulder and upward, higher than any of the people.

3 And the asses of Kish, father of Saul, are lost, and Kish saith unto Saul his son, 'Take, I pray thee, with thee, one of the young men, and rise, go, seek the asses.'

4 And he passeth over through the hill-country of Ephraim, and passeth over through the land of Shalisha, and they have not found; and they pass over through the land of Shaalim, and they are not; and he passeth over through the land of Benjamin, and they have not found.

5 They have come in unto the land of Zuph, and Saul hath said to his young man who [is] with him, 'Come, and we turn back, lest my father leave off from the asses, and hath been sorrowful for us.'

6 And he saith to him, 'Lo, I pray thee, a man of God [is] in this city, and the man is honoured; all that he speaketh doth certainly come; now, we go there, it may be he doth declare to us our way on which we have gone.'

7 And Saul saith to his young man, 'And lo, we go, and what do we bring in to the man? for the bread hath gone from our vessels, and a present there is not to bring in to the man of God -- what [is] with us?'

8 And the young man addeth to answer Saul, and saith, 'Lo, there is found with me a fourth of a shekel of silver: and I have given to the man of God, and he hath declared to us our way.'

9 Formerly in Israel, thus said the man in his going to seek God, 'Come and we go unto the seer,' for the 'prophet' of to-day is called formerly 'the seer.'

10 And Saul saith to his young man, 'Thy word [is] good; come, we go;' and they go unto the city where the man of God [is].

11 They are going up in the ascent of the city, and have found young women going out to draw water, and say to them, 'Is the seer in this [place]?'

12 And they answer them and say, 'He is; lo, before thee! haste, now, for to-day he hath come in to the city, for the people hath a stated sacrifice in a high place.

13 At your going in to the city so ye do find him, before he doth go up in to the high place to eat; for the people do not eat till his coming, for he doth bless the sacrifice; afterwards they eat, who are called, and now, go up, for at this time ye find him.'

14 And they go up in to the city; they are coming in to the midst of the city, and lo, Samuel is coming out to meet them, to go up to the high place;

15 and Jehovah had uncovered the ear of Samuel one day before the coming of Saul, saying,

16 'At this time tomorrow, I send unto thee a man out of the land of Benjamin -- and thou hast anointed him for leader over My people Israel, and he hath saved My people out of the hand of the Philistines; for I have seen My people, for its cry hath come in unto Me.'

17 When Samuel hath seen Saul, then hath Jehovah answered him, 'Lo, the man of whom I have spoken unto thee; this [one] doth restrain My people.'

18 And Saul draweth nigh to Samuel in the midst of the gate, and saith, 'Declare, I pray thee, to me, where [is] this -- the seer's house?'

19 And Samuel answereth Saul and saith, 'I [am] the seer; go up before me into the high place, and ye have eaten with me to-day, and I have sent thee away in the morning, and all that [is] in thy heart I declare to thee.

20 As to the asses which are lost to thee this day three days, set not thy heart to them, for they have been found; and to whom [is] all the desire of Israel?' is it not to thee and to all thy father's house?'

21 And Saul answereth and saith, 'Am not I a Benjamite -- of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? and why hast thou spoken unto me according to this word?'

22 And Samuel taketh Saul, and his young man, and bringeth them in to the chamber, and giveth to them a place at the head of those called; and they [are] about thirty men.

23 And Samuel saith to the cook, 'Give the portion which I gave to thee, of which I said unto thee, 'Set it by thee?'

24 (and the cook lifteth up the leg, and that which [is] on it, and setteth before Saul), and he saith, 'Lo, that which is left; set [it] before thee -- eat, for to this appointed season it is kept for thee, saying, The people I have called;' and Saul eateth with Samuel on that day.

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25 And they come down from the high place to the city, and he speaketh with Saul on the roof.

26 And they rise early, and it cometh to pass, at the ascending of the dawn, that Samuel calleth unto Saul, on the roof, saying, 'Rise, and I send thee away;' and Saul riseth, and they go out, both of them -- he and Samuel, without.

27 They are going down in the extremity of the city, and Samuel hath said unto Saul, 'Say to the young man that he pass on before us (and he passeth on), and thou, stand at this time, and I cause thee to hear the word of God.'

1 SAMUEL CHAPTER 10

1 And Samuel taketh the vial of the oil, and poureth on his head, and kisseth him, and saith, 'Is it not because Jehovah hath appointed thee over His inheritance for leader?

2 In thy going to-day from me -- then thou hast found two men by the grave of Rachel, in the border of Benjamin, at Zelzah, and they have said unto thee, The asses have been found which thou hast gone to seek; and lo, thy father hath left the matter of the asses, and hath sorrowed for you, saying, What do I do for my son?

3 'And thou hast passed on thence, and beyond, and hast come in unto the oak of Tabor, and found thee there have three men going up unto God to Beth-El, one bearing three kids, and one bearing three cakes of bread, and one bearing a bottle of wine,

4 and they have asked of thee of welfare, and given to thee two loaves, and thou hast received from their hand.

5 'Afterwards thou dost come unto the hill of God, where the garrison of the Philistines [is], and it cometh to pass, at thy coming in thither to the city, that thou hast met a band of prophets coming down from the high place, and before them psaltery, and tabret, and pipe, and harp, and they are prophesying;

6 and prospered over thee hath the Spirit of Jehovah, and thou hast prophesied with them, and hast been turned to another man;

7 and it hath been, when these signs come to thee -- do for thyself as thy hand findeth, for God [is] with thee.

8 'And thou hast gone down before me to Gilgal, and lo, I am going down unto thee, to cause to ascend burnt-offerings, to sacrifice sacrifices of peace-offerings; seven days thou dost wait till my coming in unto thee, and I have made known to thee that which thou dost do.'

9 And it hath been, at his turning his shoulder to go from Samuel, that God turneth to him another heart, and all these signs come on that day,

10 and they come in thither to the height, and lo, a band of prophets -- to meet him, and prosper over him doth the Spirit of God, and he prophesieth in their midst.

11 And it cometh to pass, all his acquaintance heretofore, see, and lo, with prophets he hath prophesied, and the people say one unto another, 'What [is] this hath happened to the son of Kish? is Saul also among the prophets?'

12 And a man thence answereth and saith, 'And who [is] their father?' therefore it hath been for a simile, 'Is Saul also among the prophets?'

13 And he ceaseth from prophesying, and cometh in to the high place,

14 and the uncle of Saul saith unto him, and unto his young man, 'Whither went ye?' and he saith, 'To seek the asses; and we see that they are not, and we come in unto Samuel.'

15 And the uncle of Saul saith, 'Declare, I pray thee, to me, what Samuel said to you?'

16 And Saul saith unto his uncle, 'He certainly declared to us that the asses were found;' and of the matter of the kingdom he hath not declared to him that which Samuel said.

17 And Samuel calleth the people unto Jehovah to Mizpeh,

18 and saith unto the sons of Israel, 'Thus said Jehovah, God of Israel, I have brought up Israel out of Egypt, and I deliver you out of the hand of the Egyptians, and out of the hand of all the kingdoms who are oppressing you;

19 and ye to-day have rejected your God, who [is] Himself your saviour out of all your evils and your distresses, and ye say, 'Nay, but -- a king thou dost set over us; and now, station yourselves before Jehovah, by your tribes, and by your thousands.'

20 And Samuel bringeth near the whole tribes of Israel, and the tribe of Benjamin is captured,

21 and he bringeth near the tribe of Benjamin by its families, and the family of Matri is captured, and Saul son of Kish is captured, and they seek him, and he hath not been found.

22 And they ask again at Jehovah, 'Hath the man yet come hither?' and Jehovah saith, 'Lo, he hath been hidden near the vessels.'

23 And they run and bring him thence, and he stationed himself in the midst of the people, and he is higher than any of the people from his shoulder and upward.

24 And Samuel saith unto all the people, 'Have ye seen him on whom Jehovah hath fixed, for there is none like him among all the people?' And all the people shout, and say, 'Let the king live!'

25 And Samuel speaketh unto the people the right of the kingdom, and writeth in a book, and placeth before Jehovah; and Samuel sendeth all the people away, each to his house.

26 And also Saul hath gone to his house, to Gibeah, and the force go with him whose heart God hath touched;

27 and the sons of worthlessness have said, 'What! this one doth save us!' and they despise him, and have not brought to him a present; and he is as one deaf.

1 SAMUEL CHAPTER 11

1 And Nahash the Ammonite cometh up, and encampeth against Jabesh-Gilead, and all the men of Jabesh say unto Nahash, 'Make with us a covenant, and we serve thee.'

2 And Nahash the Ammonite saith unto them, 'For this I covenant with you, by picking out to you every right eye -- and I have put it a reproach on all Israel.'

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3 And the elders of Jabesh say to him, 'Let us alone seven days, and we send messengers into all the border of Israel: and if there is none saving us -- then we have come out unto thee.'

4 And the messengers come to Gibeah of Saul, and speak the words in the ears of the people, and all the people lift up their voice and weep;

5 and lo, Saul hath come after the herd out of the field, and Saul saith, 'What -- to the people, that they weep?' and they recount to him the words of the men of Jabesh.

6 And the Spirit of God doth prosper over Saul, in his hearing these words, and his anger burneth greatly,

7 and he taketh a couple of oxen, and cutteth them in pieces, and sendeth through all the border of Israel, by the hand of the messengers, saying, 'He who is not coming out after Saul and after Samuel -- thus it is done to his oxen;' and the fear of Jehovah falleth on the people, and they come out as one man.

8 And he inspecteth them in Bezek, and the sons of Israel are three hundred thousand, and the men of Judah thirty thousand.

9 And they say to the messengers who are coming, 'Thus do ye say to the men of Jabesh-Gilead: To-morrow ye have safety -- by the heat of the sun;' and the messengers come and declare to the men of Jabesh, and they rejoice;

10 and the men of Jabesh say [to the Ammonites], 'To-morrow we come out unto you, and ye have done to us according to all that [is] good in your eyes.'

11 And it cometh to pass, on the morrow, that Saul putteth the people in three detachments, and they come into the midst of the camp in the morning-watch, and smite Ammon till the heat of the day; and it cometh to pass that those left are scattered, and there have not been left of them two together.

12 And the people say unto Samuel, 'Who is he that saith, Saul doth reign over us! give ye up the men, and we put them to death.'

13 And Saul saith, 'There is no man put to death on this day, for to-day hath Jehovah wrought salvation in Israel.'

14 And Samuel saith unto the people, 'Come and we go to Gilgal, and renew the kingdom there;'

15 and all the people go to Gilgal, and cause Saul to reign there before Jehovah in Gilgal, and sacrifice there sacrifices of peace-offerings before Jehovah, and there Saul rejoiceth -- and all the men of Israel -- very greatly.

1 SAMUEL CHAPTER 12

1 And Samuel saith unto all Israel, 'Lo, I have hearkened to your voice, to all that ye said to me, and I cause to reign over you a king,

2 and now, lo, the king is walking habitually before you, and I have become aged and gray-headed, and my sons, lo, they [are] with you, and I have walked habitually before you from my youth till this day.

3 'Lo, here [am] I; testify against me, over-against Jehovah, and over-against His anointed; whose ox have I taken, and whose ass have I taken, and whom have I oppressed; whom have I bruised, and of whose hand have I taken a ransom, and hide mine eyes with it? -- and I restore to you.'

4 And they say, 'Thou hast not oppressed us, nor hast thou crushed us, nor hast thou taken from the hand of any one anything.'

5 And he saith unto them, 'A witness [is] Jehovah against you: and a witness [is] His anointed this day, that ye have not found anything in my hand;' and they say, 'A witness.'

6 And Samuel saith unto the people, 'Jehovah -- He who made Moses and Aaron, and who brought up your fathers out of the land of Egypt!

7 and, now, station yourselves, and I judge you before Jehovah, with all the righteous acts of Jehovah, which He did with you, and with your fathers.

8 'When Jacob hath come in to Egypt, and your fathers cry unto Jehovah, then Jehovah sendeth Moses and Aaron, and they bring out your fathers from Egypt, and cause them to dwell in this place,

9 and they forget Jehovah their God, and He selleth them into the hand of Sisera, head of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fight against them,

10 and they cry unto Jehovah, and say, We have sinned, because we have forsaken Jehovah, and serve the Baalim, and Ashtaroth, and now, deliver us out of the hand of our enemies, and we serve Thee.

11 'And Jehovah sendeth Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivereth you out of the hand of your enemies round about, and ye dwell confidently.

12 'And ye see that Nahash king of the Bene-Ammon hath come against you, and ye say to me, Nay, but a king doth reign over us; and Jehovah your God [is] your king!

13 And, now, lo, the king whom ye have chosen -- whom ye have asked! and lo, Jehovah hath placed over you a king.

14 'If ye fear Jehovah, and have served Him, and hearkened to His voice, then ye do not provoke the mouth of Jehovah, and ye have been -- both ye and the king who hath reigned over you -- after Jehovah your God.

15 'And if ye do not hearken to the voice of Jehovah -- then ye have provoked the mouth of Jehovah, and the hand of Jehovah hath been against you, and against your fathers.

16 'Also now, station yourselves and see this great thing which Jehovah is doing before your eyes;

17 is it not wheat-harvest to-day? I call unto Jehovah, and He doth give voices and rain; and know ye and see that your evil is great which ye have done in the eyes of Jehovah, to ask for you a king.'

18 And Samuel calleth unto Jehovah, and Jehovah giveth voices and rain, on that day, and all the people greatly fear Jehovah and Samuel;

19 and all the people say unto Samuel, 'Pray for thy servants unto Jehovah thy God, and we do not die, for we have added to all our sins evil to ask for us a king.'

20 And Samuel saith unto the people, 'Fear not; ye have done all this evil; only, turn not aside from after Jehovah -- and ye have served Jehovah with all your heart,

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21 and ye do not turn aside after the vain things which do not profit nor deliver, for they [are] vain,
22 for Jehovah doth not leave His people, on account of His great name; for Jehovah hath been pleased to make you to Him for a people.
23 'I, also, far be it from me to sin against Jehovah, by ceasing to pray for you, and I have directed you in the good and upright way;
24 only, fear ye Jehovah, and ye have served Him in truth with all your heart, for see that which He hath made great with you;
25 and if ye really do evil, both ye and your king are consumed.'

1 SAMUEL CHAPTER 13

1 A son of a year [is] Saul in his reigning, yea, two years he hath reigned over Israel,
2 and Saul chooseth for himself three thousand [men] out of Israel; and two thousand are with Saul in Michmash, and in the hill-country of Beth-El; and a thousand have been with Jonathan in Gibeah of Benjamin; and the remnant of the people he hath sent each to his tents.
3 And Jonathan smiteth the garrison of the Philistines which [is] in Geba, and the Philistines hear, and Saul hath blown with a trumpet through all the land, saying, 'Let the Hebrews hear.'
4 And all Israel have heard, saying, 'Saul hath smitten the garrison of the Philistines,' and also, 'Israel hath been abhorred by the Philistines;' and the people are called after Saul to Gilgal.
5 And the Philistines have been gathered to fight with Israel; thirty thousand chariots, and six thousand horsemen, and a people as the sand which [is] on the sea-shore for multitude; and they come up and encamp in Michmash, east of Beth-Aven.
6 And the men of Israel have seen that they are distressed, that the people hath been oppressed, and the people hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.
7 And Hebrews have passed over the Jordan to the land of Gad and Gilead; and Saul [is] yet in Gilgal, and all the people have trembled after him.
8 And he waiteth seven days, according to the appointment with Samuel, and Samuel hath not come to Gilgal, and the people are scattered from off him.
9 And Saul saith, 'Bring nigh unto me the burnt-offering, and the peace-offerings;' and he causeth the burnt-offering to ascend.
10 And it cometh to pass at his completing to cause the burnt-offering to ascend, that lo, Samuel hath come, and Saul goeth out to meet him, to bless him;
11 and Samuel saith, 'What hast thou done?' And Saul saith, 'Because I saw that the people were scattered from off me, and thou hadst not come at the appointment of the days, and the Philistines are gathered to Michmash,
12 and I say, Now do the Philistines come down unto me to Gilgal, and the face of Jehovah I have not appeased; and I force myself, and cause the burnt-offering to ascend.'
13 And Samuel saith unto Saul, 'Thou hast been foolish; thou hast not kept the command of Jehovah thy God, which He commanded thee, for now had Jehovah established thy kingdom over Israel unto the age;
14 and, now, thy kingdom doth not stand, Jehovah hath sought for Himself a man according to His own heart, and Jehovah chargeth him for leader over His people, for thou hast not kept that which Jehovah commanded thee.'
15 And Samuel riseth, and goeth up from Gilgal to Gibeah of Benjamin; and Saul inspecteth the people who are found with him, about six hundred men,
16 and Saul, and Jonathan his son, and the people who are found with them, are abiding in Gibeah of Benjamin, and the Philistines have encamped in Michmash.
17 And the destroyer goeth out from the camp of the Philistines -- three detachments; the one detachment turneth unto the way of Ophrah, unto the land of Shual;
18 and the one detachment turneth the way of Beth-Horon, and the one detachment turneth the way of the border which is looking on the valley of the Zeboim, toward the wilderness.
19 And an artificer is not found in all the land of Israel, for the Philistines said, 'Lest the Hebrews make sword or spear;'
20 and all Israel go down to the Philistines, to sharpen each his ploughshare, and his coulter, and his axe, and his mattock;
21 and there hath been the file for mattocks, and for coulters, and for three-pronged rakes, and for the axes, and to set up the goads.
22 And it hath been, in the day of battle, that there hath not been found sword and spear in the hand of any of the people who [are] with Saul and with Jonathan -- and there is found to Saul and to Jonathan his son.
23 And the station of the Philistines goeth out unto the passage of Michmash.

1 SAMUEL CHAPTER 14

1 And the day cometh that Jonathan son of Saul saith unto the young man bearing his weapons, 'Come, and we pass over unto the station of the Philistines, which [is] on the other side of this;' and to his father he hath not declared [it].
2 And Saul is abiding at the extremity of Gibeah, under the pomegranate which [is] in Migron, and the people who [are] with him, about six hundred men,
3 and Ahiah, son of Ahitub, brother of I-Chabod, son of Phinehas son of Eli priest of Jehovah in Shiloh, bearing an ephod; and the people knew not that Jonathan hath gone.
4 And between the passages where Jonathan sought to pass over unto the station of the Philistines [is] the edge of a rock on the one side, and the edge of a rock on the other side, and the name of the one is Bozez, and the name of the other Seneh.
5 The one edge [is] fixed on the north over-against Michmash, and the one on the south over-against Gibeah.

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6 And Jonathan saith unto the young man bearing his weapons, 'Come, and we pass over unto the station of these uncircumcised; it may be Jehovah doth work for us, for there is no restraint to Jehovah to save by many or by few.'

7 And the bearer of his weapons saith to him, 'Do all that [is] in thy heart; turn for thee; lo, I [am] with thee, as thine own heart.'

8 And Jonathan saith, 'Lo, we are passing over unto the men, and are revealed unto them;

9 if thus they say unto us, 'Stand still till we have come unto you,' then we have stood in our place, and do not go up unto them;

10 and if thus they say, 'Come up against us,' then we have gone up, for Jehovah hath given them into our hand, and this to us [is] the sign.

11 And revealed are both of them unto the station of the Philistines, and the Philistines say, 'Lo, Hebrews are coming out of the holes where they have hid themselves.'

12 And the men of the station answer Jonathan, and the bearer of his weapons, and say, 'Come up unto us, and we cause you to know something.' And Jonathan saith unto the bearer of his weapons, 'Come up after me, for Jehovah hath given them into the hand of Israel.'

13 And Jonathan goeth up on his hands, and on his feet, and the bearer of his weapons after him; and they fall before Jonathan, and the bearer of his weapons is putting to death after him.

14 And the first smiting which Jonathan and the bearer of his weapons have smitten is of about twenty men, in about half a furrow of a yoke of a field,

15 and there is a trembling in the camp, in the field, and among all the people, the station and the destroyers have trembled -- even they, and the earth shaketh, and it becometh a trembling of God.

16 And the watchmen of Saul in Gibeah of Benjamin see, and lo, the multitude hath melted away, and it goeth on, and is beaten down.

17 And Saul saith to the people who [are] with him, 'Inspect, I pray you, and see; who hath gone from us?' and they inspect, and lo, Jonathan and the bearer of his weapons are not.

18 And Saul saith to Ahiah, 'Bring nigh the ark of God;' for the ark of God hath been on that day with the sons of Israel.

19 And it cometh to pass, while Saul spake unto the priest, that the noise which [is] in the camp of the Philistines goeth on, going on and becoming great, and Saul saith unto the priest, 'Remove thy hand.'

20 And Saul is called, and all the people who [are] with him, and they come in unto the battle, and, lo, the sword of each hath been against his neighbour -- a very great destruction.

21 And the Hebrews [who] have been for the Philistines as heretofore, who had gone up with them into the camp, have turned round, even they, to be with Israel who [are] with Saul and Jonathan,

22 and all the men of Israel, who are hiding themselves in the hill-country of Ephraim, have heard that the Philistines have fled, and they pursue -- even they -- after them in battle.

23 And Jehovah saveth Israel on that day, and the battle hath passed over to Beth-Aven.

24 And the men of Israel have been distressed on that day, and Saul adjureth the people, saying, 'Cursed [is] the man who eateth food till the evening, and I have been avenged of mine enemies;' and none of the people hath tasted food.

25 And all [they of] the land have come into a forest, and there is honey on the face of the field;

26 and the people come in unto the forest, and lo, the honey dropped, and none is moving his hand unto his mouth, for the people feared the oath.

27 And Jonathan hath not heard of his father's adjuring the people, and putteth forth the end of the rod, which [is] in his hand, and dippeth it in the honeycomb, and bringeth back his hand unto his mouth -- and his eyes see!

28 And a man of the people answereth and saith, 'Thy father certainly adjured the people, saying, Cursed [is] the man who eateth food to-day; and the people are weary.'

29 And Jonathan saith, 'My father hath troubled the land; see, I pray you, that mine eyes have become bright because I tasted a little of this honey.

30 How much more if the people had well eaten to-day of the spoil of its enemies which it hath found, for now, the smiting hath not been great among the Philistines.'

31 And they smite on that day among the Philistines from Michmash to Aijalon, and the people are very weary,

32 and the people make unto the spoil, and take sheep, and oxen, and sons of the herd, and slaughter on the earth, and the people eat with the blood.

33 And they declare to Saul, saying, 'Lo, the people are sinning against Jehovah, to eat with the blood.' And he saith, 'Ye have dealt treacherously, roll unto me to-day a great stone.'

34 And Saul saith, 'Be ye scattered among the people, and ye have said to them, Bring ye nigh unto me each his ox, and each his sheep; and ye have slain [them] in this place, and eaten, and ye do not sin against Jehovah to eat with the blood.' And all the people bring nigh each his ox, in his hand, that night, and slaughter [them] there.

35 And Saul buildeth an alter to Jehovah; with it he hath begun to build altars to Jehovah.

36 And Saul saith, 'Let us go down after the Philistines by night, and we prey upon them till the light of the morning, and leave not a man of them.' And they say, 'All that is good in thine eyes do.' And the priest saith, 'Let us draw near hither unto God.'

37 And Saul asketh of God, 'Do I go down after the Philistines? dost Thou give them into the hand of Israel?' and He hath not answered him on that day.

38 And Saul saith, 'Draw ye nigh hither all, the chiefs of the people, and know and see in what this sin hath been to-day;

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39 for, Jehovah liveth, who is saving Israel: surely if it be in Jonathan my son, surely he doth certainly die;' and none is answering him out of all the people.

40 And he saith unto all Israel, 'Ye -- ye are on one side, and I and Jonathan my son are on another side;' and the people say unto Saul, 'That which is good in thine eyes do.'

41 And Saul saith unto Jehovah, God of Israel, 'Give perfection;' and Jonathan and Saul are captured, and the people went out.

42 And Saul saith, 'Cast between me and Jonathan my son;' and Jonathan is captured.

43 And Saul saith unto Jonathan, 'Declare to me, what hast thou done?' and Jonathan declareth to him, and saith, 'I certainly tasted with the end of the rod that [is] in my hand a little honey; lo, I die!'

44 And Saul saith, 'Thus doth God do, and thus doth He add, for thou dost certainly die, Jonathan.'

45 And the people say unto Saul, 'Doth Jonathan die who wrought this great salvation in Israel? -- a profanation! Jehovah liveth, if there falleth from the hair of his head to the earth, for with God he hath wrought this day;' and the people rescue Jonathan, and he hath not died.

46 And Saul goeth up from after the Philistines, and the Philistines have gone to their place;

47 and Saul captured the kingdom over Israel, and he fighteth round about against all his enemies, against Moab, and against the Bene-Ammon, and against Edom, and against the kings of Zobah, and against the Philistines, and whithersoever he turneth he doth vex [them].

48 And he maketh a force, and smiteth Amalek, and delivereth Israel out of the hand of its spoiler.

49 And the sons of Saul are Jonathan, and Ishui, and Melchi-Shua; as to the name of his two daughters, the name of the first-born [is] Merab, and the name of the younger Michal;

50 and the name of the wife of Saul [is] Ahinoam, daughter of Ahimaaz; and the name of the head of his host [is] Abner son of Ner, uncle of Saul;

51 and Kish [is] father of Saul, and Ner father of Abner [is] son of Ahiel.

52 And the war is severe against the Philistines all the days of Saul; when Saul hath seen any mighty man, and any son of valour, then he doth gather him unto himself.

1 SAMUEL CHAPTER 15

1 And Samuel saith unto Saul, 'Me did Jehovah send to anoint thee for king over His people, over Israel; and now, hearken to the voice of the words of Jehovah:

2 'Thus said Jehovah of Hosts, I have looked after that which Amalek did to Israel, that which he laid for him in the way in his going up out of Egypt.

3 Now, go, and thou hast smitten Amalek, and devoted all that it hath, and thou hast no pity on it, and hast put to death from man unto woman, from infant unto suckling, from ox unto sheep, from camel unto ass.'

4 And Saul summoneth the people, and inspecteth them in Telaim, two hundred thousand footmen, and ten thousand [are] men of Judah.

5 And Saul cometh in unto a city of Amalek, and layeth wait in a valley;

6 and Saul saith unto the Kenite, 'Go, turn aside, go down from the midst of Amalek, lest I consume thee with it, and thou didst kindness with all the sons of Israel, in their going up out of Egypt;' and the Kenite turneth aside from the midst of Amalek.

7 And Saul smiteth Amalek from Havilah -- thy going in to Shur, which [is] on the front of Egypt,

8 and he catcheth Agag king of Amalek alive, and all the people he hath devoted by the mouth of the sword;

9 and Saul hath pity -- also the people -- on Agag, and on the best of the flock, and of the herd, and of the seconds, and on the lambs, and on all that [is] good, and have not been willing to devote them; and all the work, despised and wasted -- it they devoted.

10 And the word of Jehovah is unto Samuel, saying,

11 'I have repented that I caused Saul to reign for king, for he hath turned back from after Me, and My words he hath not performed;' and it is displeasing to Samuel, and he crieth unto Jehovah all the night.

12 And Samuel riseth early to meet Saul in the morning, and it is declared to Samuel, saying, 'Saul hath come in to Carmel, and lo, he is setting up to himself a monument, and goeth round, and passeth over, and goeth down to Gilgal.'

13 And Samuel cometh in unto Saul, and Saul saith to him, 'Blessed [art] thou of Jehovah; I have performed the word of Jehovah.'

14 And Samuel saith, 'And what [is] the noise of this flock in mine ears -- and the noise of the herd which I am hearing?'

15 And Saul saith, 'From Amalek they have brought them, because the people had pity on the best of the flock, and of the herd, in order to sacrifice to Jehovah thy God, and the remnant we have devoted.'

16 And Samuel saith unto Saul, 'Desist, and I declare to thee that which Jehovah hath spoken unto me to-night;' and he saith to him, 'Speak.'

17 And Samuel saith, 'Art not thou, if thou [art] little in thine own eyes, head of the tribes of Israel? and Jehovah doth anoint thee for king over Israel,

18 and Jehovah sendeth thee in the way, and saith, Go, and thou hast devoted the sinners, the Amalekite, and fought against them till they are consumed;

19 and why hast thou not hearkened to the voice of Jehovah -- and dost fly unto the spoil, and dost do the evil thing in the eyes of Jehovah?'

20 And Saul saith unto Samuel, 'Because -- I have hearkened to the voice of Jehovah, and I go in the way which Jehovah hath sent me, and bring in Agag king of Amalek, and Amalek I have devoted;

21 and the people taketh of the spoil of the flock and herd, the first part of the devoted thing, for sacrifice to Jehovah thy God in Gilgal.'

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22 And Samuel saith, 'Hath Jehovah had delight in burnt-offerings and sacrifices as [in] hearkening to the voice of Jehovah? lo, hearkening than sacrifice is better; to give attention than fat of rams;
23 for a sin of divination [is] rebellion, and iniquity and teraphim [is] stubbornness; because thou hast rejected the word of Jehovah, He also doth reject thee from [being] king.'
24 And Saul saith unto Samuel, 'I have sinned, for I passed over the command of Jehovah, and thy words; because I have feared the people, I also hearken to their voice;
25 and now, bear, I pray thee, with my sin, and turn back with me, and I bow myself to Jehovah.'
26 And Samuel saith unto Saul, 'I do not turn back with thee; for thou hast rejected the word of Jehovah, and Jehovah doth reject thee from being king over Israel.'
27 And Samuel turneth round to go, and he layeth hold on the skirt of his upper robe -- and it is rent!
28 And Samuel saith unto him, 'Jehovah hath rent the kingdom of Israel from thee to-day, and given it to thy neighbour who is better than thou;
29 and also, the Pre-eminence of Israel doth not lie nor repent, for He [is] not a man to be penitent.'
30 And he saith, 'I have sinned; now, honour me, I pray thee, before the elders of my people, and before Israel, and turn back with me; and I have bowed myself to Jehovah thy God.'
31 And Samuel turneth back after Saul, and Saul boweth himself to Jehovah;
32 and Samuel saith, 'Bring ye nigh unto me Agag king of Amalek,' and Agag cometh unto him daintily, and Agag saith, 'Surely the bitterness of death hath turned aside.'
33 And Samuel saith, 'As thy sword bereaved women -- so is thy mother bereaved above women;' and Samuel heweth Agag in pieces before Jehovah in Gilgal.
34 And Samuel goeth to Ramath, and Saul hath gone unto his house -- to Gibeah of Saul.
35 And Samuel hath not added to see Saul till the day of his death, for Samuel mourned for Saul, and Jehovah repented that He had caused Saul to reign over Israel.

1 SAMUEL CHAPTER 16

1 And Jehovah saith unto Samuel, 'Till when art thou mourning for Saul, and I have rejected him from reigning over Israel? fill thy horn with oil, and go, I send thee unto Jesse the Beth-Lehemite, for I have seen among his sons for Myself a king.
2 And Samuel saith, 'How do I go? when Saul hath heard, then he hath slain me.' And Jehovah saith, 'A heifer of the herd thou dost take in thy hand, and hast said, To sacrifice to Jehovah I have come;
3 and thou hast called for Jesse in the sacrifice, and I cause thee to know that which thou dost do, and thou hast anointed to Me him of whom I speak unto thee.'
4 And Samuel doth that which Jehovah hath spoken, and cometh in to Beth-Lehem, and the elders of the city tremble to meet him, and [one] saith, 'Is thy coming peace?'
5 and he saith, 'Peace; to sacrifice to Jehovah I have come, sanctify yourselves, and ye have come in with me to the sacrifice;' and he sanctifieth Jesse and his sons, and calleth them to the sacrifice.
6 And it cometh to pass, in their coming in, that he seeth Eliab, and saith, 'Surely, before Jehovah [is] His anointed.'
7 And Jehovah saith unto Samuel, 'Look not unto his appearance, and unto the height of his stature, for I have rejected him; for [it is] not as man seeth -- for man looketh at the eyes, and Jehovah looketh at the heart.'
8 And Jesse calleth unto Abinadab, and causeth him to pass by before Samuel; and he saith, 'Also on this Jehovah hath not fixed.'
9 And Jesse causeth Shammah to pass by, and he saith, 'Also on this Jehovah hath not fixed.'
10 And Jesse causeth seven of his sons to pass by before Samuel, and Samuel saith to Jesse, 'Jehovah hath not fixed on these.'
11 And Samuel saith unto Jesse, 'Are the young men finished?' and he saith, 'Yet hath been left the youngest; and lo, he delighteth himself among the flock;' and Samuel saith unto Jesse, 'Send and take him, for we do not turn round till his coming in hither.'
12 And he sendeth, and bringeth him in, and he [is] ruddy, with beauty of eyes, and of good appearance; and Jehovah saith, 'Rise, anoint him, for this [is] he.'
13 And Samuel taketh the horn of oil, and anointeth him in the midst of his brethren, and prosper over David *(Hebrew: the beloved)* doth the Spirit of Jehovah from that day and onwards; and Samuel riseth and goeth to Ramath.
14 And the Spirit of Jehovah turned aside from Saul, and a spirit of sadness from Jehovah terrified him;
15 and the servants of Saul say unto him, 'Lo, we pray thee, a spirit of sadness [from] God is terrifying thee;
16 let our lord command, we pray thee, thy servants before thee, they seek a skilful man, playing on a harp, and it hath come to pass, in the spirit of sadness [from] God being upon thee, that he hath played with his hand, and [it is] well with thee.'
17 And Saul saith unto his servants, 'Provide, I pray you, for me a man playing well -- then ye have brought [him] in unto me.'
18 And one of the servants answereth and saith, 'Lo, I have seen a son of Jesse the Beth-Lehemite, skilful in playing, and a mighty virtuous man, and a man of battle, and intelligent in word, and a man of form, and Jehovah [is] with him.'
19 And Saul sendeth messengers unto Jesse, and saith, 'Send unto me David thy son, who [is] with the flock.'
20 And Jesse taketh an ass, [with] bread, and a bottle of wine, and one kid of the goats, and sendeth by the hand of David his son unto Saul.
21 And David cometh in unto Saul, and standeth before him, and he loveth him greatly; and he is a bearer of his weapons.
22 And Saul sendeth unto Jesse, saying, 'Let David, I pray thee, stand before me, for he hath found grace in mine eyes.'

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23 And it hath come to pass, in the spirit of [sadness from] God being on Saul, that David hath taken the harp, and played with his hand, and Saul hath refreshment and gladness, and the spirit of sadness hath turned aside from off him.

1 SAMUEL CHAPTER 17

1 And the Philistines gather their camps to battle, and are gathered to Shochoh, which [is] to Judah, and encamp between Shochoh and Azekah, in Ephes-Dammim;

2 and Saul and the men of Israel have been gathered, and encamp by the valley of Elah, and set the battle in array to meet the Philistines.

3 And the Philistines are standing on the mountain on this side, and the Israelites are standing on the mountain on that side, and the valley [is] between them.

4 And there goeth out a man of the duellists from the camps of the Philistines, Goliath [is] his name, from Gath; his height [is] six cubits and a span,

5 and a helmet of brass [is] on his head, and [with] a scaled coat of mail he [is] clothed, and the weight of the coat of mail [is] five thousand shekels of brass,

6 and a frontlet of brass [is] on his feet, and a javelin of brass between his shoulders,

7 and the wood of his spear [is] like a beam of weavers', and the flame of his spear [is] six hundred shekels of iron, and the bearer of the buckler is going before him.

8 And he standeth and calleth unto the ranks of Israel, and saith to them, 'Why are ye come out to set in array the battle? [am] not I the Philistine, and ye servants to Saul? choose for you a man, and let him come down unto me;

9 if he be able to fight with me, and have smitten me, then we have been to you for servants; and if I am able for him, and have smitten him, then ye have been to us for servants, and have served us.'

10 And the Philistine saith, 'I have reproached the ranks of Israel this day; give to me a man, and we fight together.'

11 And Saul heareth -- and all Israel -- these words of the Philistine, and they are broken down and greatly afraid.

12 And David [is] son of this Ephrathite of Beth-Lehem-Judah, whose name [is] Jesse, and he hath eight sons, and the man in the days of Saul hath become aged among men;

13 and the three eldest sons of Jesse go, they have gone after Saul to battle; and the name of his three sons who have gone into battle [are] Eliab the first-born, and his second Abinadab, and the third Shammah.

14 And David is the youngest, and the three eldest have gone after Saul,

15 and David is going and returning from Saul, to feed the flock of his father at Beth-Lehem.

16 And the Philistine draweth nigh, morning and evening, and stationeth himself forty days.

17 And Jesse saith to David his son, 'Take, I pray thee, to thy brethren, an ephah of this roasted [corn], and these ten loaves, and run to the camp to thy brethren;

18 and these ten cuttings of the cheese thou dost take in to the head of the thousand, and thy brethren thou dost inspect for welfare, and their pledge dost receive.'

19 And Saul, and they, and all the men of Israel [are] in the valley of Elah, fighting with the Philistines.

20 And David riseth early in the morning, and leaveth the flock to a keeper, and lifteth up, and goeth, as Jesse commanded him, and he cometh in to the path, and to the force which is going out unto the rank, and they have shouted for battle;

21 and Israel and the Philistines set in array rank to meet rank.

22 And David letteth down the goods from off him on the hand of a keeper of the goods, and runneth into the rank, and cometh and asketh of his brethren of welfare.

23 And he is speaking with them, and lo, a man of the duellists is coming up, Goliath the Philistine [is] his name, of Gath, out of the ranks of the Philistines, and he speaketh according to those words, and David heareth;

24 and all the men of Israel when they see the man flee from his presence, and are greatly afraid.

25 And the men of Israel say, 'Have ye seen this man who is coming up? for, to reproach Israel he is coming up, and it hath been -- the man who smiteth him, the king doth enrich him with great riches, and his daughter he doth give to him, and his father's house doth make free in Israel.'

26 And David speaketh unto the men who are standing by him, saying, 'What is done to the man who smiteth this Philistine, and hath turned aside reproach from Israel? for who [is] this uncircumcised Philistine that he hath reproached the ranks of the living God?'

27 And the people speak to him according to this word, saying, 'Thus it is done to the man who smiteth him.'

28 And Eliab, his eldest brother, heareth when he speaketh unto the men, and the anger of Eliab burneth against David, and he saith, 'Why [is] this -- thou hast come down! and to whom hast thou left those few sheep in the wilderness? I have known thy pride, and the evil of thy heart -- for, to see the battle thou hast come down.'

29 And David saith, 'What have I done now? is it not a word?'

30 And he turneth round from him unto another, and saith according to this word, and the people return him word as the first word.

31 And the words which David hath spoken are heard, and they declare before Saul, and he receiveth him;

32 and David saith unto Saul, 'Let no man's heart fall because of him, thy servant doth go, and hath fought with this Philistine.'

33 And Saul saith unto David, 'Thou art not able to go unto this Philistine, to fight with him, for a youth thou [art], and he a man of war from his youth.'

34 And David saith unto Saul, 'A shepherd hath thy servant been to his father among the sheep, and the lion hath come -- and the bear -- and hath taken away a sheep out of the drove,

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35 and I have gone out after him, and smitten him, and delivered out of his mouth, and he riseth against me, and I have taken hold on his beard, and smitten him, and put him to death.

36 Both the lion and the bear hath thy servant smitten, and this uncircumcised Philistine hath been as one of them, for he hath reproached the ranks of the living God.'

37 And David saith, 'Jehovah, who delivered me out of the paw of the lion, and out of the paw of the bear, He doth deliver me from the hand of this Philistine.' And Saul saith unto David, 'Go, and Jehovah is with thee.'

38 And Saul clotheth David with his long robe, and hath put a helmet of brass on his head, and doth clothe him with a coat of mail.

39 And David girded his sword above his long robe, and beginneth to go, for he hath not tried [it]; and David saith unto Saul, 'I am not able to go with these, for I had not tried;' and David turneth them aside from off him.

40 And he taketh his staff in his hand, and chooseth for him five smooth stones from the brook, and putteth them in the shepherds' habiliments that he hath, even in the scrip, and his sling [is] in his hand, and he draweth nigh unto the Philistine.

41 And the Philistine goeth on, going and drawing near unto David, and the man bearing the buckler [is] before him,

42 and the Philistine looketh attentively, and seeth David, and despiseth him, for he was a youth, and ruddy, with a fair appearance.

43 And the Philistine saith unto David, 'Am I a dog that thou art coming unto me with staves?' and the Philistine revileth David by his gods,

44 and the Philistine saith unto David, 'Come unto me, and I give thy flesh to the fowl of the heavens, and to the beast of the field.'

45 And David saith unto the Philistine, 'Thou art coming unto me with sword, and with spear, and with buckler, and I am coming unto thee in the name of Jehovah of Hosts, God of the ranks of Israel, which thou hast reproached.

46 This day doth Jehovah shut thee up into my hand -- and I have smitten thee, and turned aside thy head from off thee, and given the carcase of the camp of the Philistines this day to the fowl of the heavens, and to the beast of the earth, and all the earth do know that God is for Israel.

47 and all this assembly do know that not by sword and by spear doth Jehovah save, that the battle [is] Jehovah's, and He hath given you into our hand.'

48 And it hath come to pass, that the Philistine hath risen, and goeth, and draweth near to meet David, and David hasteth and runneth to the rank to meet the Philistine,

49 and David putteth forth his hand unto the vessel, and taketh thence a stone, and slingeth, and smiteth the Philistine on his forehead, and the stone sinketh into his forehead, and he falleth on his face to the earth.

50 And David is stronger than the Philistine with a sling and with a stone, and smiteth the Philistine, and putteth him to death, and there is no sword in the hand of David,

51 and David runneth and standeth over the Philistine, and taketh his sword, and draweth it out of its sheath, and putteth him to death, and cutteth off with it his head; and the Philistines see that their hero [is] dead, and flee.

52 And the men of Israel rise -- also Judah -- and shout, and pursue the Philistines till thou enter the valley, and unto the gates of Ekron, and the wounded of the Philistines fall in the way of Shaaraim, even unto Gath, and unto Ekron,

53 and the sons of Israel turn back from burning after the Philistines, and spoil their camps.

54 And David taketh the head of the Philistine, and bringeth it in to Jerusalem, and his weapons he hath put in his own tent.

55 And when Saul seeth David going out to meet the Philistine, he hath said unto Abner, head of the host, 'Whose son [is] this -- the youth, Abner?' and Abner saith, 'Thy soul liveth, O king, I have not known.'

56 And the king saith, 'Ask thou whose son this [is] -- the young man.'

57 And when David turneth back from smiting the Philistine, then Abner taketh him and bringeth him in before Saul, and the head of the Philistine in his hand;

58 and Saul saith unto him, 'Whose son [art] thou, O youth?' and David saith, 'Son of thy servant Jesse, the Beth-Lehemite.'

1 SAMUEL CHAPTER 18

1 And it cometh to pass, when he finisheth to speak unto Saul, that the soul of Jonathan hath been bound to the soul of David, and Jonathan loveth him as his own soul.

2 And Saul taketh him on that day, and hath not permitted him to turn back to the house of his father.

3 And Jonathan maketh -- also David -- a covenant, because he loveth him as his own soul,

4 and Jonathan strippeth himself of the upper robe which [is] upon him, and giveth it to David, and his long robe, even unto his sword, and unto his bow, and unto his girdle.

5 And David goeth out whithersoever Saul doth send him; he acted wisely, and Saul setteth him over the men of war, and it is good in the eyes of all the people, and also in the eyes of the servants of Saul.

6 And it cometh to pass, in their coming in, in David's returning from smiting the Philistine, that the women come out from all the cities of Israel to sing -- also the dancers -- to meet Saul the king, with tabrets, with joy, and with three-stringed instruments;

7 and the women answer -- those playing, and say, 'Saul hath smitten among his thousands, And David among his myriads.'

8 And it is displeasing to Saul exceedingly, and this thing is evil in his eyes, and he saith, 'They have given to David myriads, and to me they have given the thousands, and more to him [is] only the kingdom;'

9 and Saul is eyeing David from that day and thenceforth.

10 And it cometh to pass, on the morrow, that the spirit of sadness [from] God prospereth over Saul, and he prophesieth

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in the midst of the house, and David is playing with his hand, as day by day, and the javelin [is] in the hand of Saul,

11 and Saul casteth the javelin, and saith, 'I smite through David, even through the wall;' and David turneth round out of his presence twice.

12 And Saul is afraid of the presence of David, for Jehovah hath been with him, and from Saul He hath turned aside;

13 and Saul turneth him aside from him, and appointeth him to himself head of a thousand, and he goeth out an cometh in, before the people.

14 And David is in all his ways acting wisely, and Jehovah [is] with him,

15 and Saul seeth that he is acting very wisely, and is afraid of him,

16 and all Israel and Judah love David when he is going out and coming in before them.

17 And Saul saith unto David, 'Lo, my elder daughter Merab -- her I give to thee for a wife; only, be to me for a son of valour, and fight the battles of Jehovah;' and Saul said, 'Let not my hand be on him, but let the hand of the Philistines be upon him.'

18 And David saith unto Saul, 'Who [am] I? and what my life -- the family of my father in Israel -- that I am son-in-law to the king?'

19 And it cometh to pass, at the time of the giving of Merab daughter of Saul to David, that she hath been given to Adriel the Meholathite for a wife.

20 And Michal daughter of Saul loveth David, and they declare to Saul, and the thing is right in his eyes,

21 and Saul saith, 'I give her to him, and she is to him for a snare, and the hand of the Philistines is on him;' and Saul saith unto David, 'By the second -- thou dost become my son-in-law to-day.'

22 And Saul commandeth his servants, 'Speak unto David gently, saying, Lo, the king hath delighted in thee, and all his servants have loved thee, and now, be son-in-law to the king.'

23 And the servants of Saul speak in the ears of David these words, and David saith, 'Is it a light thing in your eyes to be son-in-law to the king -- and I a poor man, and lightly esteemed?'

24 And the servants of Saul declare to him, saying, 'According to these words hath David spoken.'

25 And Saul saith, 'Thus do ye say to David, There is no delight to the king in dowry, but in a hundred foreskins of the Philistines -- to be avenged on the enemies of the king;' and Saul thought to cause David to fall by the hand of the Philistines.

26 And his servants declare to David these words, and the thing is right in the eyes of David, to be son-in-law to the king; and the days have not been full,

27 and David riseth and goeth, he and his men, and smiteth among the Philistines two hundred men, and David bringeth in their foreskins, and they set them before the king, to be son-in-law to the king; and Saul giveth to him Michal his daughter for a wife.

28 And Saul seeth and knoweth that Jehovah [is] with David, and Michal daughter of Saul hath loved him,

29 and Saul addeth to be afraid of the presence of David yet; and Saul is an enemy with David all the days.

30 And the princes of the Philistines come out, and it cometh to pass from the time of their coming out, David hath acted more wisely than any of the servants of Saul, and his name is very precious.

1 SAMUEL CHAPTER 19

1 And Saul speaketh unto Jonathan his son, and unto all his servants, to put David to death,

2 and Jonathan son of Saul delighted exceedingly in David, and Jonathan declareth to David, saying, 'Saul my father is seeking to put thee to death, and, now, take heed, I pray thee, in the morning, and thou hast abode in a secret place, and been hidden,

3 and I -- I go out, and have stood by the side of my father in the field where thou [art], and I speak of thee unto my father, and have seen what [is coming], and have declared to thee.'

4 And Jonathan speaketh good of David unto Saul his father, and saith unto him, 'Let not the king sin against his servant, against David, because he hath not sinned against thee, and because his works for thee [are] very good;

5 yea, he putteth his life in his hand, and smiteth the Philistine, and Jehovah worketh a great salvation for all Israel; thou hast seen, and dost rejoice, and why dost thou sin against innocent blood, to put David to death for nought?'

6 And Saul hearkeneth to the voice of Jonathan, and Saul sweareth, 'Jehovah liveth -- he doth not die.'

7 And Jonathan calleth for David, and Jonathan declareth to him all these words, and Jonathan bringeth in David unto Saul, and he is before him as heretofore.

8 And there addeth to be war, and David goeth out and fighteth against the Philistines, and smiteth among them -- a great smiting, and they flee from his face.

9 And a spirit of sadness [from] Jehovah is unto Saul, and he is sitting in his house, and his javelin in his hand, and David is playing with the hand,

10 and Saul seeketh to smite with the javelin through David, and through the wall, and he freeth himself from the presence of Saul, and he smiteth the javelin through the wall; and David hath fled and escapeth during that night.

11 And Saul sendeth messengers unto the house of David to watch him, and to put him to death in the morning; and Michal his wife declareth to David, saying, 'If thou art not delivering thy life to-night -- tomorrow thou art put to death.'

12 And Michal causeth David to go down through the window, and he goeth on, and fleeth, and escapeth;

13 and Michal taketh the teraphim, and layeth on the bed, and the mattress of goats' [hair] she hath put [for] his pillows, and covereth with a garment.

14 And Saul sendeth messengers to take David, and she saith, 'He [is] sick.'

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15 And Saul sendeth the messengers to see David, saying, 'Bring him up in the bed unto me,' -- to put him to death.

16 And the messengers come in, and lo, the teraphim [are] on the bed, and the mattress of goats' [hair], [for] his pillows.

17 And Saul saith unto Michal, 'Why thus hast thou deceived me -- that thou dost send away mine enemy, and he is escaped?' and Michal saith unto Saul, 'He said unto me, Send me away: why do I put thee to death?'

18 And David hath fled, and is escaped, and cometh in unto Samuel to Ramath, and declareth to him all that Saul hath done to him, and he goeth, he and Samuel, and they dwell in Naioth.

19 And it is declared to Saul, saying, 'Lo, David [is] in Naioth in Ramah.'

20 And Saul sendeth messengers to take David, and they see the assembly of the prophets prophesying, and Samuel standing, set over them, and the Spirit of God is on Saul's messengers, and they prophesy -- they also.

21 And they declare [it] to Saul, and he sendeth other messengers, and they prophesy -- they also; and Saul addeth and sendeth messengers a third time, and they prophesy -- they also.

22 And he goeth -- he also -- to Ramath, and cometh in unto the great well which [is] in Sechu, and asketh, and saith, 'Where [are] Samuel and David?' and [one] saith, 'Lo, in Naioth in Ramah.'

23 And he goeth thither -- unto Naioth in Ramah, and the Spirit of God is upon him -- him also; and he goeth, going on, and he prophesyeth till his coming in to Naioth in Ramah,

24 and he strippeth off -- he also -- his garments, and prophesieth -- he also -- before Samuel, and falleth down naked all that day and all the night; therefore they say, 'Is Saul also among the prophets?'

1 SAMUEL CHAPTER 20

1 And David fleeth from Naioth in Ramah, and cometh, and saith before Jonathan, 'What have I done? what [is] mine iniquity? and what my sin before thy father, that he is seeking my life?'

2 And he saith to him, 'Far be it! thou dost not die; lo, my father doth not do anything great or small and doth not uncover mine ear; and wherefore doth my father hide from me this thing? this [thing] is not.'

3 And David sweareth again, and saith, 'Thy father hath certainly known that I have found grace in thine eyes, and he saith, Let not Jonathan know this, lest he be grieved; and yet, Jehovah liveth, and thy soul liveth, but -- as a step between me and death.'

4 And Jonathan saith to David, 'What doth thy soul say? -- and I do it for thee.'

5 And David saith unto Jonathan, 'Lo, the new moon [is] to-morrow; and I do certainly sit with the king to eat; and thou hast sent me away, and I have been hidden in a field till the third evening;

6 if thy father at all look after me, and thou hast said, David asked earnestly of me to run to Beth-Lehem his city, for a sacrifice of the days [is] there for all the family.

7 If thus he say: Good; peace [is] for thy servant; and if it be very displeasing to him -- know that the evil hath been determined by him;

8 and thou hast done kindness, to thy servant, for into a covenant of Jehovah thou hast brought thy servant with thee; -- and if there is in me iniquity, put thou me to death; and unto thy father, why is this -- thou dost bring me in?'

9 And Jonathan saith, 'Far be it from thee! for I certainly do not know that the evil hath been determined by my father to come upon thee, and I do not declare it to thee.'

10 And David saith unto Jonathan, 'Who doth declare to me? or what [if] thy father doth answer thee sharply?'

11 And Jonathan saith unto David, 'Come, and we go out into the field;' and they go out both of them into the field.

12 And Jonathan saith unto David, 'Jehovah, God of Israel -- when I search my father, about [this] time to-morrow [or] the third [day], and lo, good [is] towards David, and I do not then send unto thee, and have uncovered thine ear --

13 thus doth Jehovah do to Jonathan, and thus doth He add; when the evil concerning thee is good to my father, then I have uncovered thine ear, and sent thee away, and thou hast gone in peace, and Jehovah is with thee, as he was with my father;

14 and not only while I am alive dost thou do with me the kindness of Jehovah, and I die not,

15 but thou dost not cut off thy kindness from my house unto the age, nor in Jehovah's cutting off the enemies of David, each one from off the face of the ground.'

16 And Jonathan covenanteth with the house of David, and Jehovah hath sought [it] from the hand of the enemies of David;

17 and Jonathan addeth to cause David to swear, because he loveth him, for with the love of his own soul he hath loved him.

18 And Jonathan saith to him, 'To-morrow [is] new moon, and thou hast been looked after, for thy seat is looked after;

19 and on the third day thou dost certainly come down, and hast come in unto the place where thou wast hidden in the day of the work, and hast remained near the stone Ezel.

20 'And I shoot three of the arrows at the side, sending out for myself at a mark;

21 and lo, I send the youth: Go, find the arrows. If I at all say to the youth, Lo, the arrows [are] on this side of thee -- take them, -- then come thou, for peace [is] for thee, and there is nothing; Jehovah liveth.

22 And if thus I say to the young man, Lo, the arrows [are] beyond thee, -- go, for Jehovah hath sent thee away;

23 as to the thing which we have spoken, I and thou, lo, Jehovah [is] between me and thee -- unto the age.'

24 And David is hidden in the field, and it is the new moon, and the king sitteth down by the food to eat,

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25 and the king sitteth on his seat, as time by time, on a seat by the wall, and Jonathan riseth, and Abner sitteth at the side of Saul, and David's place is looked after.

26 And Saul hath not spoken anything on that day, for he said, 'It [is] an accident; he is not clean -- surely not clean.'

27 And it cometh to pass on the second morrow of the new moon, that David's place is looked after, and Saul saith unto Jonathan his son, 'Wherefore hath the son of Jesse not come in, either yesterday or to-day, unto the food?'

28 And Jonathan answereth Saul, 'David hath been earnestly asked of me unto Beth-Lehem,

29 and he saith, Send me away, I pray thee, for a family sacrifice we have in the city, and my brother himself hath given command to me, and now, if I have found grace in thine eyes, let me go away, I pray thee, and see my brethren; therefore he hath not come unto the table of the king.'

30 And the anger of Saul burneth against Jonathan, and he saith to him, 'Son of a perverse rebellious woman! have I not known that thou art fixing on the son of Jesse to thy shame, and to the shame of the nakedness of thy mother?

31 for all the days that the son of Jesse liveth on the ground thou art not established, thou and thy kingdom; and now, send and bring him unto me, for he [is] a son of death.'

32 And Jonathan answereth Saul his father, and saith unto him, 'Why is he put to death? what hath he done?'

33 And Saul casteth the javelin at him to smite him, and Jonathan knoweth that it hath been determined by his father to put David to death.

34 And Jonathan riseth from the table in the heat of anger, and hath not eaten food on the second day of the new moon, for he hath been grieved for David, for his father put him to shame.

35 And it cometh to pass in the morning, that Jonathan goeth out into the field for the appointment with David, and a little youth [is] with him.

36 And he saith to his youth, 'Run, find, I pray thee, the arrows which I am shooting;' the youth is running, and he hath shot the arrow, causing [it] to pass over him.

37 And the youth cometh unto the place of the arrow which Jonathan hath shot, and Jonathan calleth after the youth, and saith, 'Is not the arrow beyond thee?'

38 and Jonathan calleth after the youth, 'Speed, haste, stand not;' and Jonathan's youth gathereth the arrows, and cometh unto his lord.

39 And the youth hath not known anything, only Jonathan and David knew the word.

40 And Jonathan giveth his weapons unto the youth whom he hath, and saith to him, 'Go, carry into the city.'

41 The youth hath gone, and David hath risen from Ezel, at the south, and falleth on his face to the earth, and boweth himself three times, and they kiss one another, and they weep one with another, till David exerted himself;

42 and Jonathan saith to David, 'Go in peace, in that we have sworn -- we two -- in the name of Jehovah, saying, Jehovah is between me and thee, and between my seed and thy seed -- unto the age;' and he riseth and goeth; and Jonathan hath gone in to the city.

1 SAMUEL CHAPTER 21

1 And David cometh in to Nob, unto Ahimelech the priest, and Ahimelech trembleth at meeting David, and saith to him, 'Wherefore [art] thou thyself alone, and no man with thee?'

2 And David saith to Ahimelech the priest, 'The king hath commanded me a matter, and he saith unto me, Let no man know anything of the matter about which I am sending thee, and which I have commanded thee; and the young men I have caused to know at such and such a place;

3 and now, what is there under thy hand? five loaves give into my hand, or that which is found.'

4 And the priest answereth David, and saith, 'There is no common bread under my hand, but there is holy bread; if the youths have been kept only from women.'

5 And David answereth the priest, and saith to him, 'Surely, if women have been restrained from us as heretofore in my going out, then the vessels of the young men are holy, and it [is] a common way: and also, surely to-day it is sanctified in the vessel.'

6 And the priest giveth to him the holy thing, for there was no bread there except the bread of the Presence which is turned aside from the presence of Jehovah to put hot bread in the day of its being taken away.

7 And there [is] a man of the servants of Saul on that day detained before Jehovah, and his name [is] Doeg the Edomite, chief of the shepherds whom Saul hath.

8 And David saith to Ahimelech, 'And is there not here under thy hand spear or sword? for neither my sword nor my vessels have I taken in my hand, for the matter of the king was urgent.'

9 And the priest saith, 'The sword of Goliath the Philistine, whom thou didst smite in the valley of Elah, lo, it is wrapt in a garment behind the ephod, if it thou dost take to thyself, take; for there is none other save it in this [place].' And David saith, 'There is none like it -- give it to me.'

10 And David riseth and fleeth on that day from the face of Saul, and cometh in unto Achish king of Gath;

11 and the servants of Achish say unto him, 'Is not this David king of the land? is it not of this one they sing in dances, saying, 'Saul smote among his thousands, and David among his myriads?'

12 And David layeth these words in his heart, and is exceedingly afraid of the face of Achish king of Gath,

13 and changeth his behaviour before their eyes, and feigneth himself mad in their hand, and scribbleth on the doors of the gate, and letteth down his spittle unto his beard.

14 And Achish saith unto his servants, 'Lo, ye see a man acting as a madman; why do ye bring him in unto me?

15 A lack of madmen [have] I, that ye have brought in this one to act as a madman by me! doth this one come in unto my house?'

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1 SAMUEL CHAPTER 22

1 And David goeth thence, and is escaped unto the cave of Adullam, and his brethren hear, and all the house of his father, and go down unto him thither;

2 and gather themselves unto him do every man in distress, and every man who hath an exactor, and every man bitter in soul, and he is over them for head, and there are with him about four hundred men.

3 And David goeth thence to Mizpeh of Moab, and saith unto the king of Moab, 'Let, I pray thee, my father and my mother go out with you, till that I know what God doth for me;'

4 and he leadeth them before the king of Moab, and they dwell with him all the days of David's being in the fortress.

5 And Gad the prophet saith unto David, 'Thou dost not abide in a fortress, go, and thou hast entered for thee the land of Judah;' and David goeth and entereth the forest of Hareth.

6 And Saul heareth that David hath become known, and the men who [are] with him, and Saul is abiding in Gibeah, under the grove in Ramah, and his spear [is] in his hand, and all his servants standing by him.

7 And Saul saith to his servants who are standing by him, 'Hear, I pray you, ye Benjamites; also to all of you doth the son of Jesse give fields and vineyards! all of you he doth appoint heads of thousands and heads of hundreds!

8 for ye have conspired all of you against me, and there is none uncovering mine ear about my son's covenanting with the son of Jesse, and there is none of you grieving for me, and uncovering mine ear, that my son hath raised up my servant against me, to lie in wait as [at] this day.'

9 And answer doth Doeg the Edomite, who is set over the servants of Saul, and saith, 'I have seen the son of Jesse coming in to Nob, unto Ahimelech son of Ahitub,

10 and he asketh for him at Jehovah, and provision hath given to him, and the sword of Goliath the Philistine hath given to him.

11 And the king sendeth to call Ahimelech son of Ahitub, the priest, and all the house of his father, the priests, who [are] in Nob, and they come all of them unto the king;

12 and Saul saith, 'Hear, I pray thee, son of Ahitub;' and he saith, 'Here [am] I, my lord.'

13 And Saul saith unto him, 'Why have ye conspired against me, thou and the son of Jesse, by thy giving to him bread and a sword, and to ask for him at God, to rise against me, to lie in wait, as [at] this day?'

14 And Ahimelech answereth the king and saith, 'And who among all thy servants [is] as David -- faithful, and son-in-law of the king, and hath turned aside unto thy council, and is honoured in thy house?

15 To-day have I begun to ask for him at God? far be it from me! let not the king lay anything against his servant, against any of the house of my father, for thy servant hath known nothing of all this, less or more.'

16 And the king saith, 'Thou dost surely die, Ahimelech, thou, and all the house of thy father.'

17 And the king saith to runners, those standing by him, 'Turn round, and put to death the priests of Jehovah, because their hand also [is] with David, and because they have known that he is fleeing, and have not uncovered mine ear;' and the servants of the king have not been willing to put forth their hand to come against the priests of Jehovah.

18 And the king saith to Doeg, 'Turn round thou, and come against the priests;' and Doeg the Edomite turneth round, and cometh himself against the priests, and putteth to death in that day eighty and five men bearing a linen ephod,

19 and Nob, the city of the priests, he hath smitten by the mouth of the sword, from man even unto woman, from infant even unto suckling, and ox, and ass, and sheep, by the mouth of the sword.

20 And there escapeth one son of Ahimelech, son of Ahitub, and his name [is] Abiathar, and he fleeth after David,

21 and Abiathar declareth to David that Saul hath slain the priests of Jehovah.

22 And David saith to Abiathar, 'I have known on that day when Doeg the Edomite [is] there, that he doth certainly declare [it] to Saul; I have brought [it] round to every person of the house of thy father;

23 dwell with me; fear not; for he who seeketh my life seeketh thy life; for a charge [art] thou with me.'

1 SAMUEL CHAPTER 23

1 And they declare to David, saying, 'Lo, the Philistines are fighting against Keilah, and they are spoiling the threshing-floors.'

2 And David asketh at Jehovah, saying, 'Do I go? -- and have I smitten among these Philistines?' And Jehovah saith unto David, 'Go, and thou hast smitten among the Philistines, and saved Keilah.'

3 And David's men say unto him, 'Lo, we here in Judah are afraid; and how much more when we go to Keilah, unto the ranks of the Philistines?'

4 And David addeth again to ask at Jehovah, and Jehovah answereth him, and saith, 'Rise, go down to Keilah, for I am giving the Philistines into thy hand.'

5 And David goeth, and his men, to Keilah, and fighteth with the Philistines, and leadeth away their cattle, and smiteth among them -- a great smiting, and David saveth the inhabitants of Keilah.

6 And it cometh to pass, in the fleeing of Abiathar son of Ahimelech unto David, to Keilah, an ephod came down in his hand.

7 And it is declared to Saul that David hath come in to Keilah, and Saul saith, 'God hath made him known for my hand, for he hath been shut in, to enter into a city of doors and bar.'

8 And Saul summoneth the whole of the people to battle, to go down to Keilah, to lay siege unto David and unto his men.

9 And David knoweth that against him Saul is devising the evil, and saith unto Abiathar the priest, 'Bring nigh the ephod.'

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10 And David saith, 'Jehovah, God of Israel, Thy servant hath certainly heard that Saul is seeking to come in unto Keilah, to destroy the city on mine account.

11 Do the possessors of Keilah shut me up into his hand? doth Saul come down as Thy servant hath heard? Jehovah, God of Israel, declare, I pray Thee, to Thy servant.' And Jehovah saith, 'He doth come down.'

12 And David saith, 'Do the possessors of Keilah shut me up, and my men, into the hand of Saul?' And Jehovah saith, 'They shut [thee] up.'

13 And David riseth -- and his men -- about six hundred men, and they go out from Keilah, and go up and down where they go up and down; and to Saul it hath been declared that David hath escaped from Keilah, and he ceaseth to go out.

14 And David abideth in the wilderness, in fortresses, and abideth in the hill-country, in the wilderness of Ziph; and Saul seeketh him all the days, and God hath not given him into his hand.

15 And David seeth that Saul hath come out to seek his life, and David [is] in the wilderness of Ziph, in a forest.

16 And Jonathan son of Saul riseth, and goeth unto David to the forest, and strengtheneth his hand in God,

17 and saith unto him, 'Fear not, for the hand of Saul my father doth not find thee, and thou dost reign over Israel, and I am to thee for second, and also so knoweth Saul my father.'

18 And they make a covenant both of them before Jehovah; and David abideth in the forest, and Jonathan hath gone to his house.

19 And the Ziphites go up unto Saul to Gibeah, saying, 'Is not David hiding himself with us in fortresses, in the forest, in the height of Hachilah, which [is] on the south of the desolate place?

20 And, now, by all the desire of thy soul, O king, to come down, come down, and ours [is] to shut him up into the hand of the king.'

21 And Saul saith, 'Blessed [are] ye of Jehovah, for ye have pity on me;

22 go, I pray you, prepare yet, and know and see his place where his foot is; who hath seen him there? for [one] hath said unto me, He is very subtile.

23 And see and know of all the hiding-places where he hideth himself, and ye have turned back unto me prepared, and I have gone with you, and it hath been, if he is in the land, that I have searched him out through all the thousands of Judah.'

24 And they rise and go to Ziph before Saul, and David and his men [are] in the wilderness of Maon, in the plain, at the south of the desolate place.

25 And Saul and his men go to seek, and they declare to David, and he goeth down the rock, and abideth in the wilderness of Maon; and Saul heareth, and pursueth after David [to] the wilderness of Maon.

26 And Saul goeth on this side of the mountain, and David and his men on that side of the mountain, and David is hastened to go from the face of Saul, and Saul and his men are compassing David and his men, to catch them.

27 And a messenger hath come in unto Saul, saying, 'Haste, and come, for the Philistines have pushed against the land.'

28 And Saul turneth back from pursuing after David, and goeth to meet the Philistines, therefore they have called that place 'The Rock of Divisions.'

29 And David goeth up thence, and abideth in fortresses [at] En-gedi.

1 SAMUEL CHAPTER 24

1 And it cometh to pass when Saul hath turned back from after the Philistines, that they declare to him, saying, 'Lo, David [is] in the wilderness of En-gedi.'

2 And Saul taketh three thousand chosen men out of all Israel, and goeth to seek David and his men, on the front of the rocks of the wild goats,

3 and he cometh in unto folds of the flock, on the way, and there [is] a cave, and Saul goeth in to cover his feet; and David and his men in the sides of the cave are abiding.

4 And the men of David say unto him, 'Lo, the day of which Jehovah said unto thee, Lo, I am giving thine enemy into thy hand, and thou hast done to him as it is good in thine eyes;' and David riseth and cutteth off the skirt of the upper robe which [is] on Saul -- gently.

5 And it cometh to pass afterwards that the heart of David smiteth him, because that he hath cut off the skirt which [is] on Saul,

6 and he saith to his men, 'Far be it from me, by Jehovah; I do not do this thing to my lord -- to the anointed of Jehovah -- to put forth my hand against him, for the anointed of Jehovah he [is].'

7 And David subdueth his men by words, and hath not permitted them to rise against Saul; and Saul hath risen from the cave, and goeth on the way;

8 and David riseth afterwards, and goeth out from the cave, and calleth after Saul, saying, 'My lord, O king!' And Saul looketh attentively behind him, and David boweth -- face to the earth -- and doth obeisance.

9 And David saith to Saul, 'Why dost thou hear the words of man, saying, Lo, David is seeking thine evil?

10 Lo, this day have thine eyes seen how that Jehovah hath given thee to-day into my hand in the cave; and [one] said to slay thee, and [mine eye] hath pity on thee, and I say, I do not put forth my hand against my lord, for the anointed of Jehovah he [is].

11 'And, my father, see, yea see the skirt of thine upper robe in my hand; for by cutting off the skirt of thy upper robe, and I have not slain thee, know and see that there is not in my hand evil and transgression, and I have not sinned against thee, and thou art hunting my soul to take it!

12 'Jehovah doth judge between me and thee, and Jehovah hath avenged me of thee, and my hand is not on thee;

13 as saith the simile of the ancients, From the wicked goeth out wickedness, and my hand is not on thee.

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14 'After whom hath the king of Israel come out? after whom art thou pursuing? -- after a dead dog! after one flea!
15 And Jehovah hath been for judge, and hath judged between me and thee, yea, he seeth and pleadeth my cause, and doth deliver me out of thy hand.'
16 And it cometh to pass, when David completeth to speak these words unto Saul, that Saul saith, 'Is this thy voice, my son David?' and Saul lifteth up his voice, and weepeth.
17 And he saith unto David, 'More righteous thou [art] than I; for thou hast done me good, and I have done thee evil;
18 and thou hast declared to-day how that thou hast done good with me, how that Jehovah shut me up into thy hand, and thou didst not slay me,
19 and that a man doth find his enemy, and hath sent him away in a good manner; and Jehovah doth repay thee good for that which thou didst to me this day.
20 'And, now, lo, I have known that thou dost certainly reign, and the kingdom of Israel hath stood in thy hand;
21 and, now, swear to me by Jehovah -- thou dost not cut off my seed after me, nor dost thou destroy my name from the house of my father.'
22 And David sweareth to Saul, and Saul goeth unto his house, and David and his men have gone up unto the fortress.

1 SAMUEL CHAPTER 25

1 And Samuel dieth, and all Israel are gathered, and mourn for him, and bury him in his house, in Ramah; and David riseth and goeth down unto the wilderness of Paran.
2 And [there is] a man in Maon, and his work [is] in Carmel; and the man [is] very great, and he hath three thousand sheep, and a thousand goats; and he is shearing his flock in Carmel.
3 And the name of the man [is] Nabal, and the name of his wife Abigail, and the woman [is] of good understanding, and of fair form, and the man [is] hard and evil [in] doings; and he [is] a Calebite.
4 And David heareth in the wilderness that Nabal is shearing his flock,
5 and David sendeth ten young men, and David saith to the young men, 'Go ye up to Carmel, and ye have come in unto Nabal, and asked of him in my name of welfare,
6 and said thus: To life! and thou, peace; and thy house, peace; and all that thou hast -- peace!
7 and, now, I have heard that thou hast shearers; now, the shepherds whom thou hast have been with us, we have not put them to shame, nor hath anything been looked after by them, all the days of their being in Carmel.
8 'Ask thy young men, and they declare to thee, and the young men find grace in thine eyes, for on a good day we have come; give, I pray thee, that which thy hand findeth, to thy servants, and to thy son, to David.'
9 And the young men of David come in, and speak unto Nabal according to all these words, in the name of David -- and rest.
10 And Nabal answereth the servants of David and saith, 'Who [is] David, and who the son of Jesse? to-day have servants been multiplied who are breaking away each from his master;
11 and I have taken my bread, and my water, and my flesh, which I slaughtered for my shearers, and have given [it] to men whom I have not known whence they [are]!'
12 And the young men of David turn on their way, and turn back, and come in, and declare to him according to all these words.
13 And David saith to his men, 'Gird ye on each his sword;' and they gird on each his sword, and David also girdeth on his sword, and there go up after David about four hundred men, and two hundred have remained by the vessels.
14 And to Abigail wife of Nabal hath one young man of the youths declared, saying, 'Lo, David hath sent messengers out of the wilderness to bless our lord, and he flieth upon them;
15 and the men [are] very good to us, and have not put us to shame, and we have not looked after anything all the days we have gone up and down with them, in our being in the field;
16 a wall they have been unto us both by night and by day, all the days of our being with them, feeding the flock.
17 'And, now, know and consider what thou dost; for evil hath been determined against our lord, and against all his house, and he [is] too much a son of worthlessness to be spoken to.'
18 And Abigail hasteth, and taketh two hundred loaves, and two bottles of wine, and five sheep, prepared, and five measures of roasted corn, and a hundred bunches of raisins, and two hundred bunches of figs, and setteth [them] on the asses.
19 And she saith to her young men, 'Pass over before me; lo, after you I am coming;' and to her husband Nabal she hath not declared [it];
20 and it hath come to pass, she is riding on the ass and is coming down in the secret part of the hill-country, and lo, David and his men are coming down to meet her, and she meeteth them.
21 And David said, 'Only, in vain I have kept all that this [one] hath in the wilderness, and nothing hath been looked after of all that he hath, and he turneth back to me evil for good;
22 thus doth God do to the enemies of David, and thus He doth add, if I leave of all that he hath till the light of the morning -- of those sitting on the wall.'
23 And Abigail seeth David, and hasteth and cometh down from off the ass, and falleth before David on her face, and boweth herself to the earth,
24 and falleth at his feet and saith, 'On me, my lord, the iniquity; and let, I pray thee, thy handmaid speak in thine ear, and hear the words of thy handmaid.
25 'Let not, I pray thee, my lord set his heart to this man of worthlessness, on Nabal, for as his name [is] so [is] he; Nabal [is] his name, and folly [is] with him; and I, thine handmaid, did not see the young men of my lord whom thou didst send;
26 and now, my lord, Jehovah liveth, and thy soul liveth, in that Jehovah hath withheld thee from coming in with blood,

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and to save thy hand to thee -- now let thine enemies be as Nabal, even those seeking evil unto my lord.

27 'And, now, this blessing which thy maid-servant hath brought to my lord -- it hath been given to the young men who are going up and down at the feet of my lord.

28 'Bear, I pray thee, with the transgression of thy handmaid, for Jehovah doth certainly make to my lord a stedfast house; for the battles of Jehovah hath my lord fought, and evil is not found in thee [all] thy days.

29 And man riseth to pursue thee and to seek thy soul, and the soul of my lord hath been bound in the bundle of life with Jehovah thy God; as to the soul of thine enemies, He doth sling them out in the midst of the hollow of the sling.

30 'And it hath been, when Jehovah doth to my lord according to all the good which He hath spoken concerning thee, and appointed thee for leader over Israel,

31 that this is not to thee for a stumbling-block, and for an offence of heart to my lord -- either to shed blood for nought, or my lord's restraining himself; and Jehovah hath done good to my lord, and thou hast remembered thy handmaid.'

32 And David saith to Abigail, 'Blessed [is] Jehovah, God of Israel, who hath sent thee this day to meet me,

33 and blessed [is] thy discretion, and blessed [art] thou in that thou hast restrained me this day from coming in with blood, and to restrain my hand to myself.

34 And yet, Jehovah liveth, God of Israel, who hath kept me back from doing evil with thee, for unless thou hadst hasted, and dost come to meet me, surely there had not been left to Nabal till the light of the morning, of those sitting on the wall.'

35 And David receiveth from her hand that which she hath brought to him, and to her he hath said, 'Go up in peace to thy house; see, I have hearkened to thy voice, and accept thy face.'

36 And Abigail cometh in unto Nabal, and lo, he hath a banquet in his house, like a banquet of the king, and the heart of Nabal [is] glad within him, and he [is] drunk unto excess, and she hath not declared to him anything, less or more, till the light of the morning.

37 And it cometh to pass in the morning, when the wine is gone out from Nabal, that his wife declareth to him these things, and his heart dieth within him, and he hath been as a stone.

38 And it cometh to pass, [in] about ten days, that Jehovah smiteth Nabal, and he dieth,

39 and David heareth that Nabal [is] dead, and saith, 'Blessed [is] Jehovah who hath pleaded the cause of my reproach from the hand of Nabal, and His servant hath kept back from evil, and the wickedness of Nabal hath Jehovah turned back on his own head;' and David sendeth and speaketh with Abigail, to take her to him for a wife.

40 And the servants of David come in unto Abigail at Carmel, and speak unto her, saying, 'David hath sent us unto thee to take thee to him for a wife.'

41 And she riseth and boweth herself -- face to the earth -- and saith, 'Lo, thy handmaid [is] for a maid-servant to wash the feet of the servants of my lord.'

42 And Abigail hasteth and riseth, and rideth on the ass; and five of her young women who are going at her feet; and she goeth after the messengers of David, and is to him for a wife.

43 And Ahinoam hath David taken from Jezreel, and they are -- even both of them -- to him for wives;

44 and Saul gave Michal his daughter, wife to David, to Phalti son of Laish, who [is] of Gallim.

1 SAMUEL CHAPTER 26

1 And the Ziphites come in unto Saul, at Gibeah, saying, 'Is not David hiding himself in the height of Hachilah, on the front of the desert?'

2 And Saul riseth, and goeth down unto the wilderness of Ziph, and with him three thousand men, chosen ones of Israel, to seek David in the wilderness of Ziph.

3 And Saul encampeth in the height of Hachilah, which [is] on the front of the desert, by the way, and David is abiding in the wilderness, and he seeth that Saul hath come after him in to the wilderness;

4 and David sendeth spies, and knoweth that Saul hath come unto Nachon,

5 and David riseth, and cometh in unto the place where Saul hath encamped, and David seeth the place where Saul hath lain, and Abner son of Ner, head of his host, and Saul is lying in the path, and the people are encamping round about him.

6 And David answereth and saith unto Ahimelech the Hittite, and unto Abishai son of Zeruiah, brother of Joab, saying, 'Who doth go down with me unto Saul, unto the camp?' and Abishai saith, 'I -- I go down with thee.'

7 And David cometh -- and Abishai -- unto the people by night, and lo, Saul is lying sleeping in the path, and his spear struck into the earth at his pillow, and abner and the people are lying round about him.

8 And Abishai saith unto David, 'God hath shut up to-day thine enemy into thy hand; and, now, let me smite him, I pray thee, with a spear, even into the earth at once -- and I do repeat [it] to him.'

9 And David saith unto Abishai, 'Destroy him not; for who hath put forth his hand against the anointed of Jehovah, and been acquitted?'

10 And David saith, 'Jehovah liveth; except Jehovah doth smite him, or his day come that he hath died, or into battle he go down, and hath been consumed --

11 far be it from me, by Jehovah, from putting forth my hand against the anointed of Jehovah; and, now, take, I pray thee, the spear which [is] at his pillow, and the cruse of water, and we go away.'

12 And David taketh the spear, and the cruse of water at the pillow of Saul, and they go away, and there is none seeing, and there is none knowing, and there is none awaking, for all

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of them are sleeping, for a deep sleep [from] Jehovah hath fallen upon them.

13 And David passeth over to the other side, and standeth on the top of the hill afar off -- great [is] the place between them;

14 and David calleth unto the people, and unto Abner son of Ner, saying, 'Dost thou not answer, Abner?' and Abner answereth and saith, 'Who [art] thou [who] hast called unto the king?'

15 And David saith unto Abner, 'Art not thou a man? and who [is] like thee in Israel? but why hast thou not watched over thy lord the king? for one of the people had come in to destroy the king, thy lord.

16 Not good is this thing which thou hast done; Jehovah liveth, but ye [are] sons of death, in that ye have not watched over your lord, over the anointed of Jehovah; and now, see where the king's spear [is], and the cruse of water which [is] at his bolster.'

17 And Saul discerneth the voice of David, and saith, 'Is this thy voice, my son David?' and David saith, 'My voice, my lord, O king!'

18 and he saith, 'Why [is] this -- my lord is pursuing after his servant? for what have I done, and what [is] in my hand evil?

19 And, now, let, I pray thee, my lord the king hear the words of his servant: if Jehovah hath moved thee against me, let Him accept a present; and if the sons of men -- cursed [are] they before Jehovah, for they have cast me out to-day from being admitted into the inheritance of Jehovah, saying, Go, serve other gods.

20 'And now, let not my blood fall to the earth over-against the face of Jehovah, for the king of Israel hath come out to seek one flea, as [one] pursueth the partridge in mountains.'

21 And Saul saith, 'I have sinned; turn back, my son David, for I do evil to thee no more, because that my soul hath been precious in thine eyes this day; lo, I have acted foolishly, and do err very greatly.'

22 And David answereth and saith, 'Lo, the king's spear; and let one of the young men pass over, and receive it;

23 and Jehovah doth turn back to each his righteousness and his faithfulness, in that Jehovah hath given thee to-day into [my] hand, and I have not been willing to put forth my hand against the anointed of Jehovah,

24 and lo, as thy soul hath been great this day in mine eyes, so is my soul great in the eyes of Jehovah, and He doth deliver me out of all distress.'

25 And Saul saith unto David, 'Blessed [art] thou, my son David, also working thou dost work, and also prevailing thou dost prevail.' And David goeth on his way, and Saul hath turned back to his place.

1 SAMUEL CHAPTER 27

1 And David saith unto his heart, 'Now am I consumed one day by the hand of Saul; there is nothing for me better than that I diligently escape unto the land of the Philistines, and Saul hath been despairing of me -- of seeking me any more in all the border of Israel, and I have escaped out of his hand.'

2 And David riseth, and passeth over, he and six hundred men who [are] with him, unto Achish son of Maoch king of Gath;

3 and David dwelleth with Achish in Gath, he and his men, each one with his household, [even] David and his two wives, Ahinoam the Jezreelitess, and Abigail wife of Nabal the Carmelitess.

4 And it is declared to Saul that David hath fled to Gath, and he hath not added any more to seek him.

5 And David saith unto Achish, 'If, I pray thee, I have found grace in thine eyes, they give to me a place in one of the cities of the field, and I dwell there, yea, why doth thy servant dwell in the royal city with thee?'

6 And Achish giveth to him in that day Ziklag, therefore hath Ziklag been to the kings of Judah till this day.

7 And the number of the days which David hath dwelt in the field of the Philistines [is] days and four months;

8 and David goeth up and his men, and they push unto the Geshurite, and the Gerizite, and the Amalekite, (for they are inhabitants of the land from of old), as thou comest in to Shur and unto the land of Egypt,

9 and David hath smitten the land, and doth not keep alive man and woman, and hath taken sheep, and oxen, and asses, and camels, and garments, and turneth back, and cometh in unto Achish.

10 And Achish saith, 'Whither have ye pushed to-day?' and David saith, 'Against the south of Judah, and against the south of the Jerahmeelite, and unto the south of the Kenite.'

11 Neither man nor woman doth David keep alive, to bring in [word] to Gath, saying, 'Lest they declare [it] against us, saying, Thus hath David done, and thus [is] his custom all the days that he hath dwelt in the fields of the Philistines.'

12 And Achish believeth in David, saying, 'He hath made himself utterly abhorred among his people, in Israel, and hath been to me for a servant age-during.'

1 SAMUEL CHAPTER 28

1 And it cometh to pass in those days, that the Philistines gather their camps for the war, to fight against Israel, and Achish saith unto David, 'Thou dost certainly know that with me thou dost go out into the camp, thou and thy men.'

2 And David saith unto Achish, 'Therefore -- thou dost know that which thy servant dost do.' And Achish saith unto David, 'Therefore -- keeper of my head I do appoint thee all the days.'

3 And Samuel hath died, and all Israel mourn for him, and bury him in Ramah, even in his city, and Saul hath turned aside those having familiar spirits, and the wizards, out of the land.

4 And the Philistines are gathered, and come in, and encamp in Shunem, and Saul gathereth all Israel, and they encamp in Gilboa,

5 and Saul seeth the camp of the Philistines, and feareth, and his heart trembleth greatly,

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6 and Saul asketh at Jehovah, and Jehovah hath not answered him, either by dreams, or by Urim, or by prophets.

7 And Saul saith to his servants, 'Seek for me a woman possessing a familiar spirit, and I go unto her, and inquire of her;' and his servants say unto him, 'Lo, a woman possessing a familiar spirit in En-dor.'

8 And Saul disguiseth himself and putteth on other garments, and goeth, he and two of the men with him, and they come in unto the woman by night, and he saith, 'Divine, I pray thee, to me by the familiar spirit, and cause to come up to me him whom I say unto thee.'

9 And the woman saith unto him, 'Lo, thou hast known that which Saul hath done, that he hath cut off those having familiar spirits, and the wizards, out of the land; and why art thou laying a snare for my soul -- to put me to death?'

10 And Saul sweareth to her by Jehovah, saying, 'Jehovah liveth, punishment doth not meet thee for this thing.'

11 And the woman saith, 'Whom do I bring up to thee?' and he saith, 'Samuel -- bring up to me.'

12 And the woman seeth Samuel, and crieth with a loud voice, and the woman speaketh unto Saul, saying, 'Why hast thou deceived me -- and thou Saul?'

13 And the king saith to her, 'Do not fear; for what hast thou seen?' and the woman saith unto Saul, 'Gods I have seen coming up out of the earth.'

14 And he saith to her, 'What [is] his form?' and she saith, 'An aged man is coming up, and he [is] covered with an upper robe;' and Saul knoweth that he [is] Samuel, and boweth -- face to thee earth -- and doth obeisance.

15 And Samuel saith unto Saul, 'Why hast thou troubled me, to bring me up?' And Saul saith, 'I have great distress, and the Philistines are fighting against me, God hath turned aside from me, and hath not answered me any more, either by the hand of the prophets, or by dreams; and I call for thee to let me know what I do.'

16 And Samuel saith, 'And why dost thou ask me, and Jehovah hath turned aside from thee, and is thine enemy?

17 And Jehovah doth for Himself as He hath spoken by my hand, and Jehovah rendeth the kingdom out of thy hand, and giveth it to thy neighbour -- to David.

18 Because thou hast not hearkened to the voice of Jehovah, nor didst the fierceness of His anger on Amalek -- therefore this thing hath Jehovah done to thee this day;

19 yea, Jehovah giveth also Israel with thee into the hand of the Philistines, and tomorrow thou and thy sons [are] with me; also the camp of Israel doth Jehovah give into the hand of the Philistines.'

20 And Saul hasteth and falleth -- the fulness of his stature -- to the earth, and feareth greatly because of the words of Samuel; also power was not in him, for he had not eaten bread all the day, and all the night.

21 And the woman cometh in unto Saul, and seeth that he hath been greatly troubled, and saith unto him, 'Lo, thy maid-servant hath hearkened to thy voice, and I put my soul in my hand, and I obey thy words which thou hast spoken unto me;

22 and now, hearken, I pray thee, also thou, to the voice of thy maid-servant, and I set before thee a morsel of bread, and eat, and there is in thee power when thou goest in the way.'

23 And he refuseth, and saith, 'I do not eat;' and his servants urge on him, and also the woman, and he hearkeneth to their voice, and riseth from the earth, and sitteth on the bed.

24 And the woman hath a calf of the stall in the house, and she hasteth and slaughtereth it, and taketh flour, and kneadeth, and baketh it unleavened things,

25 and bringeth nigh before Saul, and before his servants, and they eat, and rise, and go on, during that night.

1 SAMUEL CHAPTER 29

1 And the Philistines gather all their camps to Aphek, and the Israelites are encamping at a fountain which [is] in Jezreel,

2 and the princes of the Philistines are passing on by hundreds, and by thousands, and David and his men are passing on in the rear with Achish.

3 And the heads of the Philistines say, 'What [are] these Hebrews?' and Achish saith unto the heads of the Philistines, 'Is not this David servant of Saul king of Israel, who hath been with me these days or these years, and I have not found in him anything [wrong] from the day of his falling away till this day.'

4 And the heads of the Philistines are wroth against him, and the heads of the Philistines say to him, 'Send back the man, and he doth turn back unto his place whither thou hast appointed him, and doth not go down with us into battle, and is not to us for an adversary in battle; and wherewith doth this one reconcile himself unto his lord -- is it not with the heads of those men?'

5 Is not this David, of whom they answer in choruses, saying, Saul hath smitten among his thousands, and David among his myriads?'

6 And Achish calleth unto David, and saith unto him, 'Jehovah liveth, surely thou [art] upright, and good in mine eyes is thy going out, and thy coming in, with me in the camp, for I have not found in thee evil from the day of thy coming in unto me till this day; and in the eyes of the princes thou art not good;

7 and now, turn back, and go in peace, and thou dost do no evil in the eyes of the princes of the Philistines.'

8 And David saith unto Achish, 'But what have I done? and what hast thou found in thy servant from the day that I have been before thee till this day -- that I go not in and have fought against the enemies of my lord the king?'

9 And Achish answereth and saith unto David, 'I have known that thou [art] good in mine eyes as a messenger of God; only, the princes of the Philistines have said, He doth not go up with us into battle;

10 and now, rise thou early in the morning, and the servants of thy lord who have come with thee, when ye have risen early in the morning, and have light, then go ye.'

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11 And David riseth early, he and his men, to go in the morning, to turn back unto the land of the Philistines, and the Philistines have gone up to Jezreel.

1 SAMUEL CHAPTER 30

1 And it cometh to pass, in the coming in of David and his men to Ziklag, on the third day, that the Amalekites have pushed unto the south, and unto Ziklag, and smite Ziklag, and burn it with fire,

2 and they take captive the women who [are] in it; from small unto great they have not put any one to death, and they lead away, and go on their way.

3 And David cometh in -- and his men -- unto the city, and lo, burnt with fire, and their wives, and their sons, and their daughters have been taken captive!

4 And David lifteth up -- and the people who [are] with him -- their voice and weep, till that they have no power to weep.

5 And the two wives of David have been taken captive, Ahinoam the Jezreelitess, and Abigail wife of Nabal the Carmelite;

6 and David hath great distress, for the people have said to stone him, for the soul of all the people hath been bitter, each for his sons and for his daughters; and David doth strengthen himself in Jehovah his God.

7 And David saith unto Abiathar the priest, son of Ahimelech, 'Bring nigh, I pray thee, to me the ephod;' and Abiathar bringeth nigh the ephod unto David,

8 and David asketh at Jehovah, saying, 'I pursue after this troop -- do I overtake it?' And He saith to him, 'Pursue, for thou dost certainly overtake, and dost certainly deliver.'

9 And David goeth on, he and six hundred men who [are] with him, and they come in unto the brook of Besor, and those left have stood still,

10 and David pursueth, he and four hundred men, (and two hundred men stand still who have been too faint to pass over the brook of Besor),

11 and they find a man, an Egyptian, in the field, and take him unto David, and give to him bread, and he eateth, and they cause him to drink water,

12 and give to him a piece of a bunch of dried figs, and two bunches of raisins, and he eateth, and his spirit returneth unto him, for he hath not eaten bread nor drunk water three days and three nights.

13 And David saith to him, 'Whose [art] thou? and whence [art] thou?' And he saith, 'An Egyptian youth I [am], servant to a man, an Amalekite, and my lord forsaketh me, for I have been sick three days,

14 we pushed [to] the south of the Cherethite, and against that which [is] to Judah, and against the south of Caleb, and Ziklag we burned with fire.'

15 And David saith unto him, 'Dost thou bring me down unto this troop?' and he saith, 'Swear to me by God -- thou dost not put me to death, nor dost thou shut me up into the hand of my lord -- and I bring thee down unto this troop.'

16 And he bringeth him down, and lo, they are spread out over the face of all the earth, eating, and drinking, and feasting, with all the great spoil which they have taken out of the land of the Philistines, and out of the land of Judah.

17 And David smiteth them from the twilight even unto the evening of the morrow, and there hath not escaped of them a man, except four hundred young men who have ridden on the camels, and are fled.

18 And David delivereth all that the Amalekites have taken; also his two wives hath David delivered.

19 And there hath not lacked to them [anything], from small unto great, and unto sons and daughters, and from the spoil, even unto all that they had taken to themselves, the whole hath David brought back,

20 and David taketh the whole of the flock, and of the herd, they have led on before these cattle, and they say, 'This [is] David's spoil.'

21 And David cometh in unto the two hundred men who were too faint to go after David, and whom they cause to abide at the brook of Besor, and they go out to meet David, and to meet the people who [are] with him, and David approacheth the people, and asketh of them of welfare.

22 And every bad and worthless man, of the men who have gone with David, answereth, yea, they say, 'Because that they have not gone with us we do not give to them of the spoil which we have delivered, except each his wife and his children, and they lead away and go.

23 And David saith, 'Ye do not do so, my brethren, with that which Jehovah hath given to us, and He doth preserve us, and doth give the troop which cometh against us into our hand;

24 and who doth hearken to you in this thing? for as the portion of him who was brought down into battle, so also [is] the portion of him who is abiding by the vessels -- alike they share.'

25 And it cometh to pass from that day and forward, that he appointeth it for a statute and for an ordinance for Israel unto this day.

26 And David cometh in unto Ziklag, and sendeth of the spoil to the elders of Judah, to his friends, (saying, 'Lo, for you a blessing, of the spoil of the enemies of Jehovah),'

27 to those in Beth-El, and to those in South Ramoth, and to those in Jattir,

28 and to those in Aroer, and to those in Siphmoth, and to those in Eshtemoa,

29 and to those in Rachal, and to those in the cities of the Jerahmeelites, and to those in the cities of the Kenites,

30 and to those in Hormah, and to those in Chor-Ashan, and to those in Athach,

31 and to those in Hebron, and to all the places where David had gone up and down, he and his men.

1 SAMUEL CHAPTER 31

1 And the Philistines are fighting against Israel, and the men of Israel flee from the face of the Philistines, and fall wounded in mount Gilboa,

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2 and the Philistines follow Saul and his sons, and the Philistines smite Jonathan, and Abinadab, and Malchishua, sons of Saul.

3 And the battle is hard against Saul, and the archers find him -- men with bow -- and he is pained greatly by the archers;

4 and Saul saith to the bearer of his weapons, 'Draw thy sword, and pierce me with it, lest they come -- these uncircumcised -- and have pierced me, and rolled themselves on me;' and the bearer of his weapons hath not been willing, for he is greatly afraid, and Saul taketh the sword, and falleth upon it.

5 And the bearer of his weapons seeth that Saul [is] dead, and he falleth -- he also -- on his sword, and dieth with him;

6 and Saul dieth, and three of his sons, and the bearer of his weapons, also all his men, on that day together.

7 And they see -- the men of Israel, who [are] beyond the valley, and who [are] beyond the Jordan -- that the men of Israel have fled, and that Saul and his sons have died, and they forsake the cities and flee, and Philistines come in, and dwell in them.

8 And it cometh to pass on the morrow, that the Philistines come to strip the wounded, and they find Saul and his three sons fallen on mount Gilboa,

9 and they cut off his head, and strip off his weapons, and send into the land of the Philistines round about, to proclaim tidings [in] the house of their idols, and [among] the people;

10 and they place his weapons [in] the house of Ashtaroth, and his body they have fixed on the wall of Beth-Shan.

11 And they hear regarding it -- the inhabitants of Jabesh-Gilead -- that which the Philistines have done to Saul,

12 and all the men of valour arise, and go all the night, and take the body of Saul, and the bodies of his sons, from the wall of Beth-Shan, and come in to Jabesh, and burn them there,

13 and they take their bones, and bury [them] under the tamarisk in Jabesh, and fast seven days.

THE SECOND BOOK OF SAMUEL

Hebrew Title: Sefer Shemuel
(also called: The Second Book of Kings or 2 Reigns)
Estimated Range of Dating: c. 630–540 B.C

2 SAMUEL CHAPTER 1

1 And it cometh to pass, after the death of Saul, that David hath returned from smiting the Amalekite, and David dwelleth in Ziklag two days,

2 and it cometh to pass, on the third day, that lo, a man hath come in out of the camp from Saul, and his garments [are] rent, and earth on his head; and it cometh to pass, in his coming in unto David, that he falleth to the earth, and doth obeisance.

3 And David saith to him, 'Whence comest thou?' and he saith unto him, 'Out of the camp of Israel I have escaped.'

4 And David saith unto him, 'What hath been the matter? declare, I pray thee, to me.' And he saith, that 'The people hath fled from the battle, and also a multitude hath fallen of the people, and they die; and also Saul and Jonathan his son have died.'

5 And David saith unto the youth who is declaring [it] to him, 'How hast thou known that Saul and Jonathan his son [are] dead?'

6 And the youth who is declaring [it] to him saith, I happened to meet in mount Gilboa, and lo, Saul is leaning on his spear; and lo, the chariots and those possessing horses have followed him;

7 and he turneth behind him, and seeth me, and calleth unto me, and I say, Here [am] I.

8 And he saith to me, Who [art] thou? and I say unto him, An Amalekite I [am].'

9 'And he saith unto me, Stand, I pray thee, over me, and put me to death, for seized me hath the arrow, for all my soul [is] still in me.

10 And I stand over him, and put him to death, for I knew that he doth not live after his falling, and I take the crown which [is] on his head, and the bracelet which [is] on his arm, and bring them in unto my lord hither.'

11 And David taketh hold on his garments, and rendeth them, and also all the men who [are] with him,

12 and they mourn, and weep, and fast till the evening, for Saul, and for Jonathan his son, and for the people of Jehovah, and for the house of Israel, because they have fallen by the sword.

13 And David saith unto the youth who is declaring [it] to him, 'Whence [art] thou?' and he saith, 'Son of a sojourner, an Amalekite, I [am].'

14 And David saith unto him, 'How wast thou not afraid to put forth thy hand to destroy the anointed of Jehovah?'

15 And David calleth to one of the youths, and saith, 'Draw nigh -- fall upon him;' and he smiteth him, and he dieth;

16 and David saith unto him, 'Thy blood [is] on thine own head, for thy mouth hath testified against thee, saying, I -- I put to death the anointed of Jehovah.'

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17 And David lamenteth with this lamentation over Saul, and over Jonathan his son;
18 and he saith to teach the sons of Judah 'The Bow;' lo, it is written on the book of the Upright: --
19 'The Roebuck, O Israel, On thy high places [is] wounded; How have the mighty fallen!
20 Declare [it] not in Gath, Proclaim not the tidings in the streets of Ashkelon, Lest they rejoice -- The daughters of the Philistines, Lest they exult -- The daughters of the Uncircumcised!
21 Mountains of Gilboa! No dew nor rain be on you, And fields of heave-offerings! For there hath become loathsome The shield of the mighty, The shield of Saul -- without the anointed with oil.
22 From the blood of the wounded, From the fat of the mighty, The bow of Jonathan Hath not turned backward; And the sword of Saul doth not return empty.
23 Saul and Jonathan! They are loved and pleasant in their lives, And in their death they have not been parted. Than eagles they have been lighter, Than lions they have been mightier!
24 Daughters of Israel! for Saul weep ye, Who is clothing you [in] scarlet with delights. Who is lifting up ornaments of gold on your clothing.
25 How have the mighty fallen In the midst of the battle! Jonathan! on thy high places wounded!
26 I am in distress for thee, my brother Jonathan, Very pleasant wast thou to me; Wonderful was thy love to me, Above the love of women!
27 How have the mighty fallen, Yea, the weapons of war perish!'

2 SAMUEL CHAPTER 2

1 And it cometh to pass afterwards, that David asketh at Jehovah, saying, 'Do I go up into one of the cities of Judah?' and Jehovah saith unto him, 'Go up.' And David saith, 'Whither do I go up?' and He saith, 'To Hebron.'
2 And David goeth up thither, and also his two wives, Ahinoam the Jezreelitess, and Abigail wife of Nabal the Carmelite;
3 and his men who [are] with him hath David brought up -- a man and his household -- and they dwell in the cities of Hebron.
4 And the men of Judah come, and anoint there David for king over the house of Judah; and they declare to David, saying, 'The men of Jabesh-Gilead [are] they who buried Saul.'
5 And David sendeth messengers unto the men of Jabesh-Gilead, and saith unto them, 'Blessed [are] ye of Jehovah, in that ye have done this kindness with your lord, with Saul, that ye bury him.
6 'And, now, Jehovah doth with you kindness and truth, and also, I do with you this good because ye have done this thing;
7 and now, are your hands strong, and be ye for sons of valour, for your lord Saul. [is] dead, and also -- me have the house of Judah anointed for king over them.'
8 And Abner, son of Ner, head of the host which Saul hath, hath taken Ish-Bosheth, son of Saul, and causeth him to pass over to Mahanaim,
9 and causeth him to reign over Gilead, and over the Ashurite, and over Jezreel, and over Ephraim, and over Benjamin, and over Israel -- all of it.
10 A son of forty years, [is] Ish-Bosheth son of Saul, in his reigning over Israel, and two years he hath reigned, only the house of Judah have been after David.
11 And the number of the days that David hath been king in Hebron, over the house of Judah, is seven years and six months.
12 And Abner son of Ner goeth out, and servants of Ish-Bosheth son of Saul, from Mahanaim to Gibeon.
13 And Joab son of Zeruiah, and servants of David, have gone out, and they meet by the pool of Gibeon together, and sit down, these by the pool on this [side], and these by the pool on that.
14 And Abner saith unto Joab, 'Let the youths rise, I pray thee, and they play before us;' and Joab saith, 'Let them rise.'
15 And they rise and pass over, in number twelve of Benjamin, even of Ish-Bosheth son of Saul, and twelve of the servants of David.
16 And they lay hold, each on the head of his companion, and his sword [is] in the side of his companion, and they fall together, and [one] calleth that place Helkath-Hazzurim, which [is] in Gibeon,
17 and the battle is very hard on that day, and Abner is smitten, and the men of Israel, before the servants of David.
18 And there are there three sons of Zeruiah, Joab, and Abishai, and Asahel, and Asahel [is] light on his feet, as one of the roes which [are] in the field,
19 And Asahel pursueth after Abner, and hath not turned aside to go to the right or to the left, from after Abner.
20 And Abner looketh behind him, and saith, 'Art thou he -- Asahel?' and he saith, 'I [am].'
21 And Abner saith to him, 'Turn thee aside to thy right hand or to thy left, and seize for thee one of the youths, and take to thee his armour;' and Asahel hath not been willing to turn aside from after him.
22 And Abner addeth again, saying unto Asahel, 'Turn thee aside from after me, why do I smite thee to the earth? and how do I lift up my face unto Joab thy brother?'
23 And he refuseth to turn aside, and Abner smiteth him with the hinder part of the spear unto the fifth [rib], and the spear cometh out from behind him, and he falleth there, and dieth under it; and it cometh to pass, every one who hath come unto the place where Asahel hath fallen and dieth -- they stand still.
24 And Joab and Abishai pursue after Abner, and the sun hath gone in, and they have come in unto the height of Ammah, which [is] on the front of Giah, the way of the wilderness of Gibeon.

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25 And the sons of Benjamin gather themselves together after Abner, and become one troop, and stand on the top of a certain height,

26 and Abner calleth unto Joab, and saith, 'For ever doth the sword consume? hast thou not known that it is bitterness in the latter end? and till when dost thou not say to the people to turn back from after their brethren?'

27 And Joab saith, 'God liveth! for unless thou hadst spoken, surely then from the morning had the people gone up each from after his brother.'

28 And Joab bloweth with a trumpet, and all the people stand still, and pursue no more after Israel, nor have they added any more to fight.

29 And Abner and his men have gone through the plain all that night, and pass over the Jordan, and go on [through] all Bithron, and come in to Mahanaim.

30 And Joab hath turned back from after Abner, and gathereth all the people, and there are lacking of the servants of David nineteen men, and Asahel;

31 and the servants of David have smitten of Benjamin, even among the men of Abner, three hundred and sixty men -- they died.

32 And they lift up Asahel, and bury him in the burying-place of his father, which [is] in Beth-Lehem, and they go all the night -- Joab and his men -- and it is light to them in Hebron.

2 SAMUEL CHAPTER 3

1 And the war is long between the house of Saul and the house of David, and David is going on and [is] strong, and the house of Saul are going on and [are] weak.

2 And there are born to David sons in Hebron, and his first-born is Amnon, of Ahinoam the Jezreelitess,

3 and his second [is] Chileab, of Abigail wife of Nabal the Carmelite, and the third [is] Absalom son of Maacah daughter of Talmai king of Geshur,

4 and the fourth [is] Adonijah son of Haggith, and the fifth [is] Shephatiah son of Abital,

5 and the sixth [is] Ithream, of Eglah wife of David; these have been born to David in Hebron.

6 And it cometh to pass, in the war being between the house of Saul and the house of David, that Abner hath been strengthening himself in the house of Saul,

7 and Saul hath a concubine, and her name [is] Rizpah daughter of Aiah, and [Ish-Bosheth] saith unto Abner, 'Wherefore hast thou gone in unto the concubine of my father?'

8 And it is displeasing to Abner exceedingly, because of the words of Ish-Bosheth, and he saith, 'The head of a dog [am] I -- that in reference to Judah to-day I do kindness with the house of Saul thy father, unto his brethren, and unto his friends, and have not delivered thee into the hand of David -- that thou chargest against me iniquity concerning the woman to-day?

9 thus doth God to Abner, and thus He doth add to him, surely as Jehovah hath sworn to David -- surely so I do to him:

10 to cause the kingdom to pass over from the house of Saul, and to raise up the throne of David over Israel, and over Judah, from Dan even unto Beer-Sheba.'

11 And he is not able any more to turn back Abner a word, because of his fearing him.

12 And Abner sendeth messengers unto David for himself, saying, 'Whose [is] the land?' saying, 'Make thy covenant with me, and lo, my hand [is] with thee, to bring round unto thee all Israel.'

13 And he saith, 'Good -- I make with thee a covenant; only, one thing I am asking of thee, that is, Thou dost not see my face, except thou dost first bring in Michal, daughter of Saul in thy coming into see my face.'

14 And David sendeth messengers unto Ish-Bosheth son of Saul, saying, 'Give up my wife Michal, whom I betrothed to myself with a hundred foreskins of the Philistines.'

15 And Ish-Bosheth sendeth, and taketh her from a man, from Phaltiel son of Laish,

16 and her husband goeth with her, going on and weeping behind her, unto Bahurim, and Abner saith unto him, 'Go, turn back;' and he turneth back.

17 And the word of Abner was with the elders of Israel, saying, 'Heretofore ye have been seeking David for king over you,

18 and now, do [it], for Jehovah hath spoken of David saying, By the hand of David my servant -- to save My people Israel out of the hand of the Philistines, and out of the hand of all their enemies.'

19 And Abner speaketh also in the ears of Benjamin, and Abner goeth also to speak in the ears of David in Hebron all that [is] good in the eyes of Israel, and in the eyes of all the house of Benjamin,

20 and Abner cometh in unto David, to Hebron, and with him twenty men, and David maketh for Abner, and for the men who [are] with him, a banquet.

21 And Abner saith unto David, 'I arise, and go, and gather unto my lord the king the whole of Israel, and they make with thee a covenant, and thou hast reigned over all that thy soul desireth;' and David sendeth away Abner, and he goeth in peace.

22 And lo, the servants of David, and Joab, have come from the troop, and much spoil have brought with them, and Abner is not with David in Hebron, for he hath sent him away, and he goeth in peace;

23 and Joab and all the host that [is] with him have come, and they declare to Joab, saying, 'Abner son of Ner hath come unto the king, and he sendeth him away, and he goeth in peace.'

24 And Joab cometh unto the king, and saith, 'What hast thou done? lo, Abner hath come unto thee! why [is] this -- thou hast sent him away, and he is really gone?

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25 Thou hast known Abner son of Ner, that to deceive thee he came, and to know thy going out and thy coming in, and to know all that thou art doing.'

26 And Joab goeth out from David, and sendeth messengers after Abner, and they bring him back from the well of Sirah, and David knew not.

27 And Abner turneth back to Hebron, and Joab turneth him aside unto the midst of the gate to speak with him quietly, and smiteth him there in the fifth [rib] -- and he dieth -- for the blood of Asahel his brother.

28 And David heareth afterwards and saith, 'Acquitted [am] I, and my kingdom, by Jehovah, unto the age, from the blood of Abner son of Ner;

29 it doth stay on the head of Joab, and on all the house of his father, and there is not cut off from the house of Joab one having an issue, and leprous, and laying hold on a staff, and falling by a sword, and lacking bread.'

30 And Joab and Abishai his brother slew Abner because that he put to death Asahel their brother, in Gibeon, in battle.

31 And David saith unto Joab, and unto all the people who [are] with him, 'Rend your garments, and gird on sackcloth, and mourn before Abner;' and king David is going after the bier.

32 And they bury Abner in Hebron, and the king lifteth up his voice, and weepeth at the grave of Abner, and all the people weep;

33 and the king lamenteth for Abner, and saith: -- 'As the death of a fool doth Abner die?

34 Thy hands not bound, And thy feet to fetters not brought nigh! As one falling before sons of evil -- Thou hast fallen!' and all the people add to weep over him.

35 And all the people come to cause David to eat bread while yet day, and David sweareth, saying, 'Thus doth God to me, and thus He doth add, for -- before the going in of the sun, I taste no bread or any other thing.'

36 And all the people have discerned [it], and it is good in their eyes, as all that the king hath done is good in the eyes of all the people;

37 and all the people know, even all Israel, in that day, that it hath not been from the king -- to put to death Abner son of Ner.

38 And the king saith unto his servants, 'Do ye not know that a prince and a great one hath fallen this day in Israel?

39 and I to-day [am] tender, and an anointed king: and these men, sons of Zeruiah, [are] too hard for me; Jehovah doth recompense to the doer of the evil according to his evil.'

2 SAMUEL CHAPTER 4

1 And the son of Saul heareth that Abner [is] dead in Hebron, and his hands are feeble, and all Israel have been troubled.

2 And two men, heads of troops, have been [to] the son of Saul, the name of the one [is] Baanah, and the name of the second Rechab, sons of Rimmon the Beerothite, of the sons of Benjamin, for also Beeroth is reckoned to Benjamin,

3 and the Beerothites flee to Gittaim, and are there sojourners unto this day.

4 And to Jonathan son of Saul [is] a son -- lame; he was a son of five years at the coming in of the rumour of [the death of] Saul and Jonathan, out of Jezreel, and his nurse lifteth him up, and fleeth, and it cometh to pass in her hasting to flee, that he falleth, and becometh lame, and his name [is] Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, go, and come in at the heat of the day unto the house of Ish-Bosheth, and he is lying down -- the lying down of noon;

6 and thither they have come, unto the midst of the house, taking wheat, and they smite him unto the fifth [rib], and Rechab and Baanah his brother have escaped;

7 yea, they come in to the house, and he is lying on his bed, in the inner part of his bed-chamber, and they smite him, and put him to death, and turn aside his head, and they take his head, and go the way of the plain all the night,

8 and bring in the head of Ish-Bosheth unto David in Hebron, and say unto the king, 'Lo, the head of Ish-Bosheth, son of Saul, thine enemy, who sought thy life; and Jehovah doth give to my lord the king vengeance this day, of Saul and of his seed.'

9 And David answereth Rechab and Baanah his brother, sons of Rimmon the Beerothite, and saith to them, 'Jehovah liveth, who hath redeemed my soul out of all adversity,

10 when one is declaring to me, saying, Lo, Saul is dead, and he was as a bearer of tidings in his own eyes, then I take hold on him, and slay him in Ziklag, instead of my giving to him [for] the tidings.

11 Also -- when wicked men have slain the righteous man in his own house, on his bed; and now, do not I require his blood of your hand, and have taken you away from the earth?'

12 And David commandeth the young men, and they slay them, and cut off their hands and their feet, and hang [them] over the pool in Hebron, and the head of Ish-Bosheth they have taken, and bury [it] in the burying-place of Abner in Hebron.

2 SAMUEL CHAPTER 5

1 And all the tribes of Israel come unto David, to Hebron, and speak, saying, 'Lo, we [are] thy bone and thy flesh;

2 also heretofore, in Saul's being king over us, thou hast been he who is bringing out and bringing in Israel, and Jehovah saith to thee, Thou dost feed My people Israel, and thou art for leader over Israel.'

3 And all the elders of Israel come unto the king, to Hebron, and king David maketh with them a covenant in Hebron before Jehovah, and they anoint David for king over Israel.

4 A son of thirty years [is] David in his being king; forty years he hath reigned;

5 in Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty and three years, over all Israel and Judah.

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6 And the king goeth, and his men, to Jerusalem, unto the Jebusite, the inhabitant of the land, and they speak to David, saying, 'Thou dost not come in hither, except thou turn aside the blind and the lame;' saying, 'David doth not come in hither.'

7 And David captureth the fortress of Zion, it [is] the city of David.

8 And David saith on that day, 'Any one smiting the Jebusite, (let him go up by the watercourse), and the lame and the blind -- the hated of David's soul,' -- because the blind and lame say, 'He doth not come into the house.'

9 And David dwelleth in the fortress, and calleth it -- City of David, and David buildeth round about, from Millo and inward,

10 and David goeth, going on and becoming great, and Jehovah, God of Hosts, [is] with him.

11 And Hiram king of Tyre sendeth messengers unto David, and cedar-trees, and artificers of wood, and artificers of stone, for walls, and they build a house for David,

12 and David knoweth that Jehovah hath established him for king over Israel, and that He hath lifted up his kingdom, because of His people Israel.

13 And David taketh again concubines and wives out of Jerusalem, after his coming from Hebron, and there are born again to David sons and daughters.

14 And these [are] the names of those born to him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon,

15 and Ibhar, and Elishua, and Nepheg, and Japhia,

16 and Elishama, and Eliada, and Eliphalet.

17 And the Philistines hear that they have anointed David for king over Israel, and all the Philistines come up to seek David, and David heareth, and goeth down unto the fortress,

18 and the Philistines have come, and are spread out in the valley of Rephaim.

19 And David asketh of Jehovah, saying, 'Do I go up unto the Philistines? dost Thou give them into my hand?' And Jehovah saith unto David, 'Go up, for I certainly give the Philistines into thy hand.'

20 And David cometh in to Baal-Perazim, and David smiteth them there, and saith, 'Jehovah hath broken forth [on] mine enemies before me, as the breaking forth of waters;' therefore he hath called the name of that place Baal-Perazim.

21 And they forsake there their idols, and David and his men lift them up.

22 And the Philistines add again to come up, and are spread out in the valley of Rephaim,

23 and David asketh of Jehovah, and He saith, 'Thou dost not go up, turn round unto their rear, and thou hast come to them over-against the mulberries,

24 and it cometh to pass, in thy hearing the sound of a stepping in the tops of the mulberries, then thou dost move sharply, for then hath Jehovah gone out before thee to smite in the camp of the Philistines.'

25 And David doth so, as Jehovah commanded him, and smiteth the Philistines from Geba unto thy coming to Gazer.

2 SAMUEL CHAPTER 6

1 And David gathered again every chosen one in Israel, thirty thousand,

2 and David riseth and goeth, and all the people who [are] with him, from Baale-Judah, to bring up thence the ark of God, whose name hath been called -- the name of Jehovah of Hosts, inhabiting the cherubs -- upon it.

3 And they cause the ark of God to ride on a new cart, and lift it up from the house of Abinadab, which [is] in the height, and Uzzah and Ahio sons of Abinadab are leading the new cart;

4 and they lift it up from the house of Abinadab, which [is] in the height, with the ark of God, and Ahio is going before the ark,

5 and David and all the house of Israel are playing before Jehovah, with all kinds of [instruments] of fir-wood, even with harps, and with psalteries, and with timbrels, and with cornets, and with cymbals.

6 And they come unto the threshing-floor of Nachon, and Uzzah putteth forth [his hand] unto the ark of God, and layeth hold on it, for they released the oxen;

7 and the anger of Jehovah burneth against Uzzah, and God smiteth him there for the error, and he dieth there by the ark of God.

8 And it is displeasing to David, because that Jehovah hath broken forth a breach upon Uzzah, and [one] calleth that place Perez-Uzzah, unto this day;

9 and David feareth Jehovah on that day, and saith, 'How doth the ark of Jehovah come in unto me?'

10 And David hath not been willing to turn aside unto himself the ark of Jehovah, to the city of David, and David turneth it aside to the house of Obed-Edom the Gittite,

11 and the ark of Jehovah doth inhabit the house of Obed-Edom the Gittite three months, and Jehovah blesseth Obed-Edom and all his house.

12 And it is declared to king David, saying, 'Jehovah hath blessed the house of Obed-Edom, and all that he hath, because of the ark of God;' and David goeth and bringeth up the ark of God from the house of Obed-Edom to the city of David with joy.

13 And it cometh to pass, when those bearing the ark of Jehovah have stepped six steps, that he sacrificeth an ox and a fatling.

14 And David is dancing with all strength before Jehovah, and David is girded with a linen ephod,

15 and David and all the house of Israel are bringing up the ark of Jehovah with shouting, and with the voice of a trumpet,

16 and it hath come to pass, the ark of Jehovah hath come in to the city of David, and Michal daughter of Saul, hath looked through the window, and seeth king David moving and dancing before Jehovah, and despiseth him in her heart.

17 And they bring in the ark of Jehovah, and set it up in its place, in the midst of the tent which David hath spread out

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for it, and David causeth to ascend burnt-offerings before Jehovah, and peace-offerings.

18 And David finisheth from causing to ascend the burnt-offering, and the peace-offerings, and blesseth the people in the name of Jehovah of Hosts,

19 and he apportioneth to all the people, to all the multitude of Israel, from man even unto woman, to each, one cake of bread, and one eshpar, and one ashisha, and all the people go, each to his house.

20 And David turneth back to bless his house, and Michal daughter of Saul goeth out to meet David, and saith, 'How honourable to-day was the king of Israel, who was uncovered to-day before the eyes of the handmaids of his servants, as one of the vain ones is openly uncovered!'

21 And David saith unto Michal, '-- Before Jehovah, who fixed on me above thy father, and above all his house, to appoint me leader over the people of Jehovah, and over Israel, -- yea, I played before Jehovah;

22 and I have been more vile than this, and have been low in mine eyes, and with the handmaids whom thou hast spoken of, with them I am honoured.'

23 As to Michal daughter of Saul, she had no child till the day of her death.

2 SAMUEL CHAPTER 7

1 And it cometh to pass, when the king sat in his house, and Jehovah hath given rest to him round about, from all his enemies,

2 that the king saith unto Nathan the prophet, 'See, I pray thee, I am dwelling in a house of cedars, and the ark of God is dwelling in the midst of the curtain.'

3 And Nathan saith unto the king, 'All that [is] in thine heart -- go, do, for Jehovah [is] with thee.'

4 And it cometh to pass in that night, that the word of Jehovah is unto Nathan, saying,

5 'Go, and thou hast said unto My servant, unto David, Thus said Jehovah, Dost thou build for Me a house for My dwelling in?

6 for I have not dwelt in a house even from the day of My bringing up the sons of Israel out of Egypt, even unto this day, and am walking up and down in a tent and in a tabernacle.

7 During all [the time] that I have walked up and down among all the sons of Israel, a word have I spoken with one of the tribes of Israel which I commanded to feed my people Israel, saying, 'Why have ye not built to Me a house of cedars?

8 and now, thus dost thou say to My servant, to David: 'Thus said Jehovah of Hosts, I have taken thee from the comely place, from after the flock, to be leader over My people, over Israel;

9 and I am with thee whithersoever thou hast gone, and I cut off all thine enemies from thy presence, and have made for thee a great name, as the name of the great ones who [are] in the earth,

10 and I have appointed a place for My people, for Israel, and have planted it, and it hath tabernacled in its place, and it is not troubled any more, and the sons of perverseness do not add to afflict it any more, as in the beginning,

11 even from the day that I appointed judges over My people Israel; and I have given rest to thee from all thine enemies, and Jehovah hath declared to thee that Jehovah doth make for thee a house.

12 'When thy days are full, and thou hast lain with thy fathers, then I have raised up thy seed after thee which goeth out from thy bowels, and have established his kingdom;

13 He doth build a house for My Name, and I have established the throne of his kingdom unto the age.

14 I am to him for a father, and he is to Me for a son; whom in his dealings perversely I have even reproved with a rod of men, and with strokes of the sons of Adam,

15 and My kindness doth not turn aside from him, as I turned it aside from Saul, whom I turned aside from before thee,

16 and stedfast [is] thy house and thy kingdom unto the age before thee, thy throne is established unto the age.'

17 According to all these words, and according to all this vision, so spake Nathan unto David.

18 And king David cometh in and sitteth before Jehovah, and saith, 'Who [am] I, Lord Jehovah? and what my house, that Thou hast brought me hitherto?

19 And yet this [is] little in Thine eyes, Lord Jehovah, and Thou dost speak also concerning the house of Thy servant afar off; and this [is] the law of the Man, Lord Jehovah.

20 And what doth David add more to speak unto Thee? and Thou, Thou hast known Thy servant, Lord Jehovah.

21 Because of Thy word, and according to Thy heart, Thou hast done all this greatness, to cause Thy servant to know [it].

22 Therefore Thou hast been great, Jehovah God, for there is none like Thee, and there is no God save Thee, according to all that we have heard with our ears.

23 'And who [is] as Thy people, as Israel -- one nation in the earth, whom God hath gone to redeem to Him for a people, and to make for Him a name -- and to do for you the greatness -- even fearful things for Thy land, at the presence of Thy people, whom Thou hast redeemed to Thee out of Egypt -- [among the] nations and their gods?

24 Yea, Thou dost establish to Thee Thy people Israel, to Thee for a people unto the age, and Thou, Jehovah, hast been to them for God.

25 'And now, Jehovah God, the word which Thou hast spoken concerning Thy servant, and concerning his house, establish unto the age, and do as Thou hast spoken;

26 And Thy Name is great unto the age, saying, Jehovah of Hosts [is] God over Israel, and the house of Thy servant David is established before Thee,

27 For Thou, Jehovah of Hosts, God of Israel, Thou hast uncovered the ear of Thy servant, saying, A house I build for thee, therefore hath Thy servant found his heart to pray unto Thee this prayer;

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28 And now, Lord Jehovah, Thou [art] God Himself, and Thy words are truth, and Thou speakest unto Thy servant this goodness,
29 And now, begin and bless the house of Thy servant, to be unto the age before Thee, for Thou, Lord Jehovah, hast spoken, and by Thy blessing is the house of Thy servant blessed -- to the age.'

2 SAMUEL CHAPTER 8

1 And it cometh to pass afterwards that David smiteth the Philistines, and humbleth them, and David taketh the bridle of the metropolis out of the hand of the Philistines.
2 And he smiteth Moab, and measureth them with a line, causing them to lie down on the earth, and he measureth two lines to put to death, and the fulness of the line to keep alive, and the Moabites are to David for servants, bearers of a present.
3 And David smiteth Hadadezer son of Rehob, king of Zobah, in his going to bring back his power by the River [Euphrates;]
4 and David captureth from him a thousand and seven hundred horsemen, and twenty thousand footmen, and David destroyeth utterly the whole of the charioteers, only he leaveth of them a hundred charioteers.
5 And Aram of Damascus cometh to give help to Hadadezer king of Zobah, and David smiteth of Aram twenty and two thousand men;
6 and David putteth garrisons in Aram of Damascus, and Aram is to David for a servant, bearing a present; and Jehovah saveth David whithersoever he hath gone;
7 and David taketh the shields of gold which were on the servants of Hadadezer, and bringeth them to Jerusalem;
8 and from Betah, and from Berothai, cities of Hadadezer, hath king David taken very much brass.
9 And Toi king of Hamath heareth that David hath smitten all the force of Hadadezer,
10 and Toi sendeth Joram his son unto king David to ask of him of welfare, and to bless him, (because that he hath fought against Hadadezer, and smiteth him, for a man of wars [with] Toi had Hadadezer been), and in his hand have been vessels of silver, and vessels of gold, and vessels of brass,
11 also them did king David sanctify to Jehovah, with the silver and the gold which he sanctified of all the nations which he subdued:
12 of Aram, and of Moab, and of the Bene-Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob king of Zobah.
13 And David maketh a name in his turning back from his smiting Aram in the valley of Salt -- eighteen thousand;
14 and he putteth in Edom garrisons -- in all Edom he hath put garrisons, and all Edom are servants to David; and Jehovah saveth David whithersoever he hath gone.
15 And David reigneth over all Israel, and David is doing judgment and righteousness to all his people,
16 and Joab son of Zeruiah [is] over the host, and Jehoshaphat son of Ahilud [is] remembrancer,
17 and Zadok son of Ahitub, and Ahimelech son of Abiathar, [are] priests, and Seraiah [is] scribe,
18 and Benaiah son of Jehoiada [is over] both the Cherethite and the Pelethite, and the sons of David have been ministers.

2 SAMUEL CHAPTER 9

1 And David saith, 'Is there yet any left to the house of Saul, and I do with him kindness because of Jonathan?'
2 And the house of Saul hath a servant, and his name [is] Ziba, and they call for him unto David; and the king saith unto him, 'Art thou Ziba?' and he saith, 'Thy servant.'
3 And the king saith, 'Is there not yet a man to the house of Saul, and I do with him the kindness of God?' And Ziba saith unto the king, 'Jonathan hath yet a son -- lame.'
4 And the king saith to him, 'Where [is] he?' and Ziba saith unto the king, 'Lo, he [is] in the house of Machir, son of Ammiel, in Lo-Debar.'
5 And king David sendeth, and taketh him out of the house of Machir son of Ammiel, of Lo-Debar,
6 and Mephibosheth son of Jonathan, son of Saul, cometh unto David, and falleth on his face, and doth obeisance, and David saith, 'Mephibosheth;' and he saith, 'Lo, thy servant.'
7 And David saith to him, 'Be not afraid; for I certainly do with thee kindness because of Jonathan thy father, and have given back to thee all the field of Saul thy father, and thou dost eat bread at my table continually.'
8 And he boweth himself, and saith, 'What [is] thy servant, that thou hast turned unto the dead dog -- such as I?'
9 And the king calleth unto Ziba servant of Saul, and saith unto him, 'All that was to Saul and to all his house, I have given to the son of thy lord,
10 and thou hast served for him the land, thou and thy sons, and thy servants, and hast brought in, and there hath been to the son of thy lord bread, and he hath eaten it; and Mephibosheth son of thy lord doth eat continually bread at my table;' and Ziba hath fifteen sons and twenty servants.
11 And Ziba saith unto the king, 'According to all that my lord the king commandeth his servant, so doth thy servant;' as to Mephibosheth, 'he is eating at my table ([saith the king]) as one of the sons of the king.'
12 And Mephibosheth hath a young son, and his name [is] Micha, and every one dwelling in the house of Ziba [are] servants to Mephibosheth.
13 And Mephibosheth is dwelling in Jerusalem, for at the table of the king he is eating continually, and he [is] lame of his two feet.

2 SAMUEL CHAPTER 10

1 And it cometh to pass afterwards, that the king of the Bene-Ammon dieth, and Hanun his son reigneth in his stead,
2 and David saith, 'I do kindness with Hanun son of Nahash, as his father did with me kindness;' and David sendeth to comfort him by the hand of his servants concerning his father, and the servants of David come in to the land of the Bene-Ammon.

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3 And the heads of the Bene-Ammon say unto Hanun their lord, 'Is David honouring thy father in thine eyes because he hath sent to thee comforters? for to search the city, and to spy it, and to overthrow it, hath not David sent his servants unto thee?'

4 And Hanun taketh the servants of David, and shaveth off the half of their beard, and cutteth off their long robes in the midst -- unto their buttocks, and sendeth them away;

5 and they declare [it] to David, and he sendeth to meet them, for the men have been greatly ashamed, and the king saith, 'Abide in Jericho till your beard doth spring up -- then ye have returned.'

6 And the Bene-Ammon see that they have been abhorred by David, and the Bene-Ammon send and hire Aram of Beth-Rehob, and Aram of Zoba, twenty thousand footmen, and the king of Maacah [with] a thousand men, and Ish-Tob [with] twelve thousand men;

7 and David heareth, and sendeth Joab, and all the host -- the mighty men.

8 And the Bene-Ammon come out, and set battle in array, at the opening of the gate, and Aram of Zoba, and Rehob, and Ish-Tob, and Maacah, [are] by themselves in the field;

9 and Joab seeth that the front of the battle hath been unto him before and behind, and he chooseth of all the chosen in Israel, and setteth in array to meet Aram,

10 and the rest of the people he hath given into the hand of Abishai his brother, and setteth in array to meet the Bene-Ammon.

11 And he saith, 'If Aram be stronger than I, then thou hast been to me for salvation, and if the Bene-Ammon be stronger than thou, then I have come to give salvation to thee;

12 be strong and strengthen thyself for our people, and for the cities of our God, and Jehovah doth that which is good in His eyes.'

13 And Joab draweth nigh, and the people who [are] with him, to battle against Aram, and they flee from his presence;

14 and the Bene-Ammon have seen that Aram hath fled, and they flee from the presence of Abishai, and go in to the city; and Joab turneth back from the Bene-Ammon, and cometh in to Jerusalem.

15 And Aram seeth that it is smitten before Israel, and they are gathered together;

16 and Hadadezer sendeth, and bringeth out Aram which [is] beyond the River, and they come in to Helam, and Shobach head of the host of Hadadezer [is] before them.

17 And it is declared to David, and he gathereth all Israel, and passeth over the Jordan, and cometh in to Helam, and Aram setteth itself in array to meet David, and they fight with him;

18 and Aram fleeth from the presence of Israel, and David slayeth of Aram seven hundred charioteers, and forty thousand horsemen, and Shobach head of its host he hath smitten, and he dieth there.

19 And all the kings -- servants of Hadadezer -- see that they have been smitten before Israel, and make peace with Israel, and serve them; and Aram is afraid to help any more the Bene-Ammon.

2 SAMUEL CHAPTER 11

1 And it cometh to pass, at the revolution of the year -- at the time of the going out of the messengers -- that David sendeth Joab, and his servants with him, and all Israel, and they destroy the Bene-Ammon, and lay siege against Rabbah. And David is dwelling in Jerusalem,

2 and it cometh to pass, at evening-time, that David riseth from off his couch, and walketh up and down on the roof of the king's house, and seeth from the roof a woman bathing, and the woman [is] of very good appearance,

3 and David sendeth and inquireth about the woman, and saith, 'Is not this Bath-Sheba, daughter of Eliam, wife of Uriah the Hittite?'

4 And David sendeth messengers, and taketh her, and she cometh unto him, and he lieth with her -- and she is purifying herself from her uncleanness -- and she turneth back unto her house;

5 and the woman conceiveth, and sendeth, and declareth to David, and saith, 'I [am] conceiving.'

6 And David sendeth unto Joab, 'Send unto me Uriah the Hittite,' and Joab sendeth Uriah unto David;

7 and Uriah cometh unto him, and David asketh of the prosperity of Joab, and of the prosperity of the people, and of the prosperity of the war.

8 And David saith to Uriah, 'Go down to thy house, and wash thy feet;' and Uriah goeth out of the king's house, and there goeth out after him a gift from the king,

9 and Uriah lieth down at the opening of the king's house, with all the servants of his lord, and hath not gone down unto his house.

10 And they declare to David, saying, 'Uriah hath not gone down unto his house;' and David saith unto Uriah, 'Hast thou not come from a journey? wherefore hast thou not gone down unto thy house?'

11 And Uriah saith unto David, 'The ark, and Israel, and Judah, are abiding in booths, and my lord Joab, and the servants of my lord, on the face of the field are encamping; and I -- I go in unto my house to eat and to drink, and to lie with my wife! -- thy life, and the life of thy soul -- if I do this thing.'

12 And David saith unto Uriah, 'Abide in this [place] also to-day, and to-morrow I send thee away;' and Uriah abideth in Jerusalem, on that day, and on the morrow,

13 and David calleth for him, and he eateth before him, and drinketh, and he causeth him to drink, and he goeth out in the evening to lie on his couch with the servants of his lord, and unto his house he hath not gone down.

14 And it cometh to pass in the morning, that David writeth a letter unto Joab, and sendeth by the hand of Uriah;

15 and he writeth in the letter, saying, 'Place ye Uriah over-against the front of the severest battle, and ye have turned back from after him, and he hath been smitten, and hath died.'

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16 And it cometh to pass in Joab's watching of the city, that he appointeth Uriah unto the place where he knew that valiant men [are];
17 and the men of the city go out and fight with Joab, and there fall [some] of the people, of the servants of David; and there dieth also Uriah the Hittite.
18 And Joab sendeth and declareth to David all the matters of the war,
19 and commandeth the messenger, saying, 'At thy finishing all the matters of the war to speak unto the king,
20 then, it hath been, if the king's fury ascend, and he hath said to thee, Wherefore did ye draw nigh unto the city to fight? did ye not know that they shoot from off the wall?
21 Who smote Abimelech son of Jerubbesheth? did not a woman cast on him a piece of a rider from the wall, and he dieth in Thebez? why drew ye nigh unto the wall? that thou hast said, Also thy servant Uriah the Hittite is dead.'
22 And the messenger goeth, and cometh in, and declareth to David all that with which Joab sent him,
23 and the messenger saith unto David, 'Surely the men have been mighty against us, and come out unto us into the field, and we are upon them unto the opening of the gate,
24 and those shooting shoot at thy servants from off the wall, and [some] of the servants of the king are dead, and also, thy servant Uriah the Hittite is dead.
25 And David saith unto the messenger, 'Thus dost thou say unto Joab, Let not this thing be evil in thine eyes; for thus and thus doth the sword devour; strengthen thy warfare against the city, and throw it down -- and strengthen thou him.'
26 And the wife of Uriah heareth that Uriah her husband [is] dead, and lamenteth for her lord;
27 and the mourning passeth by, and David sendeth and gathereth her unto his house, and she is to him for a wife, and beareth to him a son; and the thing which David hath done is evil in the eyes of Jehovah.

2 SAMUEL CHAPTER 12

1 And Jehovah sendeth Nathan unto David, and he cometh unto him, and saith to him: 'Two men have been in one city; One rich and one poor;
2 The rich hath flocks and herds very many;
3 And the poor one hath nothing, Except one little ewe-lamb, Which he hath bought, and keepeth alive, And it groweth up with him, And with his sons together; Of his morsel it eateth, And from his cup it drinketh, And in his bosom it lieth, And it is to him as a daughter;
4 And there cometh a traveller to the rich man, And he spareth to take Of his own flock, and of his own herd, To prepare for the traveller Who hath come to him, And he taketh the ewe-lamb of the poor man, And prepareth it for the man Who hath come unto him.'
5 And the anger of David burneth against the man exceedingly, and he saith unto Nathan, 'Jehovah liveth, surely a son of death [is] the man who is doing this,
6 and the ewe-lamb he doth repay fourfold, because that he hath done this thing, and because that he had no pity.'
7 And Nathan saith unto David, 'Thou [art] the man! Thus said Jehovah, God of Israel, I anointed thee for king over Israel, and I delivered thee out of the hand of Saul;
8 and I give to thee the house of thy lord, and the wives of thy lord, into thy bosom, and I give to thee the house of Israel and of Judah; and if little, then I add to thee such and such [things].
9 'Wherefore hast thou despised the word of Jehovah, to do the evil thing in His eyes? Uriah the Hittite thou hast smitten by the sword, and his wife thou hast taken to thee for a wife, and him thou hast slain by the sword of the Bene-Ammon.
10 'And now, the sword doth not turn aside from thy house unto the age, because thou hast despised Me, and dost take the wife of Uriah the Hittite to be to thee for a wife;
11 thus said Jehovah, Lo, I am raising up against thee evil, out of thy house, and have taken thy wives before thine eyes, and given to thy neighbour, and he hath lain with thy wives before the eyes of this sun;
12 for thou hast done [it] in secret, and I do this thing before all Israel, and before the sun.'
13 And David saith unto Nathan, 'I have sinned against Jehovah.' And Nathan saith unto David, 'Also -- Jehovah hath caused thy sin to pass away; thou dost not die;
14 only, because thou hast caused the enemies of Jehovah greatly to despise by this thing, also the son who is born to thee doth surely die.'
15 And Nathan goeth unto his house, and Jehovah smiteth the lad, whom the wife of Uriah hath born to David, and it is incurable;
16 and David seeketh God for the youth, and David keepeth a fast, and hath gone in and lodged, and lain on the earth.
17 And the elders of his house rise against him, to raise him up from the earth, and he hath not been willing, nor hath he eaten with them bread;
18 and it cometh to pass on the seventh day, that the lad dieth, and the servants of David fear to declare to him that the lad is dead, for they said, 'Lo, in the lad being alive we spake unto him, and he did not hearken to our voice; and how do we say unto him, The lad is dead? -- then he hath done evil.'
19 And David seeth that his servants are whispering, and David understandeth that the lad is dead, and David saith unto his servants, 'Is the lad dead?' and they say, 'Dead.'
20 And David riseth from the earth, and doth bathe and anoint [himself], and changeth his raiment, and cometh in to the house of Jehovah, and boweth himself, and cometh unto his house, and asketh and they place for him bread, and he eateth.
21 And his servants say unto him, 'What [is] this thing thou hast done? because of the living lad thou hast fasted and dost weep, and when the lad is dead thou hast risen and dost eat bread.'

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22 And he saith, 'While the lad is alive I have fasted, and weep, for I said, Who knoweth? -- Jehovah doth pity me, and the lad hath lived;
23 and now, he hath died, why [is] this -- I fast? am I able to bring him back again? I am going unto him, and he doth not turn back unto me.'
24 And David comforteth Bath-Sheba his wife, and goeth in unto her, and lieth with her, and she beareth a son, and he calleth his name Solomon *(Hebrew: Shlomo: the peaceful)*; and Jehovah hath loved him,
25 and sendeth by the hand of Nathan the prophet, and calleth his name Jedidiah *(Hebrew: beloved of Yah, God)*, because of Jehovah.
26 And Joab fighteth against Rabbah of the Bene-Ammon, and captureth the royal city,
27 and Joab sendeth messengers unto David, and saith, 'I have fought against Rabbah -- also I have captured the city of waters;
28 and now, gather the rest of the people, and encamp against the city, and capture it, lest I capture the city, and my name hath been called upon it.'
29 And David gathereth all the people, and goeth to Rabbah, and fighteth against it, and captureth it;
30 and he taketh the crown of their king from off his head, and its weight [is] a talent of gold, and precious stones, and it is on the head of David; and the spoil of the city he hath brought out, very much;
31 and the people who [are] in it he hath brought out, and setteth to the saw, and to cutting instruments of iron, and to axes of iron, and hath caused them to pass over into the brick-kiln; and so he doth to all the cities of the Bene-Ammon; and David turneth back, and all the people, to Jerusalem.

2 SAMUEL CHAPTER 13

1 And it cometh to pass afterwards that Absalom son of David hath a fair sister, and her name [is] Tamar, and Amnon son of David loveth her.
2 And Amnon hath distress -- even to become sick, because of Tamar his sister, for she [is] a virgin, and it is hard in the eyes of Amnon to do anything to her.
3 And Amnon hath a friend, and his name [is] Jonadab, son of Shimeah, David's brother, and Jonadab [is] a very wise man,
4 and saith to him, 'Wherefore [art] thou thus lean, O king's son, morning by morning? dost thou not declare to me?' And Amnon saith to him, 'Tamar -- sister of Absalom my brother -- I am loving.'
5 And Jonadab saith to him, 'Lie down on thy couch, and feign thyself sick, and thy father hath come in to see thee, and thou hast said unto him, 'Let, I pray thee, Tamar my sister come in and give me bread to eat; and she hath made the food before mine eyes so that I see [it], and have eaten from her hand.'
6 And Amnon lieth down, and feigneth himself sick, and the king cometh in to see him, and Amnon saith unto the king, 'Let, I pray thee, Tamar my sister come, and she maketh before mine eyes two cakes, and I eat from her hand.'
7 And David sendeth unto Tamar, to the house, saying, 'Go, I pray thee, to the house of Amnon thy brother, and make for him food.'
8 And Tamar goeth to the house of Amnon her brother, and he is lying down, and she taketh the dough, and kneadeth, and maketh cakes before his eyes, and cooketh the cakes,
9 and taketh the frying-pan, and poureth out before him, and he refuseth to eat, and Amnon saith, 'Take ye out every one from me;' and they go out every one from him.
10 And Amnon saith unto Tamar, 'Bring the food into the inner chamber, and I eat from thy hand;' and Tamar taketh the cakes that she hath made, and bringeth in to Amnon her brother, into the inner chamber,
11 and she bringeth nigh unto him to eat, and he layeth hold on her, and saith to her, 'Come, lie with me, my sister.'
12 And she saith to him, 'Nay, my brother, do not humble me, for it is not done so in Israel; do not this folly.
13 And I -- whither do I cause my reproach to go? and thou -- thou art as one of the fools in Israel; and now, speak, I pray thee, unto the king; for he doth not withhold me from thee.'
14 And he hath not been willing to hearken to her voice, and is stronger than she, and humbleth her, and lieth with her.
15 And Amnon hateth her -- a very great hatred -- that greater [is] the hatred with which he hath hated her than the love with which he loved her, and Amnon saith to her, 'Rise, go.'
16 And she saith to him, 'Because of the circumstances this evil is greater than the other that thou hast done with me -- to send me away;' and he hath not been willing to hearken to her,
17 and calleth his young man, his servant, and saith, 'Send away, I pray thee, this one from me without, and bolt the door after her;'
18 -- and upon her [is] a long coat, for such upper robes do daughters of the king who [are] virgins put on, -- and his servant taketh her out without, and hath bolted the door after her.
19 And Tamar taketh ashes for her head, and the long coat that [is] on her she hath rent, and putteth her hand on her head, and goeth, going on and crying;
20 and Absalom her brother saith unto her, 'Hath Amnon thy brother been with thee? and now, my sister, keep silent, he [is] thy brother; set not thy heart to this thing;' and Tamar dwelleth -- but desolate -- in the house of Absalom her brother.
21 And king David hath heard all these things, and it is very displeasing to him;
22 and Absalom hath not spoken with Amnon either evil or good, for Absalom is hating Amnon, because that he humbled Tamar his sister.

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23 And it cometh to pass, after two years of days, that Absalom hath shearers in Baal-Hazor, which [is] with Ephraim, and Absalom calleth for all the sons of the king.

24 And Absalom cometh unto the king, and saith, 'Lo, I pray thee, thy servant hath shearers, let the king go, I pray thee, and his servants, with thy servant.'

25 And the king saith unto Absalom, 'Nay, my son, let us not all go, I pray thee, and we are not too heavy on thee;' and he presseth on him, and he hath not been willing to go, and he blesseth him.

26 And Absalom saith, 'If not -- let, I pray thee, Amnon my brother go with us;' and the king saith to him, 'Why doth he go with thee?'

27 and Absalom urgeth on him, and he sendeth with him Amnon, and all the sons of the king.

28 And Absalom commandeth his young men, saying, 'See, I pray thee, when the heart of Amnon [is] glad with wine, and I have said unto you, Smite Amnon, that ye have put him to death; fear not; is it not because I have commanded you? be strong, yea, become sons of valour.'

29 And the young men of Absalom do to Amnon as Absalom commanded, and rise do all the sons of the king, and they ride, each on his mule, and flee.

30 And it cometh to pass -- they [are] in the way -- and the report hath come unto David, saying, 'Absalom hath smitten all the sons of the king, and there is not left of them one;'

31 and the king riseth, and rendeth his garments, and lieth on the earth, and all his servants are standing by [with] rent garments.

32 And Jonadab son of Shimeah, David's brother, answereth and saith, 'Let not my lord say, The whole of the young men, the sons of the king, they have put to death; for Amnon alone [is] dead, for by the command of Absalom it hath been appointed from the day of his humbling Tamar his sister;

33 and now, let not my lord the king lay unto his heart the word, saying, All the sons of the king have died, for Amnon alone [is] dead.'

34 And Absalom fleeth, and the young man who is watching lifteth up his eyes and looketh, and lo, much people are coming by the way behind him, on the side of the hill.

35 And Jonadab saith unto the king, 'Lo, the sons of the king have come; as the word of thy servant, so it hath been.'

36 And it cometh to pass at his finishing to speak, that lo, the sons of the king have come, and they lift up their voice, and weep, and also the king and all his servants have wept -- a very great weeping.

37 And Absalom hath fled, and goeth unto Talmai, son of Ammihud, king of Geshur, and [David] mourneth for his son all the days.

38 And Absalom hath fled, and goeth to Geshur, and is there three years;

39 and [the soul of] king David determineth to go out unto Absalom, for he hath been comforted for Amnon, for [he is] dead.

2 SAMUEL CHAPTER 14

1 And Joab son of Zeruial knoweth that the heart of the king [is] on Absalom,

2 and Joab sendeth to Tekoah, and taketh thence a wise woman, and saith unto her, 'Feign thyself a mourner, I pray thee, and put on, I pray thee, garments of mourning, and anoint not thyself with oil, and thou hast been as a woman these many days mourning for the dead,

3 and thou hast gone unto the king, and spoken unto him, according to this word;' and Joab putteth the words into her mouth.

4 And the woman of Tekoah speaketh unto the king, and falleth on her face to the earth, and doth obeisance, and saith, 'Save, O king.'

5 And the king saith to her, 'What -- to thee?' and she saith, 'Truly a widow woman [am] I, and my husband dieth,

6 and thy maid-servant hath two sons; and they strive both of them in a field, and there is no deliverer between them, and the one smiteth the other, and putteth him to death;

7 and lo, the whole family hath risen against thy maid-servant, and say, Give up him who smiteth his brother, and we put him to death for the life of his brother whom he hath slain, and we destroy also the heir; and they have quenched my coal which is left -- so as not to set to my husband a name and remnant on the face of the ground.'

8 And the king saith unto the woman, 'Go to thine house, and I give charge concerning thee.'

9 And the woman of Tekoah saith unto the king, 'On me, my lord, O king, [is] the iniquity, and on the house of my father; and the king and his throne [are] innocent.'

10 And the king saith, 'He who speaketh [aught] unto thee, and thou hast brought him unto me, then he doth not add any more to come against thee.'

11 And she saith, 'Let, I pray thee, the king remember by Jehovah thy God, that the redeemer of blood add not to destroy, and they destroy not my son;' and he saith, 'Jehovah liveth; if there doth fall of the hair of thy son to the earth.'

12 And the woman saith, 'Let, I pray thee, thy maid-servant speak unto my lord the king a word;' and he saith, 'Speak.'

13 And the woman saith, 'And why hast thou thought thus concerning the people of God? yea, the king is speaking this thing as a guilty one, in that the king hath not brought back his outcast;

14 for we do surely die, and [are] as water which is running down to the earth, which is not gathered, and God doth not accept a person, and hath devised devices in that the outcast is not outcast by Him.

15 'And now that I have come to speak unto the king my lord this word, [it is] because the people made me afraid, and thy maid-servant saith, Let me speak, I pray thee, unto the king; it may be the king doth do the word of his handmaid,

16 for the king doth hearken to deliver his handmaid out of the paw of the man [seeking] to destroy me and my son together out of the inheritance of God,

17 and thy maid-servant saith, Let, I pray thee, the word of my lord the king be for ease; for as a messenger of God so [is]

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my lord the king, to understand the good and the evil; and Jehovah thy God is with thee.'

18 And the king answereth and saith unto the woman, 'Do not, I pray thee, hide from me the thing that I am asking thee;' and the woman saith, 'Let, I pray thee, my lord the king speak.'

19 And the king saith, 'Is the hand of Joab with thee in all this?' And the woman answereth and saith, 'Thy soul liveth, my lord, O king, none [doth turn] to the right or to the left from all that my lord the king hath spoken; for thy servant Joab he commanded me, and he put in the mouth of thy maid-servant all these words;

20 in order to bring round the appearance of the thing hath thy servant Joab done this thing, and my lord [is] wise, according to the wisdom of a messenger of God, to know all that [is] in the land.'

21 And the king saith unto Joab, 'Lo, I pray thee, thou hast done this thing; and go, bring back the young man Absalom.'

22 And Joab falleth on his face to the earth, and doth obeisance, and blesseth the king, and Joab saith, 'To-day hath thy servant known that I have found grace in thine eyes, my lord, O king, in that the king hath done the word of his servant.'

23 And Joab riseth and goeth to Geshur, and bringeth in Absalom to Jerusalem,

24 and the king saith, 'Let him turn round unto his house, and my face he doth not see.' And Absalom turneth round unto his house, and the face of the king he hath not seen.

25 And like Absalom there was no man [so] fair in all Israel, to praise greatly; from the sole of his foot even unto his crown there was no blemish in him;

26 and in his polling his head -- and it hath been at the end of year by year that he polleth [it], for it [is] heavy on him, and he hath polled it -- he hath even weighed out the hair of his head -- two hundred shekels by the king's weight.

27 And there are born to Absalom three sons, and one daughter, and her name [is] Tamar; she was a woman of a fair appearance.

28 And Absalom dwelleth in Jerusalem two years of days, and the face of the king he hath not seen;

29 and Absalom sendeth unto Joab, to send him unto the king, and he hath not been willing to come unto him; and he sendeth again a second time, and he hath not been willing to come.

30 And he saith unto his servants, 'See, the portion of Joab [is] by the side of mine, and he hath barley there; go, and burn it with fire;' and the servants of Absalom burn the portion with fire.

31 And Joab riseth and cometh unto Absalom in the house, and saith unto him, 'Why have thy servants burned the portion that I have with fire?'

32 And Absalom saith unto Joab, 'Lo, I sent unto thee, saying, Come hither, and I send thee unto the king to say, Why have I come in from Geshur? -- good for me while I [am] there -- and now, let me see the king's face, and if there is in me iniquity then thou hast put me to death.'

33 And Joab cometh unto the king, and declareth [it] to him, and he calleth unto Absalom, and he cometh unto the king, and boweth himself to him, on his face, to the earth, before the king, and the king giveth a kiss to Absalom.

2 SAMUEL CHAPTER 15

1 And it cometh to pass afterwards, that Absalom prepareth for himself a chariot, and horses, and fifty men are running before him;

2 and Absalom hath risen early, and stood by the side of the way of the gate, and it cometh to pass, every man who hath a pleading to come unto the king for judgment, that Absalom calleth unto him, and saith, 'Of what city [art] thou?' and he saith, 'Of one of the tribes of Israel [is] thy servant.'

3 And Absalom saith unto him, 'See, thy matters [are] good and straightforward -- and there is none hearkening to thee from the king.'

4 And Absalom saith, 'Who doth make me a judge in the land, that unto me doth come every man who hath a plea and judgment? -- then I have declared him righteous.'

5 And it hath come to pass, in the drawing nearing of any one to bow himself to him, that he hath put forth his hand, and laid hold on him, and given a kiss to him;

6 and Absalom doth according to this thing to all Israel who come in for judgment unto the king, and Absalom stealeth the heart of the men of Israel.

7 And it cometh to pass, at the end of forty years, that Absalom saith unto the king, 'Let me go, I pray thee, and I complete my vow, that I vowed to Jehovah in Hebron,

8 for a vow hath thy servant vowed in my dwelling in Geshur, in Aram, saying, If Jehovah doth certainly bring me back to Jerusalem, then I have served Jehovah.'

9 And the king saith to him, 'Go in peace;' and he riseth and goeth to Hebron,

10 and Absalom sendeth spies through all the tribes of Israel, saying, 'At your hearing the voice of the trumpet, then ye have said, Absalom hath reigned in Hebron.'

11 And with Absalom have gone two hundred men, out of Jerusalem, invited ones, and they are going in their simplicity, and have not known anything;

12 and Absalom sendeth Ahithophel the Gilonite, a counsellor of David, out of his city, out of Gilo, in his sacrificing sacrifices; and the conspiracy is strong, and the people are going and increasing with Absalom.

13 And he who is declaring tidings cometh in unto David, saying, 'The heart of the men of Israel hath been after Absalom.'

14 And David saith to all his servants who [are] with him in Jerusalem, 'Rise, and we flee, for we have no escape from the face of Absalom; haste to go, lest he hasten, and have overtaken us, and forced on us evil, and smitten the city by the mouth of the sword.'

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15 And the servants of the king say unto the king, 'According to all that my lord the king chooseth -- lo, thy servants [do].'

16 And the king goeth out, and all his household at his feet, and the king leaveth ten women -- concubines -- to keep the house.

17 And the king goeth out, and all the people at his feet, and they stand still at the farthest off house.

18 And all his servants are passing on at his side, and all the Cherethite, and all the Pelethite, and all the Gittites, six hundred men who came at his feet from Gath, are passing on at the front of the king.

19 And the king saith unto Ittai the Gittite, 'Why dost thou go -- thou also -- with us? turn back -- and abide with the king, for thou [art] a stranger, and also an exile thou -- to thy place.

20 Yesterday [is] thy coming in, and to-day I move thee to go with us, and I am going on that which I am going! -- turn back, and take back thy brethren with thee, -- kindness and truth.'

21 And Ittai answereth the king and saith, 'Jehovah liveth, and my lord the king liveth, surely in the place where my lord the king is -- if for death, if for life, surely there is thy servant.'

22 And David saith unto Ittai, 'Go and pass over;' and Ittai the Gittite passeth over, and all his men, and all the infants who [are] with him.

23 And all the land are weeping -- a great voice, and all the people are passing over; and the king is passing over through the brook Kidron, and all the people are passing over on the front of the way of the wilderness;

24 and lo, also Zadok, and all the Levites with him, bearing the ark of the covenant of God, and they make the ark of God firm, and Abiathar goeth up, till the completion of all the people to pass over out of the city.

25 And the king saith to Zadok, 'Take back the ark of God to the city; if I find grace in the eyes of Jehovah, then He hath brought me back, and shewn me it and His habitation;

26 and if thus He say, I have not delighted in thee; here [am] I, He doth to me as [is] good in His eyes.'

27 And the king saith unto Zadok the priest, 'Art thou a seer? turn back to the city in peace, and Ahimaaz thy son, and Jonathan son of Abiathar, your two sons with you;

28 see ye, I am tarrying in the plains of the wilderness till the coming in of a word from you to declare to me.'

29 And Zadok taketh back -- and Abiathar -- the ark of God to Jerusalem, and they abide there.

30 And David is going up in the ascent of the olives, going up and weeping, and he hath the head covered, and he is going barefooted, and all the people who [are] with him have covered each his head, and have gone up, going up and weeping;

31 and David declared, saying, 'Ahithophel [is] among the conspirators with Absalom;' and David saith, 'Make foolish, I pray Thee, the counsel of Ahithophel, O Jehovah.'

32 And it cometh to pass, David hath come unto the top, where he boweth himself to God, and lo, to meet him [is] Hushai the Archite, his coat rent, and earth on his head;

33 and David saith to him, 'If thou hast passed on with me then thou hast been on me for a burden,

34 and if to the city thou dost turn back, and hast said to Absalom, Thy servant I am, O king; servant of thy father I [am] also hitherto, and now, I [am] also thy servant; then thou hast made void for me the counsel of Ahithophel;

35 and are there not with thee there Zadok and Abiathar the priests? and it hath been, the whole of the matter that thou hearest from the house of the king thou dost declare to Zadok and to Abiathar the priests.

36 Lo, there with them [are] their two sons, Ahimaaz to Zadok, and Jonathan to Abiathar, and ye have sent by their hand unto me anything that ye hear.'

37 And Hushai, David's friend, cometh in to the city, and Absalom cometh in to Jerusalem.

2 SAMUEL CHAPTER 16

1 And David hath passed on a little from the top, and lo, Ziba, servant of Mephibosheth -- to meet him, and a couple of asses saddled, and upon them two hundred loaves, and a hundred bunches of raisins, and a hundred [of] summer-fruit, and a bottle of wine.

2 And the king saith unto Ziba, 'What -- these to thee?' and Ziba saith, 'The asses for the household of the king to ride on, and the bread and the summer-fruit for the young men to eat, and the wine for the wearied to drink in the wilderness.'

3 And the king saith, 'And where [is] the son of thy lord?' and Ziba saith unto the king, 'Lo, he is abiding in Jerusalem, for he said, To-day do the house of Israel give back to me the kingdom of my father.'

4 And the king saith to Ziba, 'Lo, thine [are] all that Mephibosheth hath;' and Ziba saith, 'I have bowed myself -- I find grace in thine eyes, my lord, O king.'

5 And king David hath come in unto Bahurim, and lo, thence a man is coming out, of the family of the house of Saul, and his name [is] Shimei, son of Gera, he cometh out, coming out and reviling;

6 and he stoneth David with stones, and all the servants of king David, and all the people, and all the mighty men on his right and on his left.

7 And thus said Shimei in his reviling, 'Go out, go out, O man of blood, and man of worthlessness!

8 Jehovah hath turned back on thee all the blood of the house of Saul, in whose stead thou hast reigned, and Jehovah doth give the kingdom in to the hand of Absalom thy son; and lo, thou [art] in thine evil, for a man of blood thou [art].'

9 And Abishai son of Zeruiah saith unto the king, 'Why doth this dead dog revile my lord the king? let me pass over, I pray thee, and I turn aside his head.'

10 And the king saith, 'What -- to me and to you, O sons of Zeruiah? for -- let him revile; even because Jehovah hath said to him, Revile David; and who saith, Wherefore hast Thou done so?'

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11 And David saith unto Abishai, and unto all his servants, 'Lo, my son who came out of my bowels is seeking my life, and also surely now the Benjamite; leave him alone, and let him revile, for Jehovah hath said [so] to him;
12 it may be Jehovah doth look on mine affliction, and Jehovah hath turned back to me good for his reviling this day.'
13 And David goeth with his men in the way, and Shimei is going at the side of the hill over-against him, going on, and he revileth, and stoneth with stones over-against him, and hath dusted with dust.
14 And the king cometh in, and all the people who [are] with him, wearied, and they are refreshed there.
15 And Absalom and all the people, the men of Israel, have come in to Jerusalem, and Ahithophel with him,
16 and it cometh to pass, when Hushai the Archite, David's friend, hath come unto Absalom, that Hushai saith unto Absalom, 'Let the king live! let the king live!'
17 And Absalom saith unto Hushai, 'This thy kindness with thy friend! why hast thou not gone with thy friend?'
18 And Hushai saith unto Absalom, 'Nay, for he whom Jehovah hath chosen, and this people, even all the men of Israel, his I am, and with him I abide;
19 and secondly, for whom do I labour? is it not before his son? as I served before thy father so am I before thee.'
20 And Absalom saith unto Ahithophel, 'Give for you counsel what we do.'
21 And Ahithophel saith unto Absalom, 'Go in unto the concubines of thy father, whom he left to keep the house, and all Israel hath heard that thou hast been abhorred by thy father, and the hands of all who [are] with thee have been strong.'
22 And they spread out for Absalom the tent on the roof, and Absalom goeth in unto the concubines of his father before the eyes of all Israel.
23 And the counsel of Ahithophel which he counselled in those days [is] as [when] one inquireth at the word of God; so [is] all the counsel of Ahithophel both to David and to Absalom.

2 SAMUEL CHAPTER 17

1 And Ahithophel said unto Absalom, 'Let me choose, I pray thee, twelve thousand men, and I arise and pursue after David to-night,
2 and come upon him, and he weary and feeble-handed, and I have caused him to tremble, and all the people have fled who [are] with him, and I have smitten the king by himself,
3 and I bring back all the people unto thee -- as the turning back of the whole [is] the man whom thou art seeking -- all the people are peace.
4 And the thing is right in the eyes of Absalom, and in the eyes of all the elders of Israel.
5 And Absalom saith, 'Call, I pray thee, also for Hushai the Archite, and we hear what [is] in his mouth -- even he.'
6 And Hushai cometh in unto Absalom, and Absalom speaketh unto him, saying, 'According to this word hath Ahithophel spoken; do we do his word? if not, thou -- speak thou.'
7 And Hushai saith unto Absalom, 'Not good [is] the counsel that Ahithophel hath counselled at this time.'
8 And Hushai saith, 'Thou hast known thy father and his men, that they [are] heroes, and they are bitter in soul as a bereaved bear in a field, and thy father [is] a man of war, and doth not lodge with the people;
9 lo, now, he is hidden in one of the pits, or in one of the places, and it hath been, at the falling among them at the commencement, that the hearer hath heard, and said, There hath been a slaughter among the people who [are] after Absalom;
10 and he also, the son of valour, whose heart [is] as the heart of the lion, doth utterly melt, for all Israel doth know that thy father is a hero, and sons of valour [are] those with him.
11 'So that I have counselled: Let all Israel be diligently gathered unto thee, from Dan even unto Beer-Sheba, as the sand that [is] by the sea for multitude, and thou thyself art going in the midst;
12 and we have come in unto him in one of the places where he is found, and we [are] upon him as the dew falleth on the ground, and there hath not been left of him and of all the men who [are] with him even one.
13 And if unto a city he is gathered, then they have caused all Israel to bear unto that city ropes, and we have drawn it unto the brook till that there hath not been found there even a stone.'
14 And Absalom saith -- and all the men of Israel -- 'Better [is] the counsel of Hushai the Archite than the counsel of Ahithophel;' and Jehovah willed to make void the good counsel of Ahithophel for the sake of Jehovah's bringing unto Absalom the evil.
15 And Hushai saith unto Zadok and unto Abiathar the priests, 'Thus and thus hath Ahithophel counselled Absalom and the elders of Israel, and thus and thus I have counselled;
16 and now, send hastily, and declare to David, saying, Lodge not to-night in the plains of the wilderness, and also, certainly pass over, lest there be a swallowing up of the king and of all the people who are with him.'
17 And Jonathan and Ahimaaz are standing at En-Rogel, and the maid-servant hath gone and declared to them -- and they go and have declared [it] to king David -- for they are not able to be seen to go in to the city.
18 And a youth seeth them, and declareth to Absalom; and they go on both of them hastily, and come in unto the house of a man in Bahurim, and he hath a well in his court, and they go down there,
19 and the woman taketh and spreadeth the covering over the face of the well, and spreadeth on it the ground corn, and the thing hath not been known.
20 And the servants of Absalom come in unto the woman to the house, and say, 'Where [are] Ahimaaz and Jonathan?' and the woman saith to them, 'They passed over the brook of

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water;' and they seek, and have not found, and turn back to Jerusalem.

21 And it cometh to pass, after their going on, that they come up out of the well, and go and declare to king David, and say unto David, 'Rise ye, and pass over hastily the waters, for thus hath Ahithophel counselled against you.'

22 And David riseth, and all the people who [are] with him, and they pass over the Jordan, till the light of the morning, till one hath not been lacking who hath not passed over the Jordan.

23 And Ahithophel hath seen that his counsel was not done, and he saddleth the ass, and riseth and goeth unto his house, unto his city, and giveth charge unto his household, and strangleth himself, and dieth, and he is buried in the burying-place of his father.

24 And David came to Mahanaim, and Absalom passed over the Jordan, he and all the men of Israel with him;

25 and Amasa hath Absalom set instead of Joab over the host, and Amasa [is] a man's son whose name is Ithra the Israelite who hath gone in unto Abigail, daughter of Nahash, sister of Zeruiah, mother of Joab;

26 and Israel encampeth with Absalom [in] the land of Gilead.

27 And it cometh to pass at the coming in of David to Mahanaim, that Shobi, son of Nahash, from Rabbah of the Bene-Ammon, and Machir son of Ammiel, from Lo-Debar, and Barzillai the Gileadite, from Rogelim,

28 couch, and basin, and earthen vessel, and wheat, and barley, and flour, and roasted [corn], and beans, and lentiles, and roasted [pulse],

29 and honey, and butter, and sheep, and cheese of kine, have brought nigh for David, and for the people who [are] with him to eat, for they said, 'Thy people [is] hungry, and weary, and thirsty, in the wilderness.'

2 SAMUEL CHAPTER 18

1 And David inspecteth the people who [are] with him, and setteth over them heads of thousands and heads of hundreds,

2 and David sendeth the third of the people by the hand of Joab, and the third by the hand of Abishai, son of Zeruiah, brother of Joab, and the third by the hand of Ittai the Gittite, and the king saith unto the people, 'I certainly go out -- I also -- with you.'

3 And the people say, 'Thou dost not go out, for if we utterly flee, they do not set [their] heart upon us; and if half of us die, they do not set [their] heart unto us -- for now like us [are] ten thousand; and now, better that thou be to us from the city for an helper.'

4 And the king saith unto them, 'That which is good in your eyes I do;' and the king standeth at the side of the gate, and all the people have gone out by hundreds and by thousands,

5 and the king chargeth Joab, and Abishai, and Ittai, saying, 'Gently -- for me, for the youth, for Absalom;' and all the people heard in the king's charging all the heads concerning Absalom.

6 And the people goeth out into the field to meet Israel, and the battle is in a forest of Ephraim;

7 and smitten there are the people of Israel before the servants of David, and the smiting there is great on that day -- twenty thousand;

8 and the battle is there scattered over the face of all the land, and the forest multiplieth to devour among the people more than those whom the sword hath devoured in that day.

9 And Absalom meeteth before the servants of David, and Absalom is riding on the mule, and the mule cometh in under an entangled bough of the great oak, and his head taketh hold on the oak, and he is placed between the heavens and the earth, and the mule that [is] under him hath passed on.

10 And one man seeth, and declareth to Joab, and saith, 'Lo, I saw Absalom hanged in an oak.'

11 And Joab saith to the man who is declaring [it] to him, 'And lo, thou hast seen -- and wherefore didst thou not smite him there to the earth -- and on me to give to thee ten silverlings and one girdle?'

12 And the man saith unto Joab, 'Yea, though I am weighing on my hand a thousand silverlings, I do not put forth my hand unto the son of the king; for in our ears hath the king charged thee, and Abishai, and Ittai, saying, Observe ye who [is] against the youth -- against Absalom;

13 or I had done against my soul a vain thing, and no matter is hid from the king, and thou -- thou dost station thyself over-against.'

14 And Joab saith, 'Not right -- I tarry before thee;' and he taketh three darts in his hand, and striketh them into the heart of Absalom, while he [is] alive, in the midst of the oak.

15 And they go round -- ten youths bearing weapons of Joab -- and smite Absalom, and put him to death.

16 And Joab bloweth with a trumpet, and the people turneth back from pursuing after Israel, for Joab hath kept back the people;

17 and they take Absalom and cast him in the forest unto the great pit, and set up over him a very great heap of stones, and all Israel have fled -- each to his tent.

18 And Absalom hath taken, and setteth up for himself in his life, the standing-pillar that [is] in the king's valley, for he said, 'I have no son to cause my name to be remembered;' and he calleth the standing-pillar by his own name, and it is called 'The monument of Absalom' unto this day.

19 And Ahimaaz son of Zadok said, 'Let me run, I pray thee, and I bear the king tidings, for Jehovah hath delivered him out of the hand of his enemies;'

20 and Joab saith to him, 'Thou art not a man of tidings this day, but thou hast borne tidings on another day, and this day thou dost not bear tidings, because the king's son [is] dead.'

21 And Joab saith to Cushi, 'Go, declare to the king that which thou hast seen;' and Cushi boweth himself to Joab, and runneth.

22 And Ahimaaz son of Zadok addeth again, and saith unto Joab, 'And whatever it be, let me run, I pray thee, I also,

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after the Cushite.' And Joab saith, 'Why [is] this -- thou art running, my son, and for thee there are no tidings found?' --

23 'And, whatever it be, [said he,] let me run.' And he saith to him, 'Run;' and Ahimaaz runneth the way of the circuit, and passeth by the Cushite.

24 And David is sitting between the two gates, and the watchman goeth unto the roof of the gate, unto the wall, and lifteth up his eyes, and looketh, and lo, a man running by himself.

25 And the watchman calleth, and declareth to the king, and the king saith, 'If by himself, tidings [are] in his mouth;' and he cometh, coming on and drawing near.

26 And the watchman seeth another man running, and the watchman calleth unto the gatekeeper, and saith, 'Lo, a man running by himself;' and the king saith, 'Also this one is bearing tidings.'

27 And the watchman saith, 'I see the running of the first as the running of Ahimaaz son of Zadok.' And the king saith, 'This [is] a good man, and with good tidings he cometh.'

28 And Ahimaaz calleth and saith unto the king, 'Peace;' and he boweth himself to the king, on his face, to the earth, and saith, 'Blessed [is] Jehovah thy God who hath shut up the men who lifted up their hand against my lord the king.'

29 And the king saith, 'Peace to the youth -- to Absalom?' And Ahimaaz saith, 'I saw the great multitude, at the sending away of the servant of the king, even thy servant [by] Joab, and I have not known what [it is].'

30 And the king saith, 'Turn round, station thyself here;' and he turneth round and standeth still.

31 And lo, the Cushite hath come, and the Cushite saith, 'Let tidings be proclaimed, my lord, O king; for Jehovah hath delivered thee to-day out of the hand of all those rising up against thee.'

32 And the king saith unto the Cushite, 'Peace to the youth -- to Absalom?' And the Cushite saith, 'Let them be -- as the youth -- the enemies of my lord the king, and all who have risen up against thee for evil.'

33 And the king trembleth, and goeth up on the upper chamber of the gate, and weepeth, and thus he hath said in his going, 'My son! Absalom my son; my son Absalom; oh that I had died for thee, Absalom, my son, my son.'

2 SAMUEL CHAPTER 19

1 And it is declared to Joab, 'Lo, the king is weeping and mourning for Absalom;'

2 and the salvation on that day becometh mourning to all the people, for the people hath heard on that day, saying, 'The king hath been grieved for his son.'

3 And the people stealeth away, on that day, to go in to the city, as the people steal away, who are ashamed, in their fleeing in battle;

4 and the king hath covered his face, yea, the king crieth -- a loud voice -- 'My son Absalom, Absalom, my son, my son.'

5 And Joab cometh in unto the king to the house, and saith, 'Thou hast put to shame to-day the faces of all thy servants, those delivering thy life to-day, and the life of thy sons, and of thy daughters, and the life of thy wives, and the life of thy concubines,

6 to love thine enemies, and to hate those loving thee, for thou hast declared to-day that thou hast no princes and servants, for I have known to-day that if Absalom [were] alive, and all of us to-day dead, that then it were right in thine eyes.

7 'And now, rise, go out and speak unto the heart of thy servants, for by Jehovah I have sworn, that -- thou art not going out -- there doth not lodge a man with thee to-night; and this [is] worse for thee than all the evil that hath come upon thee from thy youth till now.'

8 And the king riseth, and sitteth in the gate, and to all the people they have declared, saying, 'Lo, the king is sitting in the gate;' and all the people come in before the king, and Israel hath fled, each to his tents.

9 And it cometh to pass, all the people are contending through all the tribes of Israel, saying, 'The king delivered us out of the hand of our enemies, yea, he himself delivered us out of the hand of the Philistines, and now he hath fled out of the land because of Absalom,

10 and Absalom whom we anointed over us [is] dead in battle, and now, why are ye silent -- to bring back the king?'

11 And king David sent unto Zadok and unto Abiathar the priests, saying, 'Speak ye unto the elders of Judah, saying, Why are ye last to bring back the king unto his house? (and the word of all Israel hath come unto the king, unto his house;)

12 my brethren ye [are], my bone and my flesh ye [are], and why are ye last to bring back the king?

13 And to Amasa say ye, Art not thou my bone and my flesh? Thus doth God do to me, and thus He doth add, if thou art not head of the host before me all the days instead of Joab.'

14 And he inclineth the heart of all the men of Judah as one man, and they send unto the king, 'Turn back, thou, and all thy servants.'

15 And the king turneth back, and cometh in unto the Jordan, and Judah hath come to Gilgal, to go to meet the king, to bring the king over the Jordan,

16 and Shimei son of Gera, the Benjamite, who [is] from Bahurim, hasteth, and cometh down with the men of Judah, to meet king David,

17 and a thousand men [are] with him from Benjamin, and Ziba servant of the house of Saul, and his fifteen sons and his twenty servants with him, and they have gone prosperously over the Jordan before the king.

18 And passed over hath the ferry-boat to carry over the household of the king, and to do that which [is] good in his eyes, and Shimei son of Gera hath fallen before the king in his passing over into Jordan,

19 and saith unto the king, 'Let not my lord impute to me iniquity; neither do thou remember that which thy servant did perversely in the day that my lord the king went out from Jerusalem, -- for the king to set [it] unto his heart;

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20 for thy servant hath known that I have sinned; and lo, I have come to-day, first of all the house of Joseph, to go down to meet my lord the king.'

21 And Abishai son of Zeruiah answereth and saith, 'For this is not Shimei put to death -- because he reviled the anointed of Jehovah?'

22 And David saith, 'What -- to me and to you, O sons of Zeruiah, that ye are to me to-day for an adversary? to-day is any man put to death in Israel? for have I not known that to-day I [am] king over Israel?'

23 And the king saith unto Shimei, 'Thou dost not die;' and the king sweareth to him.

24 And Mephibosheth son of Saul hath come down to meet the king -- and he prepared not his feet, nor did he prepare his upper lip, yea, his garments he washed not, even from the day of the going away of the king, till the day that he came in peace --

25 and it cometh to pass, when he hath come to Jerusalem to meet the king, that the king saith to him, 'Why didst thou not go with me, Mephibosheth?'

26 And he saith, 'My lord, O king, my servant deceived me, for thy servant said, I saddle for me the ass, and ride on it, and go with the king, for thy servant [is] lame;

27 and he uttereth slander against thy servant unto my lord the king, and my lord the king [is] as a messenger of God; and do thou that which is good in thine eyes,

28 for all the house of my father have been nothing except men of death before my lord the king, and thou dost set thy servant among those eating at thy table, and what right have I any more -- even to cry any more unto the king?'

29 And the king saith to him, 'Why dost thou speak any more of thy matters? I have said, Thou and Ziba -- share ye the field.'

30 And Mephibosheth saith unto the king, 'Yea, the whole let him take, after that my lord the king hath come in peace unto his house.'

31 And Barzillai the Gileadite hath gone down from Rogelim, and passeth over the Jordan with the king, to send him away over the Jordan;

32 and Barzillai [is] very aged, a son of eighty years, and he hath sustained the king in his abiding in Mahanaim, for he [is] a very great man;

33 and the king saith unto Barzillai, 'Pass thou over with me, and I have sustained thee with me in Jerusalem.'

34 And Barzillai saith unto the king, 'How many [are] the days of the years of my life, that I go up with the king to Jerusalem?

35 A son of eighty years I [am] to-day; do I know between good and evil? doth thy servant taste that which I am eating, and that which I drink? do I hearken any more to the voice of singers and songstresses? and why is thy servant any more for a burden unto my lord the king?

36 As a little thing, thy servant doth pass over the Jordan with the king, and why doth the king recompense me this recompense?

37 Let, I pray thee, thy servant turn back again, and I die in mine own city, near the burying-place of my father and of my mother, -- and lo, thy servant Chimham, let him pass over with my lord the king, and do thou to him that which [is] good in thine eyes.'

38 And the king saith, 'With me doth Chimham go over, and I do to him that which [is] good in thine eyes, yea, all that thou dost fix on me I do to thee.'

39 And all the people pass over the Jordan, and the king hath passed over, and the king giveth a kiss to Barzillai, and blesseth him, and he turneth back to his place.

40 And the king passeth over to Gilgal, and Chimham hath passed over with him, and all the people of Judah, and they bring over the king, and also the half of the people of Israel.

41 And, lo, all the men of Israel are coming unto the king, and they say unto the king, 'Wherefore have they stolen thee -- our brethren, the men of Judah?' (and they bring the king and his household over the Jordan, and all the men of David with him).

42 And all the men of Judah answer against the men of Israel, 'Because the king [is] near unto us, and why [is] this -- ye are displeased about this matter? have we at all eaten of the king's [substance?] a gift hath he lifted up to us?'

43 And the men of Israel answer the men of Judah, and say, 'Ten parts we have in the king, and also in David more than you; and wherefore have ye lightly esteemed us, that our word hath not been first to bring back our king?' And the word of the men of Judah is sharper than the word of the men of Israel.

2 SAMUEL CHAPTER 20

1 And there hath been called there a man of worthlessness, and his name [is] Sheba, son of Bichri, a Benjamite, and he bloweth with a trumpet, and saith, 'We have no portion in David, and we have no inheritance in the son of Jesse; each to his tents, O Israel.'

2 And every man of Israel goeth up from after David, after Sheba son of Bichri, and the men of Judah have cleaved to their king, from the Jordan even unto Jerusalem.

3 And David cometh in unto his house at Jerusalem, and the king taketh the ten women-concubines -- whom he had left to keep the house, and putteth them in a house of ward, and sustaineth them, and unto them he hath not gone in, and they are shut up unto the day of their death, in widowhood living.

4 And the king saith unto Amasa, 'Call for me the men of Judah [in] three days, and thou, stand here,'

5 and Amasa goeth to call Judah, and tarrieth beyond the appointed time that he had appointed him;

6 and David saith unto Abishai, 'Now doth Sheba son of Bichri do evil to us more than Absalom; thou, take the servants of thy lord, and pursue after him, lest he have found for himself fenced cities, and delivered himself [from] our eye.'

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7 And the men of Joab go out after him, and the Cherethite, and the Pelethite, and all the mighty men, and they go out from Jerusalem to pursue after Sheba son of Bichri;

8 they [are] near the great stone that [is] in Gibeon, and Amasa hath gone before them, and Joab [is] girded; his long robe he hath put on him, and upon it a girdle -- a sword [is] fastened upon his loins in its sheath; and he hath gone out, and it falleth.

9 And Joab saith to Amasa, 'Art thou [in] peace, my brother?' and the right hand of Joab layeth hold on the beard of Amasa to give a kiss to him;

10 and Amasa hath not been watchful of the sword that [is] in the hand of Joab, and he smiteth him with it unto the fifth [rib], and sheddeth out his bowels to the earth, and he hath not repeated [it] to him, and he dieth; and Joab and Abishai his brother have pursued after Sheba son of Bichri.

11 And a man hath stood by him, of the young men of Joab, and saith, 'He who hath delight in Joab, and he who [is] for David -- after Joab!'

12 And Amasa is rolling himself in blood, in the midst of the highway, and the man seeth that all the people have stood still, and he bringeth round Amasa out of the highway to the field, and casteth over him a garment, when he hath seen that every one who hath come by him -- hath stood still.

13 When he hath been removed out of the highway, every man hath passed on after Joab, to pursue after Sheba son of Bichri.

14 And he passeth over through all the tribes of Israel to Abel, and to Beth-Maachah, and to all the Berites, and they are assembled, and go in also after him,

15 and they go in and lay siege against him, in Abel of Beth-Maachah, and cast up a mount against the city, and it standeth in a trench, and all the people who are [are] with Joab are destroying, to cause the wall to fall.

16 And a wise woman calleth out of the city, 'Hear, hear; say, I pray you, unto Joab, Come near hither, and I speak unto thee.'

17 And he cometh near unto her, and the woman saith, 'Art thou Joab?' and he saith, 'I [am].' And she saith to him, 'Hear the words of thy handmaid;' and he saith, 'I am hearing.'

18 and she speaketh, saying, 'They spake often in former times, saying, Let them diligently ask at Abel, and so they finished.

19 I [am] of the peaceable -- faithful ones of Israel; thou art seeking to destroy a city, and a mother in Israel; why dost thou swallow up the inheritance of Jehovah?

20 And Joab answereth and saith, 'Far be it -- far be it from me; I do not swallow up nor destroy.

21 The matter [is] not so; for a man of the hill-country of Ephraim -- Sheba son of Bichri his name -- hath lifted up his hand against the king, against David; give ye up him by himself, and I go away from the city.' And the woman saith unto Joab, 'Lo, his head is cast unto thee over the wall.'

22 And the woman cometh unto all the people in her wisdom, and they cut off the head of Sheba son of Bichri, and cast [it] unto Joab, and he bloweth with a trumpet, and they are scattered from the city, each to his tents, and Joab hath turned back to Jerusalem unto the king.

23 And Joab [is] over all the host of Israel, and Benaiah son of Jehoiada [is] over the Cherethite, and over the Pelethite,

24 and Adoram [is] over the tribute, and Jehoshaphat son of Ahilud [is] the remembrancer,

25 and Sheva [is] scribe, and Zadok and Abiathar [are] priests,

26 and also, Ira the Jairite hath been minister to David.

2 SAMUEL CHAPTER 21

1 And there is a famine in the days of David three years, year after year, and David seeketh the face of Jehovah, and Jehovah saith, 'For Saul and for the bloody house, because that he put to death the Gibeonites.'

2 And the king calleth for the Gibeonites, and saith unto them -- as to the Gibeonites, they [are] not of the sons of Israel, but of the remnant of the Amorite, and the sons of Israel had sworn to them, and Saul seeketh to smite them in his zeal for the sons of Israel and Judah --

3 yea, David saith unto the Gibeonites, 'What do I do for you? and with what do I make atonement? and bless ye the inheritance of Jehovah.'

4 And the Gibeonites say to him, 'We have no silver and gold by Saul and by his house, and we have no man to put to death in Israel;' and he saith, 'What ye are saying I do to you.'

5 And they say unto the king, 'The man who consumed us, and who devised against us -- we have been destroyed from stationing ourselves in all the border of Israel --

6 let there be given to us seven men of his sons, and we have hanged them before Jehovah, in the height of Saul, the chosen of Jehovah.' And the king saith, 'I do give;'

7 and the king hath pity on Mephibosheth son of Jonathan, son of Saul, because of the oath of Jehovah that [is] between them, between David and Jonathan son of Saul;

8 and the king taketh the two sons of Rizpah daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Michal daughter of Saul whom she bare to Adriel son of Barzillai the Meholathite,

9 and giveth them into the hand of the Gibeonites, and they hang them in the hill before Jehovah; and the seven fall together, and they have been put to death in the days of harvest, in the first [days], the commencement of barley-harvest.

10 And Rizpah daughter of Aiah taketh the sackcloth, and stretcheth it out for herself on the rock, from the commencement of harvest till water hath been poured out upon them from the heavens, and hath not suffered a fowl of the heavens to rest upon them by day, or the beast of the field by night.

11 And it is declared to David that which Rizpah daughter of Aiah, concubine of Saul, hath done,

12 and David goeth and taketh the bones of Saul, and the bones of Jonathan his son, from the possessors of Jabesh-Gilead, who had stolen them from the broad place of Beth-

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Shan, where the Philistines hanged them, in the day of the Philistines smiting Saul in Gilboa;
13 and he bringeth up thence the bones of Saul, and the bones of Jonathan his son, and they gather the bones of those hanged,
14 and bury the bones of Saul and of Jonathan his son in the land of Benjamin, in Zelah, in the burying-place of Kish his father, and do all that the king commanded, and God is entreated for the land afterwards.
15 And again have the Philistines war with Israel, and David goeth down, and his servants with him, and they fight with the Philistines; and David is weary,
16 and Ishbi-Benob, who [is] among the children of the giant -- the weight of his spear [is] three hundred [shekels] weight of brass, and he is girded with a new one -- speaketh of smiting David,
17 and Abishai son of Zeruiah giveth help to him, and smiteth the Philistine, and putteth him to death; then swear the men of David to him, saying, 'Thou dost not go out again with us to battle, nor quench the lamp of Israel.'
18 And it cometh to pass afterwards, that the battle is again in Gob with the Philistines, then hath Sibbechai the Hushathite smitten Saph, who [is] among the children of the giant.
19 And the battle is again in Gob with the Philistines, and Elhanan son of Jaare-Oregim, the Beth-Lehemite, smiteth [a brother of] Goliath the Gittite, and the wood of his spear [is] like a beam of weavers.
20 And the battle is again in Gath, and there is a man of stature, and the fingers of his hands [are] six, and the toes of his feet [are] six, twenty and four in number, and he also hath been born to the giant,
21 and he reproacheth Israel, and smite him doth Jonathan son of Shimeah, brother of David;
22 these four have been born to the giant in Gath, and they fall by the hand of David, and by the hand of his servants.

2 SAMUEL CHAPTER 22
1 And David speaketh to Jehovah the words of this song in the day Jehovah hath delivered him out of the hand of all his enemies, and out of the hand of Saul,
2 and he saith: 'Jehovah [is] my rock, And my bulwark, and a deliverer to me,
3 My God [is] my rock -- I take refuge in Him; My shield, and the horn of my salvation, My high tower, and my refuge! My Saviour, from violence Thou savest me!
4 The Praised One, I call Jehovah: And from mine enemies I am saved.
5 When the breakers of death compassed me, The streams of the worthless terrify me,
6 The cords of Sheol have surrounded me, Before me have been the snares of death.
7 In mine adversity I call Jehovah, And unto my God I call, And He heareth from His temple my voice, And my cry [is] in His ears,
8 And shake and tremble doth the earth, Foundations of the heavens are troubled, And are shaken, for He hath wrath!
9 Gone up hath smoke by His nostrils. And fire from His mouth devoureth, Brands have been kindled by it.
10 And He inclineth heaven, and cometh down, And thick darkness [is] under His feet.
11 And He rideth on a cherub, and doth fly, And is seen on the wings of the wind.
12 And He setteth darkness Round about Him -- tabernacles, Darkness of waters -- thick clouds of the skies.
13 From the brightness before Him Were brands of fire kindled!
14 Thunder from the heavens doth Jehovah, And the Most High giveth forth His voice.
15 And He sendeth forth arrows, And scattereth them; Lightning, and troubleth them;
16 And seen are the streams of the sea, Revealed are foundations of the world, By the rebuke of Jehovah, From the breath of the spirit of His anger.
17 He sendeth from above -- He taketh me, He draweth me out of many waters.
18 He delivereth me from my strong enemy, From those hating me, For they were stronger than I.
19 They are before me in a day of my calamity, And Jehovah is my support,
20 And He bringeth me out to a large place, He draweth me out for He delighted in me.
21 Jehovah recompenseth me, According to my righteousness, According to the cleanness of my hands, He doth return to me.
22 For I have kept the ways of Jehovah, And have not done wickedly against my God.
23 For all His judgments [are] before me, As to His statutes, I turn not from them.
24 And I am perfect before Him, And I keep myself from mine iniquity.
25 And Jehovah returneth to me, According to my righteousness, According to my cleanness before His eyes.
26 With the kind Thou shewest Thyself kind, With the perfect man Thou shewest Thyself perfect,
27 With the pure Thou shewest Thyself pure, And with the perverse Thou shewest Thyself a wrestler.
28 And the poor people Thou dost save, And Thine eyes on the high causest to fall.
29 For Thou [art] my lamp, O Jehovah, And Jehovah doth lighten my darkness.
30 For by Thee I run -- a troop, By my God I leap a wall.
31 God! Perfect [is] His way, The saying of Jehovah is tried, A shield He [is] to all those trusting in Him.
32 For who is God save Jehovah? And who a Rock save our God?
33 God -- my bulwark, [my] strength, And He maketh perfect my way;
34 Making my feet like hinds, And on my high places causeth me to stand,

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35 Teaching my hands for battle, And brought down was a bow of brass by mine arms,
36 And Thou givest to me the shield of Thy salvation, And Thy lowliness maketh me great.
37 Thou enlargest my step under me, And mine ankles have not slidden.
38 I pursue mine enemies and destroy them, And I turn not till they are consumed.
39 And I consume them, and smite them, And they rise not, and fall under my feet.
40 And Thou girdest me [with] strength for battle, Thou causest my withstanders to bow under me.
41 And mine enemies -- Thou givest to me the neck, Those hating me -- and I cut them off.
42 They look, and there is no saviour; Unto Jehovah, and He hath not answered them.
43 And I beat them as dust of the earth, As mire of the streets I beat them small -- I spread them out!
44 And -- Thou dost deliver me From the strivings of my people, Thou placest me for a head of nations; A people I have not known do serve me.
45 Sons of a stranger feign obedience to me, At the hearing of the ear they hearken to me.
46 Sons of a stranger fade away, And gird themselves by their close places.
47 Jehovah liveth, and blessed [is] my Rock, And exalted is my God -- The Rock of my salvation.
48 God -- who is giving vengeance to me, And bringing down peoples under me,
49 And bringing me forth from mine enemies, Yea, above my withstanders Thou raisest me up. From a man of violence Thou deliverest me.
50 Therefore I confess Thee, O Jehovah, among nations. And to Thy name I sing praise.
51 Magnifying the salvations of His king, And doing loving-kindness to His anointed, To David, and to his seed -- unto the age!'

2 SAMUEL CHAPTER 23

1 And these [are] the last words of David: -- 'The affirmation of David son of Jesse -- And the affirmation of the man raised up -- Concerning the Anointed of the God of Jacob, And the Sweetness of the Songs of Israel:
2 The Spirit of Jehovah hath spoken by me, And His word [is] on my tongue.
3 He said -- the God of Israel -- to me, He spake -- the Rock of Israel: He who is ruling over man [is] righteous, He is ruling in the fear of God.
4 And as the light of morning he riseth, A morning sun -- no clouds! By the shining, by the rain, Tender grass of the earth!
5 For -- not so [is] my house with God; For -- a covenant age-during He made with me, Arranged in all things, and kept; For -- all my salvation, and all desire, For -- He hath not caused [it] to spring up.
6 As to the worthless -- As a thorn driven away [are] all of them, For -- not by hand are they taken;
7 And the man who cometh against them Is filled with iron and the staff of a spear, And with fire they are utterly burnt In the cessation.'
8 These [are] the names of the mighty ones whom David hath: sitting in the seat [is] the Tachmonite, head of the captains -- he [is] Adino, who hardened himself against eight hundred -- wounded at one time.
9 And after him [is] Eleazar son of Dodo, son of Ahohi, of the three mighty men with David; in their exposing themselves among the Philistines -- they have been gathered there to battle, and the men of Israel go up --
10 he hath arisen, and smiteth among the Philistines till that his hand hath been weary, and his hand cleaveth unto the sword, and Jehovah worketh a great salvation on that day, and the people turn back after him only to strip off.
11 And after him [is] Shammah son of Agee the Hararite, and the Philistines are gathered into a company, and there is there a portion of the field full of lentiles, and the people hath fled from the presence of the Philistines,
12 and he stationeth himself in the midst of the portion, and delivereth it, and smiteth the Philistines, and Jehovah worketh a great salvation.
13 And three of the thirty heads go down and come unto the harvest, unto David, unto the cave of Adullam, and the company of the Philistines are encamping in the valley of Rephaim,
14 and David [is] then in a fortress, and the station of the Philistines [is] then in Beth-Lehem,
15 and David longeth and saith, 'Who doth give me a drink of the water of the well of Beth-Lehem, which [is] by the gate?'
16 And the three mighty ones cleave through the camp of the Philistines, and draw water out of the well of Beth-Lehem, which [is] by the gate, and take [it] up, and bring in unto David; and he was not willing to drink it, and poureth it out to Jehovah,
17 and saith, 'Far be it from me, O Jehovah, to do this; is it the blood of the men who are going with their lives?' and he was not willing to drink it; these [things] did the three mighty ones.
18 And Abishai brother of Joab, son of Zeruiah, he [is] head of three, and he is lifting up his spear against three hundred -- wounded, and he hath a name among three.
19 Of the three is he not the honoured? and he becometh their head; and unto the [first] three he hath not come.
20 And Benaiah son of Jehoiada (son of a man of valour, great in deeds from Kabzeel), he hath smitten two lion-like men of Moab, and he hath gone down and smitten the lion in the midst of the pit in a day of snow.
21 And he hath smitten the Egyptian man, a man of appearance, and in the hand of the Egyptian [is] a spear, and he goeth down unto him with a rod, and taketh violently away the spear out of the hand of the Egyptian, and slayeth him with his own spear.

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22 These [things] hath Benaiah son of Jehoiada done, and hath a name among three mighty.
23 Of the thirty he is honoured, and unto the three he came not; and David setteth him over his guard.
24 Asahel brother of Joab [is] of the thirty; Elhanan son of Dodo of Beth-Lehem.
25 Shammah the Harodite, Elika the Harodite,
26 Helez the Paltite, Ira son of Ikkesh the Tekoite,
27 Abiezer the Annethothite, Mebunnai the Hushathite,
28 Zalmon the Ahohite, Maharai the Netophathite,
29 Heleb son of Baanah the Netophathite, Ittai son of Ribai from Gibeah of the sons of Benjamin,
30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash,
31 Abi-Albon the Arbathite, Azmaveth the Barhumite,
32 Eliahba the Shaalbonite, [of] the sons of Jashen, Jonathan,
33 Shammah the Hararite, Ahiam son of Sharar the Hararite,
34 Eliphelet son of Ahasbai, son of the Maachathite, Eliam son of Ahithophel the Gilonite,
35 Hezrai the Carmelite, Paarai the Arbite,
36 Igal son of Nathan from Zobah, Bani the Gadite,
37 Zelek the Ammonite, Naharai the Beerothite, bearer of the weapons of Joab son of Zeruiah,
38 Ira the Ithrite, Gareb the Ithrite,
39 Uriah the Hittite; in all thirty and seven.

2 SAMUEL CHAPTER 24

1 And the anger of Jehovah addeth to burn against Israel, and [an adversary] moveth David about them, saying, 'Go, number Israel and Judah.'
2 And the king saith unto Joab, head of the host that [is] with him, 'Go to and fro, I pray thee, through all the tribes of Israel, from Dan even unto Beer-Sheba, and inspect ye the people -- and I have known the number of the people.'
3 And Joab saith unto the king, 'Yea, Jehovah thy God doth add unto the people, as they are, a hundred times, and the eyes of my lord the king are seeing; and my lord the king, why is he desirous of this thing?'
4 And the word of the king is severe towards Joab, and against the heads of the force, and Joab goeth out, and the heads of the force, [from] before the king to inspect the people, even Israel;
5 and they pass over the Jordan, and encamp in Aroer, on the right of the city that [is] in the midst of the brook of Gad, and unto Jazer,
6 and they come in to Gilead, and unto the land of Tahtim-Hodshi, and they come in to Dan-Jaan, and round about unto Zidon,
7 and they come in to the fortress of Tyre, and all the cities of the Hivite, and of the Canaanite, and go out unto the south of Judah, to Beer-Sheba.
8 And they go to and fro through all the land, and come in at the end of nine months and twenty days to Jerusalem,
9 and Joab giveth the account of the inspection of the people unto the king, and Israel is eight hundred thousand men of valour, drawing sword, and the men of Judah five hundred thousand men.
10 And the heart of David smiteth him, after that he hath numbered the people, and David saith unto Jehovah, 'I have sinned greatly in that which I have done, and now, O Jehovah, cause to pass away, I pray Thee, the iniquity of Thy servant, for I have acted very foolishly.'
11 And David riseth in the morning, and the word of Jehovah hath been unto Gad the prophet, seer of David, saying,
12 'Go, and thou hast spoken unto David, Thus said Jehovah: Three -- I am lifting up for thee, choose thee one of them, and I do [it] to thee.'
13 And Gad cometh in unto David, and declareth to him, and saith to him, 'Do seven years of famine come in to thee in thy land? or three months art thou fleeing before thine adversary -- and he pursuing thee? or are three days' pestilence in thy land? now, know and see what word I take back to Him sending me.'
14 And David saith unto Gad, 'I have great distress, let us fall, I pray thee, into the hand of Jehovah, for many [are] His mercies, and into the hand of man let me not fall.'
15 And Jehovah giveth a pestilence on Israel from the morning even unto the time appointed, and there die of the people, from Dan even unto Beer-Sheba, seventy thousand men,
16 and the messenger putteth forth his hand to Jerusalem to destroy it, and Jehovah repenteth concerning the evil, and saith to the messenger who is destroying among the people, 'Enough, now, cease thy hand;' and the messenger of Jehovah was near the threshing-floor of Araunah the Jebusite.
17 And David speaketh unto Jehovah, when he seeth the messenger who is smiting among the people, and saith, 'Lo, I have sinned, yea, I have done perversely; and these -- the flock -- what have they done? Let, I pray Thee, Thy hand be on me, and on the house of my father.'
18 And Gad cometh in unto David on that day, and saith to him, 'Go up, raise to Jehovah an altar in the threshing-floor of Araunah the Jebusite;'
19 and David goeth up, according to the word of Gad, as Jehovah commanded.
20 And Araunah looketh, and seeth the king and his servants passing over unto him, and Araunah goeth out and boweth himself to the king -- his face to the earth.
21 And Araunah saith, 'Wherefore hath my lord the king come unto his servant?' and David saith, 'To buy from thee the threshing-floor, to build an altar to Jehovah, and the plague is restrained from the people.'
22 And Araunah saith unto David, 'Let my lord the king take and cause to ascend that which is good in his eyes; see, the oxen for a burnt-offering, and the threshing instruments, and the instruments of the oxen, for wood;'
23 the whole hath Araunah given, [as] a king to a king; and Araunah saith unto the king, 'Jehovah thy God doth accept thee.'

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24 And the king saith unto Araunah, 'Nay, for I do surely buy from thee for a price, and I do not cause to ascend to Jehovah my God burnt-offerings for nought;' and David buyeth the threshing-floor and the oxen for fifty shekels of silver,

25 and David buildeth there an altar to Jehovah, and causeth to ascend burnt-offerings and peace-offerings, and Jehovah is entreated for the land, and the plague is restrained from Israel.

THE FIRST BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Third Book of Kings or 3 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C

(The Book of Kings is the ninth book of the Hebrew Bible or the eleventh and twelfth books of the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also comprising the books of Joshua and Judges and the Book of Samuel, which biblical commentators believe was written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c. 960 – c. 560 BC). After a long description of Solomon's rule, 1 and 2 Kings writes of how the kingdom of Israel was divided and then shows how the Kingdom of Israel and the Kingdom of Judah developed. 1 and 2 Kings, like 1 and 2 Samuel and 1 and 2 Books of Chronicles are actually one book. It was simply called "Kings." However, it was divided into two books by the translators of the Septuagint (the Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC), and so it was written as 1 and 2 Kings by the Latin translation and many other versions.

Author and Sources: *It is not known for sure who is the author (writer) of 1,2 Kings. Jewish tradition says that Jeremiah wrote 1 and 2 Kings, but people do not usually think so today. Whoever the author was, he knew the book of Deuteronomy, like many of Israel's prophets. He also used lots of sources, like "the books of the annals of Solomon" (11:41, NIV), "the book of the annals of the kings of Israel" (14:19 NIV), and "the book of the annals of the kings of Judah" (14:29 NIV)". Probably other sources were used, like those inside Chronicles).*

Chronology: *1 and 2 Kings give lots of chronological information. The length of time each king rules is given, and often other information is given, such as the age of the ruler at the time of becoming king and whether they were a good ruler. By putting in Biblical data with those given from Assyrian chronological records, the year 853 B.C. is probable as the year of Ahab's death, and the year 841 as the year Jehu began to reign. So, it can be known that the division of the kingdom happened in 930 B.C., and that Samaria was defeated by the Assyrians in 722 BC, and that Jerusalem fell to the Babylonians in 586 BC.*

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The information about the connection between the reigns of the kings of Israel and Judah have some problems, which have, for a long time, been wondered about. Recently, though, most of these problems have been solved by recognizing things like possibilities of reigns that overlap, sons ruling with their fathers, differences in the time of the year in which the rule of a king officially began, and differences in the way a king's first year was seen.

Kings and Covenants: *1 and 2 Kings do not exactly say its purpose or theme, but it is most probable that the author wanted to write his material as a sequel, the next book after the books of Samuel: a history about the kings by covenant.*

The writer was not trying to show a social, or political, or economical history of Israel's kings like most histories today. He writes about Omri, who was a very powerful king and an important political person, in only six verses (16:23-28), simply saying that he "did evil in the eyes of the Lord" (16:25, NIV). Also, Jeroboam the second, who was king over northern Israel when it was most powerful, is written about very shortly (2 Kings 14:23-29). He also writes nothing about the first years of Josiah king of Judah, but says a long description of how they begin again to keep the covenant in his 18th year as king (2 Kings 22:3-23:28).

The kings who are most written about in the books of Kings are the kings who either kept the covenant well, broke it very badly, or had an important encounter with one of God's prophets. Ahab son of Omri and Manasseh broke the covenant so that it was dangerous to Israel, so the author wrote a lot about them both; Hezekiah (2 Kings 18:1-20:21) and Josiah (2 Kings 22:1 - 23:29) are written a lot about because they tried to remind the people of their covenant promises. They are the only two kings who the writer is really happy with for their loyalty to the Lord.

Another important part of 1 and 2 Kings is that the writer shows the relationship between prophecy and how it comes true in history. At least 11 prophecies are written to be true. The writer also shows the importance of the prophets as messengers from God to tell the kings and people of Israel to come back to God. Usually, nobody listened to their warnings (for example, Ahijah, Shemaiah, Micaiah, Jonah, Isaiah, Huldah), but the writer writes very much about the prophets Elijah and Elisha. A well known story is that of Elijah on Mount Carmel, when he calls upon God and a miracle occurs, thereby showing that the God of Israel to be the one true God. Shortly before the miracle another tribe had called upon their false gods, which leads to no miracle occurring..)

1 KINGS CHAPTER 1

1 And king David [is] old, entering into days, and they cover him with garments, and he hath no heat,

2 and his servants say to him, 'Let them seek for my lord the king a young woman, a virgin, and she hath stood before the king, and is to him a companion, and hath lain in thy bosom, and my lord the king hath heat.'

3 And they seek a fair young woman in all the border of Israel, and find Abishag the Shunammite, and bring her in to the king,

4 and the young woman [is] very very fair, and she is to the king a companion, and serveth him, and the king hath not known her.

5 And Adonijah son of Haggith is lifting himself up, saying, 'I do reign;' and he prepareth for himself a chariot and horsemen, and fifty men running before him,

6 and his father hath not grieved him [all] his days, saying, 'Wherefore thus hast thou done?' and he also [is] of a very good form, and [his mother] bare him after Absalom.

7 And his words are with Joab son of Zeruiah, and with Abiathar the priest, and they help after Adonijah;

8 and Zadok the priest, and Benaiah son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty ones whom David hath, have not been with Adonijah.

9 And Adonijah sacrificeth sheep and oxen and fatlings near the stone of Zoheleth, that [is] by En-Rogel, and calleth all his brethren, sons of the king, and for all the men of Judah, servants of the king;

10 and Nathan the prophet, and Benaiah, and the mighty ones, and Solomon his brother, he hath not called.

11 And Nathan speaketh unto Bath-Sheba, mother of Solomon, saying, 'Hast thou not heard that Adonijah son of Haggith hath reigned, and our lord David hath not known?

12 and now, come, let me counsel thee, I pray thee, and deliver thy life, and the life of thy son Solomon;

13 go and enter in unto king David, and thou hast said unto him, Hast thou not, my lord, O king, sworn to thy handmaid, saying, Surely Solomon thy son doth reign after me, and he doth sit on my throne? and wherefore hath Adonijah reigned?

14 Lo, thou are yet speaking there with the king, and I come in after thee, and have completed thy words.'

15 And Bath-Sheba cometh in unto the king, to the inner chamber, and the king [is] very aged, and Abishag the Shunammite is serving the king:

16 and Bath-Sheba boweth and doth obeisance to the king, and the king saith, 'What -- to thee?'

17 And she saith to him, 'My lord, thou hast sworn by Jehovah thy God to thy handmaid: Surely Solomon thy son doth reign after me, and he doth sit on my throne;

18 and now, lo, Adonijah hath reigned, and now, my lord, O king, thou hast not known;

19 and he sacrificeth ox, and fatling, and sheep in abundance, and calleth for all the sons of the king, and for Abiathar the priest, and for Joab head of the host -- and for Solomon thy servant he hath not called.

20 And thou, my lord, O king, the eyes of all Israel [are] on thee, to declare to them who doth sit on the throne of my lord the king after him;

21 and it hath been, when my lord the king lieth with his fathers, that I have been, I and my son Solomon -- [reckoned] sinners.'

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22 And lo, she is yet speaking with the king, and Nathan the prophet hath come in;
23 and they declare to the king, saying, 'Lo, Nathan the prophet;' and he cometh in before the king, and boweth himself to the king, on his face to the earth.
24 And Nathan saith, 'My lord, O king, thou hast said, Adonijah doth reign after me, and he doth sit on my throne;
25 for he hath gone down to-day, and doth sacrifice ox, and fatling, and sheep, in abundance, and calleth for all the sons of the king, and for the heads of the host, and for Abiathar the priest, and lo, they are eating and drinking before him, and they say, Let king Adonijah live!
26 'And for me -- me, thy servant, and for Zadok the priest, and for Benaiah, son of Jehoiada, and for Solomon thy servant, he hath not called;
27 if from my lord the king this thing hath been, then thou hast not caused thy servant to know who doth sit on the throne of my lord the king after him.'
28 And king David answereth and saith, 'Call for me for Bath-Sheba;' and she cometh in before the king, and standeth before the king.
29 And the king sweareth and saith, 'Jehovah liveth, who hath redeemed my soul out of all adversity;
30 surely as I sware to thee by Jehovah, God of Israel, saying, Surely Solomon thy son doth reign after me, and he doth sit on my throne in my stead; surely so I do this day.'
31 And Bath-Sheba boweth -- face to the earth -- and doth obeisance to the king, and saith, 'Let my lord, king David, live to the age.'
32 And king David saith, 'Call for me for Zadok the priest, and for Nathan the prophet, and for Benaiah son of Jehoiada;' and they come in before the king.
33 And the king saith to them, 'Take with you the servants of your lord, and ye have caused Solomon my son to ride on mine own mule, and caused him to go down unto Gihon,
34 and anointed him there hath Zadok the priest -- and Nathan the prophet -- for king over Israel, and ye have blown with a trumpet, and said, Let king Solomon live;
35 and ye have come up after him, and he hath come in and hath sat on my throne, and he doth reign in my stead, and him I have appointed to be leader over Israel, and over Judah.'
36 And Benaiah son of Jehoiada answereth the king, and saith, 'Amen! so doth Jehovah, God of my lord the king, say;
37 as Jehovah hath been with my lord the king, so is He with Solomon, and doth make his throne greater than the throne of my lord king David.'
38 And Zadok the priest goeth down, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethite, and the Pelethite, and they cause Solomon to ride on the mule of king David, and cause him to go unto Gihon,
39 and Zadok the priest taketh the horn of oil out of the tent, and anointeth Solomon, and they blow with a trumpet, and all the people say, 'Let king Solomon live.'
40 And all the people come up after him, and the people are piping with pipes, and rejoicing -- great joy, and the earth rendeth with their voice.
41 And Adonijah heareth, and all those called, who [are] with him, and they have finished to eat, and Joab heareth the noise of the trumpet, and saith, 'Wherefore [is] the noise of the city roaring?'
42 He is yet speaking, and lo, Jonathan son of Abiathar the priest hath come in, and Adonijah saith, 'Come in, for a man of valour thou [art], and thou bearest good tidings.'
43 And Jonathan answereth and saith to Adonijah, 'Verily our lord king David hath caused Solomon to reign,
44 and the king sendeth with him Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethite, and the Pelethite, and they cause him to ride on the king's mule,
45 and they anoint him -- Zadok the priest and Nathan the prophet -- for king in Gihon, and are come up thence rejoicing, and the city is moved; it [is] the noise that ye have heard.
46 'And also Solomon hath sat on the throne of the kingdom,
47 and also the servants of the king have come into bless our lord king David, saying, Thy God doth make the name of Solomon better than thy name, and his throne greater than thy throne; and the king boweth himself on the bed,
48 and also thus hath the king said, Blessed [is] Jehovah, God of Israel, who hath given to-day [one] sitting on my throne, and mine eyes seeing.'
49 And they tremble, and rise -- all those called who [are] for Adonijah -- and go, each on his way;
50 and Adonijah feareth because of Solomon, and riseth, and goeth, and layeth hold on the horns of the altar.
51 And it is declared to Solomon, saying, 'Lo, Adonijah feareth king Solomon, and lo, he hath laid hold on the horns of the altar, saying, Let king Solomon swear to me as to-day -- he doth not put to death his servant by the sword.'
52 And Solomon saith, 'If he becometh a virtuous man -- there doth not fall of his hair to the earth, and if evil is found in him -- then he hath died.'
53 And king Solomon sendeth, and they bring him down from off the altar, and he cometh in and boweth himself to king Solomon, and Solomon saith to him, 'Go to thy house.'

1 KINGS CHAPTER 2

1 And draw near do the days of David to die, and he chargeth Solomon his son, saying,
2 'I am going in the way of all the earth, and thou hast been strong, and become a man,
3 and kept the charge of Jehovah thy God, to walk in His ways, to keep His statutes, His commands, and His judgments, and His testimonies, as it is written in the law of Moses, so that thou dost wisely all that thou dost, and whithersoever thou turnest,
4 so that Jehovah doth establish His word which He spake unto me, saying, If thy sons observe their way to walk before

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Me in truth, with all their heart, and with all their soul; saying, There is not cut off a man of thine from the throne of Israel.

5 'And also, thou hast known that which he did to me -- Joab son of Zeruiah -- that which he did to two heads of the hosts of Israel, to Abner son of Ner, and to Amasa son of Jether -- that he slayeth them, and maketh the blood of war in peace, and putteth the blood of war in his girdle, that [is] on his loins, and in his sandals that [are] on his feet;

6 and thou hast done according to thy wisdom, and dost not let his old age go down in peace to Sheol.

7 'And to the sons of Barzillai the Gileadite thou dost do kindness, and they have been among those eating at thy table, for so they drew near unto me in my fleeing from the face of Absalom thy brother.

8 'And lo, with thee [is] Shimei son of Gera, the Benjamite of Bahurim, and he reviled me -- a grievous reviling -- in the day of my going to Mahanaim; and he hath come down to meet me at the Jordan, and I swear to him by Jehovah, saying, I do not put thee to death by the sword;

9 and now, acquit him not, for a wise man thou [art], and thou hast known that which thou dost to him, and hast brought down his old age with blood to Sheol.'

10 And David lieth down with his fathers, and is buried in the city of David,

11 and the days that David hath reigned over Israel [are] forty years, in Hebron he hath reigned seven years, and in Jerusalem he hath reigned thirty and three years.

12 And Solomon hath sat on the throne of David his father, and his kingdom is established greatly,

13 and Adonijah son of Haggith cometh in unto Bath-Sheba, mother of Solomon, and she saith, 'Is thy coming peace?' and he saith, 'Peace.'

14 And he saith, 'I have a word unto thee,' and she saith, 'Speak.'

15 And he saith, 'Thou hast known that the kingdom was mine, and towards me set their faces had all Israel for reigning, and the kingdom is turned round about, and is my brother's, for from Jehovah it was his;

16 and now, one petition I am asking of thee -- turn not back my face;' and she saith unto him, 'Speak.'

17 And he saith, 'Speak, I pray thee, to Solomon the king, for he doth not turn back thy face, and he doth give to me Abishag the Shunammite for a wife.'

18 And Bath-Sheba saith, 'Good; I do speak for thee unto the king.'

19 And Bath-Sheba cometh in unto king Solomon to speak to him for Adonijah, and the king riseth to meet her, and boweth himself to her, and sitteth on his throne, and placeth a throne for the mother of the king, and she sitteth at his right hand.

20 And she saith, 'One small petition I ask of thee, turn not back my face;' and the king saith to her, 'Ask, my mother, for I do not turn back thy face.'

21 And she saith, 'Let Abishag the Shunammite be given to Adonijah thy brother for a wife.'

22 And king Solomon answereth and saith to his mother, 'And why art thou asking Abishag the Shunammite for Adonijah? also ask for him the kingdom -- for he [is] mine elder brother -- even for him, and for Abiathar the priest, and for Joab son of Zeruiah.'

23 And king Solomon sweareth by Jehovah, saying, 'Thus doth God to me, and thus He doth add -- surely against his soul hath Adonijah spoken this word;

24 and now, Jehovah liveth, who hath established me, and causeth me to sit on the throne of David my father, and who hath made for me an house as He spake -- surely to-day is Adonijah put to death.'

25 And king Solomon sendeth by the hand of Benaiah son of Jehoiada, and he falleth upon him, and he dieth.

26 And to Abiathar the priest said the king, 'To Anathoth go, unto thy fields; for a man of death thou [art], but in this day I do not put thee to death, because thou hast borne the ark of the Lord Jehovah before David my father, and because thou wast afflicted in all that my father was afflicted in.'

27 And Solomon casteth out Abiathar from being priest to Jehovah, to fulfil the word of Jehovah which He spake concerning the house of Eli in Shiloh.

28 And the report hath come unto Joab -- for Joab hath turned aside after Adonijah, though after Absalom he did not turn aside -- and Joab fleeth unto the tent of Jehovah, and layeth hold on the horns of the altar.

29 And it is declared to king Solomon that Joab hath fled unto the tent of Jehovah, and lo, near the altar; and Solomon sendeth Benaiah son of Jehoiada, saying, 'Go, fall upon him.'

30 And Benaiah cometh in unto the tent of Jehovah, and saith unto him, 'Thus said the king, Come out;' and he saith, 'Nay, but here I die.' And Benaiah bringeth back the king word, saying, 'Thus spake Joab, yea, thus he answered me.'

31 And the king saith to him, 'Do as he hath spoken, and fall upon him, and thou hast buried him, and turned aside the causeless blood which Joab shed, from off me, and from off the house of my father;

32 and Jehovah hath turned back his blood on his own head, who hath fallen on two men more righteous and better than he, and slayeth them with the sword, -- and my father David knew not -- Abner son of Ner, head of the host of Israel, and Amasa son of Jether, head of the host of Judah;

33 yea, turned back hath their blood on the head of Joab, and on the head of his seed to the age; and for David, and for his seed, and for his house, and for his throne, there is peace unto the age, from Jehovah.'

34 And Benaiah son of Jehoiada goeth up and falleth upon him, and putteth him to death, and he is buried in his own house in the wilderness,

35 and the king putteth Benaiah son of Jehoiada in his stead over the host, and Zadok the priest hath the king put in the stead of Abiathar.

36 And the king sendeth and calleth for Shimei, and saith to him, 'Build for thee a house in Jerusalem, and thou hast dwelt there, and dost not go out thence any where;

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37 and it hath been, in the day of thy going out, and thou hast passed over the brook Kidron, thou dost certainly know that thou dost surely die -- thy blood is on thy head.'

38 And Shimei saith to the king, 'The word [is] good; as my lord the king hath spoken so doth thy servant do;' and Shimei dwelleth in Jerusalem many days.

39 And it cometh to pass, at the end of three years, that flee do two of the servants of Shimei unto Achish son of Maachah, king of Gath, and they declare to Shimei, saying, 'Lo, thy servants [are] in Gath;'

40 and Shimei riseth, and saddleth his ass, and goeth to Gath, unto Achish, to seek his servants, and Shimei goeth and bringeth his servants from Gath.

41 And it is declared to Solomon that Shimei hath gone from Jerusalem to Gath, and doth return,

42 and the king sendeth and calleth for Shimei, and saith unto him, 'Have I not caused thee to swear by Jehovah -- and I testify against thee, saying, In the day of thy going out, and thou hast gone anywhere, thou dost certainly know that thou dost surely die; and thou sayest unto me, The word I have heard [is] good?

43 and wherefore hast thou not kept the oath of Jehovah, and the charge that I charged upon thee?'

44 And the king saith unto Shimei, 'Thou hast known all the evil that thy heart hath known, which thou didest to David my father, and Jehovah hath turned back thine evil on thy head,

45 and king Solomon [is] blessed, and the throne of David is established before Jehovah unto the age.'

46 And the king chargeth Benaiah son of Jehoiada, and he goeth out and falleth on him, and he dieth, and the kingdom is established in the hand of Solomon.

1 KINGS CHAPTER 3

1 And Solomon joineth in marriage with Pharaoh king of Egypt, and taketh the daughter of Pharaoh, and bringeth her in unto the city of David, till he completeth to build his own house, and the house of Jehovah, and the wall of Jerusalem round about.

2 Only, the people are sacrificing in high places, for there hath not been built a house for the name of Jehovah till those days.

3 And Solomon loveth Jehovah, to walk in the statutes of David his father -- only, in high places he is sacrificing and making perfume --

4 and the king goeth to Gibeon, to sacrifice there, for it [is] the great high place; a thousand burnt-offerings cause to ascend doth Solomon on that altar.

5 In Gibeon hath Jehovah appeared unto Solomon, in a dream of the night, and God saith, 'Ask -- what do I give to thee?'

6 And Solomon saith, 'Thou hast done with Thy servant David my father great kindness, as he walked before Thee in truth and in righteousness, and in uprightness of heart with Thee, and Thou dost keep for him this great kindness, and dost give to him a son sitting on his throne, as [at] this day.

7 And now, O Jehovah my God, Thou hast caused thy servant to reign instead of David my father; and I [am] a little child, I do not know to go out and to come in;

8 and Thy servant [is] in the midst of thy people, whom Thou hast chosen, a people numerous, that is not numbered nor counted for multitude,

9 and Thou hast given to Thy servant an understanding heart, to judge Thy people, to discern between good and evil; for who is able to judge this Thy great people?'

10 And the thing is good in the eyes of the Lord, that Solomon hath asked this thing,

11 and God saith unto him, 'Because that thou hast asked this thing, and hast not asked for thee many days, nor asked for thee riches, nor asked the life of thine enemies, and hast asked for thee discernment to understand judgment,

12 lo, I have done according to thy words; lo, I have given to thee a heart, wise and understanding, that like thee there hath not been before thee, and after thee there doth not arise like thee;

13 and also, that which thou hast not asked I have given to thee, both riches and honour, that there hath not been like thee a man among the kings all thy days;

14 and if thou dost walk in My ways to keep My statutes, and My commands, as David thy father walked, then I have prolonged thy days.'

15 And Solomon awaketh, and lo, a dream; and he cometh in to Jerusalem, and standeth before the ark of the covenant of Jehovah, and causeth to ascend burnt-offerings, and maketh peace-offerings. And he maketh a banquet for all his servants,

16 then come in do two women, harlots, unto the king, and stand before him,

17 and the one woman saith, 'O, my lord, I and this woman are dwelling in one house, and I bring forth with her, in the house;

18 and it cometh to pass on the third day of my bringing forth, that this woman also bringeth forth, and we [are] together, there is no stranger with us in the house, save we two, in the house.

19 And the son of this woman dieth at night, because she hath lain upon it,

20 and she riseth in the middle of the night, and taketh my son from beside me -- and thy handmaid is asleep -- and layeth it in her bosom, and her dead son she hath laid in my bosom;

21 and I rise in the morning to suckle my son, and lo, dead; and I consider concerning it in the morning, and lo, it was not my son whom I did bear.'

22 And the other woman saith, 'Nay, but my son [is] the living, and thy son the dead;' and this [one] saith, 'Nay, but thy son [is] the dead, and my son the living.' And they speak before the king.

23 And the king saith, 'This [one] saith, This [is] my son, the living, and thy son [is] the dead; and that [one] saith, Nay, but thy son [is] the dead, and my son the living.'

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24 And the king saith, 'Take for me a sword;' and they bring the sword before the king,
25 and the king saith, 'Cut the living child into two, and give the half to the one, and the half to the other.'
26 And the woman whose son [is] the living one saith unto the king (for her bowels yearned over her son), yea, she saith, 'O, my lord, give to her the living child, and put it not at all to death;' and this [one] saith, 'Let it be neither mine or thine -- cut [it].'
27 And the king answereth and saith, 'Give ye to her the living child, and put it not at all to death; she [is] its mother.'
28 And all Israel hear of the judgment that the king hath judged, and fear because of the king, for they have seen that the wisdom of God [is] in his heart, to do judgment.

1 KINGS CHAPTER 4

1 And king Solomon is king over all Israel,
2 and these [are] the heads whom he hath: Azariah son of Zadok [is] the priest;
3 Elihoreph and Ahiah sons of Shisha [are] scribes; Jehoshaphat son of Ahilud [is] remembrancer;
4 and Benaiah son of Jehoiada [is] over the host; and Zadok and Abiathar [are] priests;
5 and Azariah son of Nathan [is] over the officers; and Zabud son of Nathan [is] minister, friend of the king;
6 And Ahishar [is] over the household, and Adoniram son of Abda [is] over the tribute.
7 And Solomon hath twelve officers over all Israel, and they have sustained the king and his household -- a month in the year is on each one for sustenance;
8 and these [are] their names: Ben-Hur in the hill-country of Ephraim;
9 Ben-Dekar in Makaz, and Shaalbim, and Beth-Shemesh, and Elon-Beth-Hanan.
10 Ben-Hesed [is] in Aruboth, hath Sochoh and all the land of Hepher;
11 Ben-Abinadab [hath] all the elevation of Dor, Taphath daughter of Solomon became his wife.
12 Baana Ben-Ahilud [hath] Taanach and Megiddo, and all Beth-Shean, which [is] by Zartanah beneath Jezreel, from Beth-Shean unto Abel-Meholah, unto beyond Jokneam.
13 Ben-Geber, in Ramoth-Gilead, hath the small towns of Jair son of Manasseh, which [are] in Gilead; he hath a portion of Argob that [is] in Bashan, sixty great cities [with] wall and brazen bar.
14 Ahinadab son of Iddo [hath] Mahanaim.
15 Ahimaaz [is] in Naphtali; he also hath taken Basemath daughter of Solomon for a wife.
16 Baanah Ben-Hushai [is] in Asher, and in Aloth.
17 Jehoshaphat Ben-Paruah [is] in Issachar.
18 Shimei Ben-Elah [is] in Benjamin.
19 Geber Ben-Uri [is] in the land of Gilead, the land of Sihon king of the Amorite, and of Og king of Bashan: and one officer who [is] in the land.
20 Judah and Israel [are] many, as the sand that [is] by the sea for multitude, eating and drinking and rejoicing.
21 And Solomon hath been ruling over all the kingdoms, from the River [to] the land of the Philistines and unto the border of Egypt: they are bringing nigh a present, and serving Solomon, all days of his life.
22 And the provision of Solomon for one day is thirty cors of flour, and sixty cors of meal;
23 ten fat oxen, and twenty feeding oxen, and a hundred sheep, apart from hart, and roe, and fallow-deer, and fatted beasts of the stalls,
24 for he is ruling over all beyond the river, from Tiphsah and unto Gaza, over all the kings beyond the river, and he hath peace from all his servants round about.
25 And Judah dwelleth -- and Israel -- in confidence, each under his vine, and under his fig-tree, from Dan even unto Beer-Sheba, all the days of Solomon.
26 And Solomon hath forty thousand stalls of horses for his chariots, and twelve thousand horsemen.
27 And these officers have sustained king Solomon and every one drawing near unto the table of king Solomon, each [in] his month; they let nothing be lacking.
28 And the barley and the straw, for horses and for dromedaries, they bring in unto the place where they are, each according to his ordinance.
29 And God giveth wisdom to Solomon, and understanding, very much, and breadth of heart, as the sand that [is] on the edge of the sea;
30 and the wisdom of Solomon is greater than the wisdom of any of the sons of the east, and than all the wisdom of Egypt;
31 and he is wiser than all men, than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, sons of Mahol, and his name is in all the nations round about.
32 And he speaketh three thousand similes, and his songs [are] five, and the chief one;
33 and he speaketh concerning the trees, from the cedar that [is] in Lebanon, even unto the hyssop that is coming out in the wall, and he speaketh concerning the cattle, and concerning the fowl, and concerning the creeping things, and concerning the fishes,
34 and there come out of all the peoples to hear the wisdom of Solomon, from all kings of the earth who have heard of his wisdom.

1 KINGS CHAPTER 5

1 And Hiram king of Tyre sendeth his servants unto Solomon, for he heard that they had anointed him for king instead of his father, for Hiram was a lover of David all the days;
2 and Solomon sendeth unto Hiram, saying,
3 'Thou hast known David my father, that he hath not been able to build a house to the name of Jehovah his God, because of the wars that have been round about him, till Jehovah's putting them under the soles of his feet.
4 'And now, Jehovah my God hath given rest to me round about, there is no adversary nor evil occurrence,

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5 and lo, I am saying to build a house to the name of Jehovah my God, as Jehovah spake unto David my father, saying, Thy son whom I appoint in thy stead on thy throne, he doth build the house for My name.

6 'And now, command, and they cut down for me cedars out of Lebanon, and my servants are with thy servants, and the hire of thy servants I give to thee according to all that thou sayest, for thou hast known that there is not among us a man acquainted with cutting wood, like the Sidonians.'

7 And it cometh to pass at Hiram's hearing the words of Solomon, that he rejoiceth exceedingly, and saith, 'Blessed [is] Jehovah to-day, who hath given to David a wise son over this numerous people.'

8 And Hiram sendeth unto Solomon, saying, I have heard that which thou hast sent unto me, I do all thy desire concerning cedar-wood, and fir-wood,

9 my servants bring down from Lebanon to the sea, and I make them floats in the sea unto the place that thou sendest unto me, and I have spread them out there; and thou dost take [them] up, and thou dost execute my desire, to give the food of my house.'

10 And Hiram is giving to Solomon cedar-trees, and fir-trees, all his desire,

11 and Solomon hath given to Hiram twenty thousand cors of wheat, food for his house, and twenty cors of beaten oil; thus doth Solomon give to Hiram year by year.

12 And Jehovah hath given wisdom to Solomon as He spake to him, and there is peace between Hiram and Solomon, and they make a covenant both of them.

13 And king Solomon lifteth up a tribute out of all Israel, and the tribute is thirty thousand men,

14 and he sendeth them to Lebanon, ten thousand a month, by changes, a month they are in Lebanon, two months in their own house; and Adoniram [is] over the tribute.

15 And king Solomon hath seventy thousand bearing burdens, and eighty thousand hewing in the mountain,

16 apart from the heads of the officers of Solomon, who [are] over the work, three thousand and three hundred, those ruling over the people who are working in the business.

17 And the king commandeth, and they bring great stones, precious stone, to lay the foundation of the house, hewn stones;

18 and the builders of Solomon, and the builders of Hiram, and the Giblites hew, and prepare the wood and the stones to build the house.

1 KINGS CHAPTER 6

1 And it cometh to pass, in the four hundred and eightieth year of the going out of the sons of Israel from the land of Egypt, in the fourth year -- in the month of Zif, it [is] the second month -- of the reigning of Solomon over Israel, that he buildeth the house for Jehovah.

2 As to the house that king Solomon hath built for Jehovah, sixty cubits [is] its length, and twenty its breadth, and thirty cubits its height.

3 As to the porch on the front of the temple of the house, twenty cubits [is] its length on the front of the breadth of the house; ten by the cubit [is] its breadth on the front of the house;

4 and he maketh for the house windows of narrow lights.

5 And he buildeth against the wall of the house a couch round about, [even] the walls of the house round about, of the temple and of the oracle, and maketh sides round about.

6 The lowest couch, five by the cubit [is] its breadth; and the middle, six by the cubit [is] its breadth; and the third, seven by the cubit [is] its breadth, for withdrawings he hath put to the house round about, without -- not to lay hold on the walls of the house.

7 And the house, in its being built, of perfect stone brought [thither] hath been built, and hammer, and the axe -- any instrument of iron -- was not heard in the house, in its being built.

8 The opening of the middle side [is] at the right shoulder of the house, and with windings they go up on the middle one, and from the middle one unto the third.

9 And he buildeth the house, and completeth it, and covereth the house [with] beams and rows of cedars.

10 And he buildeth the couch against all the house, five cubits [is] its height, and it taketh hold of the house by cedar-wood.

11 And the word of Jehovah is unto Solomon, saying,

12 'This house that thou art building -- if thou dost walk in My statutes, and My judgments dost do, yea, hast done all My commands, to walk in them, then I have established My word with thee, which I spake unto David thy father,

13 and have tabernacled in the midst of the sons of Israel, and do not forsake My people Israel.'

14 And Solomon buildeth the house and completeth it; [11-14 not in LXX]

15 and he buildeth the walls of the house within with beams of cedar, from the floor of the house unto the walls of the ceiling; he hath overlaid with wood the inside, and covereth the floor of the house with ribs of fir.

16 And he buildeth the twenty cubits on the sides of the house with ribs of cedar, from the floor unto the walls; and he buildeth for it within, for the oracle, for the holy of holies.

17 And forty by the cubit was the house, it [is] the temple before [it].

18 And the cedar for the house within [is] carvings of knobs and openings of flowers; the whole [is] cedar, there is not a stone seen.

19 And the oracle in the midst of the house within he hath prepared, to put there the ark of the covenant of Jehovah.

20 And before the oracle [is] twenty cubits in length, and twenty cubits in breadth, and twenty cubits [is] its height; and he overlayeth it with gold refined, and overlayeth the altar with cedar.

21 And Solomon overlayeth the house within with gold refined, and causeth [it] to pass over in chains of gold before the oracle, and overlayeth it with gold.

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22 And the whole of the house he hath overlaid with gold, till the completion of all the house; and the whole of the altar that the oracle hath, he hath overlaid with gold.

23 And he maketh within the oracle two cherubs, of the oil-tree, ten cubits [is] their height;

24 and five cubits [is] the one wing of the cherub, and five cubits the second wing of the cherub, ten cubits from the ends of its wings even unto the ends of its wings;

25 and ten by the cubit [is] the second cherub, one measure and one form [are] to the two cherubs,

26 the height of the one cherub [is] ten by the cubit, and so [is] the second cherub;

27 and he setteth the cherubs in the midst of the inner house, and they spread out the wings of the cherubs, and a wing of the one cometh against the wall, and a wing of the second cherub is coming against the second wall, and their wings [are] unto the midst of the house, coming wing against wing;

28 and he overlayeth the cherubs with gold,

29 and all the walls of the house round about he hath carved with openings of carvings, cherubs, and palm trees, and openings of flowers, within and without.

30 And the floor of the house he hath overlaid with gold, within and without;

31 as to the opening of the oracle, he made doors of the oil-tree; the lintel, side-posts, a fifth.

32 And the two doors [are] of the oil-tree, and he hath carved upon them carvings of cherubs, and palm-trees, and openings of flowers, and overlaid with gold, and he causeth the gold to go down on the cherubs and on the palm-trees.

33 And so he hath made for the opening of the temple, side-posts of the oil-tree, from the fourth.

34 And the two doors [are] of fir-tree, the two sides of the one door are revolving, and the two hangings of the second door are revolving.

35 And he hath carved cherubs, and palms, and openings of flowers, and overlaid with straightened gold the graved work.

36 And he buildeth the inner court, three rows of hewn work, and a row of beams of cedar.

37 In the fourth year hath the house of Jehovah been founded, in the month Zif,

38 and in the eleventh year, in the month Bul -- [that is] the eighth month -- hath the house been finished in all its matters, and in all its ordinances, and he buildeth it seven years.

1 KINGS CHAPTER 7

1 And his own house hath Solomon built thirteen years, and he finisheth all his house.

2 And he buildeth the house of the forest of Lebanon; a hundred cubits [is] its length, and fifty cubits its breadth, and thirty cubits its height, on four rows of cedar pillars, and cedar-beams on the pillars;

3 and [it is] covered with cedar above, on the sides that [are] on the forty and five pillars, fifteen in the row.

4 And windows [are] in three rows, and sight [is] over-against sight three times.

5 And all the openings and the side-posts [are] square -- windows; and sight [is] over-against sight three times.

6 And the porch of the pillars he hath made; fifty cubits its length, and thirty cubits its breadth, and the porch [is] before them, and pillars and a thick place [are] before them.

7 And the porch of the throne where he judgeth -- the porch of judgment -- he hath made, and [it is] covered with cedar from the floor unto the floor.

8 As to his house where he dwelleth, the other court [is] within the porch -- as this work it hath been; and a house he maketh for the daughter of Pharaoh -- whom Solomon hath taken -- like this porch.

9 All these [are] of precious stone, according to the measures of hewn work, sawn with a saw, within and without, even from the foundation unto the coping, and at the outside, unto the great court.

10 And the foundation [is] of precious stone, great stones, stones of ten cubits, and stones of eight cubits;

11 and above [are] precious stone, according to the measures of hewn work, and cedar;

12 and the great court round about [is] three rows of hewn work, and a row of cedar-beams, even for the inner court of the house of Jehovah, and for the porch of the house.

13 And king Solomon sendeth and taketh Hiram out of Tyre --

14 he [is] son of a woman, a widow, of the tribe of Naphtali, and his father a man of Tyre, a worker in brass, and he is filled with the wisdom and the understanding, and the knowledge to do all work in brass -- and he cometh unto king Solomon, and doth all his work.

15 And he formeth the two pillars of brass; eighteen cubits [is] the height of the one pillar, and a cord of twelve cubits doth compass the second pillar.

16 And two chapiters he hath made to put on the tops of the pillars, cast in brass; five cubits the height of the one chapiter, and five cubits the height of the second chapiter.

17 Nets of net-work, wreaths of chain-work [are] for the chapiters that [are] on the top of the pillars, seven for the one chapiter, and seven for the second chapiter.

18 And he maketh the pillars, and two rows round about on the one net-work, to cover the chapiters that [are] on the top, with the pomegranates, and so he hath made for the second chapiter.

19 And the chapiters that [are] on the top of the pillars [are] of lily-work in the porch, four cubits;

20 and the chapiters on the two pillars also above, over-against the protuberance that [is] beside the net; and the pomegranates [are] two hundred, in rows round about on the second chapiter.

21 And he raiseth up the pillars for the porch of the temple, and he raiseth up the right pillar, and calleth its name Jachin, and he raiseth up the left pillar, and calleth its name Boaz;

22 and on the top of the pillars [is] lily-work; and the work of the pillars [is] completed.

23 And he maketh the molten sea, ten by the cubit from its edge unto its edge; [it is] round all about, and five by the

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cubit [is] its height, and a line of thirty by the cubit doth compass it round about;

24 and knops beneath its brim round about are compassing it, ten by the cubit, going round the sea round about; in two rows [are] the knops, cast in its being cast.

25 It is standing on twelve oxen, three facing the north, and three facing the west, and three facing the south, and three facing the east, and the sea [is] upon them above, and all their hinder parts [are] inward.

26 And its thickness [is] an handbreadth, and its edge as the work of the edge of a cup, flowers of lilies; two thousand baths it containeth.

27 And he maketh the ten bases of brass; four by the cubit [is] the length of the one base, and four by the cubit its breadth, and three by the cubit its height.

28 And this [is] the work of the base: they have borders, and the borders [are] between the joinings;

29 and on the borders that [are] between the joinings [are] lions, oxen, and cherubs, and on the joinings a base above, and beneath the lions and the oxen [are] additions -- sloping work.

30 And four wheels of brass [are] to the one base, and axles of brass; and its four corners have shoulders -- under the laver [are] the molten shoulders, beside each addition.

31 And its mouth within the chapiter and above [is] by the cubit, and its mouth [is] round, the work of the base, a cubit and half a cubit; and also on its mouth [are] carvings and their borders, square, not round.

32 And the four wheels [are] under the borders, and the spokes of the wheels [are] in the base, and the height of the one wheel [is] a cubit and half a cubit.

33 And the work of the wheels [is] as the work of the wheel of a chariot, their spokes, and their axles, and their felloes, and their naves; the whole [is] molten.

34 And four shoulders [are] unto the four corners of the one base; out of the base [are] its shoulders.

35 And in the top of the base [is] the half of a cubit in the height all round about; and on the top of the base its spokes and its borders [are] of the same.

36 And he openeth on the tablets of its spokes, and on its borders, cherubs, lions, and palm-trees, according to the void space of each, and additions round about.

37 Thus he hath made the ten bases; one casting, one measure, one form, have they all.

38 And he maketh ten lavers of brass; forty baths doth the one laver contain, four by the cubit [is] the one laver, one laver on the one base [is] to the ten bases;

39 and he putteth the five bases on the right side of the house, and five on the left side of the house, and the sea he hath put on the right side of the house, eastward -- over-against the south.

40 And Hiram maketh the lavers, and the shovels, and the bowls; and Hiram completeth to do all the work that he made for king Solomon, [for] the house of Jehovah;

41 pillars two, and bowls of the chapiters that [are] on the top of the pillars two, and the nets two, to cover the two bowls of the chapiters that [are] on the top of the pillars;

42 and the pomegranates four hundred for the two nets, two rows of pomegranates for the one net, to cover the two bowls of the chapiters that [are] on the front of the pillars;

43 and the ten bases, and the ten lavers on the bases;

44 and the one sea, the twelve oxen under the sea,

45 and the pots, and the shovels, and the bowls; and all these vessels, that Hiram hath made to king Solomon [for] the house of Jehovah, [are] of brass -- polished.

46 In the circuit of the Jordan hath the king cast them, in the thick soil of the ground, between Succoth and Zarthan.

47 And Solomon placeth the whole of the vessels; because of the very great abundance, the weight of the brass hath not been searched out.

48 And Solomon maketh all the vessels that [are] in the house of Jehovah: the altar of gold, and the table -- on which [is] the bread of the Presence -- of gold,

49 and the candlesticks, five on the right, and five on the left, before the oracle, of refined gold, and the flowers, and the lamps, and the tongs, of gold,

50 and the basins, and the snuffers, and the bowls, and the spoons, and the censers, of refined gold, and the hinges for the doors of the inner-house, for the holy of holies, for the doors of the house of the temple, of gold.

51 And it is complete -- all the work that king Solomon hath made [for] the house of Jehovah, and Solomon bringeth in the sanctified things of David his father; the silver, and the gold, and the vessels he hath put in the treasuries of the house of Jehovah.

1 KINGS CHAPTER 8

1 Then doth Solomon assemble the elders of Israel, and all the heads of the tribes, princes of the fathers of the sons of Israel, unto king Solomon, to Jerusalem, to bring up the ark of the covenant of Jehovah from the city of David -- it [is] Zion;

2 and all the men of Israel are assembled unto king Solomon, in the month of Ethanim, in the festival -- [is] the seventh month.

3 And all the elders of Israel come in, and the priests lift up the ark,

4 and bring up the ark of Jehovah, and the tent of meeting, and all the holy vessels that [are] in the tent, yea, the priests and the Levites bring them up.

5 And king Solomon and all the company of Israel who are met unto him [are] with him before the ark, sacrificing sheep and oxen, that are not counted nor numbered for multitude.

6 And the priests bring in the ark of the covenant of Jehovah unto its place, unto the oracle of the house, unto the holy of holies, unto the place of the wings of the cherubs;

7 for the cherubs are spreading forth two wings unto the place of the ark, and the cherubs cover over the ark, and over its staves from above;

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8 and they lengthen the staves, and the heads of the staves are seen from the holy [place] on the front of the oracle, and are not seen without, and they are there unto this day.

9 There is nothing in the ark, only the two tables of stone which Moses put there in Horeb, when Jehovah covenanted with the sons of Israel in their going out of the land of Egypt.

10 And it cometh to pass, in the going out of the priests from the holy [place], that the cloud hath filled the house of Jehovah,

11 and the priests have not been able to stand to minister because of the cloud, for the honour of Jehovah hath filled the house of Jehovah.

12 Then said Solomon, 'Jehovah hath said to dwell in thick darkness;

13 I have surely built a house of habitation for Thee; a fixed place for Thine abiding to the ages.'

14 And the king turneth round his face, and blesseth the whole assembly of Israel; and all the assembly of Israel is standing.

15 And he saith, 'Blessed [is] Jehovah, God of Israel, who spake by His mouth with David my father, and by His hand hath fulfilled [it], saying,

16 From the day that I brought out My people, even Israel, from Egypt, I have not fixed on a city out of all the tribes of Israel, to build a house for My name being there; and I fix on David to be over My people Israel.

17 'And it is with the heart of David my father to build a house for the name of Jehovah, God of Israel,

18 and Jehovah saith unto David my father, Because that it hath been with thy heart to build a house for My name, thou hast done well that it hath been with thy heart;

19 only, thou dost not build the house, but thy son who is coming out from thy loins, he doth build the house for My name.

20 'And Jehovah doth establish His word which He spake, and I am risen up instead of David my father, and sit on the throne of Israel, as Jehovah spake, and build the house for the name of Jehovah, God of Israel,

21 and set there a place for the ark, where [is] the covenant of Jehovah which He made with our fathers in His bringing them out from the land of Egypt.'

22 And Solomon standeth before the altar of Jehovah, over-against all the assembly of Israel, and spreadeth his hands towards the heavens,

23 and saith, 'Jehovah, God of Israel, there is not a God like Thee, in the heavens above, and on the earth beneath, keeping the covenant and the kindness for Thy servants, those walking before Thee with all their heart,

24 who hast kept for Thy servant David my father that which Thou spakest to him; yea, Thou speakest with Thy mouth, and with Thy hand hast fulfilled [it], as [at] this day.

25 'And now, Jehovah, God of Israel, keep for Thy servant David my father that which Thou spakest to him, saying, There is not cut off to thee a man from before Me, sitting on the throne of Israel -- only, if thy sons watch their way, to walk before Me as thou hast walked before Me.

26 'And now, O God of Israel, let it be established, I pray Thee, Thy word which Thou hast spoken to Thy servant, David my father.

27 But, is it true? -- God dwelleth on the earth! lo, the heavens, and the heavens of the heavens do not contain Thee, how much less this house which I have builded!

28 'Then thou hast turned unto the prayer of Thy servant, and unto his supplication, O Jehovah my God, to hearken unto the cry and unto the prayer which Thy servant is praying before Thee to-day,

29 for Thine eyes being open towards this house night and day, towards the place of which Thou hast said, My Name is there; to hearken unto the prayer which Thy servant prayeth towards this place.

30 'Then Thou hast hearkened unto the supplication of Thy servant, and of Thy people Israel, which they pray towards this place; yea, Thou dost hearken in the place of Thy dwelling, in the heavens -- and Thou hast hearkened, and hast forgiven,

31 that which a man sinneth against his neighbour, and he hath lifted up upon him an oath to cause him to swear, and the oath hath come in before Thine altar in this house,

32 then Thou dost hear in the heavens, and hast done, and hast judged Thy servants, to declare wicked the wicked, to put his way on his head, and to declare righteous the righteous, to give him according to his righteousness.

33 'In Thy people Israel being smitten before an enemy, because they sin against Thee, and they have turned back unto Thee, and have confessed Thy name, and prayed, and made supplication unto Thee in this house,

34 then thou dost hear in the heavens, and hast forgiven the sin of Thy people Israel, and brought them back unto the ground that Thou gavest to their fathers.

35 'In the heavens being restrained, and there is no rain, because they sin against Thee, and they have prayed towards this place, and confessed Thy name, and from their sin turn back, for Thou dost afflict them,

36 then Thou dost hear in the heavens, and hast forgiven the sin of Thy servants, and of Thy people Israel, for Thou directest them the good way in which they go, and hast given rain on Thy land which Thou hast given to Thy people for inheritance.

37 'Famine -- when it is in the land; pestilence -- when it is; blasting, mildew, locust; caterpillar -- when it is; when its enemy hath distressed it in the land [in] its gates, any plague, any sickness, --

38 any prayer, any supplication that [is] of any man of all Thy people Israel, who know each the plague of his own heart, and hath spread his hands towards this house,

39 then Thou dost hear in the heavens, the settled place of Thy dwelling, and hast forgiven, and hast done, and hast given to each according to all his ways, whose heart Thou knowest, (for Thou hast known -- Thyself alone -- the heart of all the sons of man),

40 so that they fear Thee all the days that they are living on the face of the ground that Thou hast given to our fathers.

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41 'And also, unto the stranger who is not of Thy people Israel, and hath come from a land afar off for Thy name's sake --

42 (for they hear of Thy great name, and of Thy strong hand, and of Thy stretched-out arm) -- and he hath come in and prayed towards this house,

43 Thou dost hear in the heavens, the settled place of Thy dwelling, and hast done according to all that the stranger calleth unto Thee for, in order that all the peoples of the earth may know Thy name, to fear Thee like Thy people Israel, and to know that Thy name hath been called on this house which I have builded.

44 'When Thy people doth go out to battle against its enemy, in the way that Thou dost send them, and they have prayed unto Jehovah the way of the city which thou hast fixed on, and of the house which I have builded for Thy name;

45 then Thou hast heard in the heavens their prayer and their supplication, and hast maintained their cause.

46 'When they sin against Thee (for there is not a man who sinneth not), and Thou hast been angry with them, and hast given them up before an enemy, and they have taken captive their captivity unto the land of the enemy far off or near;

47 and they have turned [it] back unto their heart in the land whither they have been taken captive, and have turned back, and made supplication unto Thee, in the land of their captors, saying, We have sinned and done perversely -- we have done wickedly;

48 yea, they have turned back unto Thee, with all their heart, and with all their soul, in the land of their enemies who have taken them captive, and have prayed unto Thee the way of their land, which Thou gavest to their fathers, the city which Thou hast chosen, and the house which I have builded for Thy name:

49 'Then Thou hast heard in the heavens, the settled place of Thy dwelling, their prayer and their supplication, and hast maintained their cause,

50 and hast forgiven Thy people who have sinned against Thee, even all their transgressions which they have transgressed against Thee, and hast given them mercies before their captors, and they have had mercy [on] them --

51 (for Thy people and Thy inheritance [are] they, whom Thou didst bring out of Egypt, out of the midst of the furnace of iron) --

52 for Thine eyes being open unto the supplication of Thy servant, and unto the supplication of Thy people Israel, to hearken unto them in all they call unto Thee for;

53 for Thou hast separated them to Thyself for an inheritance, out of all the peoples of the earth, as Thou didst speak by the hand of Moses Thy servant, in Thy bringing out our fathers from Egypt, O Lord Jehovah.'

54 And it cometh to pass, at Solomon's finishing to pray unto Jehovah all this prayer and supplication, he hath risen from before the altar of Jehovah, from bending on his knees, and his hands spread out to the heavens,

55 and he standeth and blesseth all the assembly of Israel [with] a loud voice, saying,

56 'Blessed [is] Jehovah who hath given rest to His people Israel, according to all that He hath spoken; there hath not fallen one word of all His good word, which He spake by the hand of Moses his servant.

57 'Jehovah our God is with us as He hath been with our fathers; He doth not forsake us nor leave us;

58 to incline our heart unto Himself, to walk in all His ways, and to keep His commands, and His statutes, and His judgments, which He commanded our fathers;

59 and these my words with which I have made supplication before Jehovah, are near unto Jehovah our God by day and by night, to maintain the cause of His servant, and the cause of His people Israel, the matter of a day in its day;

60 for all the peoples of the earth knowing that Jehovah, He [is] God; there is none else;

61 and your heart hath been perfect with Jehovah our God, to walk in His statutes, and to keep His commands, as [at] this day.'

62 And the king and all Israel with him are sacrificing a sacrifice before Jehovah;

63 and Solomon sacrificeth the sacrifice of peace-offerings, which he hath sacrificed to Jehovah, oxen, twenty and two thousand, and sheep, a hundred and twenty thousand; and the king and all the sons of Israel dedicate the house of Jehovah.

64 On that day hath the king sanctified the middle of the court that [is] before the house of Jehovah, for he hath made there the burnt-offering, and the present, and the fat of the peace-offerings; for the altar of brass that [is] before Jehovah [is] too little to contain the burnt-offering, and the present, and the fat of the peace-offerings.

65 And Solomon maketh, at that time, the festival -- and all Israel with him, a great assembly from the entering in of Hamath unto the brook of Egypt -- before Jehovah our God, seven days and seven days; fourteen days.

66 On the eighth day he hath sent the people away, and they bless the king, and go to their tents, rejoicing and glad of heart for all the good that Jehovah hath done to David His servant, and to Israel His people.

1 KINGS CHAPTER 9

1 And it cometh to pass, at Solomon's finishing to build the house of Jehovah, and the house of the king, and all the desire of Solomon that he delighted to do,

2 that Jehovah appeareth unto Solomon a second time, as He appeared unto him in Gibeon,

3 and Jehovah saith unto him, 'I have heard thy prayer and thy supplication with which thou hast made supplication before Me; I have hallowed this house that thou hast built to put My name there -- unto the age, and Mine eyes and My heart have been there all the days.

4 'And thou -- if thou dost walk before Me as David thy father walked, in simplicity of heart, and in uprightness, to do according to all that I have commanded thee -- My statutes and My judgments thou dost keep --

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5 then I have established the throne of thy kingdom over Israel -- to the age, as I spake unto David thy father, saying, There is not cut off to thee a man from [being] on the throne of Israel.

6 'If ye at all turn back -- you and your sons -- from after Me, and keep not My commands -- My statutes, that I have set before you, and ye have gone and served other gods, and bowed yourselves to them,

7 then I have cut off Israel from the face of the ground that I have given to them, and the house that I have hallowed for My name I send away from My presence, and Israel hath been for a simile and for a byword among all the peoples;

8 as to this house, [that] is high, every one passing by it is astonished, and hath hissed, and they have said, Wherefore hath Jehovah done thus to this land and to this house?

9 and they have said, Because that they have forsaken Jehovah their God, who brought out their fathers from the land of Egypt, and they lay hold on other gods, and bow themselves to them, and serve them; therefore hath Jehovah brought in upon them all this evil.'

10 And it cometh to pass, at the end of twenty years, that Solomon hath built the two houses, the house of Jehovah, and the house of the king.

11 Hiram king of Tyre hath assisted Solomon with cedar-trees, and with fir-trees, and with gold, according to all his desire; then doth king Solomon give to Hiram twenty cities in the land of Galilee.

12 And Hiram cometh out from Tyre to see the cities that Solomon hath given to him, and they have not been right in his eyes,

13 and he saith, 'What [are] these cities that thou hast given to me, my brother?' and one calleth them the land of Cabul unto this day.

14 And Hiram sendeth to the king a hundred and twenty talents of gold.

15 And this [is] the matter of the tribute that king Solomon hath lifted up, to build the house of Jehovah, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer,

16 (Pharaoh king of Egypt hath gone up and doth capture Gezer, and doth burn it with fire, and the Canaanite who is dwelling in the city he hath slain, and giveth it [with] presents to his daughter, wife of Solomon.)

17 And Solomon buildeth Gezer, and Beth-Horon the lower,

18 and Baalath, and Tadmor in the wilderness, in the land;

19 and all the cities of stores that king Solomon hath, and the cities of the chariots, and the cities of the horsemen, and the desire of Solomon that he desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 The whole of the people that is left of the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite, who [are] not of the sons of Israel --

21 their sons who are left behind them in the land, whom the sons of Israel have not been able to devote -- he hath even lifted up [on] them a tribute of service unto this day.

22 And out of the sons of Israel Solomon hath not appointed a servant, for they [are] the men of war, and his servants, and his heads, and his captains, and the heads of his chariots, and his horsemen.

23 These [are] the heads of the officers who [are] over the work of Solomon, fifty and five hundred, those ruling among the people who are labouring in the work.

24 Only, the daughter of Pharaoh went up out of the city of David unto her house that [Solomon] built for her; then he built Millo.

25 And Solomon caused to ascend, three times in a year, burnt-offerings and peace-offerings on the altar that he built to Jehovah, and he perfumed it with that which [is] before Jehovah, and finished the house.

26 And a navy hath king Solomon made in Ezion-Geber, that is beside Eloth, on the edge of the Sea of Suph, in the land of Edom.

27 And Hiram sendeth in the navy his servants, shipmen knowing the sea, with servants of Solomon,

28 and they come in to Ophir and take thence gold, four hundred and twenty talents, and bring [it] in unto king Solomon.

1 KINGS CHAPTER 10

1 And the queen of Sheba is hearing of the fame of Solomon concerning the name of Jehovah, and cometh to try him with enigmas,

2 and she cometh to Jerusalem, with a very great company, camels bearing spices, and very much gold, and precious stone, and she cometh unto Solomon, and speaketh unto him all that hath been with her heart.

3 And Solomon declareth to her all her matters -- there hath not been a thing hid from the king that he hath not declared to her.

4 And the queen of Sheba seeth all the wisdom of Solomon, and the house that he built,

5 and the food of his table, and the sitting of his servants, and the standing of his ministers, and their clothing, and his butlers, and his burnt-offering that he causeth to ascend in the house of Jehovah, and there hath not been in her any more spirit.

6 And she saith unto the king, 'True hath been the word that I heard in my land, concerning thy matters and thy wisdom;

7 and I gave no credence to the words till that I have come, and my eyes see, and lo, it was not declared to me -- the half; thou hast added wisdom and goodness unto the report that I heard.

8 O the happiness of thy men, O the happiness of thy servants -- these -- who are standing before thee continually, who are hearing thy wisdom!

9 Jehovah thy God is blessed who delighted in thee, to put thee on the throne of Israel; in Jehovah's loving Israel to the age He doth set thee for king, to do judgment and righteousness.

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10 And she giveth to the king a hundred and twenty talents of gold, and spices very many, and precious stone; there came not like that spice any more for abundance that the queen of Sheba gave to king Solomon.

11 And also, the navy of Hiram that bore gold from Ophir, brought in from Ophir almug-trees very many, and precious stone;

12 and the king maketh the almug-trees a support for the house of Jehovah, and for the house of the king, and harps and psalteries for singers; there have not come such almug-trees, nor have there been seen [such] unto this day.

13 And king Solomon gave to the queen of Sheba all her desire that she asked, apart from that which he gave to her as a memorial of king Solomon, and she turneth and goeth to her land, she and her servants.

14 And the weight of the gold that hath come to Solomon in one year is six hundred sixty and six talents of gold,

15 apart from [that of] the tourists, and of the traffic of the merchants, and of all the kings of Arabia, and of the governors of the land.

16 And king Solomon maketh two hundred targets of alloyed gold -- six hundred of gold go up on the one target;

17 and three hundred shields of alloyed gold -- three pounds of gold go up on the one shield; and the king putteth them [in] the house of the forest of Lebanon.

18 And the king maketh a great throne of ivory, and overlayeth it with refined gold;

19 six steps hath the throne, and a round top [is] to the throne behind it, and hands [are] on this [side] and on that, unto the place of the sitting, and two lions are standing near the hands,

20 and twelve lions are standing there on the six steps, on this [side] and on that; it hath not been made so for any kingdom.

21 And all the drinking vessels of king Solomon [are] of gold, and all the vessels of the house of the forest of Lebanon [are] of refined gold -- there are none of silver; it was not reckoned in the days of Solomon for anything,

22 for a navy of Tarshish hath the king at sea with a navy of Hiram; once in three years cometh the navy of Tarshish, bearing gold, and silver, ivory, and apes, and peacocks.

23 And king Solomon is greater than any of the kings of the earth for riches and for wisdom,

24 and all the earth is seeking the presence of Solomon, to hear his wisdom that God hath put into his heart,

25 and they are bringing each his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, the matter of a year in a year.

26 And Solomon gathereth chariots, and horsemen, and he hath a thousand and four hundred chariots, and twelve thousand horsemen, and he placeth them in the cities of the chariot, and with the king in Jerusalem.

27 And the king maketh the silver in Jerusalem as stones, and the cedars he hath made as the sycamores that [are] in the low country, for abundance.

28 And the outgoing of the horses that king Solomon hath [is] from Egypt, and from Keveh; merchants of the king take from Keveh at a price;

29 and a chariot cometh up and cometh out of Egypt for six hundred silverlings, and a horse for fifty and a hundred, and so for all the kings of the Hittites, and for the kings of Aram; by their hand they bring out.

1 KINGS CHAPTER 11

1 And king Solomon hath loved many strange women, and the daughter of Pharaoh, females of Moab, Ammon, Edom, Zidon, [and] of the Hittites,

2 of the nations of which Jehovah said unto the sons of Israel, 'Ye do not go in to them, and they do not go in to you; surely they turn aside your heart after their gods;' to them hath Solomon cleaved for love.

3 And he hath women, princesses, seven hundred, and concubines three hundred; and his wives turn aside his heart.

4 And it cometh to pass, at the time of the old age of Solomon, his wives have turned aside his heart after other gods, and his heart hath not been perfect with Jehovah his God, like the heart of David his father.

5 And Solomon goeth after Ashtoreth god[dess] of the Zidonians, and after Milcom the abomination of the Ammonites;

6 and Solomon doth the evil thing in the eyes of Jehovah, and hath not been fully after Jehovah, like David his father.

7 Then doth Solomon build a high place for Chemosh the abomination of Moab, in the hill that [is] on the front of Jerusalem, and for Molech the abomination of the sons of Ammon;

8 and so he hath done for all his strange women, who are perfuming and sacrificing to their gods.

9 And Jehovah sheweth Himself angry with Solomon, for his heart hath turned aside from Jehovah, God of Israel, who had appeared unto him twice,

10 and given a charge unto him concerning this thing, not to go after other gods; and he hath not kept that which Jehovah commanded,

11 and Jehovah saith to Solomon, 'Because that this hath been with thee, and thou hast not kept My covenant and My statutes that I charged upon thee, I surely rend the kingdom from thee, and have given it to thy servant.

12 'Only, in thy days I do it not, for the sake of David thy father; out of the hand of thy son I rend it;

13 only all the kingdom I do not rend away; one tribe I give to thy son, for the sake of David My servant, and for the sake of Jerusalem, that I have chosen.'

14 And Jehovah raiseth up an adversary to Solomon, Hadad the Edomite; of the seed of the king [is] he in Edom;

15 and it cometh to pass, in David's being with Edom, in the going up of Joab head of the host to bury the slain, that he smiteth every male in Edom --

16 for six months did Joab abide there, and all Israel, till the cutting off of every male in Edom --

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17 and Hadad fleeth, he and certain Edomites, of the servants of his father, with him, to go in to Egypt, and Hadad [is] a little youth,

18 and they rise out of Midian, and come into Paran, and take men with them out of Paran, and come in to Egypt, unto Pharaoh king of Egypt, and he giveth to him a house, and bread hath commanded for him, and land hath given to him.

19 And Hadad findeth grace in the eyes of Pharaoh exceedingly, and he giveth to him a wife, the sister of his own wife, sister of Tahpenes the mistress;

20 and the sister of Tahpenes beareth to him Genubath his son, and Tahpenes weaneth him within the house of Pharaoh, and Genubath is in the house of Pharaoh in the midst of the sons of Pharaoh.

21 And Hadad hath heard in Egypt that David hath lain with his fathers, and that Joab head of the host is dead, and Hadad saith unto Pharaoh, 'Send me away, and I go unto my land.'

22 And Pharaoh saith to him, 'But, what art thou lacking with me, that lo, thou art seeking to go unto thine own land?' and he saith, 'Nay, but thou dost certainly send me away.'

23 And God raiseth to him an adversary, Rezon son of Eliadah, who hath fled from Hadadezer king of Zobah, his lord,

24 and gathereth unto himself men, and is head of a troop in David's slaying them, and they go to Damascus, and dwell in it, and reign in Damascus;

25 and he is an adversary to Israel all the days of Solomon, (besides the evil that Hadad [did]), and he cutteth off in Israel, and reigneth over Aram.

26 And Jeroboam son of Nebat, an Ephrathite of Zereda -- the name of whose mother [is] Zeruah, a widow woman -- servant to Solomon, he also lifteth up a hand against the king;

27 and this [is] the thing [for] which he lifted up a hand against the king: Solomon built Millo -- he shut up the breach of the city of David his father,

28 and the man Jeroboam [is] mighty in valour, and Solomon seeth the young man that he is doing business, and appointeth him over all the burden of the house of Joseph.

29 And it cometh to pass, at that time, that Jeroboam hath gone out from Jerusalem, and Ahijah the Shilonite, the prophet, findeth him in the way, and he is covering himself with a new garment; and both of them [are] by themselves in a field,

30 and Ahijah layeth hold on the new garment that [is] on him, and rendeth it -- twelve pieces,

31 and saith to Jeroboam, 'Take to thee ten pieces, for thus said Jehovah, God of Israel, lo, I am rending the kingdom out of the hand of Solomon, and have given to thee the ten tribes,

32 and the one tribe he hath for My servant David's sake, and for Jerusalem's sake, the city which I have fixed on, out of all the tribes of Israel.

33 'Because they have forsaken Me, and bow themselves to Ashtoreth, god[dess] of the Zidonians, to Chemosh god of Moab, and to Milcom god of the sons of Ammon, and have not walked in My ways, to do that which [is] right in Mine eyes, and My statutes and My judgments, like David his father.

34 'And I do not take the whole of the kingdom out of his hand, for prince I make him all days of his life, for the sake of David My servant whom I chose, who kept My commands and My statutes;

35 and I have taken the kingdom out of the hand of his son, and given it to thee -- the ten tribes;

36 and to his son I give one tribe, for there being a lamp to David My servant all the days before Me in Jerusalem, the city that I have chosen to Myself to put My name there.

37 'And thee I take, and thou hast reigned over all that thy soul desireth, and thou hast been king over Israel;

38 and it hath been, if thou dost hear all that I command thee, and hast walked in My ways, and done that which is right in Mine eyes, to keep My statutes and My commands, as did David My servant, that I have been with thee, and have built for thee a stedfast house, as I built for David, and have given to thee Israel,

39 and I humble the seed of David for this; only, not all the days.'

40 And Solomon seeketh to put Jeroboam to death, and Jeroboam riseth and fleeth to Egypt, unto Shishak king of Egypt, and he is in Egypt till the death of Solomon.

41 And the rest of the matters of Solomon, and all that he did, and his wisdom, are they not written on the book of the matters of Solomon?

42 And the days that Solomon hath reigned in Jerusalem over all Israel [are] forty years,

43 and Solomon lieth with his fathers, and is buried in the city of David his father, and reign doth Rehoboam his son in his stead.

1 KINGS CHAPTER 12

1 And Rehoboam goeth to Shechem, for to Shechem hath all Israel come to make him king.

2 And it cometh to pass, at Jeroboam son of Nebat's hearing (and he [is] yet in Egypt where he hath fled from the presence of Solomon the king, and Jeroboam dwelleth in Egypt),

3 that they send and call for him; and they come -- Jeroboam and all the assembly of Israel -- and speak unto Rehoboam, saying,

4 'Thy father made hard our yoke, and thou, now, make light [some] of the hard service of thy father, and his heavy yoke that he put upon us, and we serve thee.'

5 And he saith unto them, 'Go -- yet three days, and come back unto me;' and the people go.

6 And king Rehoboam consulteth with the elders who have been standing in the presence of Solomon his father, in his being alive, saying, 'How are ye counselling to answer this people?'

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7 And they speak unto him, saying, 'If, to-day, thou art servant to this people, and hast served them, and answered them, and spoken unto them good words, then they have been to thee servants all the days.'

8 And he forsaketh the counsel of the elders which they counselled him, and consulteth with the lads who have grown up with him, who are standing before him;

9 and he saith unto them, 'What are ye counselling, and we answer this people, who have spoken unto me, saying, Lighten [somewhat] of the yoke that thy father put upon us?'

10 And they speak unto him -- the lads who had grown up with him -- saying, 'Thus dost thou say to this people who have spoken unto thee, saying, Thy father made our yoke heavy, and thou, make [it] light upon us; thus dost thou speak unto them, My little [finger] is thicker than the loins of my father;

11 and now, my father laid on you a heavy yoke, and I add to your yoke; my father chastised you with whips, and I -- I chastise you with scorpions.'

12 And they come -- Jeroboam and all the people -- unto Rehoboam, on the third day, as the king had spoken, saying, 'Come back unto me on the third day.'

13 And the king answereth the people sharply, and forsaketh the counsel of the elders which they counselled him,

14 and speaketh unto them, according to the counsel of the lads, saying, 'My father made your yoke heavy, and I add to your yoke; my father chastised you with whips, and I -- I chastise you with scorpions;'

15 and the king hearkened not unto the people, for the revolution was from Jehovah, in order to establish His word that Jehovah spake by the hand of Ahijah the Shilonite unto Jeroboam son of Nebat.

16 And all Israel see that the king hath not hearkened unto them, and the people send the king back word, saying, 'What portion have we in David? yea, there is no inheritance in the son of Jesse; to thy tents, O Israel; now see thy house, O David!' and Israel goeth to its tents.

17 As to the sons of Israel, those dwelling in the cities of Judah -- over them reign doth Rehoboam.

18 And king Rehoboam sendeth Adoram who [is] over the tribute, and all Israel cast at him stones, and he dieth; and king Rehoboam hath strengthened himself to go up into a chariot to flee to Jerusalem;

19 and Israel transgresseth against the house of David unto this day.

20 And it cometh to pass, at all Israel's hearing that Jeroboam hath returned, that they send and call him unto the company, and cause him to reign over all Israel; none hath been after the house of David save the tribe of Judah alone.

21 And Rehoboam cometh to Jerusalem, and assembleth all the house of Judah and the tribe of Benjamin, a hundred and eighty thousand chosen warriors, to fight with the house of Israel, to bring back the kingdom to Rehoboam son of Solomon.

22 And the word of God is unto Shemaiah a man of God, saying,

23 'Speak unto Rehoboam son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and the rest of the people, saying,

24 Thus said Jehovah, Ye do not go up nor fight with your brethren the sons of Israel; turn back each to his house, for from Me hath this thing been;' and they hear the word of Jehovah, and turn back to go according to the word of Jehovah.

25 And Jeroboam buildeth Shechem in the hill-country of Ephraim, and dwelleth in it, and goeth out thence, and buildeth Penuel;

26 and Jeroboam saith in his heart, 'Now doth the kingdom turn back to the house of David --

27 if this people go up to make sacrifices in the house of Jehovah in Jerusalem, then hath the heart of this people turned back unto their lord, unto Rehoboam king of Judah, and they have slain me, and turned back unto Rehoboam king of Judah.'

28 And the king taketh counsel, and maketh two calves of gold, and saith unto them, 'Enough to you of going up to Jerusalem; lo, thy gods, O Israel, which brought thee up out of the land of Egypt.'

29 And he setteth the one in Beth-El, and the other he hath put in Dan,

30 and this thing becometh a sin, and the people go before the one -- unto Dan.

31 And he maketh the house of high places, and maketh priests of the extremities of the people, who were not of the sons of Levi;

32 and Jeroboam maketh a festival in the eighth month, in the fifteenth day of the month, like the festival that [is] in Judah, and he offereth on the altar -- so did he in Beth-El -- to sacrifice to the calves which he made, and he hath appointed in Beth-El the priests of the high places that he made.

33 And he offereth up on the altar that he made in Beth-El, on the fifteenth day of the eighth month, in the month that he devised of his own heart, and he maketh a festival to the sons of Israel, and offereth on the altar -- to make perfume.

1 KINGS CHAPTER 13

1 And lo, a man of God hath come from Judah, by the word of Jehovah, unto Beth-El, and Jeroboam is standing by the altar -- to make perfume;

2 and he calleth against the altar, by the word of Jehovah, and saith, 'Altar! altar! thus said Jehovah, Lo, a son is born to the house of David -- Josiah his name -- and he hath sacrificed on thee the priests of the high places who are making perfume on thee, and bones of man are burnt on thee.'

3 And he hath given on that day a sign, saying, 'This [is] the sign that Jehovah hath spoken, Lo, the altar is rent, and the ashes poured forth that [are] on it.'

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4 And it cometh to pass, at the king's hearing the word of the man of God that he calleth against the altar in Beth-El, that Jeroboam putteth forth his hand from off the altar, saying, 'Catch him;' and his hand is dried up that he hath put forth against him, and he is not able to bring it back unto him,

5 and the altar is rent, and the ashes poured forth from the altar, according to the sign that the man of God had given by the word of Jehovah.

6 And the king answereth and saith unto the man of God, 'Appease, I pray thee, the face of Jehovah thy God, and pray for me, and my hand doth come back unto me;' and the man of God appeaseth the face of Jehovah, and the hand of the king cometh back unto him, and it is as at the beginning.

7 And the king speaketh unto the man of God, 'Come in with me to the house, and refresh thyself, and I give to thee a gift.'

8 And the man of God saith unto the king, 'If thou dost give to me the half of thine house, I do not go in with thee, nor do I eat bread, nor do I drink water, in this place;

9 for so He commanded me by the word of Jehovah, saying, Thou dost not eat bread nor drink water, nor turn back in the way that thou hast come.'

10 And he goeth on in another way, and hath not turned back in the way in which he came in unto Beth-El.

11 And a certain aged prophet is dwelling in Beth-El, and his son cometh and recounteth to him all the deed that the man of God hath done to-day in Beth-El, the words that he hath spoken unto the king, -- yea, they recount them to their father.

12 And their father saith unto them, 'Where [is] this -- the way he hath gone?' and his sons see the way that the man of God hath gone who came from Judah.

13 And he saith unto his sons, 'Saddle for me the ass,' and they saddle for him the ass, and he rideth on it,

14 and goeth after the man of God, and findeth him sitting under the oak, and saith unto him, 'Art thou the man of God who hast come from Judah?' and he saith, 'I [am].'

15 And he saith unto him, 'Come with me to the house, and eat bread.'

16 And he saith, 'I am not able to turn back with thee, and to go in with thee, nor do I eat bread or drink with thee water in this place,

17 for a word [is] unto me by the word of Jehovah, Thou dost not eat bread nor drink there water, thou dost not turn back to go in the way in which thou camest.'

18 And he saith to him, 'I also [am] a prophet like thee, and a messenger spake unto me by the word of Jehovah, saying, Bring him back with thee unto thy house, and he doth eat bread and drink water;' -- he hath lied to him.

19 And he turneth back with him, and eateth bread in his house, and drinketh water.

20 And it cometh to pass -- they are sitting at the table -- and a word of Jehovah is unto the prophet who brought him back,

21 and he calleth unto the man of God who came from Judah, saying, 'Thus said Jehovah, Because that thou hast provoked the mouth of Jehovah, and hast not kept the command that Jehovah thy God charged thee,

22 and turnest back and dost eat bread and drink water in the place of which He said unto thee, Thou dost not eat bread nor drink water -- thy carcase cometh not in unto the burying-place of thy fathers.'

23 And it cometh to pass, after his eating bread, and after his drinking, that he saddleth for him the ass, for the prophet whom he had brought back,

24 and he goeth, and a lion findeth him in the way, and putteth him to death, and his carcase is cast in the way, and the ass is standing near it, and the lion is standing near the carcase.

25 And lo, men are passing by, and see the carcase cast in the way, and the lion standing near the carcase, and they come and speak [of it] in the city in which the old prophet is dwelling.

26 And the prophet who brought him back out of the way heareth and saith, 'It [is] the man of God who provoked the mouth of Jehovah, and Jehovah giveth him to the lion, and it destroyeth him, and putteth him to death, according to the word of Jehovah that he spake to him.'

27 And he speaketh unto his sons saying, 'Saddle for me the ass,' and they saddle [it].

28 And he goeth and findeth his carcase cast in the way, and the ass and the lion are standing near the carcase -- the lion hath not eaten the carcase nor destroyed the ass.

29 And the prophet taketh up the carcase of the man of God, and placeth it on the ass, and bringeth it back, and the old prophet cometh in unto the city to mourn and to bury him,

30 and he placeth his carcase in his own grave, and they mourn for him, 'Oh, my brother!'

31 And it cometh to pass, after his burying him, that he speaketh unto his sons, saying, 'At my death -- ye have buried me in the burying-place in which the man of God is buried; near his bones place my bones;

32 for the word certainly cometh to pass that he called by the word of Jehovah concerning the altar which [is] Beth-El, and concerning all the houses of the high places that [are] in cities of Samaria.'

33 After this thing Jeroboam hath not turned from his evil way, and turneth back, and maketh of the extremities of the people priests of high places; he who is desirous he consecrateth his hand, and he is of the priests of the high places.

34 And in this thing is the sin of the house of Jeroboam, even to cut [it] off, and to destroy [it] from off the face of the ground.

1 KINGS CHAPTER 14

1 At that time was Abijah son of Jeroboam sick,

2 and Jeroboam saith to his wife, 'Rise, I pray thee, and change thyself, and they know not that thou [art] wife of

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Jeroboam, and thou hast gone to Shiloh; lo, there [is] Ahijah the prophet; he spake unto me of [being] king over this people;

3 and thou hast taken in thy hand ten loaves, and crumbs, and a bottle of honey, and hast gone in unto him; he doth declare to thee what becometh of the youth.'

4 And the wife of Jeroboam doth so, and riseth, and goeth to Shiloh, and entereth the house of Ahijah, and Ahijah is not able to see, for his eyes have stood because of his age.

5 And Jehovah said unto Ahijah, 'Lo, the wife of Jeroboam is coming to seek a word from thee concerning her son, for he is sick; thus and thus thou dost speak unto her, and it cometh to pass at her coming in, that she is making herself strange.'

6 And it cometh to pass, at Ahijah's hearing the sound of her feet [as] she came in to the opening, that he saith, 'Come in, wife of Jeroboam, why is this -- thou art making thyself strange? and I am sent unto thee [with] a sharp thing:

7 Go, say to Jeroboam, Thus said Jehovah, God of Israel, Because that I have made thee high out of the midst of the people, and appoint thee leader over my people Israel,

8 and rend the kingdom from the house of David, and give it to thee, -- and thou hast not been as My servant David who kept My commands, and who walked after Me with all his heart, to do only that which [is] right in Mine eyes,

9 and thou dost evil above all who have been before thee, and goest, and makest to thee other gods and molten images to provoke Me to anger, and Me thou hast cast behind thy back:

10 'Therefore, lo, I am bringing in evil unto the house of Jeroboam, and have cut off to Jeroboam those sitting on the wall -- shut up and left -- in Israel, and have put away the posterity of the house of Jeroboam, as one putteth away the dung till its consumption;

11 him who dieth of Jeroboam in a city do the dogs eat, and him who dieth in a field do fowl of the heavens eat, for Jehovah hath spoken.

12 'And thou, rise, go to thy house; in the going in of thy feet to the city -- hath the lad died;

13 and all Israel have mourned for him, and buried him, for this one -- by himself -- cometh of Jeroboam unto a grave, because there hath been found in him a good thing towards Jehovah, God of Israel, in the house of Jeroboam.

14 'And Jehovah hath raised up for Him a king over Israel who cutteth off the house of Jeroboam this day -- and what? -- even now!

15 And Jehovah hath smitten Israel as the reed is moved by the waters, and hath plucked Israel from off this good ground that He gave to their fathers, and scattered them beyond the River, because that they made their shrines, provoking Jehovah to anger;

16 and He giveth up Israel because of the sins of Jeroboam that he sinned, and that he caused Israel to sin.'

17 And the wife of Jeroboam riseth, and goeth, and cometh to Tirzah; she hath come in to the threshold of the house, and the youth dieth;

18 and they bury him, and mourn for him do all Israel, according to the word of Jehovah, that he spake by the hand of His servant Ahijah the prophet.

19 And the rest of the matters of Jeroboam, how he fought, and how he reigned, lo, they are written on the book of the Chronicles of the kings of Israel.

20 And the days that Jeroboam reigned [are] twenty and two years, and he lieth with his fathers, and reign doth Nadab his son in his stead.

21 And Rehoboam son of Solomon hath reigned in Judah; a son of forty and one years [is] Rehoboam in his reigning, and seventeen years he hath reigned in Jerusalem, the city that Jehovah chose to set His name there, out of all the tribes of Israel, and the name of his mother [is] Naamah the Ammonitess.

22 And Judah doth the evil thing in the eyes of Jehovah, and they make Him zealous above all that their fathers did by their sins that they have sinned.

23 And they build -- also they -- for themselves high places, and standing-pillars, and shrines, on every high height, and under every green tree;

24 and also a whoremonger hath been in the land; they have done according to all the abominations of the nations that Jehovah dispossessed from the presence of the sons of Israel.

25 And it cometh to pass, in the fifth year of king Rehoboam, gone up hath Shishak king of Egypt against Jerusalem,

26 and he taketh the treasures of the house of Jehovah, and the treasures of the house of the king, yea, the whole he hath taken; and he taketh all the shields of gold that Solomon made.

27 And king Rehoboam maketh in their stead shields of brass, and hath made [them] a charge on the hand of the heads of the runners, those keeping the opening of the house of the king,

28 and it cometh to pass, from the going in of the king to the house of Jehovah, the runners bear them, and have brought them back unto the chamber of the runners.

29 And the rest of the matters of Rehoboam, and all that he did, are they not written on the book of the Chronicles of the kings of Judah?

30 And war hath been between Rehoboam and Jeroboam all the days;

31 and Rehoboam lieth with his fathers, and is buried with his fathers, in the city of David, and the name of his mother [is] Naamah the Ammonitess, and reign doth Abijam his son in his stead.

1 KINGS CHAPTER 15

1 And in the eighteenth year of king Jeroboam son of Nebat, reigned hath Abijam over Judah;

2 three years he hath reigned in Jerusalem, and the name of his mother [is] Maachah daughter of Abishalom;

3 and he walketh in all the sins of his father, that he did before him, and his heart hath not been perfect with Jehovah his God, as the heart of David his father;

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4 but for David's sake hath Jehovah his God given to him a lamp in Jerusalem, to raise up his son after him, and to establish Jerusalem,

5 in that David did that which [is] right in the eyes of Jehovah, and turned not aside from all that He commanded him all days of his life -- only in the matter of Uriah the Hittite;

6 and war hath been between Rehoboam and Jeroboam all the days of his life.

7 And the rest of the matters of Abijam, and all that he did, are they not written on the book of the Chronicles of the kings of Judah? And war hath been between Abijam and Jeroboam;

8 and Abijam lieth with his fathers, and they bury him in the city of David, and reign doth Asa his son in his stead.

9 And in the twentieth year of Jeroboam king of Israel reigned hath Asa over Judah,

10 and forty and one years he hath reigned in Jerusalem, and the name of his mother [is] Maachah daughter of Abishalom.

11 And Asa doth that which [is] right in the eyes of Jehovah, like David his father,

12 and removeth the whoremongers out of the land, and turneth aside all the idols that his fathers made;

13 and also Maachah his mother -- he turneth her aside from being mistress, in that she made a horrible thing for a shrine, and Asa cutteth down her horrible thing, and burneth [it] by the brook Kidron;

14 and the high places have not turned aside; only, the heart of Asa hath been perfect with Jehovah all his days,

15 and he bringeth in the sanctified things of his father, and his own sanctified things, to the house of Jehovah, silver, and gold, and vessels.

16 And war hath been between Asa and Baasha king of Israel all their days,

17 and Baasha king of Israel goeth up against Judah, and buildeth Ramah, not to permit any one going out and coming in to Asa king of Judah.

18 And Asa taketh all the silver and the gold that are left in the treasures of the house of Jehovah, and the treasures of the house of the king, and giveth them into the hand of his servants, and king Asa sendeth them unto Ben-Hadad, son of Tabrimmon, son of Hezion king of Aram, who is dwelling in Damascus, saying,

19 'A covenant [is] between me and thee, between my father and thy father; lo, I have sent to thee a reward of silver and gold; go, break thy covenant with Baasha king of Israel, and he goeth up from off me.'

20 And Ben-Hadad hearkeneth unto king Asa, and sendeth the heads of the forces that he hath against cities of Israel, and smiteth Ijon, and Dan, and Abel-Beth-Maachah, and all Chinneroth, besides all the land of Naphtali;

21 and it cometh to pass at Baasha's hearing, that he ceaseth from building Ramah, and dwelleth in Tirzah.

22 And king Asa hath summoned all Judah -- there is none exempt -- and they lift up the stones of Ramah, and its wood, that Baasha hath built, and king Asa buildeth with them Geba of Benjamin, and Mizpah.

23 And the rest of all the matters of Asa, and all his might, and all that he did, and the cities that he built, are they not written on the book of the Chronicles of the kings of Judah? Only, at the time of his old age he was diseased in his feet;

24 and Asa lieth with his fathers, and is buried with his fathers in the city of David his father, and Jehoshaphat his son reigneth in his stead.

25 And Nadab son of Jeroboam hath reigned over Israel, in the second year of Asa king of Judah, and he reigneth over Israel two years,

26 and doth the evil thing in the eyes of Jehovah, and goeth in the way of his father, and in his sin that he made Israel to sin.

27 And conspire against him doth Baasha son of Ahijah, of the house of Issachar, and Baasha smiteth him in Gibbethon, which [is] to the Philistines -- and Nadab and all Israel are laying siege against Gibbethon --

28 yea, Baasha putteth him to death in the third year of Asa king of Judah, and reigneth in his stead.

29 And it cometh to pass, at his reigning, he hath smitten the whole house of Jeroboam, he hath not left any breathing to Jeroboam till his destroying him, according to the word of Jehovah, that He spake by the hand of His servant Ahijah the Shilonite,

30 because of the sins of Jeroboam that he sinned, and that he caused Israel to sin, by his provocation with which he provoked to anger Jehovah, God of Israel.

31 And the rest of the matters of Nadab, and all that he did, are they not written on the book of the Chronicles of the kings of Israel?

32 And war hath been between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah reigned hath Baasha son of Ahijah over all Israel in Tirzah, twenty and four years,

34 and he doth the evil thing in the eyes of Jehovah, and walketh in the way of Jeroboam, and in his sin that he caused Israel to sin.

1 KINGS CHAPTER 16

1 And a word of Jehovah is unto Jehu son of Hanani, against Baasha, saying,

2 'Because that I have raised thee up out of the dust, and appoint thee leader over My people Israel, and thou walkest in the way of Jeroboam, and causest My people Israel to sin -- to provoke Me to anger with their sins;

3 lo, I am putting away the posterity of Baasha, even the posterity of his house, and have given up thy house as the house of Jeroboam son of Nebat;

4 him who dieth of Baasha in a city do the dogs eat, and him who dieth of his in a field do fowl of the heavens eat.'

5 And the rest of the matters of Baasha, and that which he did, and his might, are they not written on the book of the Chronicles of the kings of Israel?

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6 And Baasha lieth with his fathers, and is buried in Tirzah, and Elah his son reigneth in his stead.

7 And also by the hand of Jehu son of Hanani the prophet a word of Jehovah hath been concerning Baasha, and concerning his house, and concerning all the evil that he did in the eyes of Jehovah to provoke Him to anger with the work of his hands, to be like the house of Jeroboam, and concerning that for which he smote him.

8 In the twenty and sixth year of Asa king of Judah reigned hath Elah son of Baasha over Israel in Tirzah, two years;

9 and conspire against him doth his servant Zimri (head of the half of the chariots) and he [is] in Tirzah drinking -- a drunkard in the house of Arza, who [is] over the house in Tirzah.

10 And Zimri cometh in and smiteth him, and putteth him to death, in the twenty and seventh year of Asa king of Judah, and reigneth in his stead;

11 and it cometh to pass in his reigning, at his sitting on his throne, he hath smitten the whole house of Baasha; he hath not left to him any sitting on the wall, and of his redeemers, and of his friends.

12 And Zimri destroyeth the whole house of Baasha, according to the word of Jehovah, that He spake concerning Baasha, by the hand of Jehu the prophet:

13 concerning all the sins of Baasha, and the sins of Elah his son, that they sinned, and that they caused Israel to sin to provoke Jehovah, God of Israel, with their vanities.

14 And the rest of the matters of Elah, and all that he did, are they not written on the book of the Chronicles of the kings of Israel?

15 In the twenty and seventh year of Asa king of Judah, reigned hath Zimri seven days in Tirzah; and the people are encamping against Gibbethon, which [is] to the Philistines;

16 and the people who are encamping hear, saying, 'Zimri hath conspired, and also hath smitten the king;' and all Israel cause Omri head of the host to reign over Israel on that day in the camp.

17 And Omri goeth up, and all Israel with him, from Gibbethon, and they lay siege to Tirzah.

18 And it cometh to pass, at Zimri's seeing that the city hath been captured, that he cometh in unto a high place of the house of the king, and burneth over him the house of the king with fire, and dieth,

19 for his sins that he sinned, to do the evil thing in the eyes of Jehovah, to walk in the way of Jeroboam, and in his sin that he did, to cause Israel to sin;

20 and the rest of the matters of Zimri, and his conspiracy that he made, are they not written on the book of the Chronicles of the kings of Israel?

21 Then are the sons of Israel parted into halves; half of the people hath been after Tibni son of Ginath to cause him to reign, and the half after Omri;

22 and stronger are the people that are after Omri than the people that are after Tibni son of Ginath, and Tibni dieth, and Omri reigneth.

23 In the thirty and first year of Asa king of Judah reigned hath Omri over Israel twelve years; in Tirzah he hath reigned six years,

24 and he buyeth the mount Samaria from Shemer, with two talents of silver, and buildeth [on] the mount, and calleth the name of the city that he hath built by the name of Shemer, lord of the hill -- Samaria.

25 And Omri doth the evil thing in the eyes of Jehovah, and doth evil above all who [are] before him,

26 and walketh in all the way of Jeroboam son of Nebat, and in his sin that he caused Israel to sin, to provoke Jehovah, God of Israel, with their vanities.

27 And the rest of the matters of Omri that he did, and his might that he got, are they not written on the book of the Chronicles of the kings of Israel?

28 And Omri lieth with his fathers, and is buried in Samaria, and Ahab his son reigneth in his stead.

29 And Ahab son of Omri hath reigned over Israel in the thirty and eighth year of Asa king of Judah, and Ahab son of Omri reigneth over Israel in Samaria twenty and two years,

30 and Ahab son of Omri doth the evil thing in the eyes of Jehovah above all who [are] before him.

31 And it cometh to pass -- hath it been light his walking in the sins of Jeroboam son of Nebat? -- then he taketh a wife, Jezebel daughter of Ethbaal, king of the Zidonians, and goeth and serveth Baal, and boweth himself to it,

32 and raiseth up an altar for Baal, in the house of the Baal, that he built in Samaria;

33 and Ahab maketh the shrine, and Ahab addeth to do so as to provoke Jehovah, God of Israel, above all the kings of Israel who have been before him.

34 In his days hath Hiel the Beth-Elite built Jericho; in Abiram his first-born he laid its foundation, and in Segub his youngest he set up its doors, according to the word of Jehovah that He spake by the hand of Joshua son of Nun.

1 KINGS CHAPTER 17

1 And Elijah the Tishbite, of the inhabitants of Gilead, saith unto Ahab, 'Jehovah, God of Israel, liveth, before whom I have stood, there is not these years dew and rain, except according to my word.'

2 And the word of Jehovah is unto him, saying,

3 'Go from this [place]; and thou hast turned for thee eastward, and been hidden by the brook Cherith, that [is] on the front of the Jordan,

4 and it hath been, from the brook thou dost drink, and the ravens I have commanded to sustain thee there.'

5 And he goeth and doth according to the word of Jehovah, yea, he goeth and dwelleth by the brook Cherith, that [is] on the front of the Jordan,

6 and the ravens are bringing to him bread and flesh in the morning, and bread and flesh in the evening, and of the brook he drinketh.

7 And it cometh to pass, at the end of days, that the brook drieth up, for there hath been no rain in the land,

8 and the word of Jehovah is unto him, saying,

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9 'Rise, go to Zarephath, that [is] to Zidon, and thou hast dwelt there; lo, I have commanded there a widow woman to sustain thee.'

10 And he riseth, and goeth to Zarephath, and cometh in unto the opening of the city, and lo there, a widow woman gathering sticks, and he calleth unto her, and saith, 'Bring, I pray thee, to me, a little water in a vessel, and I drink.'

11 And she goeth to bring [it], and he calleth unto her and saith, 'Bring, I pray thee, to me a morsel of bread in thy hand.'

12 And she saith, 'Jehovah thy God liveth, I have not a cake, but the fulness of the hand of meal in a pitcher, and a little oil in a dish; and lo, I am gathering two sticks, and have gone in and prepared it for myself, and for my son, and we have eaten it -- and died.'

13 And Elijah saith unto her, 'Fear not, go, do according to thy word, only make for me thence a little cake, in the first place, and thou hast brought out to me; and for thee and for thy son make -- last;

14 for thus said Jehovah, God of Israel, The pitcher of meal is not consumed, and the dish of oil is not lacking, till the day of Jehovah's giving a shower on the face of the ground.'

15 And she goeth, and doth according to the word of Elijah, and she eateth, she and he, and her household -- days;

16 the pitcher of meal was not consumed, and the dish of oil did not lack, according to the word of Jehovah that He spake by the hand of Elijah.

17 And it cometh to pass, after these things, the son of the woman, mistress of the house, hath been sick, and his sickness is very severe till that no breath hath been left in him.

18 And she saith unto Elijah, 'What -- to me and to thee, O man of God? thou hast come unto me to cause mine iniquity to be remembered, and to put my son to death!'

19 And he saith unto her, 'Give to me thy son;' and he taketh him out of her bosom, and taketh him up unto the upper chamber where he is abiding, and layeth him on his own bed,

20 and crieth unto Jehovah, and saith, 'Jehovah my God, also on the widow with whom I am sojourning hast Thou done evil -- to put her son to death?'

21 And he stretcheth himself out on the lad three times, and calleth unto Jehovah, and saith, 'O Jehovah my God, let turn back, I pray Thee, the soul of this lad into his midst;'

22 and Jehovah hearkeneth to the voice of Elijah, and the soul of the lad turneth back into his midst, and he liveth.

23 And Elijah taketh the lad, and bringeth him down from the upper chamber of the house, and giveth him to his mother, and Elijah saith, 'See, thy son liveth!'

24 And the woman saith unto Elijah, 'Now, this I have known, that a man of God thou [art], and the word of Jehovah in thy mouth [is] truth.'

1 KINGS CHAPTER 18

1 And the days are many, and the word of Jehovah hath been unto Elijah in the third year, saying, 'Go, appear unto Ahab, and I give rain on the face of the ground;'

2 and Elijah goeth to appear unto Ahab. And the famine is severe in Samaria,

3 and Ahab calleth unto Obadiah, who [is] over the house -- and Obadiah hath been fearing Jehovah greatly,

4 and it cometh to pass, in Jezebel's cutting off the prophets of Jehovah, that Obadiah taketh a hundred prophets, and hideth them, fifty men in a cave, and hath sustained them with bread and water --

5 and Ahab saith unto Obadiah, 'Go through the land, unto all fountains of waters, and unto all the brooks, if so be we find hay, and keep alive horse and mule, and do not cut off any of the cattle.'

6 And they apportion to themselves the land, to pass over into it; Ahab hath gone in one way by himself, and Obadiah hath gone in another way by himself;

7 and Obadiah [is] in the way, and lo, Elijah -- to meet him; and he discerneth him, and falleth on his face, and saith, 'Art thou he -- my lord Elijah?'

8 And he saith to him, 'I [am]; go, say to thy lord, Lo, Elijah.'

9 And he saith, 'What have I sinned, that thou art giving thy servant into the hand of Ahab -- to put me to death?

10 Jehovah thy God liveth, if there is a nation and kingdom whither my lord hath not sent to seek thee; and they said, He is not, then he caused the kingdom and the nation to swear, that it doth not find thee;

11 and now, thou art saying, Go, say to thy lord, Lo, Elijah;

12 and it hath been, I go from thee, and the Spirit of Jehovah doth lift thee up, whither I know not, and I have come to declare to Ahab, and he doth not find thee, and he hath slain me; and thy servant is fearing Jehovah from my youth.

13 'Hath it not been declared to my lord that which I have done in Jezebel's slaying the prophets of Jehovah, that I hide of the prophets of Jehovah a hundred men, fifty by fifty in a cave, and sustained them with bread and water?

14 and now thou art saying, Go, say to my lord, Lo, Elijah -- and he hath slain me!'

15 And Elijah saith, 'Jehovah of Hosts liveth, before whom I have stood, surely to-day I appear unto him.'

16 And Obadiah goeth to meet Ahab, and declareth [it] to him, and Ahab goeth to meet Elijah,

17 and it cometh to pass at Ahab's seeing Elijah, that Ahab saith unto him, 'Art thou he -- the troubler of Israel?'

18 And he saith, 'I have not troubled Israel, but thou and the house of thy father, in your forsaking the commands of Jehovah, and thou goest after the Baalim;

19 and now, send, gather unto me all Israel, unto the mount of Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the shrine, four hundred -- eating at the table of Jezebel.'

20 And Ahab sendeth among all the sons of Israel, and gathereth the prophets unto the mount of Carmel;

21 and Elijah cometh nigh unto all the people, and saith, 'Till when are ye leaping on the two branches? -- if Jehovah

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[is] God, go after Him; and if Baal, go after him;' and the people have not answered him a word.

22 And Elijah saith unto the people, 'I -- I have been left a prophet of Jehovah -- by myself; and the prophets of Baal [are] four hundred and fifty men;

23 and let them give to us two bullocks, and they choose for themselves the one bullock, and cut it in pieces, and place [it] on the wood, and place no fire; and I -- I prepare the other bullock, and have put [it] on the wood, and fire I do not place; --

24 and ye have called in the name of your god, and I -- I call in the name of Jehovah, and it hath been, the god who answereth by fire -- He [is] the God.' And all the people answer and say, 'Good [is] the word.'

25 And Elijah saith to the prophets of Baal, 'Choose for you the one bullock, and prepare first, for ye [are] the multitude, and call ye in the name of your god, and place no fire.'

26 And they take the bullock that [one] gave to them, and prepare, and call in the name of Baal from the morning even till the noon, saying, 'O Baal, answer us!' and there is no voice, and there is none answering; and they leap on the altar that one had made.

27 And it cometh to pass, at noon, that Elijah playeth on them, and saith, 'Call with a loud voice, for he [is] a god, for he is meditating, or pursuing, or on a journey; it may be he is asleep, an doth awake.'

28 And they call with a loud voice, and cut themselves, according to their ordinance, with swords and with spears, till a flowing of blood [is] on them;

29 and it cometh to pass, at the passing by of the noon, that they feign themselves prophets till the going up of the present, and there is no voice, and there is none answering, and there is none attending.

30 And Elijah saith to all the people, 'Come nigh unto me;' and all the people come nigh unto him, and he repaireth the altar of Jehovah that is broken down;

31 and Elijah taketh twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah was, saying, 'Israel is thy name;'

32 and he buildeth with the stones an altar, in the name of Jehovah, and maketh a trench, as about the space of two measures of seed, round about the altar.

33 And he arrangeth the wood, and cutteth in pieces the bullock, and placeth [it] on the wood, and saith, 'Fill ye four pitchers of water, and pour on the burnt-offering, and on the wood;

34 and he saith, 'Do [it] a second time;' and they do [it] a second time; and he saith, 'Do [it] a third time;' and they do [it] a third time;

35 and the water goeth round about the altar, and also, the trench he hath filled with water.

36 And it cometh to pass, at the going up of the [evening-]present, that Elijah the prophet cometh nigh and saith, 'Jehovah, God of Abraham, Isaac, and Israel, to-day let it be known that Thou [art] God in Israel, and I Thy servant, that by Thy word I have done the whole of these things;

37 answer me, O Jehovah, answer me, and this people doth know that Thou [art] Jehovah God; and Thou hast turned their heart backward.'

38 And there falleth a fire of Jehovah, and consumeth the burnt-offering, and the wood, and the stones, and the dust, and the water that [is] in the trench it hath licked up.

39 And all the people see, and fall on their faces, and say, 'Jehovah, He [is] the God, Jehovah, He [is] the God.'

40 And Elijah saith to them, 'Catch ye the prophets of Baal; let not a man escape of them;' and they catch them, and Elijah bringeth them down unto the stream Kishon, and doth slaughter them there.

41 And Elijah saith to Ahab, 'Go up, eat and drink, because of the sound of the noise of the shower.'

42 And Ahab goeth up to eat, and to drink, and Elijah hath gone up unto the top of Carmel, and he stretcheth himself out on the earth, and he placeth his face between his knees,

43 and saith unto his young man, 'Go up, I pray thee, look attentively the way of the sea;' and he goeth up and looketh attentively, and saith, 'There is nothing;' and he saith, 'Turn back,' seven times.

44 And it cometh to pass, at the seventh, that he saith, 'Lo, a little thickness as the palm of a man is coming up out of the sea.' And he saith, 'Go up, say unto Ahab, 'Bind -- and go down, and the shower doth not restrain thee.'

45 And it cometh to pass, in the meantime, that the heavens have become black -- thick clouds and wind -- and the shower is great; and Ahab rideth, and goeth to Jezreel,

46 and the hand of Jehovah hath been on Elijah, and he girdeth up his loins, and runneth before Ahab, till thine entering Jezreel.

1 KINGS CHAPTER 19

1 And Ahab declareth to Jezebel all that Elijah did, and all how he slew all the prophets by the sword,

2 and Jezebel sendeth a messenger unto Elijah, saying, 'Thus doth the gods, and thus do they add, surely about this time to-morrow, I make thy life as the life of one of them.'

3 And he feareth, and riseth, and goeth for his life, and cometh in to Beer-Sheba, that [is] Judah's, and leaveth his young man there,

4 and he himself hath gone into the wilderness a day's Journey, and cometh and sitteth under a certain retem-tree, and desireth his soul to die, and saith, 'Enough, now, O Jehovah, take my soul, for I [am] not better than my fathers.'

5 And he lieth down and sleepeth under a certain retem-tree, and lo, a messenger cometh against him, and saith to him, 'Rise, eat;'

6 and he looketh attentively, and lo, at his bolster a cake [baken on] burning stones, and a dish of water, and he eateth, and drinketh, and turneth, and lieth down.

7 And the messenger of Jehovah turneth back a second time, and cometh against him, and saith, 'Rise, eat, for the way is too great for thee;'

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8 and he riseth, and eateth, and drinketh, and goeth in the power of that food forty days and forty nights, unto the mount of God -- Horeb.

9 And he cometh in there, unto the cave, and lodgeth there, and lo, the word of Jehovah [is] unto him, and saith to him, 'What -- to thee, here, Elijah?'

10 And he saith, 'I have been very zealous for Jehovah, God of Hosts, for the sons of Israel have forsaken Thy covenant -- Thine altars they have thrown down, and Thy prophets they have slain by the sword, and I am left, I, by myself, and they seek my life -- to take it.'

11 And He saith, 'Go out, and thou hast stood in the mount before Jehovah.' And lo, Jehovah is passing by, and a wind -- great and strong -- is rending mountains, and shivering rocks before Jehovah: -- not in the wind [is] Jehovah; and after the wind a shaking: -- not in the shaking [is] Jehovah;

12 and after the shaking a fire: -- not in the fire [is] Jehovah; and after the fire a voice still small;

13 and it cometh to pass, at Elijah's hearing [it], that he wrappeth his face in his robe, and goeth out, and standeth at the opening of the cave, and lo, unto him [is] a voice, and it saith, 'What -- to thee, here, Elijah?'

14 And he saith, 'I have been very zealous for Jehovah, God of Hosts; for the sons of Israel have forsaken Thy covenant, Thine altars they have thrown down, and Thy prophets they have slain by the sword, and I am left, I, by myself, and they seek my life -- to take it.'

15 And Jehovah saith unto him, 'Go turn back on thy way to the wilderness of Damascus, and thou hast gone in, and anointed Hazael for king over Aram,

16 and Jehu son of Nimshi thou dost anoint for king over Israel, and Elisha son of Shaphat, of Abel-Meholah, thou dost anoint for prophet in thy stead.

17 'And it hath been, him who is escaped from the sword of Hazael, put to death doth Jehu, and him who is escaped from the sword of Jehu put to death doth Elisha;

18 and I have left in Israel seven thousand, all the knees that have not bowed to Baal, and every mouth that hath not kissed him.'

19 And he goeth thence, and findeth Elisha son of Shaphat, and he is plowing; twelve yoke [are] before him, and he [is] with the twelfth; and Elijah passeth over unto him, and casteth his robe upon him,

20 and he forsaketh the oxen, and runneth after Elijah, and saith, 'Let me give a kiss, I pray thee, to my father and to my mother, and I go after thee.' And he saith to him, 'Go, turn back, for what have I done to thee?'

21 And he turneth back from after him, and taketh the yoke of oxen, and sacrificeth it, and with instruments of the oxen he hath boiled their flesh, and giveth to the people, and they eat, and he riseth, and goeth after Elijah, and serveth him.

1 KINGS CHAPTER 20

1 And Ben-Hadad king of Aram hath gathered all his force, and thirty and two kings [are] with him, and horse and chariot, and he goeth up and layeth siege against Samaria, and fighteth with it,

2 and sendeth messengers unto Ahab king of Israel, to the city,

3 and saith to him, 'Thus said Ben-Hadad, 'Thy silver and thy gold are mine, and thy wives and thy sons -- the best -- are mine.'

4 And the king of Israel answereth and saith, 'According to thy word, my lord, O king: I [am] thine, and all that I have.'

5 And the messengers turn back and say, 'Thus spake Ben-Hadad, saying, Surely I sent unto thee, saying, Thy silver, and thy gold, and thy wives, and thy sons, to me thou dost give;

6 for if, at this time to-morrow, I send my servants unto thee then they have searched thy house, and the houses of thy servants, and it hath been, every desirable thing of thine eyes they place in their hand, and have taken away.'

7 And the king of Israel calleth to all the elders of the land, and saith, 'Know, I pray you, and see that evil this [one] is seeking, for he sent unto me for my wives, and for my sons, and for my silver, and for my gold, and I withheld not from him.'

8 And all the elders and all the people say unto him, 'Do not hearken, nor consent.'

9 And he saith to the messengers of Ben-Hadad, 'Say to my lord the king, All that thou didst send for unto thy servant at the first I do, and this thing I am not able to do;' and the messengers go and take him back word.

10 And Ben-Hadad sendeth unto him, and saith, 'Thus do the gods to me, and thus do they add, if the dust of Samaria suffice for handfuls for all the people who [are] at my feet.'

11 And the king of Israel answereth and saith, 'Speak ye: let not him who is girding on boast himself as him who is loosing [his armour].'

12 And it cometh to pass at the hearing of this word -- and he is drinking, he and the kings, in the booths -- that he saith unto his servants, 'Set yourselves;' and they set themselves against the city.

13 And lo, a certain prophet hath come nigh unto Ahab king of Israel, and saith, 'Thus said Jehovah, 'Hast thou seen all this great multitude? lo, I am giving it into thy hand to-day, and thou hast known that I [am] Jehovah.'

14 And Ahab saith, 'By whom?' and he saith, 'Thus said Jehovah, By the young men of the heads of the provinces;' and he saith, 'Who doth direct the battle?' and he saith, 'Thou.'

15 And he inspecteth the young men of the heads of the provinces, and they are two hundred, two and thirty, and after them he hath inspecteth the whole of the people, all the sons of Israel, seven thousand,

16 and they go out at noon, and Ben-Hadad is drinking -- drunk in the booths, he and the kings, the thirty and two kings, helping him.

17 And the young men of the heads of the provinces go out at the first, and Ben-Hadad sendeth, and they declare to him, saying, 'Men have come out of Samaria.'

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18 And he saith, 'If for peace they have come out -- catch them alive; and if for battle they have come out -- alive catch them.'

19 And these have gone out of the city -- the young men of the heads of the provinces -- and the force that [is] after them,

20 and smite each his man, and Aram fleeth, and Israel pursueth them, and Ben-Hadad king of Aram escapeth on a horse, and the horsemen;

21 and the king of Israel goeth out, and smiteth the horses, and the charioteers, and hath smitten among the Aramaeans a great smiting.

22 And the prophet cometh nigh unto the king of Israel, and saith to him, 'Go, strengthen thyself, and know and see that which thou dost, for at the turn of the year the king of Aram is coming up against thee.'

23 And the servants of the king of Aram said unto him, 'Gods of hills [are] their gods, therefore they were stronger than we; and yet, we fight with them in the plain -- are we not stronger than they?

24 'And this thing do thou: turn aside the kings each out of his place, and set captains in their stead;

25 and thou, number to thee a force as the force that is fallen from thee, and horse for horse, and chariot for chariot, and we fight with them in the plain; are we not stronger than they?' and he hearkeneth to their voice, and doth so.

26 And it cometh to pass at the turn of the year, that Ben-Hadad inspecteth the Aramaeans, and goeth up to Aphek, to battle with Israel,

27 and the sons of Israel have been inspected, and supported, and go to meet them, and the sons of Israel encamp before them, like two flocks of goats, and the Aramaeans have filled the land.

28 And there cometh nigh a man of God, and speaketh unto the king of Israel, and saith, 'Thus said Jehovah, Because that the Aramaeans have said, God of hills [is] Jehovah, and He [is] not God of valleys -- I have given the whole of this great multitude into thy hand, and ye have known that I [am] Jehovah.'

29 And they encamp one over-against another seven days, and it cometh to pass on the seventh day, that the battle draweth near, and the sons of Israel smite Aram -- a hundred thousand footmen in one day.

30 And those left flee to Aphek, unto the city, and the wall falleth on twenty and seven chief men who are left, and Ben-Hadad hath fled, and cometh in unto the city, into the innermost part.

31 And his servants say unto him, 'Lo, we pray thee, we have heard that the kings of the house of Israel -- that they are kind kings; let us put, we pray thee, sackcloth on our loins, and ropes on our heads, and we go out unto the king of Israel; it may be he doth keep thee alive.'

32 And they gird sackcloth on their loins, and ropes [are] on their heads, and they come in unto the king of Israel, and say, 'Thy servant Ben-Hadad hath said, Let me live, I pray thee;' and he saith, 'Is he yet alive? he [is] my brother.'

33 And the men observe diligently, and hasten, and catch it from him, and say, 'Thy brother Ben-Hadad;' and he saith, 'Go ye in, bring him;' and Ben-Hadad cometh out unto him, and he causeth him to come up on the chariot.

34 And he saith unto him, 'The cities that my father took from thy father, I give back, and streets thou dost make for thee in Damascus, as my father did in Samaria;' -- 'and I, with a covenant, send thee away;' and he maketh with him a covenant, and sendeth him away.

35 And a certain man of the sons of the prophets said unto his neighbour by the word of Jehovah, 'Smite me, I pray thee;' and the man refuseth to smite him,

36 and he saith to him, 'Because that thou hast not hearkened to the voice of Jehovah, lo, thou art going from me, and the lion hath smitten thee;' and he goeth from him, and the lion findeth him, and smiteth him.

37 And he findeth another man, and saith, 'Smite me, I pray thee;' and the man smiteth him, smiting and wounding,

38 and the prophet goeth and standeth for the king on the way, and disguiseth himself with ashes on his eyes.

39 And it cometh to pass -- the king is passing by -- that he hath cried unto the king, and saith, 'Thy servant went out into the midst of the battle, and lo, a man hath turned aside and bringeth in unto me a man, and saith, Keep this man; if he be at all missing, then hath thy life been for his life, or a talent of silver thou dost weigh out;

40 and it cometh to pass, thy servant is working hither and thither, and he is not!' and the king of Israel saith unto him, Right [is] thy judgment; thou hast determined [it].'

41 And he hasteth and turneth aside the ashes from off his eyes, and the king of Israel discerneth him, that he [is] of the prophets,

42 and he saith unto him, 'Thus said Jehovah, Because thou hast sent away the man I devoted, out of [thy] hand, even thy life hath been for his life, and thy people for his people;'

43 and the king of Israel goeth unto his house, sulky and wroth, and cometh in to Samaria.

1 KINGS CHAPTER 21

1 And it cometh to pass, after these things, a vineyard hath been to Naboth the Jezreelite, that [is] in Jezreel, near the palace of Ahab king of Samaria,

2 and Ahab speaketh unto Naboth, saying, 'Give to me thy vineyard, and it is to me for a garden of green herbs, for it [is] near by my house, and I give to thee in its stead a better vineyard than it; if good in thine eyes, I give to thee silver -- its price.'

3 And Naboth saith unto Ahab, 'Far be it from me, by Jehovah, my giving the inheritance of my fathers to thee;'

4 and Ahab cometh in unto his house, sulky and wroth, because of the word that Naboth the Jezreelite hath spoken unto him when he saith, 'I do not give to thee the inheritance of my fathers,' and he lieth down on his bed, and turneth round his face, and hath not eaten bread.

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5 And Jezebel his wife cometh in unto him, and speaketh unto him, 'What [is] this? -- thy spirit sulky, and thou art not eating bread!'

6 And he saith unto her, 'Because I speak unto Naboth the Jezreelite, and say to him, Give to me thy vineyard for money, or if thou desire, I give to thee a vineyard in its stead; and he saith, I do not give to thee my vineyard.'

7 And Jezebel his wife saith unto him, 'Thou now dost execute rule over Israel! rise, eat bread, and let thy heart be glad, -- I do give to thee the vineyard of Naboth the Jezreelite.'

8 And she writeth letters in the name of Ahab, and sealeth with his seal, and sendeth the letters unto the elders, and unto the freemen, who are in his city, those dwelling with Naboth,

9 and she writeth in the letters, saying, 'Proclaim a fast, and cause Naboth to sit at the head of the people,

10 and cause two men -- sons of worthlessness -- to sit over-against him, and they testify of him, saying, Thou hast blessed God and Melech; and they have brought him out, and stoned him, and he dieth.'

11 And the men of his city, the elders and the freemen who are dwelling in his city, do as Jezebel hath sent unto them, as written in the letters that she sent unto them,

12 they have proclaimed a fast, and caused Naboth to sit at the head of the people,

13 and two men -- sons of worthlessness -- come in, and sit over-against him, and the men of worthlessness testify of him, even Naboth, before the people, saying, 'Naboth blessed God and Melech;' and they take him out to the outside of the city, and stone him with stones, and he dieth;

14 and they send unto Jezebel, saying, 'Naboth was stoned, and is dead.'

15 And it cometh to pass, at Jezebel's hearing that Naboth hath been stoned, and is dead, that Jezebel saith unto Ahab, 'Rise, possess the vineyard of Naboth the Jezreelite, that he refused to give to thee for money, for Naboth is not alive but dead.'

16 And it cometh to pass, at Ahab's hearing that Naboth is dead, that Ahab riseth to go down unto the vineyard of Naboth the Jezreelite, to possess it.

17 And the word of Jehovah is unto Elijah the Tishbite, saying,

18 'Rise, go down to meet Ahab king of Israel, who [is] in Samaria, -- lo, in the vineyard of Naboth, whither he hath gone down to possess it,

19 and thou hast spoken unto him, saying, Thus said Jehovah, Hast thou murdered, and also possessed? and thou hast spoken unto him, saying, Thus said Jehovah, In the place where the dogs licked the blood of Naboth, do the dogs lick thy blood, even thine.'

20 And Ahab saith unto Elijah, 'Hast thou found me, O mine enemy?' and he saith, 'I have found -- because of thy selling thyself to do the evil thing in the eyes of Jehovah;

21 lo, I am bringing in unto thee evil, and have taken away thy posterity, and cut off to Ahab those sitting on the wall, and restrained, and left, in Israel,

22 and given up thy house like the house of Jeroboam son of Nebat, and like the house of Baasha son of Ahijah, for the provocation with which thou hast provoked [Me], and dost cause Israel to sin.

23 'And also of Jezebel hath Jehovah spoken, saying, The dogs do eat Jezebel in the bulwark of Jezreel;

24 him who dieth of Ahab in a city do the dogs eat, and him who dieth in a field do fowl of the heavens eat;

25 surely there hath none been like Ahab, who sold himself to do the evil thing in the eyes of Jehovah, whom Jezebel his wife hath moved,

26 and he doth very abominably to go after the idols, according to all that the Amorite did whom Jehovah dispossessed from the presence of the sons of Israel.'

27 And it cometh to pass, at Ahab's hearing these words, that he rendeth his garments, and putteth sackcloth on his flesh, and fasteth, and lieth in sackcloth, and goeth gently.

28 And the word of Jehovah is unto Elijah the Tishbite, saying,

29 'Hast thou seen that Ahab hath been humbled before Me? because that he hath been humbled before Me, I bring not in the evil in his days; in the days of his son I bring in the evil on his house.'

1 KINGS CHAPTER 22

1 And they sit still three years, there is no war between Aram and Israel,

2 and it cometh to pass in the third year, that Jehoshaphat king of Judah cometh down unto the king of Israel,

3 and the king of Israel saith unto his servants, 'Have ye not known that ours [is] Ramoth-Gilead? and we are keeping silent from taking it out of the hand of the king of Aram!'

4 And he saith unto Jehoshaphat, 'Dost thou go with me to battle [to] Ramoth-Gilead?' and Jehoshaphat saith unto the king of Israel, 'As I am, so thou; as my people, so thy people; as my horses, so thy horses.'

5 And Jehoshaphat saith unto the king of Israel, 'Seek, I pray thee, to-day, the word of Jehovah;'

6 and the king of Israel gathereth the prophets, about four hundred men, and saith unto them, 'Do I go against Ramoth-Gilead to battle, or do I forbear?' and they say, 'Go up, and the Lord doth give [it] into the hand of the king.'

7 And Jehoshaphat saith, 'Is there not here a prophet of Jehovah besides, and we seek by him?'

8 And the king of Israel saith unto Jehoshaphat, 'Yet -- one man to seek Jehovah by him, and I have hated him, for he doth not prophesy concerning me good, but evil -- Micaiah son of Imlah;' and Jehoshaphat saith, 'Let not the king say so.'

9 And the king of Israel calleth unto a certain eunuch, and saith, 'Hasten Micaiah son of Imlah.'

10 And the king of Israel and Jehoshaphat king of Judah are sitting, each on his throne, clothed with garments, in a

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threshing-floor, at the opening of the gate of Samaria, and all the prophets are prophesying before them.

11 And Zedekiah son of Chenaanah maketh for himself horns of iron, and saith, 'Thus said Jehovah, By these thou dost push the Aramaeans till they are consumed;'

12 and all the prophets are prophesying so, saying, 'Go up to Ramoth-Gilead, and prosper, and Jehovah hath given [it] into the hand of the king.'

13 And the messenger who hath gone to call Micaiah hath spoken unto him, saying, 'Lo, I pray thee, the words of the prophets, with one mouth, [are] good towards the king; let it be, I pray thee, thy word as the word of one of them -- and thou hast spoken good.'

14 And Micaiah saith, 'Jehovah liveth; surely that which Jehovah saith unto me -- it I speak.'

15 And he cometh in unto the king, and the king saith unto him, 'Micaiah, do we go unto Ramoth-Gilead, to battle, or do we forbear?' and he saith unto him, 'Go up, and prosper, and Jehovah hath given [it] into the hand of the king.'

16 And the king saith unto him, 'How many times am I adjuring thee that thou speak nothing unto me but truth in the name of Jehovah?'

17 And he saith, 'I have seen all Israel scattered on the hills as sheep that have no shepherd, and Jehovah saith, These have no master; they turn back each to his house in peace.'

18 And the king of Israel saith unto Jehoshaphat, 'Have I not said unto thee, He doth not prophesy of me good, but evil?'

19 And he saith, 'Therefore, hear a word of Jehovah; I have seen Jehovah sitting on His throne, and all the host of the heavens standing by Him, on His right and on His left;

20 and Jehovah saith, Who doth entice Ahab, and he doth go up and fall in Ramoth-Gilead? and this one saith thus, and that one is saying thus.

21 'And the spirit goeth out, and standeth before Jehovah, and saith, I -- I do entice him; and Jehovah saith unto him, By what?

22 and he saith, I go out, and have been a spirit of falsehood in the mouth of all his prophets; and He saith, Thou dost entice, and also thou art able; go out and do so.

23 And now, lo, Jehovah hath put a spirit of falsehood in the mouth of all these thy prophets, and Jehovah hath spoken concerning thee -- evil.'

24 And Zedekiah son of Chenaanah draweth nigh, and smiteth Micaiah on the cheek, and saith, 'Where [is] this -- he hath passed over -- the Spirit of Jehovah -- from me to speak with thee?'

25 And Micaiah saith, 'Lo, thou art seeing on that day, when thou goest in to the innermost chamber to be hidden.'

26 And the king of Israel saith, 'Take Micaiah, and turn him back unto Amon head of the city, and unto Joash son of the king,

27 and thou hast said, Thus said the king, Place ye this one in the house of restraint, and cause him to eat bread of oppression, and water of oppression, till my coming in peace.'

28 And Micaiah saith, 'If thou at all return in peace -- Jehovah hath not spoken by me;' and he saith, 'Hear, O peoples, all of them.'

29 And the king of Israel goeth up, and Jehoshaphat king of Judah, to Ramoth-Gilead.

30 And the king of Israel saith unto Jehoshaphat to disguise himself, and to go into battle, 'And thou, put on thy garments.' And the king of Israel disguiseth himself, and goeth into battle.

31 And the king of Aram commanded the heads of the charioteers whom he hath -- thirty and two -- saying, 'Ye do not fight with small or with great, but with the king of Israel by himself.'

32 And it cometh to pass, at the heads of the charioteers seeing Jehoshaphat, that they said, 'He [is] only the king of Israel;' and they turn aside to him to fight, and Jehoshaphat crieth out,

33 and it cometh to pass, at the heads of the charioteers seeing that he [is] not the king of Israel, that they turn back from after him.

34 And a man hath drawn with a bow, in his simplicity, and smiteth the king of Israel between the joinings and the coat of mail, and he saith to his charioteer, 'Turn thy hand, and take me out from the camp, for I have become sick.'

35 And the battle increaseth on that day, and the king hath been caused to stand in the chariot, over-against Aram, and he dieth in the evening, and the blood of the wound runneth out unto the midst of the chariot,

36 and he causeth the cry to pass over through the camp, at the going in of the sun, saying, 'Each unto his city, and each unto his land.'

37 And the king dieth, and cometh into Samaria, and they bury the king in Samaria;

38 and [one] rinseth the chariot by the pool of Samaria, and the dogs lick his blood -- when the armour they had washed -- according to the word of Jehovah that He spake.

39 And the rest of the matters of Ahab, and all that he did, and the house of ivory that he built, and all the cities that he built, are they not written on the book of the Chronicles of the kings of Israel?

40 And Ahab lieth with his fathers, and Ahaziah his son reigneth in his stead.

41 And Jehoshaphat son of Asa hath reigned over Judah in the fourth year of Ahab king of Israel,

42 Jehoshaphat [is] a son of thirty and five years in his reigning, and twenty and five years he hath reigned in Jerusalem, and the name of his mother [is] Azubah daughter of Shilhi.

43 And he walketh in all the way of Asa his father, he hath not turned aside from it, to do that which [is] right in the eyes of Jehovah; only the high places have not turned aside, yet are the people sacrificing and making perfume in high places.

44 And Jehoshaphat maketh peace with the king of Israel;

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45 and the rest of the matters of Jehoshaphat, and his might that he got, and with which he fought, are they not written on the book of the Chronicles of the kings of Judah?

46 And the remnant of the whoremongers who were left in the days of Asa his father he took away out of the land;

47 and there is no king in Edom; he set up a king.

48 Jehoshaphat made ships at Tarshish to go to Ophir for gold, and they went not, for the ships were broken in Ezion-Geber.

49 Then said Ahaziah son of Ahab unto Jehoshaphat, 'Let my servants go with thy servants in the ships;' and Jehoshaphat was not willing.

50 And Jehoshaphat lieth with his fathers, and is buried with his fathers in the city of David his father, and Jehoram his son reigneth in his stead.

51 Ahaziah son of Ahab hath reigned over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and reigneth over Israel two years,

52 and doth the evil thing in the eyes of Jehovah, and walketh in the way of his father, and in the way of his mother, and in the way of Jeroboam son of Nebat who caused Israel to sin,

53 and serveth the Baal, and boweth himself to it, and provoketh Jehovah, God of Israel, according to all that his father had done.

THE SECOND BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Fourth Book of Kings or 4 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C.

2 KINGS CHAPTER 1

1 And Moab transgresseth against Israel after the death of Ahab,

2 and Ahaziah falleth through the lattice in his upper chamber that [is] in Samaria, and is sick, and sendeth messengers, and saith unto them, 'Go ye, inquire of Baal-Zebub god of Ekron if I recover from this sickness.'

3 And a messenger of Jehovah hath spoken unto Elijah the Tishbite, 'Rise, go up to meet the messengers of the king of Samaria, and speak unto them, Is it because there is not a God in Israel -- ye are going to inquire of Baal Zebub god of Ekron?

4 and therefore, thus said Jehovah, The bed whither thou hast gone up, thou dost not come down from it, for thou dost certainly die;' and Elijah goeth on.

5 And the messengers turn back unto him, and he saith unto them, 'What [is] this -- ye have turned back!'

6 And they say unto him, 'A man hath come up to meet us, and saith unto us, Go, turn back unto the king who sent you, and ye have said unto him, Thus said Jehovah, Is it because there is not a God in Israel -- thou art sending to inquire of Baal-Zebub god of Ekron? therefore, the bed whither thou hast gone up, thou dost not come down from it, for thou dost certainly die.'

7 And he saith unto them, 'What [is] the fashion of the man who hath come up to meet you, and speaketh unto you these words?'

8 And they say unto him, 'A man -- hairy, and a girdle of skin girt about his loins;' and he saith, 'He [is] Elijah the Tishbite.'

9 And he sendeth unto him a head of fifty and his fifty, and he goeth up unto him (and lo, he is sitting on the top of the hill), and he speaketh unto him, 'O man of God, the king hath spoken, Come down.'

10 And Elijah answereth and speaketh unto the head of the fifty, 'And if I [am] a man of God, fire doth come down from the heavens, and consume thee and thy fifty;' and fire cometh down from the heavens, and consumeth him and his fifty.

11 And he turneth and sendeth unto him another head of fifty and his fifty, and he answereth and speaketh unto him, 'O man of God, thus said the king, Haste, come down.'

12 And Elijah answereth and speaketh unto them, 'If I [am] a man of God, fire doth come down from the heavens, and consume thee and thy fifty;' and fire of God cometh down from the heavens, and consumeth him and his fifty.

13 And he turneth and sendeth a third head of fifty and his fifty, and the third head of fifty goeth up, and cometh in, and boweth on his knees over-against Elijah, and maketh

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supplication unto him, and speaketh unto him, 'O man of God, let be precious, I pray thee, my soul and the soul of thy servants -- these fifty -- in thine eyes.

14 Lo, come down hath fire from the heavens, and consumeth the two heads of the former fifties and their fifties; and, now, let my soul be precious in thine eyes.'

15 And a messenger of Jehovah speaketh unto Elijah, 'Go down with him, be not afraid of him;' and he riseth and goeth down with him unto the king,

16 and speaketh unto him, 'Thus said Jehovah, Because that thou hast sent messengers to inquire of Baal-Zebub god of Ekron -- is it because there is not a God in Israel to inquire of His word? therefore, the bed whither thou hast gone up -- thou dost not come down from it, for thou dost certainly die.'

17 And he dieth, according to the word of Jehovah that Elijah spake, and Jehoram reigneth in his stead, in the second year of Jehoram son of Jehoshaphat king of Judah, for he had no son.

18 And the rest of the matters of Ahaziah that he did, are they not written on the book of the Chronicles of the kings of Israel?

2 KINGS CHAPTER 2

1 And it cometh to pass, at Jehovah's taking up Elijah in a whirlwind to the heavens, that Elijah goeth, and Elisha, from Gilgal,

2 and Elijah saith unto Elisha, 'Abide, I pray thee, here, for Jehovah hath sent me unto Beth-El;' and Elisha saith, 'Jehovah liveth, and thy soul liveth, if I leave thee;' and they go down to Beth-El.

3 And sons of the prophets who [are] in Beth-El come out unto Elisha, and say unto him, 'Hast thou known that to-day Jehovah is taking thy lord from thy head?' and he saith, 'I also have known -- keep silent.'

4 And Elijah saith to him, 'Elisha, abide, I pray thee, here, for Jehovah hath sent me to Jericho;' and he saith, 'Jehovah liveth, and thy soul liveth, if I leave thee;' and they come in to Jericho.

5 And sons of the prophets who [are] in Jericho come nigh unto Elisha, and say unto him, 'Hast thou known that to-day Jehovah is taking thy lord from thy head?' and he saith, 'I also have known -- keep silent.'

6 And Elijah saith to him, 'Abide, I pray thee, here, for Jehovah hath sent me to the Jordan;' and he saith, 'Jehovah liveth, and thy soul liveth, if I leave thee;' and they go on both of them,

7 -- and fifty men of the sons of the prophets have gone on, and stand over-against afar off -- and both of them have stood by the Jordan.

8 And Elijah taketh his robe, and wrappeth [it] together, and smiteth the waters, and they are halved, hither and thither, and they pass over both of them on dry land.

9 And it cometh to pass, at their passing over, that Elijah hath said unto Elisha, 'Ask, what do I do for thee before I am taken from thee?' and Elisha saith, 'Then let there be, I pray thee, a double portion of thy spirit unto me;'

10 and he saith, 'Thou hast asked a hard thing; if thou dost see me taken from thee, it is to thee so; and if not, it is not.'

11 And it cometh to pass, they are going, going on and speaking, and lo, a chariot of fire, and horses of fire, and they separate between them both, and Elijah goeth up in a whirlwind, to the heavens.

12 And Elisha is seeing, and he is crying, 'My father, my father, the chariot of Israel, and its horsemen;' and he hath not seen him again; and he taketh hold on his garments, and rendeth them into two pieces.

13 And he taketh up the robe of Elijah, that fell from off him, and turneth back and standeth on the edge of the Jordan,

14 and he taketh the robe of Elijah that fell from off him, and smiteth the waters, and saith, 'Where [is] Jehovah, God of Elijah -- even He?' and he smiteth the waters, and they are halved, hither and thither, and Elisha passeth over.

15 And they see him -- the sons of the prophets who [are] in Jericho -- over-against, and they say, 'Rested hath the spirit of Elijah on Elisha;' and they come to meet him, and bow themselves to him to the earth,

16 and say unto him, 'Lo, we pray thee, there are with thy servants fifty men, sons of valour: let them go, we pray thee, and they seek thy lord, lest the Spirit of Jehovah hath taken him up, and doth cast him on one of the hills, or into one of the valleys;' and he saith, 'Ye do not send.'

17 And they press upon him, till he is ashamed, and he saith, 'Send ye;' and they send fifty men, and they seek three days, and have not found him;

18 and they turn back unto him -- and he is abiding in Jericho -- and he saith unto them, 'Did I not say unto you, Do not go?'

19 And the men of the city say unto Elisha, 'Lo, we pray thee, the site of the city [is] good, as my lord seeth, and the waters [are] bad, and the earth sterile.'

20 And he saith, 'Bring to me a new dish, and place there salt;' and they bring [it] unto him,

21 and he goeth out unto the source of the waters, and casteth there salt, and saith, 'Thus said Jehovah, I have given healing to these waters; there is not thence any more death and sterility.'

22 And the waters are healed unto this day, according to the word of Elisha, that he spake.

23 And he goeth up thence to Beth-El, and he is going up in the way, and little youths have come out from the city, and scoff at him, and say to him, 'Go up, bald-head! go up, bald-head!'

24 And he looketh behind him, and seeth them, and declareth them vile in the name of Jehovah, and two bears come out of the forest, and rend of them forty and two lads.

25 And he goeth thence unto the hill of Carmel, and thence he hath turned back to Samaria.

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2 KINGS CHAPTER 3

1 And Jehoram son of Ahab hath reigned over Israel, in Samaria, in the eighteenth year of Jehoshaphat king of Judah, and he reigneth twelve years,

2 and doth the evil thing in the eyes of Jehovah, only not like his father, and like his mother, and he turneth aside the standing-pillar of Baal that his father made;

3 only to the sins of Jeroboam son of Nebat that he caused Israel to sin he hath cleaved, he hath not turned aside from it.

4 And Mesha king of Moab was a sheep-master, and he rendered to the king of Israel a hundred thousand lambs, and a hundred thousand rams, [with] wool,

5 and it cometh to pass at the death of Ahab, that the king of Moab transgresseth against the king of Israel.

6 And king Jehoram goeth out in that day from Samaria, and inspecteth all Israel,

7 and goeth and sendeth unto Jehoshaphat king of Judah, saying, 'The king of Moab hath transgressed against me; dost thou go with me unto Moab for battle?' and he saith, 'I go up, as I, so thou; as my people, so thy people; as my horses, so thy horses.

8 And he saith, 'Where [is] this -- the way we go up?' and he saith, 'The way of the wilderness of Edom.'

9 And the king of Israel goeth, and the king of Judah, and the king of Edom, and they turn round the way seven days, and there hath been no water for the camp, and for the cattle that [are] at their feet,

10 and the king of Israel saith, 'Alas, for Jehovah hath called for these three kings, to give them into the hand of Moab.'

11 And Jehoshaphat saith, 'Is there not here a prophet of Jehovah, and we seek Jehovah by him?' And one of the servants of the king of Israel answereth and saith, 'Here [is] Elisha son of Shaphat, who poured water on the hands of Elijah.'

12 And Jehoshaphat saith, 'The word of Jehovah is with him;' and go down unto him do the king of Israel, and Jehoshaphat, and the king of Edom.

13 And Elisha saith unto the king of Israel, 'What -- to me and to thee? go unto the prophets of thy father, and unto the prophets of thy mother;' and the king of Israel saith to him, 'Nay, for Jehovah hath called for these three kings to give them into the hand of Moab.'

14 And Elisha saith, 'Jehovah of Hosts liveth, before whom I have stood; for unless the face of Jehoshaphat king of Judah I am lifting up, I do not look unto thee, nor see thee;

15 and now, bring to me a minstrel; and it hath been, at the playing of the minstrel, that the hand of Jehovah is on him,

16 and he saith, 'Thus said Jehovah, Make this valley ditches -- ditches;

17 for thus said Jehovah, Ye do not see wind, nor do ye see rain, and that valley is full of water, and ye have drunk -- ye, and your cattle, and your beasts.

18 'And this hath been light in the eyes of Jehovah, and he hath given Moab into your hand,

19 and ye have smitten every fenced city, and every choice city, and every good tree ye cause to fall, and all fountains of waters ye stop, and every good portion ye mar with stones.'

20 And it cometh to pass in the morning, at the ascending of the [morning]-present, that lo, waters are coming in from the way of Edom, and the land is filled with the waters,

21 and all Moab have heard that the kings have come up to fight against them, and they are called together, from every one girding on a girdle and upward, and they stand by the border.

22 And they rise early in the morning, and the sun hath shone on the waters, and the Moabites see, from over-against, the waters red as blood,

23 and say, 'Blood this [is]; the kings have been surely destroyed, and they smite each his neighbour; and now for spoil, Moab!'

24 And they come in unto the camp of Israel, and the Israelites rise, and smite the Moabites, and they flee from their face; and they enter into Moab, so as to smite Moab,

25 and the cities they break down, and [on] every good portion they cast each his stone, and have filled it, and every fountain of water they stop, and every good tree they cause to fall -- till one had left its stones in Kir-Haraseth, and the slingers go round and smite it.

26 And the king of Moab seeth that the battle has been too strong for him, and he taketh with him seven hundred men, drawing sword, to cleave through unto the king of Edom, and they have not been able,

27 and he taketh his son, the first-born who reigneth in his stead, and causeth him to ascend -- a burnt-offering on the wall, and there is great wrath against Israel, and they journey from off him, and turn back to the land.

2 KINGS CHAPTER 4

1 And a certain woman of the wives of the sons of the prophets hath cried unto Elisha, saying, 'Thy servant, my husband, is dead, and thou hast known that thy servant was fearing Jehovah, and the lender hath come to take my two children to him for servants.'

2 And Elisha saith unto her, 'What do I do for thee? declare to me, what hast thou in the house?' and she saith, 'Thy maid-servant hath nothing in the house except a pot of oil.'

3 And he saith, 'Go, ask for thee vessels from without, from all thy neighbours -- empty vessels -- let [them] not be few;

4 and thou hast entered, and shut the door upon thee, and upon thy sons, and hast poured out into all these vessels, and the full ones thou dost remove.'

5 And she goeth from him, and shutteth the door upon her, and upon her sons; they are bringing nigh unto her, and she is pouring out,

6 and it cometh to pass, at the filling of the vessels, that she saith unto her son, 'Bring nigh unto me a vessel more,' and he saith unto her, 'There is not a vessel more;' and the oil stayeth.

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7 And she cometh and declareth to the man of God, and he saith, 'Go, sell the oil, and repay thy loan; and thou [and] thy sons do live of the rest.'

8 And the day cometh that Elisha passeth over unto Shunem, and there [is] a great woman, and she layeth hold on him to eat bread, and it cometh to pass, at the time of his passing over, he turneth aside thither to eat bread,

9 and she saith unto her husband, 'Lo, I pray thee, I have known that a holy man of God he is, passing over by us continually;

10 let us make, I pray thee, a little upper chamber of the wall, and we set for him there a bed, and a table, and a high seat, and a candlestick; and it hath been, in his coming in unto us, he doth turn aside thither.'

11 And the day cometh, that he cometh in thither, and turneth aside unto the upper chamber, and lieth there,

12 and he saith unto Gehazi his young man, 'Call for this Shunammite;' and he calleth for her, and she standeth before him.

13 And he saith to him, 'Say, I pray thee, unto her, Lo, thou hast troubled thyself concerning us with all this trouble; what -- to do for thee? is it to speak for thee unto the king, or unto the head of the host?' and she saith, 'In the midst of my people I am dwelling.'

14 And he saith, 'And what -- to do for her?' and Gehazi saith, 'Verily she hath no son, and her husband [is] aged.'

15 And he saith, 'Call for her;' and he calleth for her, and she standeth at the opening,

16 and he saith, 'At this season, according to the time of life, thou art embracing a son;' and she saith, 'Nay, my lord, O man of God, do not lie unto thy maid-servant.'

17 And the woman conceiveth and beareth a son, at this season, according to the time of life, that Elisha spake of unto her.

18 And the lad groweth, and the day cometh that he goeth out unto his father, unto the reapers,

19 and he saith unto his father, 'My head, my head;' and he saith unto the young man, 'Bear him unto his mother;'

20 and he beareth him, and bringeth him in unto his mother, and he sitteth on her knees till the noon, and dieth.

21 And she goeth up, and layeth him on the bed of the man of God, and shutteth [the door] upon him, and goeth out,

22 and calleth unto her husband, and saith, 'Send, I pray thee, to me, one of the young men, and one of the asses, and I run unto the man of God, and return.'

23 And he saith, 'Wherefore art thou going unto him to-day? -- neither new moon nor sabbath!' and she saith, 'Peace [to thee]!'

24 And she saddleth the ass, and saith unto her young man, 'Lead, and go, do not restrain riding for me, except I have said [so] to thee.'

25 And she goeth, and cometh in unto the man of God, unto the hill of Carmel, and it cometh to pass, at the man of God's seeing her from over-against, that he saith unto Gehazi his young man, 'Lo, this Shunammite;

26 now, run, I pray thee, to meet her, and say to her, Is there peace to thee? is there peace to thy husband? is there peace to the lad?' and she saith, 'Peace.'

27 And she cometh in unto the man of God, unto the hill, and layeth hold on his feet, and Gehazi cometh nigh to thrust her away, and the man of God saith, 'Let her alone, for her soul [is] bitter to her, and Jehovah hath hidden [it] from me, and hath not declared [it] to me.'

28 And she saith, 'Did I ask a son from my lord? did I not say, Do not deceive me?'

29 And he saith to Gehazi, 'Gird up thy loins, and take my staff in thy hand, and go; when thou dost meet a man, thou dost not salute him; and when a man doth salute thee, thou dost not answer him; and thou hast laid my staff on the face of the youth.'

30 And the mother of the youth saith, 'Jehovah liveth, and thy soul liveth -- if I leave thee;' and he riseth and goeth after her.

31 And Gehazi hath passed on before them, and layeth the staff on the face of the youth, and there is no voice, and there is no attention, and he turneth back to meet him, and declareth to him, saying, 'The youth hath not awaked.'

32 And Elisha cometh in to the house, and lo, the youth is dead, laid on his bed,

33 and he goeth in and shutteth the door upon them both, and prayeth unto Jehovah.

34 And he goeth up, and lieth down on the lad, and putteth his mouth on his mouth, and his eyes on his eyes, and his hands on his hands, and stretcheth himself upon him, and the flesh of the lad becometh warm;

35 and he turneth back and walketh in the house, once hither and once thither, and goeth up and stretcheth himself upon him, and the youth sneezeth till seven times, and the youth openeth his eyes.

36 And he calleth unto Gehazi, and saith, 'Call unto this Shunammite;' and he calleth her, and she cometh in unto him, and he saith, 'Lift up thy son.'

37 And she goeth in, and falleth at his feet, and boweth herself to the earth, and lifteth up her son, and goeth out.

38 And Elisha hath turned back to Gilgal, and the famine [is] in the land, and the sons of the prophets are sitting before him, and he saith to his young man, 'Set on the great pot, and boil pottage for the sons of the prophets.'

39 And one goeth out unto the field to gather herbs, and findeth a vine of the field, and gathereth of it gourds of the field -- the fulness of his garment -- and cometh in and splitteth [them] into the pot of pottage, for they knew [them] not;

40 and they pour out for the men to eat, and it cometh to pass at their eating of the pottage, that they have cried out, and say, 'Death [is] in the pot, O man of God!' and they have not been able to eat.

41 And he saith, 'Then bring ye meal;' and he casteth into the pot, and saith, 'Pour out for the people, and they eat;' and there was no evil thing in the pot.

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42 And a man hath come from Baal-Shalishah, and bringeth in to the man of God bread of first-fruits, twenty loaves of barley, and full ears of corn in its husk, and he saith, 'Give to the people, and they eat.'

43 And his minister saith, 'What -- do I give this before a hundred men?' and he saith, 'Give to the people, and they eat, for thus said Jehovah, Eat and leave;'

44 and he giveth before them, and they eat and leave, according to the word of Jehovah.

2 KINGS CHAPTER 5

1 And Naaman, head of the host of the king of Aram, was a great man before his lord, and accepted of face, for by him had Jehovah given salvation to Aram, and the man was mighty in valour -- leprous.

2 And the Aramaeans have gone out [by] troops, and they take captive out of the land of Israel a little damsel, and she is before the wife of Naaman,

3 and she saith unto her mistress, 'O that my lord [were] before the prophet who [is] in Samaria; then he doth recover him from his leprosy.'

4 And [one] goeth in and declareth to his lord, saying, 'Thus and thus she hath spoken, the damsel who [is] from the land of Israel.'

5 And the king of Aram saith, 'Go thou, enter, and I send a letter unto the king of Israel;' and he goeth and taketh in his hand ten talents of silver, and six thousand [pieces] of gold, and ten changes of garments.

6 And he bringeth in the letter unto the king of Israel, saying, 'And now, at the coming in of this letter unto thee, lo, I have sent unto thee Naaman my servant, and thou hast recovered him from his leprosy.'

7 And it cometh to pass, at the king of Israel's reading the letter, that he rendeth his garments, and saith, 'Am I God, to put to death and to keep alive, that this [one] is sending unto me to recover a man from his leprosy? for surely know, I pray you, and see, for he is presenting himself to me.'

8 And it cometh to pass, at Elisha the man of God's hearing that the king of Israel hath rent his garments, that he sendeth unto the king, saying, 'Why hast thou rent thy garments? let him come, I pray thee, unto me, and he doth know that there is a prophet in Israel.'

9 And Naaman cometh, with his horses and with his chariot, and standeth at the opening of the house for Elisha;

10 and Elisha sendeth unto him a messenger, saying, 'Go, and thou hast washed seven times in Jordan, and thy flesh doth turn back to thee -- and be thou clean.

11 And Naaman is wroth, and goeth on, and saith, 'Lo, I said, Unto me he doth certainly come out, and hath stood and called in the name of Jehovah his God, and waved his hand over the place, and recovered the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? do I not wash in them and I have been clean?' and he turneth and goeth on in fury.

13 And his servants come nigh, and speak unto him, and say, 'My father, a great thing had the prophet spoken unto thee -- dost thou not do [it]? and surely, when he hath said unto thee, Wash, and be clean.'

14 And he goeth down and dippeth in Jordan seven times, according to the word of the man of God, and his flesh doth turn back as the flesh of a little youth, and is clean.

15 And he turneth back unto the man of God, he and all his camp, and cometh in, and standeth before him, and saith, 'Lo, I pray thee, I have known that there is not a God in all the earth except in Israel; and now, take, I pray thee, a blessing from thy servant.'

16 And he saith, 'Jehovah liveth, before whom I have stood -- if I take [it];' and he presseth on him to take, and he refuseth.

17 And Naaman saith, 'If not -- let be given, I pray thee, to thy servant, a couple of mules' burden of earth, for thy servant doth make no more burnt-offering and sacrifice to other gods, but to Jehovah.

18 For this thing Jehovah be propitious to thy servant, in the coming in of my lord into the house of Rimmon to bow himself there, and he was supported by my hand, and I bowed myself [in] the house of Rimmon; for my bowing myself in the house of Rimmon Jehovah be propitious, I pray thee, to thy servant in this thing.'

19 And he saith to him, 'Go in peace.' And he goeth from him a kibrath of land,

20 And Gehazi, servant of Elisha the man of God, saith, 'Lo, my lord hath spared Naaman this Aramaean, not to receive from his hand that which he brought; Jehovah liveth; surely if I have run after him, then I have taken from him something.'

21 And Gehazi pursueth after Naaman, and Naaman seeth one running after him, and alighteth from off the chariot to meet him, and saith, 'Is there peace?'

22 And he saith, 'Peace; my lord hath sent me, saying, Lo, now, this, come unto me have two young men from the hill-country of Ephraim, of the sons of the prophets; give, I pray thee, to them, a talent of silver, and two changes of garments.'

23 And Naaman saith, 'Be pleased, take two talents;' and he urgeth on him, and bindeth two talents of silver in two purses, and two changes of garments, and giveth unto two of his young men, and they bear before him;

24 and he cometh in unto the high place, and taketh out of their hand, and layeth up in the house, and sendeth away the men, and they go.

25 And he hath come in, and doth stand by his lord, and Elisha saith unto him, 'Whence -- Gehazi?' and he saith, 'Thy servant went not hither or thither.'

26 And he saith unto him, 'My heart went not when the man turned from off his chariot to meet thee; is it a time to take silver, and to take garments, and olives, and vines, and flock, and herd, and men-servants, and maid-servants?

27 yea, the leprosy of Naaman doth cleave to thee, and to thy seed, -- to the age;' and he goeth out from before him -- leprous as snow.

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2 KINGS CHAPTER 6

1 And sons of the prophet say unto Elisha, 'Lo, we pray thee, the place where we are dwelling before thee is too strait for us;

2 let us go, we pray thee, unto the Jordan, and we take thence each one beam, and we make for ourselves there a place to dwell there;' and he saith, 'Go.'

3 And the one saith, 'Be pleased, I pray thee, and go with thy servants;' and he saith, 'I -- I go.'

4 And he goeth with them, and they come in to the Jordan, and cut down the trees,

5 and it cometh to pass, the one is felling the beam, and the iron hath fallen into the water, and he crieth and saith, 'Alas! my lord, and it asked!'

6 And the man of God saith, 'Whither hath it fallen?' and he sheweth him the place, and he cutteth a stick, and casteth thither, and causeth the iron to swim,

7 and saith, 'Raise to thee;' and he putteth forth his hand and taketh it.

8 And the king of Aram hath been fighting against Israel, and taketh counsel with his servants, saying, 'At such and such a place [is] my encamping.'

9 And the man of God sendeth unto the king of Israel, saying, 'Take heed of passing by this place, for thither are the Aramaeans coming down;

10 and the king of Israel sendeth unto the place of which the man of God spake to him, and warned him, and he is preserved there not once nor twice.

11 And the heart of the king of Aram is tossed about concerning this thing, and he calleth unto his servants, and saith unto them, 'Do ye not declare to me who of us [is] for the king of Israel?'

12 And one of his servants saith, 'Nay, my lord, O king, for Elisha the prophet, who [is] in Israel, declareth to the king of Israel the words that thou speakest in the inner part of thy bed-chamber.'

13 And he saith, 'Go ye and see where he [is], and I send and take him;' and it is declared to him, saying, 'Lo -- in Dothan.'

14 And he sendeth thither horses and chariot, and a heavy force, and they come in by night, and go round against the city.

15 And the servant of the man of God riseth early, and goeth out, and lo, a force is surrounding the city, and horse and chariot, and his young man saith unto him, 'Alas! my lord, how do we do?'

16 And he saith, 'Fear not, for more [are] they who [are] with us than they who [are] with them.'

17 And Elisha prayeth, and saith, 'Jehovah, open, I pray Thee, his eyes, and he doth see;' and Jehovah openeth the eyes of the young man, and he seeth, and lo, the hill is full of horses and chariots of fire, round about Elisha.

18 And they come down unto it, and Elisha prayeth unto Jehovah, and saith, 'Smite, I pray Thee, this nation with blindness;' and He smiteth them with blindness, according to the word of Elisha.

19 And Elisha saith unto them, 'This [is] not the way, nor [is] this the city; come after me, and I lead you unto the man whom ye seek;' and he leadeth them to Samaria.

20 And it cometh to pass, at their coming in to Samaria, that Elisha saith, 'Jehovah, open the eyes of these, and they see;' and Jehovah openeth their eyes, and they see, and lo, in the midst of Samaria!

21 And the king of Israel saith unto Elisha, at his seeing them, 'Do I smite -- do I smite -- my father?'

22 And he saith, 'Thou dost not smite; those whom thou hast taken captive with thy sword and with thy bow art thou smiting? set bread and water before them, and they eat, and drink, and go unto their lord.'

23 And he prepareth for them great provision, and they eat and drink, and he sendeth them away, and they go unto their lord: and troops of Aram have not added any more to come in to the land of Israel.

24 And it cometh to pass afterwards, that Ben-Hadad king of Aram gathereth all his camp, and goeth up, and layeth siege to Samaria,

25 and there is a great famine in Samaria, and lo, they are laying siege to it, till the head of an ass is at eighty silverlings, and a forth of the cab of dovesdung at five silverlings.

26 And it cometh to pass, the king of Israel is passing by on the wall, and a woman hath cried unto him, saying, 'Save, my lord, O king.'

27 And he saith, 'Jehovah doth not save thee -- whence do I save thee? out of the threshing-floor, or out of the wine-vat?'

28 And the king saith to her, 'What -- to thee?' and she saith, 'This woman said unto me, Give thy son, and we eat him to-day, and my son we eat to-morrow;

29 and we boil my son and eat him, and I say unto her on the next day, Give thy son, and we eat him; and she hideth her son.'

30 And it cometh to pass, at the king's hearing the words of the woman, that he rendeth his garments, and he is passing by on the wall, and the people see, and lo, the sackcloth [is] on his flesh within.

31 And he saith, 'Thus doth God do to me, and thus He doth add -- if it remain -- the head of Elisha son of Shaphat -- upon him this day.'

32 And Elisha is sitting in his house, and the elders are sitting with him, and [the king] sendeth a man from before him; before the messenger doth come unto him, even he himself said unto the elders, 'Have ye seen that this son of the murderer hath sent to turn aside my head? see, at the coming in of the messenger, shut the door, and ye have held him fast at the door, is not the sound of the feet of his lord behind him?'

33 He is yet speaking with them, and lo, the messenger is coming down unto him, and he saith, 'Lo, this [is] the evil from Jehovah: what -- do I wait for Jehovah any more?'

2 KINGS CHAPTER 7

1 And Elisha saith, 'Hear ye a word of Jehovah: thus said Jehovah, About this time to-morrow, a measure of fine flour

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[is] at a shekel, and two measures of barley at a shekel, in the gate of Samaria.'

2 And the captain whom the king hath, by whose hand he hath been supported, answereth the man of God and saith, 'Lo, Jehovah is making windows in the heavens -- shall this thing be?' and he saith, 'Lo, thou art seeing it with thine eyes, and thereof thou dost not eat.'

3 And four men have been leprous, at the opening of the gate, and they say one unto another, 'What -- we are sitting here till we have died;

4 if we have said, We go in to the city, then the famine [is] in the city, and we have died there; and if we have sat here, then we have died; and now, come and we fall unto the camp of Aram; if they keep us alive, we live, and if they put us to death -- we have died.'

5 And they rise in the twilight, to go in unto the camp of Aram, and they come in unto the extremity of the camp of Aram, and lo, there is not a man there,

6 seeing Jehovah hath caused the camp of Aram to hear a noise of chariot and a noise of horse -- a noise of great force, and they say one unto another, 'Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of Egypt, to come against us.'

7 And they rise and flee in the twilight, and forsake their tents, and their horses, and their asses -- the camp as it [is] -- and flee for their life.

8 And these lepers come in unto the extremity of the camp, and come in unto one tent, and eat, and drink, and lift up thence silver, and gold, and garments, and go and hide; and they turn back and go in unto another tent, and lift up thence, and go and hide.

9 And they say one unto another, 'We are not doing right this day; a day of tidings it [is], and we are keeping silent; and -- we have waited till the light of the morning, then hath punishment found us; and now, come and we go in and declare to the house of the king.'

10 And they come in, and call unto the gatekeeper of the city, and declare for themselves, saying, 'We have come in unto the camp of Aram, and lo, there is not there a man, or sound of man, but the bound horse, and the bound ass, and tents as they [are].'

11 and he calleth the gatekeepers, and they declare to the house of the king within.

12 And the king riseth by night, and saith unto his servants, 'Let me declare, I pray you, to you that which the Aramaeans have done to us; they have known that we are famished, and they are gone out from the camp to be hidden in the field, saying, When they come out from the city, then we catch them alive, and unto the city we enter.'

13 And one of his servants answereth and saith, 'Then let them take, I pray thee, five of the horses that are left, that have been left in it -- lo, they [are] as all the multitude of Israel who have been left in it; lo, they are as all the multitude of Israel who have been consumed -- and we send and see.'

14 And they take two chariot-horses, and the king sendeth after the camp of Aram, saying, 'Go, and see.'

15 And they go after them unto the Jordan, and lo, all the way is full of garments and vessels that the Aramaeans have cast away in their haste, and the messengers turn back and declare to the king.

16 And the people go out and spoil the camp of Aram, and there is a measure of fine flour at a shekel, and two measures of barley at a shekel, according to the word of Jehovah.

17 And the king hath appointed the captain, by whose hand he is supported, over the gate, and the people tread him down in the gate, and he dieth, as the man of God spake, which he spake in the coming down of the king unto him,

18 yea, it cometh to pass, according to the speaking of the man of God unto the king, saying, 'Two measures of barley at a shekel, and a measure of fine flour at a shekel are, at this time to-morrow, in the gate of Samaria;'

19 and the captain answereth the man of God, and saith, 'And lo, Jehovah is making windows in the heavens -- it is according to this word?' and he saith, 'Lo, thou art seeing with thine eyes, and thereof thou dost not eat;'

20 and it cometh to him so, and the people tread him down in the gate, and he dieth.

2 KINGS CHAPTER 8

1 And Elisha spake unto the woman whose son he had revived, saying, 'Rise and go, thou and thy household, and sojourn where thou dost sojourn, for Jehovah hath called for a famine, and also, it is coming unto the land seven years.'

2 And the woman riseth, and doth according to the word of the man of God, and goeth, she and her household, and sojourneth in the land of the Philistines seven years.

3 And it cometh to pass, at the end of seven years, that the woman turneth back from the land of the Philistines, and goeth out to cry unto the king, for her house, and for her field.

4 And the king is speaking unto Gehazi, servant of the man of God, saying, 'Recount, I pray thee, to me, the whole of the great things that Elisha hath done.'

5 And it cometh to pass, he is recounting to the king how he had revived the dead, and lo, the woman whose son he had revived is crying unto the king, for her house and for her field, and Gehazi saith, 'My lord, O king, this [is] the woman, and this her son, whom Elisha revived.'

6 And the king asketh at the woman, and she recounteth to him, and the king appointeth to her a certain eunuch, saying, 'Give back all that she hath, and all the increase of the field from the day of her leaving the land even till now.'

7 And Elisha cometh in to Damascus, and Ben-Hadad king of Aram is sick, and it is declared to him, saying, 'The man of God hath come hither.'

8 And the king saith unto Hazael, 'Take in thy hand a present, and go to meet the man of God, and thou hast sought Jehovah by him, saying, Do I revive from this sickness?'

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9 And Hazael goeth to meet him, and taketh a present in his hand, even of every good thing of Damascus, a burden of forty camels, and he cometh in and standeth before him, and saith, 'Thy son Ben-Hadad, king of Aram, hath sent me unto thee, saying, Do I revive from this sickness?'

10 And Elisha saith unto him, 'Go, say, Thou dost certainly not revive, seeing Jehovah hath shewed me that he doth surely die.'

11 And he setteth his face, yea, he setteth [it] till he is ashamed, and the man of God weepeth.

12 And Hazael saith, 'Wherefore is my lord weeping?' and he saith, 'Because I have known the evil that thou dost to the sons of Israel -- their fenced places thou dost send into fire, and their young men with sword thou dost slay, and their sucklings thou dost dash to pieces, and their pregnant women thou dost rip up.'

13 And Hazael saith, 'But what, [is] thy servant the dog, that he doth this great thing?' And Elisha saith, 'Jehovah hath shewed me thee -- king of Aram.'

14 And he goeth from Elisha, and cometh in unto his lord, and he saith unto him, 'What said Elisha to thee?' and he saith, 'He said to me, Thou dost certainly recover.'

15 And it cometh to pass on the morrow, that he taketh the coarse cloth, and dippeth in water, and spreadeth on his face, and he dieth, and Hazael reigneth in his stead.

16 And in the fifth year of Joram son of Ahab king of Israel -- and Jehoshaphat [is] king of Judah -- hath Jehoram son of Jehoshaphat king of Judah reigned;

17 a son of thirty and two years was he in his reigning, and eight years he hath reigned in Jerusalem.

18 And he walketh in the way of the kings of Israel, as did the house of Ahab, for a daughter of Ahab was to him for a wife, and he doth the evil thing in the eyes of Jehovah,

19 and Jehovah was not willing to destroy Judah, for the sake of David his servant, as He said to him, to give to him a lamp -- to his sons all the days.

20 In his days hath Edom revolted from under the hand of Judah, and they cause a king to reign over them,

21 and Joram passeth over to Zair, and all the chariots with him, and he himself hath risen by night, and smiteth Edom, that is coming round about unto him, and the heads of the chariots, and the people fleeth to its tents;

22 and Edom revolteth from under the hand of Judah till this day; then doth Libnah revolt at that time.

23 And the rest of the matters of Joram, and all that he did, are they not written on the book of the Chronicles of the kings of Judah?

24 And Joram lieth with his fathers, and is buried with his fathers in the city of David, and reign doth Ahaziah his son in his stead.

25 In the twelfth year of Joram son of Ahab king of Israel reigned hath Ahaziah son of Jehoram king of Judah;

26 a son of twenty and two years [is] Ahaziah in his reigning, and one year he hath reigned in Jerusalem, and the name of his mother [is] Athaliah daughter of Omri king of Israel,

27 and he walketh in the way of the house of Ahab, and doth the evil thing in the eyes of Jehovah, like the house of Ahab, for he [is] son-in-law of the house of Ahab.

28 And he goeth with Joram son of Ahab to battle with Hazael king of Aram in Ramoth-Gilead, and the Aramaeans smite Joram,

29 and Joram the king turneth back to be healed in Jezreel of the wounds with which the Arameans smite him in Ramah, in his fighting with Hazael king of Aram, and Ahaziah son of Jehoram king of Judah hath gone down to see Joram son of Ahab in Jezreel, for he is sick.

2 KINGS CHAPTER 9

1 And Elisha the prophet hath called to one of the sons of the prophets, and saith to him, 'Gird up thy loins, and take this vial of oil in thy hand, and go to Ramoth-Gilead,

2 and thou hast gone in there, and see thou there Jehu son of Jehoshaphat, son of Nimshi, and thou hast gone in, and caused him to rise out of the midst of his brethren, and brought him in to the inner part of an inner-chamber,

3 and taken the vial of oil, and poured on his head, and said, Thus said Jehovah, I have anointed thee for king unto Israel; and thou hast opened the door, and fled, and dost not wait.'

4 And the young man goeth -- the young man the prophet -- to Ramoth-Gilead,

5 and cometh in, and lo, chiefs of the force are sitting, and he saith, 'I have a word unto thee, O chief!' and Jehu saith, 'Unto which of all of us?' and he saith, 'Unto thee, O chief.'

6 And he riseth and cometh in to the house, and he poureth the oil on his head, and saith to him, 'Thus said Jehovah, God of Israel, I have anointed thee for king unto the people of Jehovah, unto Israel,

7 and thou hast smitten the house of Ahab thy lord, and I have required the blood of My servants the prophets, and the blood of all the servants of Jehovah, from the hand of Jezebel;

8 and perished hath all the house of Ahab, and I have cut off to Ahab those sitting on the wall, and restrained, and left, in Israel,

9 and I have given up the house of Ahab like the house of Jeroboam son of Nebat, and as the house of Baasha son of Ahijah,

10 and Jezebel do the dogs eat in the portion of Jezreel, and there is none burying;' and he openeth the door and fleeth.

11 And Jehu hath gone out unto the servants of his lord, and [one] saith to him, 'Is there peace? wherefore came this madman unto thee?' and he saith unto them, 'Ye have known the man and his talk.'

12 And they say, 'False, declare, we pray thee, to us;' and he saith, 'Thus and thus spake he unto me, saying, Thus said Jehovah, I have anointed thee for king unto Israel.'

13 And they haste and take each his garment, and put [it] under him at the top of the stairs, and blow with a trumpet, and say, 'Reigned hath Jehu!'

14 And Jehu son of Jehoshaphat, son of Nimshi, conspireth against Joram -- (and Joram was keeping in Ramoth-Gilead, he and all Israel, from the presence of Hazael king of Aram,

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15 and king Joram turneth back to be healed in Jezreel, of the wounds with which the Aramaeans smite him, in his fighting with Hazael king of Aram) -- and Jehu saith, 'If it is your mind, let not an escaped one go out from the city, to go to declare [it] in Jezreel.'

16 And Jehu rideth, and goeth to Jezreel, for Joram is lying there, and Ahaziah king of Judah hath gone down to see Joram.

17 And the watchman is standing on the tower in Jezreel, and seeth the company of Jehu in his coming, and saith, 'A company I see;' and Joram saith, 'Take a rider and send to meet them, and let him say, Is there peace?'

18 and the rider on the horse goeth to meet him, and saith, 'Thus said the king, Is there peace?' and Jehu saith, 'What -- to thee and to peace? turn round behind me.' And the watchman declareth, saying, 'The messenger came unto them, and he hath not returned.'

19 And he sendeth a second rider on a horse, and he cometh in unto them, and saith, 'Thus said the king, Is there peace?' and Jehu saith, 'What -- to thee and to peace? turn round behind me.'

20 And the watchman declareth, saying, 'He came unto them, and he hath not returned, and the driving [is] like the driving of Jehu son of Nimshi, for with madness he driveth.'

21 And Jehoram saith, 'Harness;' and his chariot is harnessed, and Jehoram king of Israel goeth out, and Ahaziah king of Judah, each in his chariot, and they go out to meet Jehu, and find him in the portion of Naboth the Jezreelite.

22 And it cometh to pass, at Jehoram's seeing Jehu, that he saith, 'Is there peace, Jehu?' and he saith, 'What [is] the peace, while the whoredoms of Jezebel thy mother, and her witchcrafts, are many?'

23 And Jehoram turneth his hands, and fleeth, and saith unto Ahaziah, 'Deceit, O Ahaziah!'

24 And Jehu hath filled his hand with a bow, and smiteth Jehoram between his arms, and the arrow goeth out from his heart, and he boweth down in his chariot.

25 And [Jehu] saith unto Bidkar his captain, 'Lift up, cast him into the portion of the field of Naboth the Jezreelite -- for, remember, I and thou were riding together after Ahab his father, and Jehovah lifted upon him this burden:

26 Have I not the blood of Naboth and the blood of his sons seen yesternight -- the affirmation of Jehovah -- yea, I have recompensed to thee in this portion -- the affirmation of Jehovah; -- and now, lift up, cast him into the portion, according to the word of Jehovah.'

27 And Ahaziah king of Judah hath seen, and fleeth the way of the garden-house, and Jehu pursueth after him, and saith, 'Smite him -- also him -- in the chariot,' in the going up to Gur, that [is] Ibleam, and he fleeth to Megiddo, and dieth there,

28 and his servants carry him in a chariot to Jerusalem, and bury him in his burying-place, with his fathers, in the city of David.

29 And in the eleventh year of Joram son of Ahab reign did Ahaziah over Judah.

30 And Jehu cometh in to Jezreel, and Jezebel hath heard, and putteth her eyes in paint and maketh right her head, and looketh out through the window.

31 And Jehu hath come into the gate, and she saith, 'Was there peace [to] Zimri -- slayer of his lord?'

32 And he lifteth up his face unto the window, and saith, 'Who [is] with me? -- who?' and look out unto him do two [or] three eunuchs;

33 And he saith, 'Let her go;' and they let her go, and [some] of her blood is sprinkled on the wall, and on the horses, and he treadeth her down.

34 And he cometh in, and eateth, and drinketh, and saith, 'Look after, I pray you, this cursed one, and bury her, for she [is] a king's daughter.'

35 And they go to bury her, and have not found of her except the skull, and the feet, and the palms of the hands.

36 And they turn back, and declare to him, and he saith, 'The word of Jehovah it [is], that He spake by the hand of this servant Elijah the Tishbite, saying, In the portion of Jezreel do the dogs eat the flesh of Jezebel,

37 and the carcase of Jezebel hath been as dung on the face of the field in the portion of Jezreel, that they say not, This [is] Jezebel.'

2 KINGS CHAPTER 10

1 And Ahab hath seventy sons in Samaria, and Jehu writeth letters, and sendeth to Samaria, unto the heads of Jezreel, the elders, and unto the supporters of Ahab, saying,

2 'And now, at the coming in of this letter unto you, and with you [are] sons of your lord, and with you [are] the chariots and the horses, and a fenced city, and the armour,

3 and ye have seen the best and the uprightest of the sons of your lord, and have set [him] on the throne of his father, and fight ye for the house of your lord.'

4 And they fear very greatly, and say, 'Lo, the two kings have not stood before him, and how do we stand -- we?'

5 And he who [is] over the house, and he who [is] over the city, and the elders, and the supporters, send unto Jehu, saying, 'Thy servants we [are], and all that thou sayest unto us we do; we do not make any one king -- that which [is] good in thine eyes do.'

6 And he writeth unto them a letter a second time, saying, 'If ye [are] for me, and to my voice are hearkening, take the heads of the men -- the sons of your lord, and come unto me about this time to-morrow, to Jezreel;' and the sons of the king [are] seventy men, with the great ones of the city those bringing them up.

7 And it cometh to pass, at the coming in of the letter unto them, that they take the sons of the king, and slaughter seventy men, and put their heads in baskets, and send unto him to Jezreel,

8 and the messenger cometh in, and declareth to him, saying, 'They have brought in the heads of the sons of the

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king,' and he saith, 'Make them two heaps at the opening of the gate till the morning.'

9 And it cometh to pass in the morning, that he goeth out, and standeth, and saith unto all the people, 'Righteous are ye; lo, I have conspired against my lord, and slay him -- and who smote all these?

10 Know ye now, that nothing doth fall of the word of Jehovah to the earth that Jehovah spake against the house of Ahab, and Jehovah hath done that which He spake by the hand of His servant Elijah.'

11 And Jehu smiteth all those left to the house of Ahab in Jezreel, and all his great men, and his acquaintances, and his priests, till he hath not left to him a remnant.

12 And he riseth, and cometh in and goeth to Samaria; he [is] at the shepherds' shearing-house in the way,

13 and Jehu hath found the brethren of Ahaziah king of Judah, and saith, 'Who [are] ye?' and they say, 'Brethren of Ahaziah we [are], and we go down to salute the sons of the king, and the sons of the mistress.'

14 And he saith, 'Catch them alive;' and they catch them alive, and slaughter them at the pit of the shearing-house, forty and two men, and he hath not left a man of them.

15 And he goeth thence, and findeth Jehonadab son of Rechab -- to meet him, and blesseth him, and saith unto him, 'Is thy heart right, as my heart [is] with thy heart?' and Jehonadab saith, 'It is;' -- 'Then it is; give thy hand;' and he giveth his hand, and he causeth him to come up into him into the chariot,

16 and saith, 'Come with me, and look on my zeal for Jehovah;' and they cause him to ride in his chariot.

17 And he cometh in to Samaria, and smiteth all those left to Ahab in Samaria, till his destroying him, according to the word of Jehovah that He spake unto Elisha.

18 And Jehu gathereth the whole of the people, and saith unto them, 'Ahab served Baal a little -- Jehu doth serve him much:

19 and now, all the prophets of Baal, all his servants, and all his priests, call ye unto me; let not a man be lacking, for a great sacrifice I have for Baal; every one who is lacking -- he doth not live;' and Jehu hath done [it] in subtilty, in order to destroy the servants of Baal.

20 And Jehu saith, 'Sanctify a restraint for Baal;' and they proclaim [it].

21 And Jehu sendeth into all Israel, and all the servants of Baal come in, and there hath not been left a man who hath not come in; and they come in to the house of Baal, and the house of Baal is full -- mouth to mouth.

22 And he saith to him who [is] over the wardrobe, 'Bring out clothing to all servants of Baal;' and he bringeth out to them the clothing.

23 And Jehu goeth in, and Jehonadab son of Rechab, to the house of Baal, and saith to the servants of Baal, 'Search and see, lest there be here with you of the servants of Jehovah -- but, the servants of Baal by themselves.'

24 And they come in to make sacrifices and burnt-offerings, and Jehu hath set for himself in an out-place eighty men, and saith, 'The man who letteth escape [any] of the men whom I am bringing in unto your hand -- his soul for his soul.'

25 And it cometh to pass at his finishing to make the burnt-offering, that Jehu saith to the runners, and to the captains, 'Go in, smite them, let none come out;' and they smite them by the mouth of the sword, and the runners and the captains cast [them] out; and they go unto the city, to the house of Baal,

26 and bring out the standing-pillars of the house of Baal, and burn them,

27 and break down the standing-pillar of Baal, and break down the house of Baal, and appoint it for a draught-house unto this day.

28 And Jehu destroyeth Baal out of Israel,

29 only -- the sins of Jeroboam son of Nebat, that he caused Israel to sin, Jehu hath not turned aside from after them -- the calves of gold that [are] at Beth-El, and in Dan.

30 And Jehovah saith unto Jehu, 'Because that thou hast done well, to do that which [is] right in Mine eyes -- according to all that [is] in My heart thou hast done to the house of Ahab -- the sons of the fourth [generation] do sit for thee on the throne of Israel.'

31 And Jehu hath not taken heed to walk in the law of Jehovah, God of Israel, with all his heart, he hath not turned aside from the sins of Jeroboam, that he caused Israel to sin.

32 In those days hath Jehovah begun to cut off [some] in Israel, and Hazael smiteth them in all the border of Israel,

33 from the Jordan, at the sun-rising, the whole land of Gilead, of the Gadite, and the Reubenite, and the Manassahite (from Aroer, that [is] by the brook Arnon), even Gilead and Bashan.

34 And the rest of the matters of Jehu, and all that he did, and all his might, are they not written on the book of the Chronicles of the kings of Israel?

35 And Jehu lieth with his fathers, and they bury him in Samaria, and reign doth Jehoahaz his son in his stead.

36 And the days that Jehu hath reigned over Israel [are] twenty and eight years, in Samaria.

2 KINGS CHAPTER 11

1 And Athaliah [is] mother of Ahaziah, and she hath seen that her son [is] dead, and she riseth, and destroyeth all the seed of the kingdom;

2 and Jehosheba daughter of king Joram, sister of Ahaziah, taketh Joash son of Ahaziah, and stealeth him out of the midst of the sons of the king who are put to death, him and his nurse, in the inner part of the bed-chambers, and they hide him from the presence of Athaliah, and he hath not been put to death,

3 and he is with her, in the house of Jehovah, hiding himself, six years, and Athaliah is reigning over the land.

4 And in the seventh year hath Jehoiada sent and taketh the heads of the hundreds, of the executioners and of the runners, and bringeth them in unto him, to the house of Jehovah, and maketh with them a covenant, and causeth them to swear in the house of Jehovah, and sheweth them the son of the king,

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5 and commandeth them, saying, 'This [is] the thing that ye do; The third of you [are] going in on the sabbath, and keepers of the charge of the house of the king,
6 and the third [is] at the gate of Sur, and the third at the gate behind the runners, and ye have kept the charge of the house pulled down;
7 and two parts of you, all going out on the sabbath -- they have kept the charge of the house of Jehovah about the king,
8 and ye have compassed the king round about, each with his weapons in his hand, and he who is coming unto the ranges is put to death; and be ye with the king in his going out and in his coming in.'
9 And the heads of the hundreds do according to all that Jehoiada the priest commanded, and take each his men going in on the sabbath, with those going out on the sabbath, and come in unto Jehoiada the priest,
10 and the priest giveth to the heads of the hundreds the spears and the shields that king David had, that [are] in the house of Jehovah.
11 And the runners stand, each with his weapons in his hand, from the right shoulder of the house unto the left shoulder of the house, by the altar and by the house, by the king round about;
12 and he bringeth out the son of the king, and putteth on him the crown, and the testimony, and they make him king, and anoint him, and smite the hand, and say, 'Let the king live.'
13 And Athaliah heareth the voice of the runners [and] of the people, and she cometh in unto the people, to the house of Jehovah,
14 and looketh, and lo, the king is standing by the pillar, according to the ordinance, and the heads, and the trumpets, [are] by the king, and all the people of the land are rejoicing, and blowing with trumpets, and Athaliah rendeth her garments, and calleth, 'Conspiracy! conspiracy!'
15 And Jehoiada the priest commandeth the heads of the hundreds, inspectors of the force, and saith unto them, 'Bring her out unto the outside of the ranges, and him who is going after her, put to death by the sword:' for the priest had said, 'Let her not be put to death in the house of Jehovah.'
16 And they make for her sides, and she entereth the way of the entering in of the horses to the house of the king, and is put to death there.
17 And Jehoiada maketh the covenant between Jehovah and the king and the people, to be for a people to Jehovah, and between the king and the people.
18 And all the people of the land go in to the house of Baal, and break it down, its altars and its images they have thoroughly broken, and Mattan priest of Baal they have slain before the altars; and the priest setteth inspectors over the house of Jehovah,
19 and taketh the heads of the hundreds, and the executioners, and the runners, and all the people of the land, and they bring down the king from the house of Jehovah, and come by the way of the gate of the runners, to the house of the king, and he sitteth on the throne of the kings.
20 And all the people of the land rejoice, and the city [is] quiet, and Athaliah they have put to death by the sword in the house of the king;
21 a son of seven years is Jehoash in his reigning.

2 KINGS CHAPTER 12

1 In the seventh year of Jehu reigned hath Jehoash, and forty years he hath reigned in Jerusalem, and the name of his mother [is] Zibiah of Beer-Sheba,
2 and Jehoash doth that which is right in the eyes of Jehovah all his days in which Jehoiada the priest directed him,
3 only, the high places have not turned aside, still are the people sacrificing and making perfume in high places.
4 And Jehoash saith unto the priests, 'All the money of the sanctified things that is brought in to the house of Jehovah, the money of him who is passing over, each the money of his valuation, all the money that it goeth up on the heart of a man to bring in to the house of Jehovah,
5 do the priests take to them, each from his acquaintance, and they strengthen the breach of the house, in all [places] where there is found a breach.'
6 And it cometh to pass, in the twenty and third year of king Jehoash, the priests have not strengthened the breach of the house,
7 and king Jehoash calleth to Jehoiada the priest, and to the priests, and saith unto them, 'Wherefore are ye not strengthening the breach of the house? and now, receive no money from your acquaintances, but for the breach of the house give it.'
8 And the priests consent not to receive money from the people, nor to strengthen the breach of the house,
9 and Jehoiada the priest taketh a chest, and pierceth a hole in its lid, and putteth it near the altar, on the right side, as one cometh in to the house of Jehovah, and the priests keeping the threshold have put there all the money that is brought in to the house of Jehovah.
10 And it cometh to pass, at their seeing that the money [is] abundant in the chest, that there goeth up a scribe of the king, and of the high priest, and they bind [it] up, and count the money that is found [in] the house of Jehovah,
11 and have given the weighed money into the hands of those doing the work, those inspecting the house of Jehovah, and they bring it out to those working in the wood, and to builders who are working in the house of Jehovah,
12 and to those [repairing] the wall, and to hewers of stone, and to buy wood and hewn stones to strengthen the breach of the house of Jehovah, and for all that goeth out on the house, to strengthen it.
13 Only, there is not made for the house of Jehovah basins of silver, snuffers, bowls, trumpets, any vessel of gold, and vessel of silver, out of the money that is brought into the house of Jehovah;
14 for to those doing the work they give it, and they have strengthened with it the house of Jehovah,

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15 and they do not reckon with the men into whose hand they give the money to give to those doing the work, for in faithfulness they are dealing.

16 The money of a trespass-offering, and the money of sin-offerings is not brought in to the house of Jehovah -- for the priests it is.

17 Then go up doth Hazael king of Aram, and fighteth against Gath, and captureth it, and Hazael setteth his face to go up against Jerusalem;

18 and Jehoash king of Judah taketh all the sanctified things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had sanctified, and his own sanctified things, and all the gold that is found in the treasures of the house of Jehovah and of the house of the king, and sendeth to Hazael king of Aram, and he goeth up from off Jerusalem.

19 And the rest of the matters of Joash, and all that he did, are they not written on the book of the Chronicles of the kings of Judah?

20 And his servants rise, and make a conspiracy, and smite Joash in the house of Millo, that is going down to Silla:

21 yea, Jozachar son of Shimeath, and Jehozabad son of Shemer, his servants, have smitten him, and he dieth, and they bury him with his fathers in the city of David, and reign doth Amaziah his son, in his stead.

2 KINGS CHAPTER 13

1 In the twenty and third year of Joash son of Ahaziah king of Judah, hath Jehoahaz son of Jehu reigned over Israel, in Samaria -- seventeen years,

2 and he doth the evil thing in the eyes of Jehovah, and goeth after the sins of Jeroboam son of Nebat, that he caused Israel to sin -- he turned not aside from it,

3 and the anger of Jehovah burneth against Israel, and He giveth them into the hand of Hazael king of Aram, and into the hand of Ben-Hadad son of Hazael, all the days.

4 And Jehoahaz appeaseth the face of Jehovah, and Jehovah hearkeneth unto him, for He hath seen the oppression of Israel, for oppressed them hath the king of Aram, --

5 and Jehovah giveth to Israel a saviour, and they go out from under the hand of Aram, and the sons of Israel dwell in their tents as heretofore;

6 only, they have not turned aside from the sins of the house of Jeroboam, that he caused Israel to sin, therein they walked, and also, the shrine hath remained in Samaria, --

7 for he left not to Jehoahaz of the people except fifty horsemen, and ten chariots, and ten thousand footmen, for the king of Aram hath destroyed them, and maketh them as dust for threshing.

8 And the rest of the matters of Jehoahaz, and all that he did, and his might, are they not written on the book of the Chronicles of the kings of Israel?

9 And Jehoahaz lieth with his fathers, and they bury him in Samaria, and reign doth Joash his son in his stead.

10 In the thirty and seventh year of Joash king of Judah reigned hath Jehoash son of Jehoahaz over Israel, in Samaria -- sixteen years,

11 and he doth the evil thing in the eyes of Jehovah, he hath not turned aside from all the sins of Jeroboam son of Nebat, that he caused Israel to sin, therein he walked.

12 And the rest of the matters of Joash, and all that he did, and his might with which he fought with Amaziah king of Judah, are they not written on the book of the Chronicles of the kings of Israel?

13 And Joash lieth with his fathers, and Jeroboam hath sat on his throne, and Joash is buried in Samaria, with the kings of Israel.

14 And Elisha hath been sick with his sickness in which he dieth, and come down unto him doth Joash king of Israel, and weepeth on his face, and saith, 'My father, my father, the chariot of Israel, and its horsemen.'

15 And Elisha saith to him, 'Take bow and arrows:' and he taketh unto him bow and arrows.

16 And he saith to the king of Israel, 'Place thy hand on the bow;' and he placeth his hand, and Elisha putteth his hands on the hands of the king,

17 and saith, 'Open the window eastward;' and he openeth, and Elisha saith, 'Shoot,' and he shooteth; and he saith, 'An arrow of salvation to Jehovah, and an arrow of salvation against Aram, and thou hast smitten Aram, in Aphek, till consuming.'

18 And he saith, 'Take the arrows,' and he taketh; and he saith to the king of Israel, 'Smite to the earth;' and he smiteth three times, and stayeth.

19 And the man of God is wroth against him, and saith, 'By smiting five or six times then thou hadst smitten Aram till consuming; and now, three times thou dost smite Aram.'

20 And Elisha dieth, and they bury him, and troops of Moab come in to the land, at the coming in of the year,

21 and it cometh to pass, they are burying a man, and lo, they have seen the troop, and cast the man into the grave of Elisha, and the man goeth and cometh against the bones of Elisha, and liveth, and riseth on his feet.

22 And Hazael king of Aram hath oppressed Israel all the days of Jehoahaz,

23 and Jehovah doth favour them, and pity them, and turn unto them, for the sake of His covenant with Abraham, Isaac, and Jacob, and hath not been willing to destroy them, nor to cast them from His presence as yet.

24 And Hazael king of Aram dieth, and reign doth Ben-Hadad his son in his stead,

25 and Jehoash son of Jehoahaz turneth and taketh the cities out of the hand of Ben-Hadad son of Hazael that he had taken out of the hand of Jehoahaz his father in war; three times hath Joash smitten him, and he bringeth back the cities of Israel.

2 KINGS CHAPTER 14

1 In the second year of Joash son of Jehoahaz king of Israel reigned hath Amaziah son of Joash king of Judah;

2 a son of twenty and five years was he in his reigning, and twenty and nine years he hath reigned in Jerusalem, and the name of his mother [is] Jehoaddan of Jerusalem,

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3 and he doth that which [is] right in the eyes of Jehovah, only not like David his father, according to all that Joash his father did he hath done,

4 only, the high places have not turned aside -- yet are the people sacrificing and making perfume in high places.

5 And it cometh to pass, when the kingdom hath been strong in his hand, that he smiteth his servants, those smiting the king his father,

6 and the sons of those smiting [him] he hath not put to death, as it is written in the book of the law of Moses that Jehovah commanded, saying, 'Fathers are not put to death for sons, and sons are not put to death for fathers, but each for his own sin is put to death.'

7 He hath smitten Edom, in the valley of salt -- ten thousand, and seized Selah in war, and [one] calleth its name Joktheel unto this day,

8 then hath Amaziah sent messengers unto Jehoash son of Jehoahaz, son of Jehu, king of Israel, saying, 'Come, we look one another in the face.'

9 And Jehoash king of Israel sendeth unto Amaziah king of Judah, saying, 'The thorn that [is] in Lebanon hath sent unto the cedar that [is] in Lebanon, saying, Give thy daughter to my son for a wife; and pass by doth a beast of the field that [is] in Lebanon, and treadeth down the thorn.

10 Thou hast certainly smitten Edom, and thy heart hath lifted thee up; be honoured, and abide in thy house; and why dost thou stir thyself up in evil, that thou hast fallen, thou, and Judah with thee?'

11 And Amaziah hath not hearkened, and go up doth Jehoash king of Israel, and they look one another in the face, he and Amaziah king of Judah, in Beth-Shemesh, that [is] Judah's,

12 and Judah is smitten before Israel, and they flee each to his tent.

13 And Amaziah king of Judah, son of Jehoash son of Ahaziah, caught hath Jehoash king of Israel in Beth-Shemesh, and they come in to Jerusalem, and he bursteth through the wall of Jerusalem, at the gate of Ephraim unto the gate of the corner, four hundred cubits,

14 and hath taken all the gold and the silver, and all the vessels that are found in the house of Jehovah, and in the treasures of the house of the king, and the sons of the pledges, and turneth back to Samaria.

15 And the rest of the matters of Jehoash that he did, and his might, and how he fought with Amaziah king of Judah, are they not written on the book of the Chronicles of the kings of Israel?

16 And Jehoash lieth with his fathers, and is buried in Samaria with the kings of Israel, and reign doth Jeroboam his son in his stead.

17 And Amaziah son of Joash king of Judah liveth after the death of Jehoash son of Jehoahaz king of Israel fifteen years,

18 and the rest of the matters of Amaziah are they not written on the book of the Chronicles of the kings of Judah?

19 And they make a conspiracy against him in Jerusalem, and he fleeth to Lachish, and they send after him to Lachish, and put him to death there,

20 and lift him up on the horses, and he is buried in Jerusalem, with his fathers, in the city of David.

21 And all the people of Judah take Azariah, and he [is] a son of sixteen years, and cause him to reign instead of his father Amaziah;

22 he hath built Elath, and bringeth it back to Judah, after the lying of the king with his fathers.

23 In the fifteenth year of Amaziah son of Joash king of Judah, reigned hath Jeroboam son of Joash king of Israel in Samaria -- forty and one years,

24 and he doth the evil thing in the eyes of Jehovah, he hath not turned aside from all the sins of Jeroboam son of Nebat that he caused Israel to sin.

25 He hath brought back the border of Israel, from the entering in of Hamath unto the sea of the desert, according to the word of Jehovah, God of Israel, that He spake by the hand of His servant Jonah son of Amittai the prophet, who [is] of Gath-Hepher,

26 for Jehovah hath seen the affliction of Israel -- very bitter, and there is none restrained, and there is none left, and there is no helper to Israel;

27 and Jehovah hath not spoken to blot out the name of Israel from under the heavens, and saveth them by the hand of Jeroboam son of Joash.

28 And the rest of the matters of Jeroboam, and all that he did, and his might with which he fought, and with which he brought back Damascus, and Hamath of Judah, into Israel, are they not written on the book of the Chronicles of the kings of Israel?

29 And Jeroboam lieth with his fathers, with the kings of Israel, and reign doth Zechariah his son in his stead.

2 KINGS CHAPTER 15

1 In the twenty and seventh year of Jeroboam king of Israel reigned hath Azariah son of Amaziah king of Judah,

2 a son of sixteen years was he in his reigning, and fifty and two years he hath reigned in Jerusalem, and the name of his mother [is] Jecholiah of Jerusalem,

3 and he doth that which [is] right in the eyes of Jehovah, according to all that Amaziah his father did,

4 only, the high places have not turned aside -- yet are the people sacrificing and making perfume in high places.

5 And Jehovah smiteth the king, and he is a leper unto the day of his death, and he dwelleth in a separate house, and Jotham son of the king [is] over the house, judging the people of the land.

6 And the rest of the matters of Azariah, and all that he did, are they not written on the book of the Chronicles of the kings of Judah?

7 And Azariah lieth with his fathers, and they bury him with his fathers, in the city of David, and reign doth Jotham his son in his stead.

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8 In the thirty and eighth year of Azariah king of Judah reigned hath Zechariah son of Jeroboam over Israel, in Samaria, six months,

9 and he doth the evil thing in the eyes of Jehovah, as did his fathers, he hath not turned aside from the sins of Jeroboam son of Nebat that he caused Israel to sin.

10 And Shallum son of Jabesh conspireth against him, and smiteth him before the people, and putteth him to death, and reigneth in his stead.

11 And the rest of the matters of Zechariah, lo, they are written on the book of the Chronicles of the kings of Israel.

12 It [is] the word of Jehovah that He spake unto Jehu, saying, 'Sons of the fourth [generation] do sit for thee on the throne of Israel;' and it is so.

13 Shallum son of Jabesh hath reigned in the thirty and ninth year of Uzziah king of Judah, and he reigneth a month of days in Samaria;

14 and go up doth Menahem son of Gadi from Tirzah and cometh in to Samaria, and smiteth Shallum son of Jabesh in Samaria, and putteth him to death, and reigneth in his stead.

15 And the rest of the matters of Shallum, and his conspiracy that he made, lo, they are written on the book of the Chronicles of the kings of Israel.

16 Then doth Menahem smite Tiphsah, and all who [are] in it, and its borders from Tirzah, for it opened not [to him], and he smiteth [it], all its pregnant women he hath ripped up.

17 In the thirty and ninth year of Azariah king of Judah reigned hath Menahem son of Gadi over Israel -- ten years in Samaria.

18 And he doth the evil in the eyes of Jehovah, he hath turned not aside from the sins of Jeroboam son of Nebat that he caused Israel to sin, all his days.

19 Pul king of Asshur hath come against the land, and Menahem giveth to Pul a thousand talents of silver, for his hand being with him to strengthen the kingdom in his hand.

20 And Menahem bringeth out the silver [from] Israel, [from] all the mighty men of wealth, to give to the king of Asshur, fifty shekels of silver for each one, and the king of Asshur turneth back and hath not stayed there in the land.

21 And the rest of the matters of Menahem, and all that he did, are they not written on the book of the Chronicles of the kings of Israel?

22 And Menahem lieth with his fathers, and reign doth Pekahiah his son in his stead.

23 In the fiftieth year of Azariah king of Judah hath Pekahiah son of Menahem reigned over Israel, in Samaria -- two years,

24 and he doth the evil thing in the eyes of Jehovah, he hath not turned aside from the sins of Jeroboam son of Nebat that he caused Israel to sin.

25 And Pekah son of Remaliah, his captain, doth conspire against him, and smiteth him in Samaria, in the high place of the house of the king with Argob and Arieh, and with him fifty men of the sons of the Gileadites, and he putteth him to death, and reigneth in his stead.

26 And the rest of the matters of Pekahiah, and all that he did, lo, they are written on the book of the Chronicles of the kings of Israel.

27 In the fifty and second year of Azariah king of Judah, reigned hath Pekah son of Remaliah over Israel, in Samaria -- twenty years,

28 and he doth the evil thing in the eyes of Jehovah, he hath not turned aside from the sins of Jeroboam son of Nebat, that he caused Israel to sin.

29 In the days of Pekah king of Israel hath Tiglath-Pileser king of Asshur come, and taketh Ijon, and Abel-Beth-Maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and removeth them to Asshur.

30 And make a conspiracy doth Hoshea son of Elah against Pekah son of Remaliah, and smiteth him, and putteth him to death, and reigneth in his stead, in the twentieth year of Jotham son of Uzziah.

31 And the rest of the matters of Pekah, and all that he did, lo, they are written on the book of the Chronicles of the kings of Israel.

32 In the second year of Pekah son of Remaliah king of Israel reigned hath Jotham son of Uzziah king of Judah.

33 A son of twenty and five years was he in his reigning, and sixteen years he hath reigned in Jerusalem, and the name of his mother [is] Jerusha daughter of Zadok,

34 and he doth that which [is] right in the eyes of Jehovah, according to all that Uzziah his father did he hath done.

35 Only, the high places have not turned aside -- yet are the people sacrificing and making perfume in high places; he hath built the high gate of the house of Jehovah.

36 And the rest of the matters of Jotham, and all that he did, are they not written on the book of the Chronicles of the kings of Judah?

37 In those days hath Jehovah begun to send against Judah Rezin king of Amram and Pekah son of Remaliah.

38 And Jotham lieth with his fathers, and is buried with his fathers, in the city of David his father, and reign doth Ahaz his son in his stead.

2 KINGS CHAPTER 16

1 In the seventeenth year of Pekah son of Remaliah reigned hath Ahaz son of Jotham king of Judah.

2 A son of twenty years [is] Ahaz in his reigning, and sixteen years he hath reigned in Jerusalem, and he hath not done that which [is] right in the eyes of Jehovah his God, like David his father,

3 and he walketh in the way of the kings of Israel, and also his son he hath caused to pass over into fire, according to the abominations of the nations that Jehovah dispossessed from the presence of the sons of Israel,

4 and he sacrificeth and maketh perfume in high places, and on the heights, and under every green tree.

5 Then doth Rezin king of Aram go up, and Pekah son of Remaliah king of Israel, to Jerusalem, to battle, and they lay siege to Ahaz, and they have not been able to fight.

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6 At that time hath Rezin king of Aram brought back Elath to Aram, and casteth out the Jews from Elath, and the Aramaeans have come in to Elath, and dwell there unto this day.

7 And Ahaz sendeth messengers unto Tiglath-Pileser king of Asshur, saying, 'Thy servant and thy son [am] I; come up and save me out of the hand of the king of Aram, and out of the hand of the king of Israel, who are rising up against me.'

8 And Ahaz taketh the silver and the gold that is found in the house of Jehovah, and in the treasures of the house of the king, and sendeth to the king of Asshur -- a bribe.

9 And hearken unto him doth the king of Asshur, and the king of Asshur goeth up unto Damascus, and seizeth it, and removeth [the people of] it to Kir, and Rezin he hath put to death.

10 And king Ahaz goeth to meet Tiglath-Pileser king of Asshur [at] Damascus, and seeth the altar that [is] in Damascus, and king Ahaz sendeth unto Urijah the priest the likeness of the altar, and its pattern, according to all its work,

11 and Urijah the priest buildeth the altar according to all that king Ahaz hath sent from Damascus; so did Urijah the priest till the coming in of king Ahaz from Damascus.

12 And the king cometh in from Damascus, and the king seeth the altar, and the king draweth near on the altar, and offereth on it,

13 and perfumeth his burnt-offering, and his present, and poureth out his libation, and sprinkleth the blood of the peace-offerings that he hath, on the altar.

14 As to the altar of brass that [is] before Jehovah -- he bringeth [it] near from the front of the house, from between the altar and the house of Jehovah, and putteth it on the side of the altar, northward.

15 And king Ahaz commandeth him -- Urijah the priest -- saying, 'On the great altar perfume the burnt-offering of the morning, and the present of the evening, and the burnt-offering of the king, and his present, and the burnt-offering of all the people of the land, and their present, and their libations; and all the blood of the burnt-offering, and all the blood of the sacrifice, on it thou dost sprinkle, and the altar of brass is to me to inquire [by].'

16 And Urijah the priest doth according to all that king Ahaz commanded.

17 And king Ahaz cutteth off the borders of the bases, and turneth aside from off them the laver, and the sea he hath taken down from off the brazen oxen that [are] under it, and putteth it on a pavement of stones.

18 And the covered place for the sabbath that they built in the house, and the entrance of the king without, he turned [from] the house of Jehovah, because of the king of Asshur.

19 And the rest of the matters of Ahaz that he did, are they not written on the book of the Chronicles of the kings of Judah?

20 And Ahaz lieth with his fathers, and is buried with his fathers, in the city of David, and reign doth Hezekiah *(Hebrew: God's strengthener, enforcer)* his son in his stead.

2 KINGS CHAPTER 17

1 In the twelfth year of Ahaz king of Judah reigned hath Hoshea son of Elah in Samaria, over Israel -- nine years,

2 and he doth the evil thing in the eyes of Jehovah, only, not as the kings of Israel who were before him;

3 against him came up Shalmaneser king of Asshur, and Hoshea is to him a servant, and doth render to him a present.

4 And the king of Asshur findeth in Hoshea a conspiracy, in that he hath sent messengers unto So king of Egypt, and hath not caused a present to go up to the king of Asshur, as year by year, and the king of Asshur restraineth him, and bindeth him in a house of restraint.

5 And the king of Asshur goeth up into all the land, and he goeth up to Samaria, and layeth siege against it three years;

6 in the ninth year of Hoshea hath the king of Asshur captured Samaria, and removeth Israel to Asshur, and causeth them to dwell in Halah, and in Habor, [by] the river Gozan, and [in] the cities of the Medes.

7 And it cometh to pass, because the sons of Israel have sinned against Jehovah their God -- who bringeth them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt -- and fear other gods,

8 and walk in the statutes of the nations that Jehovah dispossessed from the presence of the sons of Israel, and of the kings of Israel that they made;

9 and the sons of Israel do covertly things that [are] not right against Jehovah their God, and build for them high places in all their cities, from a tower of the watchers unto the fenced city,

10 and set up for them standing-pillars and shrines on every high height, and under every green tree,

11 and make perfume there in all high places, like the nations that Jehovah removed from their presence, and do evil things to provoke Jehovah,

12 and serve the idols, of which Jehovah said to them, 'Ye do not do this thing;'

13 And Jehovah testifieth against Israel, and against Judah, by the hand of every prophet, and every seer, saying, 'Turn back from your evil ways, and keep My commands, My statutes, according to all the law that I commanded your fathers, and that I sent unto you by the hand of My servants the prophets;'

14 and they have not hearkened, and harden their neck, like the neck of their fathers, who did not remain stedfast in Jehovah their God,

15 and reject His statutes and His covenant that He made with their fathers, and His testimonies that He testified against them, and go after the vain thing, and become vain, and after the nations that are round about them, of whom Jehovah commanded them not to do like them;

16 And they forsake all the commands of Jehovah their God, and make to them a molten image -- two calves, and make a shrine, and bow themselves to all the host of the heavens, and serve Baal,

17 and cause their sons and their daughters to pass over through fire, and divine divinations, and use enchantments,

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and sell themselves to do the evil thing in the eyes of Jehovah, to provoke Him;

18 That Jehovah sheweth himself very angry against Israel, and turneth them aside from His presence; none hath been left, only the tribe of Judah by itself.

19 Also Judah hath not kept the commands of Jehovah their God, and they walk in the statutes of Israel that they had made.

20 And Jehovah kicketh against all the seed of Israel, and afflicteth them, and giveth them into the hand of spoilers, till that He hath cast them out of His presence,

21 for He hath rent Israel from the house of David, and they make Jeroboam son of Nebat king, and Jeroboam driveth Israel from after Jehovah, and hath caused them to sin a great sin,

22 and the sons of Israel walk in all the sins of Jeroboam that he did, they have not turned aside therefrom,

23 till that Jehovah hath turned Israel aside from His presence, as He spake by the hand of all His servants the prophets, and Israel is removed from off its land to Asshur, unto this day.

24 And the king of Asshur bringeth in from Babylon and from Cutha, and from Ava, and from Hamath, and Sepharvaim, and causeth [them] to dwell in the cities of Samaria instead of the sons of Israel, and they possess Samaria, and dwell in its cities;

25 and it cometh to pass, at the commencement of their dwelling there, they have not feared Jehovah, and Jehovah doth send among them the lions, and they are destroying among them.

26 And they speak to the king of Asshur, saying, 'The nations that thou hast removed, and dost place in the cities of Samaria, have not known the custom of the God of the land, and He sendeth among them the lions, and lo, they are destroying them, as they do not know the custom of the God of the land.'

27 And the king of Asshur commandeth, saying, 'Cause to go thither one of the priests whom ye removed thence, and they go and dwell there, and he doth teach them the custom of the God of the land.'

28 And one of the priests whom they removed from Samaria cometh in, and dwelleth in Beth-El, and he is teaching them how they do fear Jehovah,

29 and they are making each nation its gods, and place [them] in the houses of the high places that the Samaritans have made, each nation in their cities where they are dwelling.

30 And the men of Babylon have made Succoth-Benoth, and the men of Cuth have made Nergal, and the men of Hamath have made Ashima,

31 and the Avites have made Nibhaz and Tartak, and the Sepharvites are burning their sons with fire to Adrammelech and Anammelech, gods of Sepharvim.

32 And they are fearing Jehovah, and make to themselves from their extremities priests of high places, and they are acting for them in the house of the high places.

33 Jehovah they are fearing, and their gods they are serving, according to the custom of the nations whence they removed them.

34 Unto this day they are doing according to the former customs -- they are not fearing Jehovah, and are not doing according to their statutes, and according to their ordinances, and according to the law, and according to the command, that Jehovah commanded the sons of Jacob whose name He made Israel,

35 and Jehovah maketh with them a covenant, and chargeth them, saying, 'Ye do not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them,

36 but Jehovah who brought you up out of the land of Egypt with great power, and with a stretched-out arm, Him ye do fear, and to Him ye bow yourselves, and to Him ye do sacrifice;

37 and the statutes, and the judgments, and the law, and the command, that He wrote for you, ye observe to do all the days, and ye do not fear other gods;

38 and the covenant that I have made with you ye do not forget, and ye do not fear other gods;

39 but Jehovah your God ye do fear, and He doth deliver you out of the hand of all your enemies;'

40 and they have not hearkened, but according to their former custom they are doing,

41 and these nations are fearing Jehovah, and their graven images they have served, both their sons and their sons' sons; as their fathers did, they are doing unto this day.

2 KINGS CHAPTER 18

1 And it cometh to pass, in the third year of Hoshea son of Elah king of Israel, reigned hath Hezekiah son of Ahaz king of Judah;

2 a son of twenty and five years was he in his reigning, and twenty and nine years he hath reigned in Jerusalem, and the name of his mother [is] Abi daughter of Zechariah.

3 And he doth that which [is] right in the eyes of Jehovah, according to all that David his father did,

4 he hath turned aside the high places, and broken in pieces the standing-pillars, and cut down the shrine, and beaten down the brazen serpent that Moses made, for unto these days were the sons of Israel making perfume to it, and he calleth it 'a piece of brass.'

5 In Jehovah, God of Israel, he hath trusted, and after him there hath not been like him among all the kings of Judah, nor [among any] who were before him;

6 and he cleaveth to Jehovah, he hath not turned aside from after Him, and keepeth His commands that Jehovah commanded Moses.

7 And Jehovah hath been with him, in every place where he goeth out he acteth wisely, and he rebelleth against the king of Asshur, and hath not served him;

8 he hath smitten the Philistines unto Gaza, and its borders, from a tower of watchers unto the fenced city.

9 And it cometh to pass, in the fourth year of king Hezekiah -- it [is] the seventh year of Hoshea son of Elah king of Israel

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-- come up hath Shalmaneser king of Asshur against Samaria, and layeth siege to it,

10 and they capture it at the end of three years; in the sixth year of Hezekiah -- it [is] the ninth year of Hoshea king of Israel -- hath Samaria been captureth,

11 and the king of Asshur removeth Israel to Asshur, and placed them in Halah, and in Habor [by] the river Gozan, and [in] cities of the Medes,

12 because that they have not hearkened to the voice of Jehovah their God, and transgress His covenant -- all that He commanded Moses, servant of Jehovah -- yea, they have not hearkened nor done [it].

13 And in the fourteenth year of king Hezekiah hath Sennacherib king of Asshur come up against all the fenced cities of Judah, and seizeth them,

14 and Hezekiah king of Judah sendeth unto the king of Asshur to Lachish, saying, 'I have sinned, turn back from off me; that which thou puttest on me I bear;' and the king of Asshur layeth on Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold,

15 and Hezekiah giveth all the silver that is found in the house of Jehovah, and in the treasures of the house of the king;

16 at that time hath Hezekiah cut off the doors of the temple of Jehovah, and the pillars that Hezekiah king of Judah had overlaid, and giveth them to the king of Asshur.

17 And the king of Asshur sendeth Tartan, and the chief of the eunuchs, and the chief of the butlers, from Lachish, unto king Hezekiah, with a heavy force, to Jerusalem, and they go up and come in to Jerusalem, and they go up, and come in and stand by the conduit of the upper pool that [is] in the highway of the fuller's field.

18 And they call unto the king, and go out unto them doth Eliakim son of Hilkiah, who [is] over the house, and Shebna the scribe, and Joah son of Asaph the remembrancer.

19 And the chief of the butlers saith unto them, 'Say, I pray you, unto Hezekiah, Thus said the great king, the king of Asshur, What [is] this confidence in which thou hast confided?

20 Thou hast said: Only a word of the lips! counsel and might [are] for battle; now, on whom hast thou trusted that thou hast rebelled against me?

21 'Now, lo, thou hast trusted for thee on the staff of this broken reed, on Egypt; which a man leaneth on, and it hath gone into his hand, and pierced it! -- so [is] Pharaoh king of Egypt to all those trusting on him.

22 'And when ye say unto me, Unto Jehovah our God we have trusted, is it not He whose high places and whose altars Hezekiah hath turned aside, and saith to Judah and to Jerusalem, Before this altar do ye bow yourselves in Jerusalem?

23 'And, now, give a pledge for thee, I pray thee, to my lord the king of Asshur, and I give to thee two thousand horses, if thou art able to give for thee riders on them.

24 And how dost thou turn back the face of one captain of the least of the servants of my lord, that thou dost trust for thee on Egypt for chariot, and for horsemen?

25 Now, without Jehovah have I come up against this place to destroy it? Jehovah said unto me, Go up against this land, and thou hast destroyed it.'

26 And Eliakim son of Hilkiah saith -- and Shebna, and Joah -- to the chief of the butlers, 'Speak, we pray thee, unto thy servants [in] Aramaean, for we are understanding, and do not speak with us [in] Jewish, in the ears of the people who [are] on the wall.'

27 And the chief of the butlers saith unto them, 'For thy lord, and unto thee, hath my lord sent me to speak these words? is it not for the men, those sitting on the wall to eat their own dung and to drink their own water, with you?'

28 And the chief of the butlers standeth and calleth with a great voice [in] Jewish, and speaketh and saith, 'Hear ye a word of the great king, the king of Asshur:

29 thus said the king, Let not Hezekiah lift you up, for he is not able to deliver you out of his hand;

30 and let not Hezekiah make you trust unto Jehovah, saying, Jehovah doth certainly deliver us, and this city is not given into the hand of the king of Asshur.

31 'Do not hearken unto Hezekiah, for thus said the king of Asshur, Make with me a blessing, and come out unto me, and eat ye each of his vine, and each of his fig-tree, and drink ye each the waters of his own well,

32 till my coming in, and I have taken you unto a land like your own land, a land of corn and new wine, a land of bread and vineyards, a land of oil olive, and honey, and live, and die not; and do not hearken unto Hezekiah, when he persuadeth you, saying, Jehovah doth deliver us.

33 'Have the gods of the nations delivered at all each his land out of the hand of the king of Asshur?

34 Where [are] the gods of Hamath and Arpad? where the gods of Sepharvaim, Hena, and Ivvah, that they have delivered Samaria out of my hand?

35 Who [are they] among all the gods of the lands that have delivered their land out of my hand, that Jehovah doth deliver Jerusalem out of my hand?'

36 And the people have kept silent, and have not answered him a word, for the command of the king is, saying, 'Do not answer him.'

37 And Eliakim son of Hilkiah, who [is] over the house, cometh in, and Shebna the scribe, and Joah son of Asaph the remembrancer, unto Hezekiah, with rent garments, and they declare to him the words of the chief of the butlers.

2 KINGS CHAPTER 19

1 And it cometh to pass, at king Hezekiah's hearing, that he rendeth his garments, and covereth himself with sackcloth, and entereth the house of Jehovah,

2 and sendeth Eliakim, who [is] over the house, and Shebna the scribe, and the elders of the priests, covering themselves with sackcloth, unto Isaiah the prophet, son of Amoz,

3 and they say unto him, 'Thus said Hezekiah -- A day of distress, and rebuke, and despising [is] this day; for come have sons unto the birth, and power there is not to bring forth.

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4 'It may be Jehovah thy God doth hear all the words of the chief of the butlers with which the king of Asshur his lord hath sent him to reproach the living God, and hath decided concerning the words that Jehovah thy God hath heard, and thou hast lifted up prayer for the remnant that is found.'

5 And the servants of king Hezekiah come in unto Isaiah,

6 and Isaiah saith to them, 'Thus do ye say unto your lord: Thus said Jehovah, Be not afraid because of the words that thou hast heard, with which the servants of the king of Asshur have reviled Me.

7 Lo, I am giving in him a spirit, and he hath heard a report, and hath turned back to his land, and I have caused him to fall by the sword in his land.'

8 And the chief of the butlers turneth back and findeth the king of Asshur fighting against Libnah, for he hath heard that he hath journeyed from Lachish.

9 And he heareth concerning Tirhakah king of Cush, saying, 'Lo, he hath come out to fight with thee;' and he turneth and sendeth messengers unto Hezekiah, saying,

10 'Thus do ye speak unto Hezekiah king of Judah, saying, Let not thy God lift thee up in whom thou art trusting, saying, Jerusalem is not given into the hand of the king of Asshur.

11 Lo, thou hast heard that which the kings of Asshur have done to all the lands -- to devote them; and thou art delivered!

12 did the gods of the nations deliver them whom my fathers destroyed -- Gozan, and Haran, and Rezeph, and the sons of Eden, who [are] in Thelassar?

13 Where [is] the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivvah?'

14 And Hezekiah taketh the letters out of the hand of the messengers, and readeth them, and goeth up to the house of Jehovah, and Hezekiah spreadeth it before Jehovah.

15 And Hezekiah prayeth before Jehovah, and saith, 'O Jehovah, God of Israel, inhabiting the cherubs, Thou [art] God Himself -- Thyself alone -- to all the kingdoms of the earth: Thou hast made the heavens and the earth.

16 Incline, O Jehovah, Thine ear, and hear; open, O Jehovah, Thine eyes, and see; and hear Thou the words of Sennacherib with which he hath sent him to reproach the living God.

17 'Truly, O Jehovah, kings of Asshur have laid waste the nations, and their land,

18 and have put their gods into fire, for they [are] no gods, but work of the hands of man, wood and stone, and destroy them.

19 And now, O Jehovah our God, save us, we pray Thee, out of his hand, and know do all kingdoms of the earth that Thou [art] Jehovah God -- Thyself alone.'

20 And Isaiah son of Amoz sendeth unto Hezekiah, saying, 'Thus said Jehovah, God of Israel, That which thou hast prayed unto Me concerning Sennacherib king of Asshur I have heard:

21 this [is] the word that Jehovah spake concerning him: 'Trampled on thee -- laughed at thee, Hath the virgin daughter of Zion Behind thee shaken the head -- Hath the daughter of Jerusalem?

22 Whom hast thou reproached and reviled? And against whom lifted up a voice? Yea, thou dost lift up on high thine eyes -- Against the Holy One of Israel!

23 By the hand of thy messengers Thou hast reproached the Lord, and sayest: In the multitude of my chariots I have come up to a high place of mountains -- The sides of Lebanon, And I cut down the height of its cedars, The choice of its firs, And I enter the lodging of its extremity, The forest of its Carmel.

24 I have digged, and drunk strange waters, And I dry up with the sole of my steps All floods of a bulwark.

25 Hast thou not heard from afar, it I made, From days of old that I formed it? Now I have brought it in, And it becometh a desolation, Ruinous heaps [are] fenced cities,

26 And their inhabitants [are] feeble-handed, They were broken down, and are dried up, They have been the herb of the field, And the greenness of the tender grass, Grass of the roofs, And blasted corn -- before it hath risen up!

27 And thy sitting down, and thy going out, And thy coming in, I have known, And thine anger towards Me;

28 Because of thine anger towards Me, And thy noise -- it came up into Mine ears, I have put My hook in thy nose, And My bridle in thy lips, And have caused thee to turn back, In the way in which thou camest.

29 And this to thee [is] the sign, Food of the year [is] the spontaneous growth, And in the second year the self-produced, And in the third year sow ye, and reap, And plant vineyards, and eat their fruits.

30 And it hath continued -- The escaped of the house of Judah That hath been left -- to take root beneath, And hath made fruit upward.

31 For from Jerusalem goeth out a remnant, And an escape from mount Zion; The zeal of Jehovah [of Hosts] doth this.

32 Therefore, thus said Jehovah, Concerning the king of Asshur: He doth not come in unto this city, Nor doth he shoot there an arrow, Nor doth he come before it with shield. Nor doth he pour out against it a mount.

33 In the way that he cometh in -- In it he turneth back, And unto this city he doth not come in, The affirmation of Jehovah --

34 And I have covered over this city, To save it, for Mine own sake, And for the sake of David My servant.'

35 And it cometh to pass, in that night, that a messenger of Jehovah goeth out, and smiteth in the camp of Asshur a hundred eighty and five thousand, and they rise early in the morning, and lo, all of them [are] dead corpses.

36 And Sennacherib king of Asshur journeyeth, and goeth, and turneth back, and dwelleth in Nineveh;

37 and it cometh to pass, he is bowing himself in the house of Nisroch his god, and Adramelech and Sharezar [his sons] have smitten him with the sword, and they have escaped to the land of Ararat, and Esar-Haddon his son reigneth in his stead.

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2 KINGS CHAPTER 20

1 In those days hath Hezekiah been sick unto death, and come unto him doth Isaiah son of Amoz the prophet, and saith unto him, 'Thus said Jehovah: Give a charge to thy house, for thou art dying, and dost not live.'

2 And he turneth round his face unto the wall, and prayeth unto Jehovah, saying,

3 'I pray Thee, O Jehovah, remember, I pray Thee, how I have walked habitually before Thee in truth, and with a perfect heart, and that which [is] good in Thine eyes I have done;' and Hezekiah weepeth -- a great weeping.

4 And it cometh to pass -- Isaiah hath not gone out to the middle court -- that the word of Jehovah hath been unto him, saying,

5 'Turn back, and thou hast said unto Hezekiah, leader of My people: Thus said Jehovah, God of David thy father, I have heard thy prayer, I have seen thy tear, lo, I give healing to thee, on the third day thou dost go up to the house of Jehovah;

6 and I have added to thy days fifteen years, and out of the hand of the king of Asshur I deliver thee and this city, and have covered over this city for Mine own sake, and for the sake of David My servant.'

7 And Isaiah saith, 'Take ye a cake of figs;' and they take and lay [it] on the boil, and he reviveth.

8 And Hezekiah saith unto Isaiah, 'What [is] the sign that Jehovah doth give healing to me, that I have gone up on the third day to the house of Jehovah?'

9 And Isaiah saith, 'This [is] to thee the sign from Jehovah, that Jehovah doth the thing that He hath spoken -- The shadow hath gone on ten degrees, or it doth turn back ten degrees?'

10 And Hezekiah saith, 'It hath been light for the shadow to incline ten degrees: nay, but let the shadow turn backward ten degrees.'

11 And Isaiah the prophet calleth unto Jehovah, and He bringeth back the shadow by the degrees that it had gone down in the degrees of Ahaz -- backward ten degrees.

12 At that time hath Berodach-Baladan son of Baladan king of Babylon sent letters and a present unto Hezekiah, for he heard that Hezekiah had been sick;

13 and Hezekiah hearkeneth unto them, and sheweth them all the house of his treasury, the silver, and the gold, and the spices, and the good ointment, and all the house of his vessels, and all that hath been found in his treasuries; there hath not been a thing that Hezekiah hath not shewed them, in his house, and in all his dominion.

14 And Isaiah the prophet cometh in unto king Hezekiah, and saith unto him, 'What said these men? and whence come they unto thee?' And Hezekiah saith, 'From a land afar off they have come -- from Babylon.'

15 And he saith, 'What saw they in thy house?' and Hezekiah saith, 'All that [is] in my house they saw; there hath not been a thing that I have not shewed them among my treasures.'

16 And Isaiah saith unto Hezekiah, 'Hear a word of Jehovah:

17 Lo, days are coming, and borne hath been all that [is] in thy house, and that thy father have treasured up till this day, to Babylon; there is not left a thing, said Jehovah;

18 and of thy sons who go out from thee, whom thou begettest, they take away, and they have been eunuchs in the palace of the king of Babylon.'

19 And Hezekiah saith unto Isaiah, 'Good [is] the word of Jehovah that thou hast spoken;' and he saith, 'Is it not -- if peace and truth are in my days?'

20 And the rest of the matters of Hezekiah, and all his might, and how he made the pool, and the conduit, and bringeth in the waters to the city, are they not written on the book of the Chronicles of the kings of Judah?

21 And Hezekiah lieth with his fathers, and reign doth Manasseh his son in his stead.

2 KINGS CHAPTER 21

1 A son of twelve years [is] Manasseh in his reigning, and fifty and five years he hath reigned in Jerusalem, and the name of his mother [is] Hephzi-Bah;

2 and he doth the evil thing in the eyes of Jehovah, according to the abominations of the nations that Jehovah dispossessed from the presence of the sons of Israel,

3 and he turneth and buildeth the high places that Hezekiah his father destroyed, and raiseth altars for Baal, and maketh a shrine, as did Ahab king of Israel, and boweth himself to all the host of the heavens, and serveth them.

4 And he hath built altars in the house of Jehovah, of which Jehovah said, 'In Jerusalem I put My name.'

5 And he buildeth altars to all the host of the heavens in the two courts of the house of Jehovah;

6 and he hath caused his son to pass through fire, and observed clouds, and used enchantment, and dealt with a familiar spirit and wizards; he hath multiplied to do the evil thing in the eyes of Jehovah -- to provoke to anger.

7 And he setteth the graven image of the shrine that he made in the house of which Jehovah said unto David and unto Solomon his son, 'In this house, and in Jerusalem, that I have chosen out of all the tribes of Israel, I put My name -- to the age;

8 and I do not add to cause the foot of Israel to move from the ground that I gave to their fathers, only, if they observe to do according to all that I commanded them, and to all the law that My servant Moses commanded them.'

9 And they have not hearkened, and Manasseh causeth them to err, to do the evil thing above the nations that Jehovah destroyed from the presence of the sons of Israel.

10 And Jehovah speaketh by the hand of his servants the prophets, saying,

11 'Because that Manasseh king of Judah hath done these abominations -- he hath done evil above all that the Amorites have done who [are] before him, and causeth also Judah to sin by his idols;

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12 therefore thus said Jehovah, God of Israel, Lo, I am bringing in evil on Jerusalem and Judah, that whoever heareth of it, tingle do his two ears.

13 And I have stretched out over Jerusalem the line of Samaria, and the plummet of the house of Ahab, and wiped Jerusalem as one wipeth the dish -- he hath wiped, and hath turned [it] on its face.

14 'And I have left the remnant of Mine inheritance, and given them into the hand of their enemies, and they have been for a prey and for a spoil to all their enemies,

15 because that they have done the evil thing in Mine eyes, and are provoking Me to anger from the day that their fathers came out of Egypt, even unto this day.'

16 And also, innocent blood hath Manasseh shed very much, till that he hath filled Jerusalem -- mouth to mouth; apart from his sin that he hath caused Judah to sin, to do the evil thing in the eyes of Jehovah.

17 And the rest of the matters of Manasseh, and all that he did, and his sin that he sinned, are they not written on the book of the Chronicles of the kings of Judah?

18 And Manasseh lieth with his fathers, and is buried in the garden of his house, in the garden of Uzza, and reign doth Amon his son in his stead.

19 A son of twenty and two years [is] Amon in his reigning, and two years he hath reigned in Jerusalem, and the name of his mother [is] Meshullemeth daughter of Haruz of Jotbah,

20 and he doth the evil thing in the eyes of Jehovah, as did Manasseh his father,

21 and walketh in all the way that his father walked in, and serveth the idols that his father served, and boweth himself to them,

22 and forsaketh Jehovah, God of his fathers, and hath not walked in the way of Jehovah.

23 And the servants of Amon conspire against him, and put the king to death in his own house,

24 and the people of the land smite all those conspiring against king Amon, and the people of the land cause Josiah his son to reign in his stead.

25 And the rest of the matters of Amon that he did, are they not written on the book of the Chronicles of the kings of Judah?

26 and [one] burieth him in his burying-place in the garden of Uzza, and reign doth Josiah his son in his stead.

2 KINGS CHAPTER 22

1 A son of eight years [is] Josiah in his reigning, and thirty and one years he hath reigned in Jerusalem, and the name of his mother [is] Jedidah daughter of Adaiah of Boskath,

2 and he doth that which is right in the eyes of Jehovah, and walketh in all the way of David his father, and hath not turned aside -- right or left.

3 And it cometh to pass, in the eighteenth year of king Josiah, the king hath sent Shaphan son of Azaliah, son of Meshullam, the scribe, to the house of Jehovah, saying,

4 'Go up unto Hilkiah the high priest, and he doth complete the silver that is brought into the house of Jehovah, that the keepers of the threshold have gathered from the people,

5 and they give it into the hand of the doers of the work, the overseers, in the house of Jehovah, and they give it to the doers of the work that [is] in the house of Jehovah, to strengthen the breach of the house,

6 to artificers, and to builders, and [to repairers of] the wall, and to buy wood and hewn stones to strengthen the house;

7 only, the silver that is given into their hand is not reckoned with them, for in faithfulness they are dealing.

8 And Hilkiah the high priest saith unto Shaphan the scribe, 'A book of the law I have found in the house of Jehovah;' and Hilkiah giveth the book unto Shaphan, and he readeth it.

9 And Shaphan the scribe cometh in unto the king, and bringeth the king back word, and saith, 'Thy servants have poured out the silver that hath been found in the house, and give it into the hand of the doers of the work, the inspectors, in the house of Jehovah.'

10 And Shaphan the scribe declareth to the king, saying, 'A book hath Hilkiah the priest given to me;' and Shaphan readeth it before the king.

11 And it cometh to pass, at the king's hearing the words of the book of the law, that he rendeth his garments,

12 and the king commandeth Hilkiah the priest, and Ahikam son of Shaphan, and Achbor son of Michaiah, and Shaphan the scribe, and Asahiah servant of the king, saying,

13 'Go, seek Jehovah for me, and for the people, and for all Judah, concerning the words of this book that is found, for great [is] the fury of Jehovah that is kindled against us, because that our fathers have not hearkened unto the words of this book, to do according to all that is written for us.'

14 And Hilkiah the priest goeth, and Ahikam, and Achbor, and Shaphan, and Asahiah, unto Huldah the prophetess, wife of Shallum, son of Tikvah, son of Harhas, keeper of the garments, and she is dwelling in Jerusalem in the second, and they speak unto her.

15 And she saith unto them, 'Thus said Jehovah, God of Israel, Say to the man who hath sent you unto me:

16 Thus said Jehovah, Lo, I am bringing in evil unto this place and on its inhabitants, all the words of the book that the king of Judah hath read,

17 because that they have forsaken Me, and make perfume to other gods, so as to provoke Me to anger with every work of their hands, and My wrath hath been kindled against this place, and it is not quenched.

18 'And unto the king of Judah, who is sending you to seek Jehovah, thus do ye say unto him, Thus said Jehovah, God of Israel, The words that thou hast heard --

19 because thy heart [is] tender, and thou art humbled because of Jehovah, in thy hearing that which I have spoken against this place, and against its inhabitants, to be for a desolation, and for a reviling, and dost rend thy garments, and weep before Me -- I also have heard -- the affirmation of Jehovah --

20 therefore, lo, I am gathering thee unto thy fathers, and thou hast been gathered unto thy grave in peace, and thine

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eyes do not look on any of the evil that I am bringing in on this place;' and they bring the king back word.

2 KINGS CHAPTER 23

1 And the king sendeth, and they gather unto him all the elders of Judah and Jerusalem,

2 and the king goeth up to the house of Jehovah, and every man of Judah, and all the inhabitants of Jerusalem, with him, and the priests, and the prophets, and all the people, from small unto great, and he readeth in their ears all the words of the book of the covenant that is found in the house of Jehovah.

3 And the king standeth by the pillar, and maketh the covenant before Jehovah, to walk after Jehovah, and to keep His commands, and His testimonies, and His statutes, with all the heart, and with all the soul, to establish the words of this covenant that are written on this book, and all the people stand in the covenant.

4 And the king commandeth Hilkiah the high priest, and the priests of the second order, and the keepers of the threshold, to bring out from the temple of Jehovah all the vessels that are made for Baal, and for the shrine, and for all the host of the heavens, and he burneth them at the outside of Jerusalem, in the fields of Kidron, and hath borne their ashes to Beth-El.

5 And he hath caused to cease the idolatrous priests whom the kings of Judah have appointed, (and they make perfume in high places, in cities of Judah and suburbs of Jerusalem,) and those making perfume to Baal, to the sun, and to the moon, and to the planets, and to all the host of the heavens.

6 And he bringeth out the shrine from the house of Jehovah to the outside of Jerusalem, unto the brook Kidron, and burneth it at the brook Kidron, and beateth it small to dust, and casteth its dust on the grave of the sons of the people.

7 And he breaketh down the houses of the whoremongers that [are] in the house of Jehovah, where the women are weaving houses for the shrine.

8 And he bringeth in all the priests out of the cities of Judah, and defileth the high places where the priests have made perfume, from Geba unto Beer-Sheba, and hath broken down the high places of the gates that [are] at the opening of the gate of Joshua, head of the city, that [is] on a man's left hand at the gate of the city;

9 only, the priests of the high places come not up unto the altar of Jehovah in Jerusalem, but they have eaten unleavened things in the midst of their brethren.

10 And he hath defiled Topheth, that [is] in the valley of the son of Hinnom, so that no man doth cause his son and his daughter to pass over through fire to Molech.

11 And he causeth to cease the horses that the kings of Judah have given to the sun from the entering in of the house of Jehovah, by the chamber of Nathan-Melech the eunuch, that [is] in the suburbs, and the chariots of the sun he hath burnt with fire.

12 And the altars that [are] on the top of the upper chamber of Ahaz, that the kings of Judah made, and the altars that Manasseh made in the two courts of the house of Jehovah, hath the king broken down, and removeth thence, and hath cast their dust unto the brook Kidron.

13 And the high places that [are] on the front of Jerusalem, that [are] on the right of the mount of corruption, that Solomon king of Israel had built to Ashtoreth abomination of the Zidonians, and Chemosh abomination of Moab, and to Milcom abomination of the sons of Ammon, hath the king defiled.

14 And he hath broken in pieces the standing-pillars, and cutteth down the shrines, and filleth their place with bones of men;

15 and also the altar that [is] in Beth-El, the high place that Jeroboam son of Nebat made, by which he made Israel sin, both that altar and the high place he hath broken down, and doth burn the high place -- he hath beat it small to dust, and hath burnt the shrine.

16 And Josiah turneth, and seeth the graves that [are] there in the mount, and sendeth and taketh the bones out of the graves, and burneth [them] on the altar, and defileth it, according to the word of Jehovah that the man of God proclaimed, who proclaimed these things.

17 And he saith, 'What [is] this sign that I see?' and the men of the city say unto him, 'The grave of the man of God who hath come from Judah, and proclaimeth these things that thou hast done concerning the altar of Beth-El.'

18 And he saith, 'Let him alone, let no man touch his bones;' and they let his bones escape, with the bones of the prophet who came out of Samaria.

19 And also all the houses of the high places that [are] in the cities of Samaria, that the kings of Israel made to provoke to anger, hath Josiah turned aside, and doth to them according to all the deeds that he did in Beth-El.

20 And he slayeth all the priests of the high places who [are] there by the altars, and burneth the bones of man upon them, and turneth back to Jerusalem.

21 And the king commandeth the whole of the people, saying, 'Make ye a passover to Jehovah your God, as it is written on this book of the covenant.'

22 Surely there hath not been made like this passover from the days of the judges who judged Israel, even all the days of the kings of Israel, and of the kings of Judah;

23 but in the eighteenth year of king Josiah, hath this passover been made to Jehovah in Jerusalem.

24 And also, those having familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were seen in the land of Judah, and in Jerusalem, hath Josiah put away, in order to establish the words of the law that are written on the book that Hilkiah the priest hath found in the house of Jehovah.

25 And like him there hath not been before him a king who turned back unto Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses, and after him there hath none risen like him.

26 Only, Jehovah hath not turned back from the fierceness of His great anger with which His anger burned against

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Judah, because of all the provocations with which Manasseh provoked him,

27 and Jehovah saith, 'Also Judah I turn aside from my presence, as I turned Israel aside, and I have rejected this city that I have chosen -- Jerusalem, and the house of which I said, My name is there.'

28 And the rest of the matters of Josiah, and all that he did, are they not written on the book of the Chronicles of the kings of Judah?

29 In his days hath Pharaoh-Nechoh king of Egypt come up against the king of Asshur, by the river Phrat, and king Josiah goeth out to meet him, and he putteth him to death in Megiddo, when he seeth him.

30 And his servants cause him to ride dying from Megiddo, and bring him in to Jerusalem, and bury him in his own grave, and the people of the land take Jehoahaz son of Josiah, and anoint him, and cause him to reign instead of his father.

31 A son of twenty and three years [is] Jehoahaz in his reigning, and three months he hath reigned in Jerusalem, and the name of his mother [is] Hamutal daughter of Jeremiah of Libnah,

32 and he doth the evil thing in the eyes of Jehovah, according to all that his fathers did,

33 and Pharaoh-Nechoh bindeth him in Riblah, in the land of Hamath, from reigning in Jerusalem, and he putteth a fine on the land -- a hundred talents of silver, and a talent of gold.

34 And Pharaoh-Nechoh causeth Eliakim son of Josiah to reign instead of Josiah his father, and turneth his name to Jehoiakim, and Jehoahaz he hath taken away, and he cometh in to Egypt, and dieth there.

35 And the silver and the gold hath Jehoiakim given to Pharaoh; only he valued the land to give the silver by the command of Pharaoh; from each, according to his valuation, he exacted the silver and the gold, from the people of the land, to give to Pharaoh-Nechoh.

36 A son of twenty and five years [is] Jehoiakim in his reigning, and eleven years he hath reigned in Jerusalem, and the name of his mother [is] Zebudah daughter of Pedaiah of Rumah,

37 and he doth the evil thing in the eyes of Jehovah, according to all that his fathers did.

2 KINGS CHAPTER 24

1 In his days hath Nebuchadnezzar king of Babylon come up, and Jehoiakim is to him a servant three years; and he turneth and rebelleth against him,

2 and Jehovah sendeth against him the troops of the Chaldeans, and the troops of Aram, and the troops of Moab, and the troops of the sons of Ammon, and He sendeth them against Judah to destroy it, according to the word of Jehovah, that He spake by the hand of His servants the prophets;

3 only, by the command of Jehovah it hath been against Judah to turn [them] aside from His presence, for the sins of Manasseh, according to all that he did,

4 and also the innocent blood that he hath shed, and he filleth Jerusalem with innocent blood, and Jehovah was not willing to forgive.

5 And the rest of the matters of Jehoiakim, and all that he did, are they not written on the book of the Chronicles of the kings of Judah?

6 And Jehoiakim lieth with his fathers, and Jehoiachin his son reigneth in his stead.

7 And the king of Egypt hath not added any more to go out from his own land, for the king of Babylon hath taken, from the brook of Egypt unto the river Phrat, all that had been to the king of Egypt.

8 A son of eighteen years [is] Jehoiachin in his reigning, and three months he hath reigned in Jerusalem, and the name of his mother [is] Nehushta, daughter of Elnathan of Jerusalem,

9 and he doth the evil thing in the eyes of Jehovah, according to all that his fathers did.

10 At that time come up have servants of Nebuchadnezzar king of Babylon to Jerusalem, and the city goeth into siege,

11 and Nebuchadnezzar king of Babylon cometh against the city, and his servants are laying siege to it,

12 and Jehoiachin king of Judah goeth out unto the king of Babylon, he, and his mother, and his servants, and his chiefs, and his eunuchs, and the king of Babylon taketh him in the eighth year of his reign,

13 and bringeth out thence all the treasures of the house of Jehovah, and the treasures of the house of the king, and cutteth in pieces all the vessels of gold that Solomon king of Israel made in the temple of Jehovah, as Jehovah had spoken.

14 And he hath removed all Jerusalem, and all the chiefs, and all the mighty ones of valour -- ten thousand [is] the removal -- and every artificer and smith, none hath been left save the poor of the people of the land.

15 And he removeth Jehoiachin to Babylon, and the mother of the king, and the wives of the king, and his eunuchs, and the mighty ones of the land -- he hath caused a removal to go from Jerusalem to Babylon,

16 and all the men of valour seven thousand, and the artificers and the smiths a thousand, the whole [are] mighty men, warriors; and the king of Babylon bringeth them in a captivity to Babylon.

17 And the king of Babylon causeth Mattaniah his father's brother to reign in his stead, and turneth his name to Zedekiah.

18 A son of twenty and one years [is] Zedekiah in his reigning, and eleven years he hath reigned in Jerusalem, and the name of his mother [is] Hamutal daughter of Jeremiah of Libnah,

19 and he doth the evil thing in the eyes of Jehovah according to all that Jehoiakim did,

20 for, by the anger of Jehovah it hath been against Jerusalem and against Judah, till he cast them out from His presence, that Zedekiah rebelleth against the king of Babylon.

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2 KINGS CHAPTER 25

1 And it cometh to pass, in the ninth year of his reign, in the tenth month, in the tenth of the month, come hath Nebuchadnezzar king of Babylon, he and all his force, against Jerusalem, and encampeth against it, and buildeth against it a fortification round about.

2 And the city entereth into siege till the eleventh year of king Zedekiah,

3 on the ninth of the month -- when the famine is severe in the city, and there hath not been bread for the people of the land,

4 then the city is broken up, and all the men of war [go] by night the way of the gate, between the two walls that [are] by the garden of the king, and the Chaldeans [are] against the city round about, and [the king] goeth the way of the plain.

5 And the force of the Chaldeans pursue after the king, and overtake him in the plains of Jericho, and all his force have been scattered from him;

6 and they seize the king, and bring him up unto the king of Babylon, to Riblah, and they speak with him -- judgment.

7 And the sons of Zedekiah they have slaughtered before his eyes, and the eyes of Zedekiah he hath blinded, and bindeth him with brazen fetters, and they bring him to Babylon.

8 And in the fifth month, on the seventh of the month (it [is] the nineteenth year of king Nebuchadnezzar king of Babylon), hath Nebuzaradan chief of the executioners, servant of the king of Babylon, come to Jerusalem,

9 and he burneth the house of Jehovah, and the house of the king, and all the houses of Jerusalem, yea, every great house he hath burned with fire;

10 and the walls of Jerusalem round about have all the forces of the Chaldeans, who [are] with the chief of the executioners, broken down.

11 And the rest of the people, those left in the city, and those falling who have fallen to the king of Babylon, and the rest of the multitude, hath Nebuzaradan chief of the executioners removed;

12 and of the poor of the land hath the chief of the executioners left for vine-dressers and for husbandmen.

13 And the pillars of brass that [are] in the house of Jehovah, and the bases, and the sea of brass, that [is] in the house of Jehovah, have the Chaldeans broken in pieces, and bear away their brass to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass with which they minister they have taken,

15 and the fire-pans, and the bowls that [are] wholly of silver, hath the chief of the executioners taken.

16 The two pillars, the one sea, and the bases that Solomon made for the house of Jehovah, there was no weighing of the brass of all these vessels;

17 eighteen cubits [is] the height of the one pillar, and the chapiter on it [is] of brass, and the height of the chapiter [is] three cubits, and the net and the pomegranates [are] on the chapiter round about -- the whole [is] of brass; and like these hath the second pillar, with the net.

18 And the chief of the executioners taketh Seraiah the head priest, and Zephaniah the second priest, and the three keepers of the threshold,

19 and out of the city he hath taken a certain eunuch who is appointed over the men of war, and five men of those seeing the king's face who have been found in the city, and the head scribe of the host, who mustereth the people of the land, and sixty men of the people of the land who are found in the city,

20 and Nebuzaradan chief of the executioners taketh them, and causeth them to go unto the king of Babylon, to Libnah,

21 and the king of Babylon smiteth them, and putteth them to death in Riblah, in the land of Hamath, and he removeth Judah from off its land.

22 And the people that is left in the land of Judah whom Nebuchadnezzar king of Babylon hath left -- he appointeth over them Gedaliah son of Ahikam, son of Shaphan.

23 And all the heads of the forces hear -- they and the men -- that the king of Babylon hath appointed Gedaliah, and they come in unto Gedaliah, to Mizpah, even Ishmael son of Nethaniah, and Johanan son of Kareah, and Seraiah son of Tanhumeth the Netophathite, and Jaazaniah son of the Maachathite -- they and their men;

24 and Gedaliah sweareth to them, and to their men, and saith to them, 'Be not afraid of the servants of the Chaldeans, dwell in the land and serve the king of Babylon, and it is good for you.'

25 And it cometh to pass, in the seventh month, come hath Ishmael son of Nathaniah, son of Elishama of the seed of the kingdom, and ten men with him, and they smite Gedaliah, and he dieth, and the Jews and the Chaldeans who have been with him in Mizpah.

26 And all the people rise, from small even unto great, and the heads of the forces, and come in to Egypt, for they have been afraid of the presence of the Chaldeans.

27 And it cometh to pass, in the thirty and seventh year of the removal of Jehoiachin king of Judah, in the twelfth month, in the twenty and seventh of the month hath Evil-Merodach king of Babylon lifted up, in the year of his reigning, the head of Jehoiachin king of Judah, out of the house of restraint,

28 and speaketh with him good things and putteth his throne above the throne of the kings who [are] with him in Babylon,

29 and hath changed the garments of his restraint, and he hath eaten bread continually before him all days of his life,

30 and his allowance -- a continual allowance -- hath been given to him from the king, the matter of a day in its day, all days of his life.

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THE FIRST BOOK OF CHRONICLES

or 1 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Author: Azaryahu, known as Ezra (Greek: Esdras)
(Nehemia might have edited some parts.)
Estimated Range of Dating: mid-5th century B.C.

(The Book of Chronicles (Hebrew: Dibre Hayyamim 'The Matters of the Days') is a Hebrew prose work constituting part of Jewish and Christian scripture. Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipoménōn (Greek: lit. "things left on one side"). In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronikon given to the text by the scholar Jerome. In the Christian Bible, the books (commonly referred to as 1 Chronicles and 2 Chronicles, or First Chronicles and Second Chronicles) generally follow the two Books of Kings, and precede Ezra–Nehemiah; thus they conclude the history-oriented books of the Old Testament.

Originally a single work, Chronicles was divided into two in the Greek Septuagint: 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. It contains a genealogy from a human being, Adam, and a narrative of the history of ancient Judah and Israel. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book.

Chronicles appears to be largely the work of a single individual. The writer was probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid Empire. Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is also believed to be the author of both Chronicles and Ezra–Nehemiah. Many scholars maintain support for Ezra's authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah.

One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra–Nehemiah. These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll.

Scholars suggest it was probably composed between 450–250 BC, with the period 350–300 BC the most likely. This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.

Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. The Chronicles narrative begins with Adam, Seth and Enosh, and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel (in the "introductory chapters", 1 Chronicles 1–9). The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David (1 Chronicles 11–29). The next long section concerns David's son Solomon (2 Chronicles 1–9), and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.)

1 CHRONICLES CHAPTER 1

1 Adam, Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 Sons of Japheth: Gomer and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And sons of Gomer: Ashchenaz, and Riphath, and Togarmah.
7 And sons of Javan: Elisha, and Tarshishah, Kittim, and Dodanim.
8 Sons of Ham: Cush, and Mizraim, Put, and Canaan.
9 And sons of Cush: Seba and Havilah, and Sabta, and Raamah, and Sabtecka. And sons of Raamah: Sheba and Dedan.
10 And Cush begat Nimrod: he began to be a mighty one in the land.
11 And Mizraim begat the Ludim, and the Anamim, and the Lehabim, and the Naphtuhim,

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12 and the Pathrusim, and the Casluhim (from whom came out the Philistim), and the Caphtorim.
13 And Canaan begat Zidon his first born, and Heth,
14 and the Jebusite, and the Amorite, and the Girgashite,
15 and the Hivite, and the Arkite, and the Sinite,
16 and the Arvadite, and the Zemarite, and the Hamathite.
17 Sons of Shem: Elam and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And to Eber have been born two sons, the name of the one [is] Peleg, for in his days hath the land been divided, and the name of his brother is Joktan.
20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21 and Hadoram, and Uzal, and Diklah,
22 and Ebal, and Abimael, and Sheba,
23 and Ophir, and Havilah, and Jobab; all these [are] sons of Joktan.
24 Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram -- he [is] Abraham.
28 Sons of Abraham: Isaac and Ishmael.
29 These [are] their generations: first-born of Ishmael, Nebaioth, and Kedar, and Adheel, and Mibsam,
30 Mishma, and Dumah, Massa, Hadad, and Tema,
31 Jetur, Naphish, and Kedema. These are sons of Ishmael.
32 And sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And sons of Jokshan: Sheba and Dedan.
33 And sons of Midian: Ephah and Epher, and Henoch, and Abida, and Eldaah; all these [are] sons of Keturah.
34 And Abraham begetteth Isaac. Sons of Isaac: Esau and Israel.
35 Sons of Esau: Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 Sons of Eliphaz: Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.
37 Sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.
38 And sons of Seir: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.
39 And sons of Lotan: Hori and Homam, and sister of Lotan [is] Timna.
40 Sons of Shobal: Alian, and Manahath, and Ebal, Shephi, and Onam. And sons of Zideon: Aiah and Anah.
41 The sons of Anah: Dishon. and sons of Dishon: Amram, and Eshban, and Ithran, and Cheran.
42 Sons of Ezer: Bilhan, and Zavan, Jakan. Sons of Dishan: Uz and Aran.
43 And these [are] the kings who reigned in the land of Edom before the reigning of a king of the sons of Israel: Bela son of Beor, and the name of his city [is] Dinhabah.
44 And Bela dieth, and reign in his stead doth Jobab son of Zerah from Bozrali;
45 and Jobab dieth, and reign in his stead doth Husham from the land of the Temanite;
46 and Husham dieth, and reign in his stead doth Hadad, son of Bedad (who smiteth Midian in the field of Moab) and the name of his city [is] Avith;
47 and Hadad dieth, and reign in his stead doth Samlah from Masrekah;
48 and Samlah dieth, and reign in his stead doth Shaul from Rehoboth of the River;
49 and Shaul dieth, and reign in his stead doth Baal-Hanan son of Achbor;
50 and Baal-Hanan dieth, and reign in his stead doth Hadad, and the name of his city [is] Pai, and the name of his wife [is] Mehetabel daughter of Matred, daughter of Me-Zahab; Hadad also dieth.
51 And chiefs of Edom are: chief Timnah, chief Aliah, chief Jetheth,
52 chief Aholibamah, chief Elah, chief Pinon,
53 chief Kenaz, chief Teman, chief Mibzar,
54 chief Magdiel, chief Iram. These [are] chiefs of Edom.

1 CHRONICLES CHAPTER2
1 These [are] sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 Sons of Judah: Er, and Onan, and Shelah, three have been born to him of a daughter of Shua the Canaanitess. And Er, first-born of Judah, is evil in the eyes of Jehovah, and He putteth him to death.
4 And Tamar his daughter-in-law hath borne to him Pharez and Zerah. All the sons of Judah [are] five.
5 Sons of Pharez: Hezron, and Hamul.
6 And sons of Zerah: Zimri, and Ethan, and Heman, and Calcol, and Dara; all of them five.
7 And sons of Carmi: Achar, troubler of Israel, who trespassed in the devoted thing.
8 And sons of Ethan: Azariah.
9 And sons of Hezron who were born to him; Jerahmeel, and Ram, and Chelubai.
10 And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the sons of Judah;
11 and Nahshon begat Salma, and Salma begat Boaz,
12 and Boaz begat Obed, and Obed begat Jesse;
13 and Jesse begat his first-born Eliab, and Abinadab the second, and Shimea the third,
14 Nethaneel the fourth, Raddai the fifth,
15 Ozem the sixth, David the seventh,
16 and their sisters Zeruiah and Abigail. And sons of Zeruiah: Abishai, and Joab, and Asah-El -- three.
17 And Abigail hath borne Amasa, and the father of Amasa [is] Jether the Ishmeelite.
18 And Caleb son of Hezron hath begotten Azubah, Isshah, and Jerioth; and these [are] her sons: Jesher, and Shobab, and Ardon.
19 And Azubah dieth, and Caleb taketh to him Ephrath, and she beareth to him Hur.
20 And Hur begat Uri, and Uri begat Bezaleel.

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21 And afterwards hath Hezron gone in unto a daughter of Machir father of Gilead, and he hath taken her, and he [is] a son of sixty years, and she beareth to him Segub.
22 And Segub begat Jair, and he hath twenty and three cities in the land of Gilead,
23 and he taketh Geshur and Aram, the small villages of Jair, from them, with Kenath and its small towns, sixty cities -- all these [belonged to] the sons of Machir father of Gilead.
24 And after the death of Hezron in Caleb-Ephratah, then the wife of Hezron, Abijah, even beareth to him Asshur, father of Tekoa.
25 And sons of Jerahmeel, first-born of Hezron, are: the first-born Ram, and Bunah, and Oren, and Ozem, Ahijah.
26 And Jerahmeel hath another wife, and her name [is] Atarah, she [is] mother of Onam.
27 And sons of Ram, first-born of Jerahmeel, are Maaz, and Jamin, and Eker.
28 And sons of Onam are Shammai and Jada. And sons of Shammai: Nadab and Abishur.
29 And the name of the wife of Abishur [is] Abihail, and she beareth to him Ahban and Molid.
30 And sons of Nadab: Seled, and Appaim; and Seled dieth without sons.
31 And sons of Appaim: Ishi. And sons of Ishi: Sheshan. And sons of Sheshan: Ahlai.
32 And sons of Jada, brother of Shammai: Jether, and Jonathan: and Jether dieth without sons.
33 And sons of Jonathan: Peleth, and Zaza. These were sons of Jerahmeel.
34 And Sheshan had no sons, but daughters, and Sheshan hath a servant, an Egyptian, and his name [is] Jarha,
35 and Sheshan giveth his daughter to Jarha his servant for a wife, and she beareth to him Attai;
36 and Attai begat Nathan, and Nathan begat Zabad,
37 and Zabad begat Ephlal, and Ephlal begat Obed,
38 and Obed begat Jehu,
39 and Jehu begat Azariah, and Azariah begat Helez, and Helez begat Eleasah,
40 and Eleasah begat Sismai, and Sismai begat Shallum,
41 and Shallum begat Jekamiah, and Jekamiah begat Elishama.
42 And sons of Caleb brother of Jerahmeel: Mesha his first-born, he [is] father of Ziph; and sons of Mareshah: Abi-Hebron.
43 And sons of Hebron: Korah, and Tappuah, and Rekem, and Shema.
44 And Shema begat Raham father of Jorkoam, and Rekem begat Shammai.
45 And a son of Shammai [is] Maon, and Maon [is] father of Beth-Zur.
46 And Ephah concubine of Caleb bare Haran, and Moza, and Gazez; and Haran begat Gazez.
47 And sons of Jahdai: Regem, and Jotham, and Geshem, and Pelet, and Ephah, and Shaaph.
48 The concubine of Caleb, Maachah, bare Sheber and Tirhanah;
49 and she beareth Shaaph father of Madmannah, Sheva father of Machbenah, and father of Gibea; and a daughter of Caleb [is] Achsa.
50 These were sons of Caleb son of Hur, first-born of Ephrathah: Shobal father of Kirjath-Jearim,
51 Salma father of Beth-Lehem, Hareph father of Beth-Gader.
52 And there are sons to Shobal father of Kirjath-Jearim: Haroeh, half of the Menuhothite;
53 and the families of Kirjath-Jearim: the Ithrite, and the Puhite, and the Shumathite, and the Mishraite: from these went out the Zareathite, and the Eshtaulite.
54 Sons of Salma: Beth-Lehem, and the Netophathite, Atroth, Beth-Joab, and half of the Menuhothite, the Zorite;
55 and the families of the scribes the inhabitants of Jabez: Tirathites, Shimeathites, Suchathites. They [are] the Kenites, those coming of Hammath father of the house of Rechab.

1 CHRONICLES CHAPTER 3

1 And these were sons of David, who were born to him in Hebron: the first-born Amnon, of Ahinoam the Jezreelitess; second Daniel, of Abigail the Carmelitess;
2 the third Absalom, son of Maachah daughter of Talmai king of Geshur; the fourth Adonijah, son of Haggith;
3 the fifth Shephatiah, of Abital; the sixth Ithream, of Eglah his wife.
4 Six have been borne to him in Hebron, and he reigneth there seven years and six months, and thirty and three years he hath reigned in Jerusalem.
5 And these were born to him in Jerusalem: Shimea, and Shobab, and Nathan, and Solomon -- four, of Bath-Sheba daughter of Ammiel:
6 also Ibhar, and Elishama, and Eliphelet,
7 and Nogah, and Nepheg, and Japhia,
8 and Elishama, and Eliada, and Eliphelet, nine.
9 All [are] sons of David, apart from sons of the concubines, and Tamar their sister.
10 And the son of Solomon [is] Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son,
11 Joram his son, Ahaziah his son, Joash his son,
12 Amaziah his son, Azariah his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, Josiah his son.
15 And sons of Josiah: the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
16 And sons of Jehoiakim: Jeconiah his son, Zedekiah his son.
17 And sons of Jeconiah: Assir; Salathiel his son;
18 also Malchiram and Pedaiah, and Shenazzar, Jecamiah, Hoshama, and Nedabiah.
19 And sons of Pedaiah: Zerubbabel, and Shimei. And sons of Zerubbabel: Meshullam, and Hananiah, and Shelomith their sister,
20 and Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-Hesed, five.

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21 And sons of Hananiah: Pelatiah, and Jesaiah, sons of Rephaiah, sons of Arnan, sons of Obadiah, sons of Shechaniah.
22 And sons of Shechaniah: Shemaiah; and sons of Shemaiah: Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.
23 And sons of Neariah: Elioenai, and Hezekiah, and Azrikam, three.
24 And sons of Elioenai: Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

1 CHRONICLES CHAPTER 4

1 Sons of Judah: Pharez, Hezron, and Carmi, and Hur, and Shobal.
2 And Reaiah son of Shobal begat Jahath, and Jahath begat Ahumai and Lahad; these [are] families of the Zorathite.
3 And these [are] of the father of Etam: Jezreel, and Ishma, and Idbash; and the name of their sister [is] Hazzelelponi,
4 and Penuel [is] father of Gedor, and Ezer father of Hushah. These [are] sons of Hur, first-born of Ephratah, father of Beth-Lehem.
5 And to Ashhur father of Tekoa were two wives, Helah and Naarah;
6 and Naarah beareth to him Ahuzzam, and Hepher, and Temeni, and Haahashtari: these [are] sons of Naarah.
7 And sons of Helah: Zereth, and Zohar, and Ethnan.
8 And Coz begat Anub, and Zobebah, and the families of Aharhel son of Harum.
9 And Jabez is honoured above his brethren, and his mother called his name Jabez, saying, 'Because I have brought forth with grief.'
10 And Jabez calleth to the God of Israel, saying, 'If blessing Thou dost bless me, then Thou hast made great my border, and Thy hand hath been with me, and Thou hast kept [me] from evil -- not to grieve me;' and God bringeth in that which he asked.
11 And Chelub brother of Shuah begat Mehir; he [is] father of Eshton.
12 And Eshton begat Beth-Rapha, and Paseah, and Tehinnah father of Ir-Nahash; these [are] men of Rechah.
13 And sons of Kenaz: Othniel, and Seraiah; and sons of Othniel: Hathath.
14 And Meonothai begat Ophrah, and Seraiah begat Joab father of the valley of artificers, for they were artificers.
15 And sons of Caleb son of Jephunneh: Iru, Elah, and Naam; and sons of Elah, even Kenaz.
16 And sons of Jehaleleel: Ziph and Ziphah, Tiria, and Asareel.
17 And sons of Ezra [are] Jether, and Mered, and Epher, and Jalon: and she beareth Miriam, and Shammai, and Ishbah father of Eshtemoa.
18 And his wife Jehudijah bare Jered father of Gedor, and Heber father of Socho, and Jekuthiel father of Zanoah. And these [are] sons of Bithiah daughter of Pharaoh, whom Mered took,
19 and sons of the wife of Hodiah sister of Nahom: Abi-Keilah the Garmite, and Eshtemoa the Maachathite.
20 And sons of Shimon [are] Amnon, and Rinnah, Ben-Hanon, and Tilon; and sons of Ishi: Zoheth, and Ben-Zoheth.
21 Sons of Shelah son of Judah: Er father of Lecah, and Laadah father of Mareshah, and the families of the house of the service of fine linen, of the house of Ashbea;
22 and Jokim, and the men of Chozeba, and Joash, and Saraph, who ruled over Moab and Jashubi-Lehem; and these things [are] ancient.
23 They [are] the potters and inhabitants of Netaim and Gedera; with the king in his work they dwelt there.
24 Sons of Simeon: Nemuel, and Jamin, Jarib, Zerah, Shaul;
25 Shallum his son, Mibsam his son, Mishma his son.
26 And sons of Mishma: Hammuel his son, Zacchur his son, Shimei his son.
27 And to Shimei [are] sixteen sons and six daughters, and to his brethren there are not many sons, and none of their families have multiplied as much as the sons of Judah.
28 And they dwell in Beer-Sheba, and Moladah, and Hazar-Shaul,
29 and in Bilhah, and in Ezem, and in Tolad,
30 and in Bethuel, and in Hormah, and in Ziklag,
31 and in Beth-Marcaboth, and in Hazar-Susim, and in Beth-Birei, and in Shaarim; these [are] their cities till the reigning of David.
32 And their villages [are] Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities,
33 and all their villages that [are] round about these cities unto Baal; these [are] their dwellings, and they have their genealogy:
34 even Meshobab, and Jamlech, and Joshah son of Amaziah,
35 and Joel, and Jehu son of Josibiah, son of Seraiah, son of Asiel,
36 and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,
37 and Ziza son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah.
38 These who are coming in by name [are] princes in their families, and the house of their fathers have broken forth into a multitude;
39 and they go to the entrance of Gedor, unto the east of the valley, to seek pasture for their flock,
40 and they find pasture, fat and good, and the land broad of sides, and quiet, and safe, for of Ham are those dwelling there before.
41 And these who are written by name come in the days of Hezekiah king of Judah, and smite their tents, and the habitations that have been found there, and devote them to destruction unto this day, and dwell in their stead, because pasture for their flock [is] there.
42 And of them, of the sons of Simeon, there have gone to mount Seir, five hundred men, and Pelatiah, and Neariah, and Rephaiah, and Uzziel, sons of Ishi, at their head,

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43 and they smite the remnant of those escaped of Amalek, and dwell there unto this day.

1 CHRONICLES CHAPTER 5

1 As to sons of Reuben, first-born of Israel -- for he [is] the first-born, and on account of his profaning the couch of his father hath his birthright been given to the sons of Joseph son of Israel, and [he is] not to be reckoned by genealogy for the birthright,

2 for Judah hath been mighty over his brother, and for leader above him, and the birthright [is] to Joseph.

3 Sons of Reuben, first-born of Israel: Hanoch, and Pallu, Hezron, and Carmi.

4 Sons of Joel: Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaiah his son, Baal his son,

6 Beerah his son, whom Tilgath-Pilneser king of Asshur removed; he [is] prince of the Reubenite.

7 And his brethren, by their families, in the genealogy of their generations, [are] heads: Jeiel, and Zechariah,

8 and Bela son of Azaz, son of Shema, son of Joel -- he is dwelling in Aroer, even unto Nebo and Baal-Meon;

9 and at the east he dwelt even unto the entering in of the wilderness, even from the river Phrat, for their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they have made war with the Hagarites, who fall by their hand, and they dwell in their tents over all the face of the east of Gilead.

11 And the sons of Gad, over-against them have dwelt in the land of Bashan unto Salcah,

12 Joel the head, and Shapham the second, and Jaanai and Shaphat in Bashan;

13 and their brethren of the house of their fathers [are] Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These [are] sons of Abihail son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz;

15 Ahi son of Abdiel, son of Guni, [is] head of the house of their fathers;

16 and they dwell in Gilead in Bashan, and in her small towns, and in all suburbs of Sharon, upon their outskirts;

17 all of them reckoned themselves by genealogy in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 Sons of Reuben, and the Gadite, and the half of the tribe of Manasseh, of sons of valour, men bearing shield and sword, and treading bow, and taught in battle, [are] forty and four thousand and seven hundred and sixty, going out to the host.

19 And they make war with the Hagarites, and Jetur, and Naphish, and Nodab,

20 and they are helped against them, and the Hagarites are given into their hand, and all who [are] with them, for they cried to God in battle, and He was entreated of them, because they trusted in Him.

21 And they take captive their cattle, of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of human beings a hundred thousand;

22 for many have fallen pierced, for of God [is] the battle; and they dwell in their stead till the removal.

23 And the sons of the half of the tribe of Manasseh dwelt in the land, from Bashan unto Baal-Hermon, and Senir, and mount Hermon, they have multiplied.

24 And these [are] heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, men mighty in valour, men of name, heads to the house of their fathers.

25 And they trespass against the God of their fathers, and go a-whoring after the gods of the peoples of the land whom God destroyed from their presence;

26 and stir up doth the God of Israel the spirit of Pul king of Asshur, and the spirit of Tilgath-Pilneser king of Asshur, and he removeth them -- even the Reubenite, and the Gadite, and the half of the tribe of Manasseh -- and bringeth them in to Halah, and Habor, and Hara, and the river of Gozan unto this day.

1 CHRONICLES CHAPTER 6

1 Sons of Levi: Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And sons of Amram: Aaron, and Moses, and Miriam. And sons of Aaron: Nadab, and Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 and Abishua begat Bukki, and Bukki begat Uzzi,

6 and Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 and Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 and Ahimaaz begat Azariah, and Azariah begat Johanan,

10 and Johanan begat Azariah, him who acted as priest in the house that Solomon built in Jerusalem.

11 And Azariah begetteth Amariah, and Amariah begat Ahitub,

12 and Ahitub begat Zadok, and Zadok begat Shallum,

13 and Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 and Azariah begat Seraiah, and Seraiah begat Jehozadak;

15 and Jehozadak hath gone in Jehovah's removing Judah and Jerusalem by the hand of Nebuchadnezzar.

16 Sons of Levi: Gershom, Kohath, and Merari.

17 And these [are] names of sons of Gershom: Libni and Shimei.

18 And sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel.

19 Sons of Merari; Mahli and Mushi. And these [are] families of the Levite according to their fathers;

20 of Gershom: Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

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22 Sons of Kohath: Amminadab his son, Korah his son, Assir his son,
23 Elkanah his son, and Ebiasaph his son, and Assir his son,
24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.
25 And sons of Elkanah; Amasai and Ahimoth.
26 Elkanah; sons of Elkanah: Zophai his son, and Nahath his son,
27 Eliab his son, Jeroham his son, Elkanah his son.
28 And sons of Samuel: the first-born Vashni, and the second Abijah.
29 Sons of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son,
30 Shimea his son, Haggiah his son, Asaiah his son.
31 And these [are] they whom David stationed over the parts of the song of the house of Jehovah, from the resting of the ark,
32 and they are ministering before the tabernacle of the tent of meeting, in song, till the building by Solomon of the house of Jehovah in Jerusalem; and they stand according to their ordinance over their service.
33 And these [are] those standing, and their sons: of the sons of the Kohathite: Heman the singer, son of Joel, son of Shemuel,
34 son of Elkanah, son of Jeroham, son of Eliel, son of Toah,
35 son of Zuph, son of Elkanah, son of Mahath, son of Amasai,
36 son of Elkanah, son of Joel, son of Azariah, son of Zephaniah,
37 son of Tahath, son of Assir, son of Ebiasaph, son of Korah,
38 son of Izhar, son of Kohath, son of Levi, son of Israel.
39 And his brother Asaph, who is standing on his right -- Asaph, son of Berachiah, son of Shimea,
40 son of Michael, son of Baaseiah, son of Malchiah,
41 son of Ethni, son of Zerah, son of Adaiah,
42 son of Ethan, son of Zimmah, son of Shimei,
43 son of Jahath, son of Gershom, son of Levi.
44 And sons of Merari, their brethren, [are] on the left. Ethan son of Kishi, son of Abdi, son of Malluch,
45 son of Hashabiah, son of Amaziah, son of Hilkiah,
46 son of Amzi, son of Bani, son of Shamer,
47 son of Mahli, son of Mushi, son of Merari, son of Levi.
48 And their brethren the Levites are put to all the service of the tabernacle of the house of God.
49 And Aaron and his sons are making perfume on the altar of the burnt-offering, and on the altar of the perfume, for all the work of the holy of holies, and to make atonement for Israel, according to all that Moses servant of God commanded.
50 And these [are] sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, Ahimaaz his son.
54 And these [are] their dwellings, throughout their towers, in their borders, of the sons of Aaron, of the family of the Kohathite, for theirs was the lot;
55 and they give to them Hebron in the land of Judah and its suburbs round about it;
56 and the field of the city and its villages they gave to Caleb son of Jephunneh.
57 And to the sons of Aaron they gave the cities of refuge: Hebron, and Libnah and its suburbs, and Jattir, and Eshtemoa and its suburbs,
58 and Hilen and its suburbs, Debir and its suburbs,
59 and Ashan and its suburbs, and Beth-Shemesh and its suburbs.
60 And from the tribe of Benjamin, Geba and its suburbs, and Allemeth and its suburbs, and Anathoth and its suburbs. All their cities [are] thirteen cities, for their families.
61 And to the sons of Kohath, those left of the family of the tribe, from the half of the tribe, the half of Manasseh, by lot, [are] ten cities.
62 And to the sons of Gershom, for their families, from the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the tribe of Manasseh in Bashan, thirteen cities.
63 To the sons of Merari, for their families, from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zebulun, by lot, twelve cities.
64 And the sons of Israel give to the Levites the cities and their suburbs.
65 And they give by lot from the tribe of the sons of Judah, and from the tribe of the sons of Simeon, and from the tribe of the sons of Benjamin, these cities which they call by name;
66 and some of the families of the sons of Kohath have cities of their border from the tribe of Ephraim;
67 and they give to them the cities of refuge, Shechem and its suburbs in the hill-country of Ephraim, and Gezer and its suburbs,
68 and Jokmeam and its suburbs, and Beth-Horan and its suburbs,
69 and Aijalon and its suburbs, and Gath-Rimmon and its suburbs;
70 and from the half tribe of Manasseh, Aner and its suburbs, and Bileam and its suburbs, for the family of the sons of Kohath who are left.
71 To the sons of Gershom from the family of the half of the tribe of Manasseh [are] Golan in Bashan and its suburbs, and Ashtaroth and its suburbs;
72 and from the tribe of Issachar; Kedesh and its suburbs, Daberath and its suburbs,
73 and Ramoth and its suburbs, and Anem and its suburbs;
74 and from the tribe of Asher; Mashal and its suburbs, and Abdon and its suburbs,
75 and Hukok and its suburbs, and Rehob and its suburbs;
76 and from the tribe of Naphtali: Kedesh in Galilee and its suburbs, and Hammon and its suburbs, and Kirjathaim and its suburbs.

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77 To the sons of Merari who are left, from the tribe of Zebulun, [are] Rimmon and its suburbs, Tabor and its suburbs;
78 and from beyond the Jordan by Jericho, at the east of the Jordan, from the tribe of Reuben, Bezer in the wilderness and its suburbs, and Jahzah and its suburbs,
79 and Kedemoth and its suburbs, and Mephaath and its suburbs;
80 and from the tribe of Gad: Ramoth in Gilead and its suburbs, and Mahanaim and its suburbs,
81 and Heshbon and its suburbs, and Jazer and its suburbs.

1 CHRONICLES CHAPTER 7

1 And sons of Issachar; Tola, and Puah, Jashub, and Shimron, four.
2 And sons of Tola: Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of the house of their fathers, [even] of Tola, mighty of valour in their generations: their number in the days of David [is] twenty and two thousand and six hundred.
3 And sons of Uzzi: Izrahiah; and sons of Izrahiah: Michael, and Obadiah, and Joel, Ishiah, Hamishah -- all of them heads.
4 And beside them, by their generations, of the house of their fathers, [are] troops of the host of battle, thirty and six thousand, for they multiplied wives and sons;
5 and their brethren of all the families of Issachar [are] mighty of valour, eighty and seven thousand, all have their genealogy.
6 Of Benjamin: Bela, and Becher, and Jediael, three.
7 And sons of Bela: Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of a house of fathers, mighty of valour, with their genealogy, twenty and two thousand, and thirty and four.
8 And sons of Becher: Zemirah, and Joash, and Eliezar, and Elioenai, and Omri, and Jerimoth, and Abijah, and Anathoth, and Alameth. All these [are] sons of Becher,
9 with their genealogy, after their generations, heads of a house of their fathers, mighty of valour, twenty thousand and two hundred.
10 And sons of Jediael: Bilhan; and sons of Bilhan: Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.
11 All these [are] sons of Jediael, even heads of the fathers, mighty in valour, seventeen thousand and two hundred going out to the host for battle.
12 And Shuppim and Huppim [are] sons of Ir; Hushim son of Aher.
13 Sons of Naphtali: Jahziel, and Guni, and Jezer, and Shallum, sons of Bilhah.
14 Sons of Manasseh: Ashriel, whom Jaladah his Aramaean concubine bare, with Machir father of Gilead.
15 And Machir took wives for Huppim and for Shuppim, and the name of the one [is] Maachah, and the name of the second Zelophehad, and Zelophehad hath daughters.
16 And Maachah wife of Machir beareth a son and calleth his name Peresh, and the name of his brother [is] Sheresh, and his sons [are] Ulam and Rakem.
17 And son of Ulam: Bedan. These [are] sons of Gilead son of Machir, son of Manasseh.
18 And his sister Hammolecheth bare Ishhod, and Abiezer, and Mahalah.
19 And the sons of Shemida are Ahian, and Shechem, and Likhi, and Aniam.
20 And sons of Ephraim: Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,
21 and Zabad his son, and Shuthelah his son, and Ezer, and Elead; and slain them have men of Gath who are born in the land, because they came down to take their cattle.
22 And Ephraim their father mourneth many days, and his brethren come in to comfort him,
23 and he goeth in unto his wife, and she conceiveth and beareth a son, and he calleth his name Beriah, because in evil had been his house, --
24 and his daughter [is] Sherah, and she buildeth Beth-Horon, the lower and the upper, and Uzzen-Sherah --
25 and Rephah [is] his son, and Resheph, and Telah his son, and Tahan his son,
26 Laadan his son, Ammihud his son, Elishama his son,
27 Non his son, Jehoshua his son.
28 And their possession and their dwellings [are] Beth-El and its small towns, and to the east Naaran, and to the west Gezer and its small towns, and Shechem and its small towns, unto Gaza and its small towns;
29 and by the parts of the sons of Manasseh, Beth-Shean and its small towns, Taanach and its small towns, Megiddo and its small towns, Dor and its small towns; in these dwelt the sons of Joseph son of Israel.
30 Son of Asher: Imnah, and Ishve, and Ishvi, and Beriah, and Serah their sister.
31 And sons of Beriah: Heber, and Malchiel -- he [is] father of Birzavith.
32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.
33 And sons of Japhlet: Pasach, and Bimhal, and Ashvath; these [are] sons of Japhlet.
34 and sons of Shamer: Ahi, and Rohgah, Jehubbah, and Aram.
35 And son of Helem his brother: Zophah, and Imna, and Shelesh, and Amal.
36 Sons of Zophah: Suah, and Harnepher, and Shual, and Beri, and Imrah,
37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.
38 And sons of Jether: Jephunneh, and Pispah, and Ara.
39 And sons of Ulla: Arah, and Hanniel, and Rezia.
40 All these [are] sons of Asher, heads of the house of the fathers, chosen ones, mighty in valour, heads of the princes, with their genealogy, for the host, for battle, their number [is] twenty and six thousand men.

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1 CHRONICLES CHAPTER 8

1 And Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third,
2 Nohah the fourth, and Rapha the fifth.
3 And there are sons to Bela: Addar, and Gera,
4 and Abihud, and Abishua, and Naaman, and Ahoah,
5 and Gera, and Shephuphan, and Huram.
6 And these [are] sons of Ehud: they are heads of fathers to the inhabitants of Geba, and they remove them unto Manahath;
7 and Naaman, and Ahiah, and Gera, he removed them, and begat Uzza and Ahihud.
8 And Shaharaim begat in the field of Moab, after his sending them away; Hushim and Baara [are] his wives.
9 And he begetteth of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,
10 and Jeuz, and Shachiah, and Mirmah. These [are] his sons, heads of fathers.
11 And of Hushim he begat Ahitub and Elpaal.
12 And sons of Elpaal: Eber, and Misheam, and Shamer, (he built Ono and Lod and its small towns),
13 and Beriah and Shema, (they [are] the heads of fathers to the inhabitants of Aijalon -- they caused to flee the inhabitants of Gath),
14 and Ahio, Shashak, and Jeremoth,
15 and Zebadiah, and Arad, and Ader,
16 and Michael, and Ispah, and Joha, sons of Beriah,
17 and Zebadiah, and Meshullam, and Hezeki, and Heber,
18 and Ishmerai, and Jezliah, and Jobab, sons of Elpaal;
19 And Jakim, and Zichri, and Zabdi,
20 and Elienai, and Zillethai, and Eliel,
21 and Adaiah, and Beraiah, and Shimrath, sons of Shimei;
22 And Ishpan, and Heber, and Eliel,
23 and Abdon, and Zichri, and Hanan,
24 and Hananiah, and Elam, and Antothijah,
25 and Iphedeiah, and Penuel, sons of Shashak;
26 And Shamsherai, and Shehariah, and Athaliah,
27 and Jaareshiah, and Eliah, and Zichri, sons of Jeroham.
28 These [are] heads of fathers, by their generations, heads; these dwelt in Jerusalem.
29 And in Gibeon hath the father of Gibeon dwelt, and the name of his wife [is] Maachah;
30 and his son, the first-born, [is] Abdon, and Zur, and Kish, and Baal, and Nadab,
31 and Gedor, and Ahio, and Zacher;
32 and Mikloth begat Shimeah. And they also over-against their brethren dwelt in Jerusalem with their brethren.
33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-Shua, and Abinadab, and Esh-Baal.
34 And a son of Jonathan [is] Merib-Baal, and Merib-Baal begat Micah;
35 and sons of Micah: Pithon, and Melech, and Tarea, and Ahaz:
36 and Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,
37 and Moza begat Binea, Raphah [is] his son, Eleasah his son, Azel his son.
38 And to Azel [are] six sons, and these [are] their names: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these [are] sons of Azel.
39 And sons of Eshek his brother: Ulam his first-born, Jehush the second, and Eliphelet the third.
40 And the sons of Ulam are men mighty in valour, treading bow, and multiplying sons and son's sons, a hundred and fifty. All these [are] of the sons of Benjamin.

1 CHRONICLES CHAPTER 9

1 And all Israel have reckoned themselves by genealogy, and lo, they are written on the book of the kings of Israel and Judah -- they were removed to Babylon for their trespass.
2 And the first inhabitants, who [are] in their possession, in their cities, of Israel, [are] the priests, the Levites, and the Nethinim.
3 And in Jerusalem dwelt of the sons of Judah, and of the sons of Benjamin, and of the sons of Ephraim and Manasseh:
4 Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, of the sons of Pharez, son of Judah.
5 And of the Shilonite: Asaiah the first-born, and his sons.
6 And of the sons of Zerah: Jeuel, and their brethren, six hundred and ninety.
7 And of the sons of Benjamin: Sallu son of Meshullam, son of Hodaviah, son of Hassenuah,
8 and Ibneiah son of Jeroham, and Elah son of Uzzi, son of Michri, and Meshullam son of Shephatiah, son of Reuel, son of Ibnijah.
9 And their brethren, according to their generations, [are] nine hundred and fifty and six. All these [are] men, heads of fathers, according to the house of their fathers.
10 And of the priests: Jedaiah, and Jehoiarib, and Jachin,
11 and Azariah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, leader in the house of God;
12 and Adaiah son of Jeroham, son of Pashhur, son of Malchijah, and Maasai son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer.
13 And their brethren, heads to the house of their fathers, a thousand and seven hundred and sixty, mighty in valour, [are] for the work of the service of the house of God.
14 And of the Levites: Shemaiah son of Hashshub, son of Azrikam, son of Hashabiah, of the sons of Merari;
15 and Bakbakkar, Heresh, and Galal, and Mattaniah son of Micah, son of Zichri, son of Asaph;
16 and Obadiah son of Shemariah, son of Galal, son of Jeduthun, and Berechiah, son of Asa, son of Elkanah, who is dwelling in the villages of the Netophathite.
17 And the gatekeepers [are] Shallum, and Akkub, and Talmon, and Ahiman, and their brethren -- Shallum [is] the head;

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18 and hitherto they [are] at the gate of the king eastward; they [are] the gatekeepers for the companies of the sons of Levi.

19 And Shallum son of Kore, son of Ebiasaph, son of Korah, and his brethren, of the house of his father, the Korahites, [are] over the work of the service, keepers of the thresholds of the tent, and their fathers [are] over the camp of Jehovah, keepers of the entrance;

20 and Phinehas son of Eleazar hath been leader over them formerly; Jehovah [is] with him.

21 Zechariah son of Meshelemiah [is] gatekeeper at the opening of the tent of meeting.

22 All of those who are chosen for gatekeepers at the thresholds [are] two hundred and twelve; they [are] in their villages, by their genealogy; they whom David and Samuel the seer appointed in their office.

23 And they and their sons [are] over the gates of the house of Jehovah, even of the house of the tent, by watches.

24 At four sides are the gatekeepers, east, west, north, and south.

25 And their brethren in their villages [are] to come in for seven days from time to time with these.

26 For in office [are] the four chiefs of the gatekeepers, they are Levites, and they have been over the chambers, and over the treasuries of the house of God,

27 and round about the house of God they lodge, for on them [is] the watch, and they [are] over the opening, even morning by morning.

28 And [some] of them [are] over the vessels of service, for by number they bring them in, and by number they take them out.

29 And [some] of them are appointed over the vessels, even over all the vessels of the sanctuary, and over the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And [some] of the sons of the priests are mixing the mixture for spices.

31 And Mattithiah, of the Levites (he [is] the first-born to Shallum the Korahite), [is] in office over the work of the pans.

32 And of the sons of the Kohathite, [some] of their brethren [are] over the bread of the arrangement, to prepare [it] sabbath by sabbath.

33 And these who sing, heads of fathers of the Levites, in the chambers, [are] free, for by day and by night [they are] over them in the work.

34 These heads of the fathers of the Levites throughout their generations [are] heads. These have dwelt in Jerusalem.

35 And in Gibeon dwelt hath the father of Gibeon, Jehiel, and the name of his wife [is] Maachah;

36 and his son, the first-born, [is] Abdon, and Zur, and Kish, and Baal, and Ner, and Nadab,

37 and Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam, and they also, over-against their brethren, have dwelt in Jerusalem with their brethren.

39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-Shua, and Abinadab, and Esh-Baal.

40 And a son of Jonathan [is] Merib-Baal, and Merib-Baal begat Micah.

41 And sons of Micah: Pithon, and Melech, and Tahrea,

42 and Ahaz -- he begat Jaarah, and Jaarah begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza,

43 and Moza begat Binea, and Rephaiah [is] his son. Eleasah his son, Azel his son.

44 And to Azel [are] six sons, and these their names: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these [are] sons of Azel.

1 CHRONICLES CHAPTER 10

1 And the Philistines have fought with Israel, and the men of Israel flee from the face of the Philistines, and fall wounded in mount Gilboa,

2 and the Philistines pursue after Saul, and after his sons, and the Philistines smite Jonathan, and Abinadab, and Malchi-Shua, sons of Saul.

3 And the battle [is] heavy on Saul, and those shooting with the bow find him, and he is wounded by those shooting,

4 and Saul saith unto the bearer of his weapons, 'Draw thy sword, and pierce me with it, lest these uncircumcised come -- and have abused me.' And the bearer of his weapons hath not been willing, for he feareth exceedingly, and Saul taketh the sword, and falleth upon it;

5 and the bearer of his weapons seeth that Saul [is] dead, and falleth, he also, on the sword, and dieth;

6 and Saul dieth, and his three sons, and all his house -- together they died.

7 And all the men of Israel who [are] in the valley see that they have fled, and that Saul and his sons have died, and they forsake their cities and flee, and the Philistines come and dwell in them.

8 And it cometh to pass, on the morrow, that the Philistines come to strip the wounded, and find Saul and his sons fallen in mount Gilboa,

9 and strip him, and bear away his head, and his weapons, and send into the land of the Philistines round about to proclaim tidings [to] their idols and the people,

10 and put his weapons in the house of their gods, and his skull they have fixed in the house of Dagon.

11 And all Jabesh-Gilead hear of all that the Philistines have done to Saul,

12 and all the men of valour rise and bear away the body of Saul, and the bodies of his sons, and bring them in to Jabesh, and bury their bones under the oak in Jabesh, and fast seven days.

13 And Saul dieth because of his trespass that he trespassed against Jehovah, against the word of Jehovah that he kept not, and also for asking at a familiar spirit -- to inquire, --

14 and he inquired not at Jehovah, and He putteth him to death, and turneth round the kingdom to David son of Jesse.

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1 CHRONICLES CHAPTER 11

1 And gathered are all Israel unto David to Hebron, saying, 'Lo, thy bone and thy flesh [are] we;

2 even in time past, even in Saul's being king, it is thou who art taking out and bringing in Israel, and Jehovah thy God saith to thee: Thou dost feed My people Israel, and thou art leader over My people Israel.'

3 And all the elders of Israel come in unto the king to Hebron, and David maketh with them a covenant in Hebron before Jehovah, and they anoint David for king over Israel, according to the word of Jehovah by the hand of Samuel.

4 And David goeth, and all Israel, to Jerusalem -- it [is] Jebus -- and there the Jebusite, the inhabitants of the land.

5 And the inhabitants of Jebus say to David, 'Thou dost not come in hither;' and David captureth the fortress of Zion -- it [is] the city of David.

6 And David saith, 'Whoever smiteth the Jebusite first doth become head and prince;' and go up first doth Joab son of Zeruiah and becometh head.

7 And David dwelleth in the fortress, therefore they have called it, 'City of David;'

8 and he buildeth the city round about, from Millo, and unto the circumference, and Joab restoreth the rest of the city.

9 And David goeth, going on and becoming great, and Jehovah of Hosts [is] with him.

10 And these [are] heads of the mighty ones whom David hath, who are strengthening themselves with him in his kingdom, with all Israel, to cause him to reign, according to the word of Jehovah, over Israel.

11 And this [is] an account of the mighty ones whom David hath: Jashobeam son of a Hachmonite [is] head of the thirty; he is lifting up his spear against three hundred -- wounded, at one time.

12 And after him [is] Eleazar son of Dodo the Ahohite, he [is] among the three mighty;

13 he hath been with David in Pas-Dammim, and the Philistines have been gathered there to battle, and a portion of the field is full of barley, and the people have fled from the face of the Philistines,

14 and they station themselves in the midst of the portion, and deliver it, and smite the Philistines, and Jehovah saveth -- a great salvation.

15 And three of the thirty heads go down on the rock unto David, unto the cave of Adullam, and the host of the Philistines is encamping in the valley of Rephaim,

16 and David [is] then in the fortress, and the station of the Philistines [is] then in Beth-Lehem,

17 and David longeth, and saith, 'Who doth give me to drink water from the well of Beth-Lehem, that [is] at the gate!'

18 And the three break through the camp of the Philistines, and draw water from the well of Beth-Lehem, that [is] at the gate, and bear and bring in unto David, and David hath not been willing to drink it, and poureth it out to Jehovah,

19 and saith, 'Far be it from me, by my God, to do this; the blood of these men do I drink with their lives? for with their lives they have brought it;' and he was not willing to drink it; these [things] did the three mighty ones.

20 And Abishai brother of Joab, he hath been head of the three: and he is lifting up his spear against three hundred -- wounded, and hath a name among three.

21 Of the three by the two he is honoured, and becometh their head; and unto the [first] three he hath not come.

22 Benaiah son of Jehoiada, son of a man of valour, of great deeds, from Kabzeel: he hath smitten the two lion-like Moabites, and he hath gone down and smitten the lion in the midst of the pit, in the day of snow.

23 And he hath smitten the man, the Egyptian -- a man of measure, five by the cubit -- and in the hand of the Egyptian [is] a spear like a beam of weavers, and he goeth down unto him with a rod, and taketh violently away the spear out of the hand of the Egyptian, and slayeth him with his own spear.

24 These [things] hath Benaiah son of Jehoiada done, and hath a name among the three mighty ones.

25 Of the thirty, lo, he [is] honoured, and unto the [first] three he hath not come, and David setteth him over his guard.

26 And the mighty ones of the forces [are] Asahel brother of Joab, Elhanan son of Dodo of Beth-Lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira son of Ikkesh the Tekoite, Abi-Ezer the Annethothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled son of Baanah the Netophathite,

31 Ithai son of Ribai of Gibeah, of the sons of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 the sons of Hashem the Gizonite, Jonathan son of Shage the Hararite,

35 Ahiam son of Sacar the Hararite, Eliphal son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezor the Carmelite, Naarai son of Ezbai,

38 Joel brother of Nathan, Mibhar son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, bearer of the weapons of Joab son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad son of Ahlai,

42 Adina son of Shiza the Reubenite, head of the Reubenites, and by him thirty,

43 Hanan son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel sons of Hothan the Aroerite,

45 Jediael son of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaasiel the Mesobaite.

1 CHRONICLES CHAPTER 12

1 And these [are] those coming in unto David to Ziklag, while shut up because of Saul son of Kish, and they [are] among the mighty ones, helping the battle,

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2 armed with bow, right and left handed, with stones, and with arrows, with bows, of the brethren of Saul, of Benjamin.

3 The head [is] Ahiezer, and Joash, sons of Shemaab the Gibeathite, and Jeziel, and Pelet, sons of Azmaveth, and Berachah, and Jehu the Antothite,

4 and Ishmaiah the Gibeonite, a mighty one among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite.

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite;

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam the Korhites,

7 and Joelah, and Zebadiah, sons of Jeroham of Gedor.

8 And of the Gadite there have been separated unto David, to the fortress, to the wilderness, mighty of valour, men of the host for battle, setting in array target and buckler, and their faces the face of the lion, and as roes on the mountains for speed:

9 Ezer the head, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbannai the eleventh.

14 These [are] of the sons of Gad, heads of the host, one of a hundred [is] the least, and the greatest, of a thousand;

15 these [are] they who have passed over the Jordan in the first month, -- and it is full over all its banks -- and cause all [they of] the valley to flee to the east and to the west.

16 And there come of the sons of Benjamin and Judah unto the stronghold to David,

17 and David goeth out before them, and answereth and saith to them, 'If for peace ye have come in unto me, to help me, I have a heart to unite with you; and if to betray me to mine adversaries -- without violence in my hands -- the God of our fathers doth see and reprove.'

18 And the Spirit hath clothed Amasai, head of the captains: 'To thee, O David, and with thee, O son of Jesse -- peace! peace to thee, and peace to thy helper, for thy God hath helped thee;' and David receiveth them, and putteth them among the heads of the troop.

19 And of Manasseh there have fallen unto David in his coming with the Philistines against Israel to battle -- and they helped them not, for by counsel the princes of the Philistines sent him away, saying, 'With our heads he doth fall unto his master Saul.' --

20 In his going unto Ziglag there have fallen unto him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zillthai, heads of the thousands that [are] of Manasseh;

21 and they have helped with David over the troop, for mighty of valour [are] all of them, and they are captains in the host,

22 for at that time, day by day, they come in unto David to help him, till it is a great camp, like a camp of God.

23 And these [are] the numbers of the head, of the armed men of the host; they have come in unto David to Hebron to turn round the kingdom of Saul unto him, according to the mouth of Jehovah.

24 The sons of Judah, bearing target and spear, [are] six thousand and eight hundred, armed ones of the host.

25 Of the sons of Simeon, mighty ones of valour for the host, [are] seven thousand and a hundred.

26 Of the sons of Levi [are] four thousand and six hundred;

27 and Jehoiada [is] the leader of the Aaronite, and with him [are] three thousand and seven hundred,

28 and Zadok, a young man, mighty of valour, and of the house of his father [are] twenty and two heads.

29 And of the sons of Benjamin, brethren of Saul, [are] three thousand, and hitherto their greater part are keeping the charge of the house of Saul.

30 And of the sons of Ephraim [are] twenty thousand and eight hundred, mighty of valour, men of name, according to the house of their fathers.

31 And of the half of the tribe of Manasseh [are] eighteen thousand, who have been defined by name, to come in to cause David to reign.

32 And of the sons of Issachar, having understanding for the times, to know what Israel should do; their heads [are] two hundred, and all their brethren [are] at their command.

33 Of Zebulun, going forth to the host, arranging battle with all instruments of battle, [are] fifty thousand, and keeping rank without a double heart.

34 And of Naphtali, a thousand heads, and with them, with target and spear, [are] thirty and seven thousand.

35 And of the Danite, arranging battle, [are] twenty and eight thousand and six hundred.

36 And of Asher, going forth to the host, to arrange battle, [are] forty thousand.

37 And from beyond the Jordan, of the Reubenite, and of the Gadite, and of the half of the tribe of Manasseh, with all instruments of the host for battle, [are] a hundred and twenty thousand.

38 All these [are] men of war, keeping rank -- with a perfect heart they have come to Hebron, to cause David to reign over all Israel, and also all the rest of Israel [are] of one heart, to cause David to reign,

39 and they are there, with David, three days, eating and drinking, for their brethren have prepared for them.

40 And also those near unto them, unto Issachar, and Zebulun, and Naphtali, are bringing in bread on asses, and on camels, and on mules, and on oxen -- food of fine flour, fig-cakes and grape-cakes, and wine, and oil, and oxen, and sheep, in abundance, for joy [is] in Israel.

1 CHRONICLES CHAPTER 13

1 And David consulteth with the heads of the thousands, and of the hundreds, every leader,

2 and David saith to all the assembly of Israel, 'If unto you it be good, and from Jehovah our God it hath broken forth -- we send unto our brethren, those left in all the lands of Israel, and with them the priests and the Levites, in the cities of their suburbs, and they are gathered unto us,

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3 and we bring round the ark of our God unto us, for we sought Him not in the days of Saul.'

4 And all the assembly say to do so, for the thing is right in the eyes of all the people.

5 And David assembleth all Israel from Shihor of Egypt even unto the entering in of Hamath, to bring in the ark of God from Kirjath-Jearim,

6 and David goeth up, and all Israel, to Baalah, unto Kirjath-Jearim that [is] to Judah, to bring up thence the ark of God Jehovah, inhabiting the cherubs, where the Name is called on.

7 And they place the ark of God on a new cart, from the house of Abinadab, and Uzza and Ahio are leading the cart,

8 and David and all Israel are playing before God, with all strength, and with songs, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And they come in unto the threshing-floor of Chidon, and Uzza putteth forth his hand to seize the ark, for the oxen were released,

10 and the anger of Jehovah is kindled against Uzza, and He smiteth him, because that he hath put forth his hand on the ark, and he dieth there before God.

11 And it is displeasing to David, because Jehovah hath made a breach upon Uzza, and one calleth that place 'Breach of Uzza' unto this day.

12 And David feareth God on that day, saying, 'How do I bring in unto me the ark of God?'

13 And David hath not turned aside the ark unto himself, unto the city of David, and turneth it aside unto the house of Obed-Edom the Gittite.

14 And the ark of God dwelleth with the household of Obed-Edom, in his house, three months, and Jehovah blesseth the house of Obed-Edom, and all that he hath.

1 CHRONICLES CHAPTER 14

1 And Huram king of Tyre sendeth messengers unto David, and cedar-wood, and artificers of walls, and artificers of wood, to build to him a house.

2 And David knoweth that Jehovah hath established him for king over Israel, because of the lifting up on high of his kingdom, for the sake of His people Israel.

3 And David taketh again wives in Jerusalem, and David begetteth again sons and daughters;

4 and these [are] the names of the children whom he hath in Jerusalem: Shammua, and Shobab, Nathan, and Solomon,

5 and Ibhar, and Elishua, and Elpalet,

6 and Nogah, and Nepheg, and Japhia,

7 and Elishama, and Beeliada, and Eliphalet.

8 And the Philistines hear that David hath been anointed for king over all Israel, and all the Philistines go up to seek David, and David heareth, and goeth out before them.

9 And the Philistines have come, and rush into the valley of Rephaim,

10 and David asketh of God, saying, 'Do I go up against the Philistines -- and hast Thou given them into my hand?' And Jehovah saith to him, 'Go up, and I have given them into thy hand.'

11 And they go up into Baal-Perazim, and David smiteth them there, and David saith, 'God hath broken up mine enemies by my hand, like the breaking up of waters;' therefore they have called the name of that place Baal-Perazim.

12 And they leave there their gods, and David speaketh, and they are burnt with fire.

13 And the Philistines add again, and rush into the valley,

14 and David asketh again of God, and God saith to him, 'Do not go up after them, turn round from them, and thou hast come to them from over-against the mulberries;

15 and it cometh to pass, when thou hearest the sound of the stepping at the heads of the mulberries, then thou goest out into battle, for God hath gone out before thee to smite the camp of the Philistines.'

16 And David doth as God commanded him, and they smite the camp of the Philistines from Gibeon even unto Gazer;

17 and the name of David goeth out into all the lands, and Jehovah hath put his fear on all the nations.

1 CHRONICLES CHAPTER 15

1 And he maketh for himself houses in the city of David, and prepareth a place for the ark of God, and stretcheth out for it a tent.

2 Then said David, 'None [are] to carry the ark of God, except the Levites, for on them hath Jehovah fixed to carry the ark of God, and to serve Him -- unto the age.'

3 And David assembleth all Israel unto Jerusalem, to bring up the ark of Jehovah unto its place that he had prepared for it.

4 And David gathereth the sons of Aaron, and the Levites.

5 Of sons of Kohath: Uriel the chief, and his brethren, a hundred and twenty.

6 Of sons of Merari: Asaiah the chief, and his brethren, two hundred and twenty.

7 Of sons of Gershom: Joel the chief, and his brethren, a hundred and thirty.

8 Of sons of Elizaphan: Shemaiah the chief, and his brethren, two hundred.

9 Of sons of Hebron: Eliel the chief, and his brethren, eighty.

10 Of sons of Uzziel: Amminadab the chief, and his brethren, a hundred and twelve.

11 And David calleth to Zadok and to Abiathar the priests, and to the Levites, to Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 and saith to them, 'Ye [are] heads of the fathers of the Levites; sanctify yourselves, ye and your brethren, and ye have brought up the ark of Jehovah, God of Israel, unto [the place] I have prepared for it;

13 because at the first [it was] not ye, Jehovah our God made a breach upon us, because we sought Him not according to the ordinance.'

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14 And the priests and the Levites sanctify themselves, to bring up the ark of Jehovah, God of Israel;
15 and sons of the Levites bear the ark of God, as Moses commanded, according to the word of Jehovah, on their shoulder, with staves, above them.
16 And David saith to the heads of the Levites to appoint their brethren the singers, with instruments of song, psalteries, and harps, and cymbals, sounding, to lift up with the voice for joy.
17 And the Levites appoint Heman son of Joel, and of his brethren, Asaph son of Berechiah, and of the sons of Merari their brethren, Ethan son of Kushaiah;
18 and with them their brethren, the seconds [in rank], Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah; and Obed-Edom and Jeiel the gatekeepers;
19 and the singers, Heman, Asaph, and Ethan, with cymbals of brass to sound,
20 and Zechariah, and Aziel, and Shemiramoth, and Jeheil, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries besides virgins,
21 and Mattithiah, and Elipheleh, and Mikneiah, and Obed-Edom, and Jeiel, and Azaziah, with harps, on the octave, to oversee.
22 And Chenaniah, head of the Levites, [is] over the burden; he instructeth about the burden, for he [is] intelligent.
23 And Berechiah and Elkanah [are] gatekeepers for the ark.
24 And Shebaniah, and Joshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests, are blowing with trumpets before the ark of God; and Obed-Edom and Jehiah [are] gatekeepers for the ark.
25 And it is David, and the elders of Israel, and the heads of the thousands, who are going to bring up the ark of the covenant of Jehovah from the house of Obed-Edom with joy;
26 and it cometh to pass, in God's helping the Levites bearing the ark of the covenant of Jehovah, that they sacrifice seven bullocks and seven rams.
27 And David is wrapped in an upper robe of fine linen, and all the Levites who are bearing the ark, and the singers, and Chenaniah head of the burden of the singers; and on David [is] an Ephod of linen.
28 And all Israel are bringing up the ark of the covenant of Jehovah with shouting, and with the sound of a cornet, and with trumpets, and with cymbals, sounding with psalteries and harps,
29 and it cometh to pass, the ark of the covenant of Jehovah is entering in unto the city of David, and Michal daughter of Saul is looking through the window, and seeth king David dancing and playing, and despiseth him in her heart.

1 CHRONICLES CHAPTER 16

1 And they bring in the ark of God, and set it up in the midst of the tent that David hath stretched out for it, and they bring near burnt-offerings and peace-offerings before God;
2 and David ceaseth from offering the burnt-offering and the peace-offerings, and blesseth the people in the name of Jehovah,
3 and giveth a portion to every man of Israel, both man and woman: to each a cake of bread, and a measure of wine, and a grape-cake.
4 And he putteth before the ark of Jehovah, of the Levites, ministers, even to make mention of, and to thank, and to give praise to Jehovah, God of Israel,
5 Asaph the head, and his second Zechariah; Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, and Jeiel, with instruments of psalteries, and with harps; and Asaph with cymbals is sounding;
6 and Benaiah and Jahaziel the priests [are] with trumpets continually before the ark of the covenant of God.
7 On that day then hath David given at the beginning to give thanks to Jehovah by the hand of Asaph and his brethren: --
8 Give thanks to Jehovah, call in His name, Make known among the peoples His doings.
9 Sing ye to Him, sing psalms to Him, Meditate on all His wonders.
10 Boast yourselves in His holy name, Rejoice doth the heart of those seeking Jehovah.
11 Seek ye Jehovah and His strength, Seek His face continually.
12 Remember His wonders that He did, His signs, and the judgments of His mouth,
13 O seed of Israel, His servant, O sons of Jacob, His chosen ones!
14 He [is] Jehovah our God, In all the earth [are] His judgments.
15 Remember ye to the age His covenant, The word He commanded -- To a thousand generations,
16 Which He hath made with Abraham, And His oath -- to Isaac,
17 And He establisheth it to Jacob for a statute, To Israel -- a covenant age-during.
18 Saying: To thee I give the land of Canaan, The portion of your inheritance,
19 When ye are few of number, As a little thing, and sojourners in it.
20 And they go up and down, From nation unto nation, And from a kingdom unto another people.
21 He hath not suffered any to oppress them, And reproveth on their account kings:
22 Come not against Mine anointed ones, And against My prophets do not evil.
23 Sing to Jehovah, all the earth, Proclaim from day unto day His salvation.
24 Rehearse among nations His glory, Among all the peoples His wonders.
25 For great [is] Jehovah, and praised greatly, And fearful He [is] above all gods.

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26 For all gods of the peoples [are] nought, And Jehovah the heavens hath made.
27 Honour and majesty [are] before Him, Strength and joy [are] in His place.
28 Ascribe to Jehovah, ye families of peoples, Ascribe to Jehovah honour and strength.
29 Ascribe to Jehovah the honour of His name, Lift up a present, and come before Him. Bow yourselves to Jehovah, In the beauty of holiness.
30 Be pained before Him, all the earth:
31 Also, established is the world, It is not moved! The heavens rejoice, and the earth is glad, And they say among nations: Jehovah hath reigned.
32 Roar doth the sea, and its fulness, Exult doth the field, and all that [is] in it,
33 Then sing do trees of the forest, From the presence of Jehovah, For He hath come to judge the earth!
34 Give thanks to Jehovah, for good, For to the age, [is] His kindness,
35 And say, Save us, O God of our salvation, And gather us, and deliver us from the nations, To give thanks to Thy holy name, To triumph in Thy praise.
36 Blessed [is] Jehovah, God of Israel, From the age and unto the age;' And all the people say, 'Amen,' and have given praise to Jehovah.
37 And he leaveth there before the ark of the covenant of Jehovah, for Asaph and for his brethren, to minister before the ark continually, according to the matter of a day in its day,
38 both Obed-Edom and their brethren, sixty and eight, and Obed-Edom son of Jeduthun, and Hosah for gatekeepers,
39 and Zadok the priest, and his brethren the priests, before the tabernacle of Jehovah, in a high place that [is] in Gibeon,
40 to cause to ascend burnt-offerings to Jehovah, on the altar of burnt-offering continually, morning and evening, and for all that is written in the law of Jehovah, that He charged on Israel.
41 And with them [are] Heman and Jeduthun, and the rest of those chosen, who were defined by name, to give thanks to Jehovah, for to the age [is] His kindness,
42 and with them -- Heman and Jeduthun -- [are] trumpets and cymbals for those sounding, and instruments of the song of God, and the sons of Jeduthun [are] at the gate.
43 And all the people go, each to his house, and David turneth round to bless his house.

1 CHRONICLES CHAPTER 17

1 And it cometh to pass as David sat in his house, that David saith unto Nathan the prophet, 'Lo, I am dwelling in a house of cedars, and the ark of the covenant of Jehovah [is] under curtains;'
2 and Nathan saith unto David, 'All that [is] in thy heart do, for God [is] with thee.'
3 And it cometh to pass on that night that a word of God is unto Nathan, saying,
4 'Go, and thou hast said unto David My servant, Thus said Jehovah, Thou dost not build for Me the house to dwell in:
5 for I have not dwelt in a house from the day that I brought up Israel till this day, and I am from tent unto tent: and from the tabernacle,
6 whithersoever I have walked up and down among all Israel, a word spake I, with one of the judges of Israel, whom I commanded to feed My people, saying, Why have ye not built for Me a house of cedars?
7 'And now, thus dost thou say to My servant, to David, Thus said Jehovah of Hosts, I have taken thee from the habitation, from after the sheep, to be leader over My people Israel,
8 and I am with thee whithersoever thou hast walked, and I cut off all thine enemies from thy presence, and have made for thee a name like the name of the great ones who [are] in the earth.
9 'And I have prepared a place for My people Israel, and planted it, and it hath dwelt in its place, and is not troubled any more, and the sons of perverseness add not to wear it out as at first,
10 yea, even from the days that I appointed judges over My people Israel. 'And I have humbled all thine enemies, and I declare to thee that a house doth Jehovah build for thee,
11 and it hath come to pass, when thy days have been fulfilled to go with thy fathers, that I have raised up thy seed after thee, who is of thy sons, and I have established his kingdom,
12 he doth build for Me a house, and I have established his throne unto the age;
13 I am to him for a father, and he is to Me for a son, and My kindness I turn not aside from him as I turned it aside from him who was before thee,
14 and I have established him in My house, and in My kingdom unto the age, and his throne is established unto the age.'
15 According to all these words, and according to all this vision, so spake Nathan unto David.
16 And David the king cometh in and sitteth before Jehovah, and saith, 'Who [am] I, O Jehovah God, and what my house, that Thou hast brought me hitherto?
17 And this is small in Thine eyes, O God, and Thou speakest concerning the house of thy servant afar off, and hast seen me as a type of the man who is on high, O Jehovah God!
18 'What doth David add more unto Thee for the honour of Thy servant; and Thou Thy servant hast known.
19 O Jehovah, for Thy servant's sake, and according to Thine own heart Thou hast done all this greatness, to make known all these great things.
20 O Jehovah, there is none like Thee, and there is no god save Thee, according to all that we have heard with our ears.
21 'And who [is] as Thy people Israel, one nation in the earth whom God hath gone to ransom to Him for a people, to make for Thee a name great and fearful, to cast out from

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the presence of Thy people whom Thou hast ransomed out of Egypt -- nations?
22 Yea, Thou dost appoint Thy people Israel to Thee for a people unto the age, and Thou, O Jehovah, hast been to them for God.
23 'And now, O Jehovah, the word that Thou hast spoken concerning Thy servant, and concerning his house, let be stedfast unto the age, and do as Thou hast spoken;
24 and let it be stedfast, and Thy name is great unto the age, saying, Jehovah of Hosts, God of Israel, is God to Israel, and the house of Thy servant David is established before Thee;
25 for Thou, O my God, Thou hast uncovered the ear of Thy servant -- to build to him a house, therefore hath Thy servant found to pray before Thee.
26 'And now, Jehovah, Thou [art] God Himself, and Thou speakest concerning Thy servant this goodness;
27 and now, Thou hast been pleased to bless the house of Thy servant, to be to the age before Thee; for Thou, O Jehovah, hast blessed, and it is blessed to the age.'

1 CHRONICLES CHAPTER 18
1 And it cometh to pass after this, that David smiteth the Philistines, and humbleth them, and taketh Gath and its small towns out of the hand of the Philistines;
2 and he smiteth Moab, and the Moabites are servants to David, bringing a present.
3 And David smiteth Hadarezer king of Zobah, at Hamath, in his going to establish his power by the river Phrat,
4 and David captureth from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and David destroyeth utterly all the chariots, and leaveth of them a hundred chariots [only].
5 And Aram of Damascus cometh in to give help to Hadarezer king of Zobah, and David smiteth in Aram twenty and two thousand men,
6 and David putteth [garrisons] in Aram of Damascus, and the Aramaeans are to David for servants, bearing a present, and Jehovah giveth salvation to David whithersoever he hath gone.
7 And David taketh the shields of gold that have been on the servants of Hadarezer, and bringeth them in to Jerusalem;
8 and from Tibhath, and from Chun, cities of Hadarezer, hath David taken very much brass; with it hath Solomon made the brazen sea, and the pillars, and the vessels of brass.
9 And Tou king of Hamath heareth that David hath smitten the whole force of Hadarezer king of Zobah,
10 and he sendeth Hadoram his son unto king David, to ask of him of peace, and to bless him (because that he hath fought against Hadarezer, and smiteth him, for a man of wars with Tou had Hadarezer been,) and all kinds of vessels, of gold, and silver, and brass;
11 also them hath king David sanctified to Jehovah with the silver and the gold that he hath taken from all the nations, from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek.
12 And Abishai son of Zeruiah hath smitten Edom in the valley of salt -- eighteen thousand,
13 and he putteth in Edom garrisons, and all the Edomites are servants to David; and Jehovah saveth David whithersoever he hath gone.
14 And David reigneth over all Israel, and he is doing judgment and righteousness to all his people,
15 and Joab son of Zeruiah [is] over the host, and Jehoshaphat son of Ahilud [is] remembrancer,
16 and Zadok son of Ahitub, and Abimelech son of Abiathar, [are] priests, and Shavsha [is] scribe,
17 and Benaiah son of Jehoiada [is] over the Cherethite and the Pelethite, and the elder sons of David [are] at the hand of the king.

1 CHRONICLES CHAPTER 19
1 And it cometh to pass after this, that Nahash king of the sons of Ammon dieth, and his son reigneth in his stead,
2 and David saith, 'I do kindness with Hanun son of Nahash, for his father did with me kindness;' and David sendeth messengers to comfort him concerning his father. And the servants of David come in unto the land of the sons of Ammon, unto Hanun, to comfort him,
3 and the heads of the sons of Ammon say to Hanun, 'Is David honouring thy father, in thine eyes, because he hath sent to thee comforters? in order to search, and to overthrow, and to spy out, the land, have not his servants come in unto thee?'
4 And Hanun taketh the servants of David, and shaveth them, and cutteth their long robes in the midst, unto the buttocks, and sendeth them away.
5 And [some] go, and declare to David concerning the men, and he sendeth to meet them -- for the men have been greatly ashamed -- and the king saith, 'Dwell in Jericho till that your beard is grown, then ye have returned.'
6 And the sons of Ammon see that they have made themselves abhorred by David, and Hanun and the sons of Ammon send a thousand talents of silver, to hire to them, from Aram-Naharaim, and from Aram-Maachah, and from Zobah, chariots and horsemen;
7 and they hire to them two and thirty thousand chariots, and the king of Maachah and his people, and they come in and encamp before Medeba, and the sons of Ammon have been gathered out of their cities, and come in to the battle.
8 And David heareth, and sendeth Joab, and all the host of the mighty men,
9 and the sons of Ammon come out and set battle in array at the opening of the city, and the kings who have come [are] by themselves in the field.
10 And Joab seeth that the front of the battle hath been unto him, before and behind, and he chooseth out of all the choice in Israel, and setteth in array to meet Aram,
11 and the remnant of the people he hath given into the hand of Abishai his brother, and they set in array to meet the sons of Ammon.

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12 And he saith, 'If Aram be stronger than I, then thou hast been to me for salvation; and if the sons of Ammon be stronger than thou, then I have saved thee;
13 be strong, and we strengthen ourselves, for our people, and for the cities of our God, and Jehovah doth that which is good in His eyes.'
14 And Joab draweth nigh, and the people who [are] with him, before Aram to battle, and they flee from his face;
15 and the sons of Ammon have seen that Aram hath fled, and they flee -- they also -- from the face of Abishai his brother, and go in to the city. And Joab cometh in to Jerusalem.
16 And Aram seeth that they have been smitten before Israel, and send messengers, and bring out Aram that [is] beyond the River, and Shophach head of the host of Hadarezer [is] before them.
17 And it is declared to David, and he gathereth all Israel, and passeth over the Jordan, and cometh in unto them, and setteth in array against them; yea, David setteth in array the battle to meet Aram, and they fight with him;
18 and Aram fleeth from the face of Israel, and David slayeth of Aram seven thousand charioteers, and forty thousand footmen, and Shophach head of the host he hath put to death.
19 And the servants of Hadarezer see that they have been smitten before Israel, and they make peace with David and serve him, and Aram hath not been willing to help the sons of Ammon any more.

1 CHRONICLES CHAPTER 20

1 And it cometh to pass, at the time of the turn of the year -- at the time of the going out of the messengers -- that Joab leadeth out the force of the host, and destroyeth the land of the sons of Ammon, and cometh in and beseigeth Rabbah -- David is abiding in Jerusalem -- and Joab smiteth Rabbah, and breaketh it down.
2 And David taketh the crown of their king from off his head, and findeth it [in] weight a talent of gold, and in it a precious stone, and it is on the head of David: and spoil of the city he hath brought out very much,
3 and the people who [are] in it he hath brought out, and setteth to the saw, and to cutting instruments of iron, and to axes; and thus doth David to all cities of the sons of Ammon, and David turneth back, and all the people, to Jerusalem.
4 And it cometh to pass, after this, that there remaineth war in Gezer with the Philistines, then hath Sibbechai the Hushathite smitten Sippai, of the children of the giant, and they are humbled.
5 And there is again war with the Philistines, and Elhanan son of Jair smiteth Lahmi, brother of Goliath the Gittite, the wood of whose spear [is] like a beam of weavers.
6 And there is again war in Gath, and there is a man of measure, and his fingers and his toes [are] six and six, twenty and four, and also, he hath been born to the giant.
7 And he reproacheth Israel, and smite him doth Jonathan son of Shimea, brother of David.
8 These were born to the giant in Gath, and they fall by the hand of David, and by the hand of his servants.

1 CHRONICLES CHAPTER 21

1 And there standeth up an adversary against Israel, and persuadeth David to number Israel,
2 And David saith unto Joab, and unto the heads of the people, 'Go, number Israel from Beer-Sheba even unto Dan, and bring unto me, and I know their number.'
3 And Joab saith, 'Jehovah doth add to His people as they are a hundred times; are they not, my lord, O king, all of them to my lord for servants? why doth my lord seek this? why is he for a cause of guilt to Israel?'
4 And the word of the king [is] severe against Joab, and Joab goeth out, and goeth up and down in all Israel, and cometh in to Jerusalem.
5 And Joab giveth the account of the numbering of the people unto David, and all Israel is a thousand thousand and a hundred thousand, each drawing sword, and Judah [is] four hundred and seventy thousand, each drawing sword.
6 And Levi and Benjamin he hath not numbered in their midst, for the word of the king was abominable with Joab.
7 And it is evil in the eyes of God concerning this thing, and He smiteth Israel,
8 and David saith unto God, 'I have sinned exceedingly, in that I have done this thing; and now, cause to pass away, I pray Thee, the iniquity of Thy servant, for I have acted very foolishly.'
9 And Jehovah speaketh unto Gad, seer of David, saying:
10 'Go, and thou hast spoken unto David, saying, Thus said Jehovah, Three -- I am stretching out unto thee; choose for thee one of these, and I do [it] to thee.'
11 And Gad cometh in unto David, and saith to him, 'Thus said Jehovah, Take for thee --
12 either for three years -- famine, or three months to be consumed from the face of thine adversaries, even the sword of thine enemies to overtake, or three days the sword of Jehovah, even pestilence in the land, and a messenger of Jehovah destroying in all the border of Israel; and now, see; what word do I return to Him who is sending me?'
13 And David saith unto Gad, 'I am greatly distressed, let me fall, I pray thee, into the hand of Jehovah, for very many [are] His mercies, and into the hand of man let me not fall.'
14 And Jehovah giveth a pestilence in Israel, and there fall of Israel seventy thousand men,
15 and God sendeth a messenger to Jerusalem to destroy it, and as he is destroying Jehovah hath seen, and is comforted concerning the evil, and saith to the messenger who [is] destroying, 'Enough, now, cease thy hand.' And the messenger of Jehovah is standing by the threshing-floor of Ornan the Jebusite,
16 and David lifteth up his eyes, and seeth the messenger of Jehovah standing between the earth and the heavens, and his sword drawn in his hand, stretched out over Jerusalem, and

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David falleth, and the elders, covered with sackcloth, on their faces.

17 And David saith unto God, 'Did not I -- I say to number the people? Yea, I it [is] who have sinned, and done great evil: and these, the flock, what did they? O Jehovah, my God, let, I pray Thee, Thy hand be on me, and on the house of my father, and not on Thy people -- to be plagued.'

18 And the messenger of Jehovah spake unto Gad, saying for David, 'Surely David doth go up to raise an altar to Jehovah in the threshing-floor of Ornan the Jebusite.'

19 And David goeth up by the word of Gad, that he spake in the name of Jehovah.

20 And Ornan turneth back, and seeth the messenger, and his four sons [are] with him, hiding themselves, and Ornan is threshing wheat.

21 And David cometh in unto Ornan, and Ornan looketh attentively, and seeth David, and goeth out from the threshing-floor, and boweth himself to David -- face to the earth.

22 And David saith unto Ornan, 'Give to me the place of the threshing-floor, and I build in it an altar to Jehovah; for full silver give it to me, and the plague is restrained from the people.'

23 And Ornan saith unto David, 'Take to thee -- and my lord the king doth that which is good in his eyes: see, I have given the oxen for burnt-offerings, and the threshing instruments for wood, and the wheat for a present; the whole I have given.'

24 And king David saith to Ornan, 'Nay, for I surely buy for full silver; for I do not lift up that which is thine to Jehovah, so as to offer a burnt-offering without cost.'

25 And David giveth to Ornan for the place shekels of gold [in] weight six hundred;

26 and David buildeth there an altar to Jehovah, and offereth burnt-offerings and peace-offerings, and calleth unto Jehovah, and He answereth him with fire from the heavens on the altar of the burnt-offering.

27 And Jehovah saith to the messenger, and he turneth back his sword unto its sheath.

28 At that time when David seeth that Jehovah hath answered him in the threshing-floor of Ornan the Jebusite, then he sacrificeth there;

29 and the tabernacle of Jehovah that Moses made in the wilderness, and the altar of the burnt-offering, [are] at that time in a high place, in Gibeon;

30 and David is not able to go before it to seek God, for he hath been afraid because of the sword of the messenger of Jehovah.

1 CHRONICLES CHAPTER 22

1 And David saith, 'This is the house of Jehovah God, and this the altar for burnt-offering for Israel.'

2 And David saith to gather the sojourners who [are] in the land of Israel, and appointeth hewers to hew hewn-stones to build a house of God.

3 And iron in abundance for nails for leaves of the gates, and for couplings, hath David prepared, and brass in abundance -- there is no weighing.

4 And cedar-trees even without number, for the Zidonians and the Tyrians brought in cedar-trees in abundance to David.

5 And David saith, 'Solomon my son [is] a youth and tender, and the house to be built to Jehovah [is] to be made exceedingly great, for name and for beauty to all the lands; let me prepare, I pray Thee, for it;' and David prepareth in abundance before his death.

6 And he calleth for Solomon his son, and chargeth him to build a house to Jehovah, God of Israel,

7 and David saith to Solomon his son, 'As for me, it hath been with my heart to build a house to the name of Jehovah my God,

8 and the word of Jehovah [is] against me, saying, Blood in abundance thou hast shed, and great wars thou hast made: thou dost not build a house to My name, for much blood thou hast shed to the earth before Me.

9 'Lo, a son is born to thee; he is a man of rest, and I have given rest to him from all his enemies round about, for Solomon is his name, and peace and quietness I give unto Israel in his days;

10 he doth build a house to My name, and he is to Me for a son, and I [am] to him for a father, and I have established the throne of his kingdom over Israel unto the age.

11 'Now, my son, Jehovah is with thee, and thou hast prospered, and hast built the house of Jehovah thy God, as He spake concerning thee.

12 Only, Jehovah give to thee wisdom and understanding, and charge thee concerning Israel, even to keep the law of Jehovah thy God;

13 then thou dost prosper, if thou dost observe to do the statutes and the judgments that Jehovah charged Moses with concerning Israel; be strong and courageous; do not fear, nor be cast down.

14 'And lo, in mine affliction, I have prepared for the house of Jehovah of gold talents a hundred thousand, and of silver a thousand thousand talents; and of brass and of iron there is no weighing, for in abundance it hath been, and wood and stones I have prepared, and to them thou dost add.

15 'And with thee in abundance [are] workmen, hewers and artificers of stone and of wood, and every skilful man for every work.

16 To the gold, to the silver, and to the brass, and to the iron, there is no number; arise and do, and Jehovah is with thee.'

17 And David giveth charge to all heads of Israel to give help to Solomon his son,

18 'Is not Jehovah your God with you? yea, He hath given rest to you round about, for He hath given into my hand the inhabitants of the land, and subdued hath been the land before His people.

19 'Now, give your heart and your soul to seek to Jehovah your God, and rise and build the sanctuary of Jehovah God,

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to bring in the ark of the covenant of Jehovah, and the holy vessels of God, to the house that is built to the name of Jehovah.'

1 CHRONICLES CHAPTER 23

1 And David is old, and satisfied with days, and causeth his son Solomon to reign over Israel,
2 and gathereth all the heads of Israel, and the priests, and the Levites;
3 and the Levites are numbered from a son of thirty years and upward, and their number, by their polls, is of mighty men thirty and eight thousand.
4 Of these to preside over the work of the house of Jehovah [are] twenty and four thousand, and officers and judges six thousand,
5 and four thousand gatekeepers, and four thousand giving praise to Jehovah, 'with instruments that I made for praising,' [saith David.]
6 And David distributeth them into courses: Of the sons of Levi: of Gershon, Kohath, and Merari.
7 Of the Gershonite: Laadan and Shimei.
8 Sons of Laadan: the head [is] Jehiel, and Zetham, and Joel, three.
9 Sons of Shimei [are] Shelomith, and Haziel, and Haran, three; these [are] heads of the fathers of Laadan.
10 And sons of Shimei [are] Jahath, Zina, and Jeush, and Beriah; these [are] sons of Shimei, four.
11 And Jahath is the head, and Zizah the second, and Jeush and Beriah have not multiplied sons, and they become the house of a father by one numbering.
12 Sons of Kohath [are] Amram, Izhar, Hebron, and Uzziel, four.
13 Sons of Amram: Aaron and Moses; and Aaron is separated for his sanctifying the holy of holies, he and his sons -- unto the age, to make perfume before Jehovah, to serve Him, and to bless in His name -- unto the age.
14 As to Moses, the man of God, his sons are called after the tribe of Levi.
15 Sons of Moses: Gershom and Eliezer.
16 Sons of Gershom: Shebuel the head.
17 And sons of Eliezer are Rehabiah the head, and Eliezer had no other sons, and the sons of Rehabiah have multiplied exceedingly.
18 Sons of Izhar: Shelomith the head.
19 Sons of Hebron: Jeriah the head, Amariah the second, Jahaziel the third, and Jekameam the fourth.
20 Sons of Uzziel: Micah the head, and Ishshiah, the second.
21 Sons of Merari: Mahli and Mushi; sons of Mahli: Eleazar and Kish.
22 And Eleazar dieth, and he had no sons, but daughters, and sons of Kish their brethren take them.
23 Sons of Mushi: Mahli, and Eder, and Jerimoth, three.
24 These [are] sons of Levi, by the house of their fathers, heads of the fathers, by their appointments, in the number of names, by their polls, doing the work for the service of the house of Jehovah, from a son of twenty years and upward,
25 for David said, 'Jehovah, God of Israel, hath given rest to His people, and He doth tabernacle in Jerusalem unto the age;'
26 and also of the Levites, 'None [are] to bear the tabernacle and all its vessels for its service;'
27 for by the last words of David they [took] the number of the sons of Levi from a son of twenty years and upward,
28 for their station [is] at the side of the sons of Aaron, for the service of the house of Jehovah, over the courts, and over the chambers, and over the cleansing of every holy thing, and the work of the service of the house of God,
29 and for the bread of the arrangement, and for fine flour for present, and for the thin unleavened cakes, and for [the work of] the pan, and for that which is fried, and for all [liquid] measure and [solid] measure;
30 and to stand, morning by morning, to give thanks, and to give praise to Jehovah, and so at evening;
31 and for all the burnt-offerings -- burnt-offerings to Jehovah for sabbaths, for new moons, and for appointed seasons, by number, according to the ordinance upon them continually, before Jehovah.
32 And they have kept the charge of the tent of meeting, and the charge of the sanctuary, and the charge of the sons of Aaron, their brethren, for the service of the house of Jehovah.

1 CHRONICLES CHAPTER 24

1 And to the sons of Aaron [are] their courses: sons of Aaron [are] Nadab, and Abihu, Eleazar, and Ithamar,
2 and Nadab dieth, and Abihu, in the presence of their father, and they had no sons, and Eleazar and Ithamar act as priests.
3 And David distributeth them, and Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their office in their service;
4 and there are found of the sons of Eleazar more for heads of the mighty men than of the sons of Ithamar; and they distribute them: Of the sons of Eleazar, heads for a house of fathers, sixteen; and of the sons of Ithamar, for a house of their fathers, eight.
5 And they distribute them, by lots, one with another, for princes of the sanctuary, and princes of God, have been of the sons of Eleazar, and of the sons of Ithamar.
6 And Shemaiah son of Nethaneel the scribe, of the Levites, writeth them before the king and the princes, and Zadok the priest, and Ahimelech son of Abiathar, and heads of the fathers, for priests and for Levites: one house of a father being taken possession of for Eleazar, and one being taken possession of for Ithamar.
7 And the first lot goeth out for Jehoiarib, for Jedaiah the second,
8 for Harim the third, for Seorim the fourth,
9 for Malchijah the fifth, for Mijamin the sixth,
10 for Hakkoz the seventh, for Abijah the eighth,
11 for Jeshuah the ninth, for Shecaniah the tenth,
12 for Eliashib the eleventh, for Jakim the twelfth,
13 for Huppah the thirteenth, for Jeshebeab the fourteenth,

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14 for Bilgah the fifteenth, for Immer the sixteenth,
15 for Hezir the seventeenth, for Aphses the eighteenth,
16 for Pethahiah the nineteenth, for Jehezekel the twentieth,
17 for Jachin the one and twentieth, for Gamul the two and twentieth,
18 for Delaiah the three and twentieth, for Maaziah the four and twentieth.
19 These [are] their appointments for their service, to come in to the house of Jehovah, according to their ordinance by the hand of Aaron their father, as Jehovah God of Israel, commanded them.
20 And for the sons of Levi who are left: for sons of Amram, Shubael; for sons of Shubael: Jehdeiah.
21 For Rehabiah: for sons of Rehabiah, the head Ishshiah.
22 For the Izharite: Shelomoth; for sons of Shelomoth: Jahath.
23 And sons of Jeriah: Amariah the second, Jahaziel the third, Jekameam the fourth.
24 Sons of Uzziel: Michah; for sons of Michah: Shamir.
25 A brother of Michah [is] Ishshiah; for sons of Ishshiah: Zechariah;
26 sons of Merari: Mahli and Mushi; sons of Jaaziah: Beno;
27 sons of Merari: of Jaaziah: Beno, and Shoham, and Zaccur, and Ibri.
28 For Mahli: Eleazar, who had no sons;
29 for Kish: sons of Kish: Jerahmeel.
30 And sons of Mushi [are] Mahli, and Eder, and Jerimoth; these [are] sons of the Levites, for the house of their fathers,
31 and they cast, they also, lots over-against their brethren the sons of Aaron, before David the king, and Zadok, and Ahimelech, and heads of the fathers, for priests and for Levites; the chief father over-against his younger brother.

1 CHRONICLES CHAPTER 25

1 And David and the heads of the host separate for service, of the sons of Asaph, and Heman, and Jeduthun, who are prophesying with harps, with psalteries, and with cymbals, and the number of the workmen is according to their service.
2 Of sons of Asaph: Zaccur, and Joseph, and Nethaniah, and Asharelah, sons of Asaph, [are] by the side of Asaph, who is prophesying by the side of the king.
3 Of Jeduthun: sons of Jeduthun, Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, Shisshah, [are] by the side of their father Jeduthun; with a harp he is prophesying, for giving of thanks and of praise to Jehovah.
4 Of Heman: sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-Ezer, Joshbekashah, Mallothi, Hothir, Mahazioth;
5 all these [are] sons of Heman -- seer of the king in the things of God -- to lift up a horn; and God giveth to Heman fourteen sons and three daughters.
6 All these [are] by the side of their father in the song of the house of Jehovah, with cymbals, psalteries, and harps, for the service of the house of God; by the side of the king [are] Asaph, and Jeduthun, and Heman.
7 And their number, with their brethren -- taught in the song of Jehovah, all who are intelligent -- is two hundred, eighty and eight.
8 And they cause to fall lots -- charge over-against [charge], as well the small as the great, the intelligent with the learner.
9 And the first lot goeth out for Asaph to Joseph; [to] Gedaliah the second; he, and his brethren and his sons, twelve;
10 the third [to] Zaccur, his sons and his brethren, twelve;
11 the fourth to Izri, his sons and his brethren, twelve;
12 the fifth [to] Nethaniah, his sons and his brethren, twelve;
13 the sixth [to] Bukkiah, his sons and his brethren, twelve;
14 the seventh [to] Jesharelah, his sons and his brethren, twelve;
15 the eighth [to] Jeshaiah, his sons and his brethren, twelve;
16 the ninth [to] Mattaniah, his sons and his brethren, twelve;
17 the tenth [to] Shimei, his sons and his brethren, twelve:
18 eleventh [to] Azareel, his sons and his brethren, twelve;
19 the twelfth [to] Hashabiah, his sons and his brethren, twelve;
20 at the thirteenth [to] Shubael, his sons and his brethren, twelve;
21 at the fourteenth [to] Mattithiah, his sons and his brethren, twelve;
22 at the fifteenth [to] Jeremoth, his sons and his brethren, twelve;
23 at the sixteenth [to] Hananiah, his sons and his brethren, twelve;
24 at the seventeenth [to] Joshbekashah, his sons and his brethren, twelve;
25 at the eighteenth [to] Hanani, his sons and his brethren, twelve;
26 at the nineteenth [to] Mallothi, his sons and his brethren, twelve;
27 at the twentieth [to] Eliathah, his sons and his brethren, twelve;
28 at the one and twentieth [to] Hothir, his sons and his brethren, twelve;
29 at the two and twentieth [to] Giddalti, his sons and his brethren, twelve;
30 at the three and twentieth [to] Mahazioth, his sons and his brethren, twelve;
31 at the four and twentieth [to] Romamti-Ezer, his sons and his brethren, twelve.

1 CHRONICLES CHAPTER 26

1 For the courses of the gatekeepers: of the Korhites [is] Meshelemiah son of Kore, of the sons of Asaph;
2 and to Meshelemiah [are] sons, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,
3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

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4 And to Obed-Edom [are] sons, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peullethai the eighth, for God hath blessed him.

6 And to Shemaiah his son have sons been born, who are ruling throughout the house of their father, for they [are] mighty of valour.

7 Sons of Shemaiah [are] Othni, and Rephael, and Obed, Elzabad; his brethren [are] sons of valour, Elihu and Semachiah,

8 all these [are] of the sons of Obed-Edom; they, and their sons, and their brethren, men of valour with might for service, [are] sixty and two of Obed-Edom.

9 And to Meshelemiah [are] sons and brethren, sons of valour, eighteen;

10 and to Hosah, of the sons of Merari, [are] sons: Shimri the head (though he was not first-born, yet his father setteth him for head),

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah [are] thirteen.

12 According to these [are] the courses of the gatekeepers; to the heads of the mighty ones [are] charges over-against their brethren, to minister in the house of Jehovah,

13 and they cause to fall lots, as well the small as the great, according to the house of their fathers, for gate and gate.

14 And the lot falleth eastward to Shelemiah; and [for] Zechariah his son -- a counsellor with understanding -- they cause to fall lots, and his lot goeth out northward:

15 to Obed-Edom southward, and to his sons, the house of the gatherings;

16 to Shuppim and to Hosah to the west, with the gate Shallecheth, in the highway, the ascent, charge over-against charge;

17 to the east the Levites [are] six; to the north daily four, to the south daily four, and to the gatherings two by two,

18 at Parbar, to the west, [are] four at the highway, two at Parbar.

19 These are the courses of the gatekeepers, of the sons of the Korhite, and of the sons of Merari.

20 And of the Levites, Ahijah [is] over the treasures of the house of God, even for the treasures of the holy things.

21 Sons of Laadan: sons of the Gershonite, of Laadan, heads of the fathers of Laadan the Gershonite: Jehieli.

22 Sons of Jehieli: Zetham, and Joel his brother, over the treasures of the house of Jehovah,

23 for the Amramite, for the Izharite, for the Hebronite, for the Uzzielite.

24 And Shebuel son of Gershom, son of Moses, [is] president over the treasures.

25 And his brethren, of Eliezer, [are] Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 This Shelomith and his brethren [are] over all the treasures of the holy things, that David the king, and heads of the fathers, even heads of thousands, and of hundreds, and heads of the host, sanctified;

27 from the battles, even from the spoil they sanctified to strengthen the house of Jehovah;

28 and all that Samuel the seer, and Saul son of Kish, and Abner son of Ner, and Joab son of Zeruiah sanctified, every one sanctifying [any thing -- it is] by the side of Shelomith and his brethren.

29 Of the Izharite, Chenaniah and his sons [are] for the outward work over Israel, for officers and for judges.

30 Of the Hebronite, Hashabiah and his brethren, sons of valour, a thousand and seven hundred, [are] over the inspection of Israel, beyond the Jordan westward, for all the work of Jehovah, and for the service of the king.

31 Of the Hebronite, Jerijah [is] the head, of the Hebronite, according to his generations, for the fathers -- in the fortieth year of the reign of David they have been sought out, and there are found among them mighty ones of valour, in Jazer of Gilead --

32 and his brethren, sons of valour, two thousand and seven hundred, [are] heads of the fathers, and king David appointeth them over the Reubenite, and the Gadite, and the half of the tribe of Manasseh, for every matter of God and matter of the king.

1 CHRONICLES CHAPTER 27

1 And the sons of Israel, after their number, heads of the fathers, and princes of the thousands and of the hundreds, and their officers, those serving the king in any matter of the courses, that are coming in and going out month by month, throughout all months of the year -- [are] in each course twenty and four thousand.

2 Over the first course, for the first month, [is] Jashobeam son of Zabdiel, and on his course [are] twenty and four thousand;

3 of the sons of Perez [is] the head of all princes of the hosts for the first month.

4 And over the course of the second month [is] Dodai the Ahohite, and his course, and Mikloth [is] the president, and on his course [are] twenty and four thousand.

5 Head of the third host, for the third month, [is] Benaiah son of Jehoiada, the head priest, and on his course [are] twenty and four thousand.

6 This Benaiah [is] a mighty one of the thirty, and over the thirty, and [in] his course [is] Ammizabad his son.

7 The fourth, for the fourth month, [is] Asahel brother of Joab, and Zebadiah his son after him, and on his course [are] twenty and four thousand.

8 The fifth, for the fifth month, [is] the prince Shamhuth the Izrahite, and on his course [are] twenty and four thousand.

9 The sixth, for the sixth month, [is] Ira son of Ikkesh the Tekoite, and on his course [are] twenty and four thousand.

10 The seventh, for the seventh month, [is] Helez the Pelonite, of the sons of Ephraim, and on his course [are] twenty and four thousand.

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11 The eighth, for the eighth month, [is] Sibbecai the Hushathite, of the Zarhite, and on his course [are] twenty and four thousand.
12 The ninth, for the ninth month, [is] Abiezer the Antothite, of the Benjamite, and on his course [are] twenty and four thousand.
13 The tenth, for the tenth month, [is] Maharai the Netophathite, of the Zarhite, and on his course [are] twenty and four thousand.
14 Eleventh, for the eleventh month, [is] Benaiah the Pirathonite, of the sons of Ephraim, and on his course [are] twenty and four thousand.
15 The twelfth, for the twelfth month, [is] Heldai the Netophathite, of Othniel, and on his course [are] twenty and four thousand.
16 And over the tribes of Israel: Of the Reubenite, a leader [is] Eliezer son of Zichri; of the Simeonite, Shephatiah son of Maachah;
17 of the Levite, Hashabiah son of Kemuel; of the Aaronite, Zadok;
18 of Judah, Elihu, of the brethren of David; of Issachar, Omri son of Michael;
19 of Zebulun, Ishmaiah son of Obadiah; of Naphtali, Jerimoth son of Azriel;
20 of the sons of Ephraim, Hoshea son of Azaziah; of the half of the tribe of Manasseh, Joel son of Pedaiah;
21 of the half of Manasseh in Gilead, Iddo son of Zechariah; of Benjamin, Jaasiel son of Abner; of Dan, Azareel son of Jeroham:
22 these [are] heads of the tribes of Israel.
23 And David hath not taken up their number from a son of twenty years and under, for Jehovah said to multiply Israel as the stars of the heavens.
24 Joab son of Zeruiah hath begun to number -- and hath not finished -- and there is for this wrath against Israel, and the number hath not gone up in the account of the Chronicles of king David.
25 And over the treasures of the king [is] Azmaveth son of Adiel; and over the treasures in the field, in the cities, and in the villages, and in the towers, [is] Jehonathan son of Uzziah;
26 and over workmen of the field for the service of the ground [is] Ezri son of Chelub;
27 and over the vineyards [is] Shimei the Ramathite; and over what [is] in the vineyards for the treasures of wine [is] Zabdi the Shiphmite;
28 and over the olives, and the sycamores, that [are] in the low country, [is] Baal-Hanan the Gederite; and over the treasures of oil [is] Joash;
29 and over the herds that are feeding in Sharon [is] Shitrai the Sharonite; and over the herds in the valleys [is] Shaphat son of Adlai;
30 and over the camels [is] Obil the Ishmeelite; and over the asses [is] Jehdeiah the Meronothite;
31 and over the flock [is] Jaziz the Hagerite; all these [are] heads of the substance that king David hath.
32 And Jonathan, uncle of David, [is] counsellor, a man of understanding, he is also a scribe; and Jehiel son of Hachmoni [is] with the sons of the king;
33 and Ahithophel [is] counsellor to the king; and Hushai the Archite [is] the friend of the king;
34 and after Ahithophel [is] Jehoiada son of Benaiah, and Abiathar; and the head of the host of the king [is] Joab.

1 CHRONICLES CHAPTER 28
1 And David assembleth all the heads of Israel, heads of the tribes, and heads of the courses who are serving the king, and heads of the thousands, and heads of the hundreds, and heads of all the substance and possessions of the king, and of his sons, with the officers and the mighty ones, even to every mighty one of valour -- unto Jerusalem.
2 And David the king riseth on his feet, and saith, 'Hear me, my brethren and my people, I -- with my heart -- to build a house of rest for the ark of the covenant of Jehovah, and for the footstool of our God, and I prepared to build,
3 and God hath said to me, Thou dost not build a house to My name, for a man of wars thou [art], and blood thou hast shed.
4 'And Jehovah, God of Israel, doth fix on me out of all the house of my father to be for king over Israel to the age, for on Judah He hath fixed for a leader, and in the house of Judah, the house of my father, and among the sons of my father, on me, [me] He hath been pleased to make king over all Israel;
5 and out of all my sons -- for many sons hath Jehovah given to me -- He also fixeth on Solomon my son, to sit on the throne of the kingdom of Jehovah over Israel,
6 and saith to me, Solomon thy son, he doth build My house, and My courts, for I have fixed on him to Me for a son, and I -- I am to him for a father,
7 and I have established his kingdom to the age, if he is strong to do My commands, and My judgments, as at this day.
8 'And now, before the eyes of all Israel, the assembly of Jehovah, and in the ears of our God, keep and seek all the commands of Jehovah your God, so that ye possess this good land, and have caused your sons to inherit after you unto the age.
9 'And thou, Solomon, my son, know the God of thy father, and serve Him with a perfect heart, and with a willing mind, for all hearts is Jehovah seeking, and every imagination of the thoughts He is understanding; if thou dost seek Him, He is found of thee, and if thou dost forsake Him, He casteth thee off for ever.
10 See, now, for Jehovah hath fixed on thee to build a house for a sanctuary; be strong, and do.'
11 And David giveth to Solomon his son the pattern of the porch, and of its houses, and of its treasures, and of its upper chambers, and of its innermost chambers, and of the house of the atonement;
12 and the pattern of all that hath been by the Spirit with him, for the courts of the house of Jehovah, and for all the

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chambers round about, for the treasures of the house of God, and for the treasures of the things sacrificed;

13 and for the courses of the priests and of the Levites, and for all the work of the service of the house of Jehovah, and for all vessels of service of the house of Jehovah,

14 even gold by weight, for [things of] gold, for all instruments of service and service; for all instruments of silver by weight, for all instruments of service and service;

15 and [by] weight for the candlesticks of gold, and their lamps of gold, by weight [for] candlestick and candlestick, and its lamps; and for the candlesticks of silver, by weight for a candlestick and its lamps, according to the service of candlestick and candlestick;

16 and the gold [by] weight for tables of the arrangement, for table and table, and silver for the tables of silver;

17 and the forks, and the bowls, and the cups of pure gold, and for the basins of gold, by weight for basin and basin, and for the basins of silver, by weight for basin and basin,

18 and for the altar of perfume refined gold by weight, and for the pattern of the chariot of the cherubs of gold -- spreading and covering over the ark of the covenant of Jehovah.

19 The whole [is] in writing from the hand of Jehovah, 'He caused me to understand all the work of the pattern,' [said David.]

20 And David saith to Solomon his son, 'Be strong, and courageous, and do; do not fear nor be affrighted, for Jehovah God, my God, [is] with thee; He doth not fail thee, nor forsake thee, unto the completion of all the work of the service of the house of Jehovah.

21 'And lo, courses of the priests and of the Levites [are] for all the service of the house of God; and with thee in all work [is] every willing one with wisdom, for every service; and the heads and all the people [are] according to all thy words.'

1 CHRONICLES CHAPTER 29

1 And David the king saith to all the assembly, 'Solomon my son -- the one on whom God hath fixed -- [is] young and tender, and the work [is] great, for not for man is the palace, but for Jehovah God;

2 and with all my power I have prepared for the house of my God, the gold for [things of] gold, and the silver for [those of] silver, and the brass for [those of] brass, the iron for [those of] iron, and the wood for [those of] wood, shoham stones, and settings, and stones of painting and of diverse colours, and all [kinds of] precious stone, and stones of white marble, in abundance.

3 'And again, because of my delighting in the house of my God, the substance I have -- a peculiar treasure of gold and silver -- I have given for the house of my God, even over and above all I have prepared for the house of the sanctuary:

4 three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses,

5 even gold for [things of] gold, and silver for [those of] silver, and for all the work by the hand of artificers; and who [is] he that is offering willingly to consecrate his hand to-day to Jehovah?'

6 And the heads of the fathers, and the heads of the tribes of Israel, and the heads of the thousands, and of the hundreds, even to the heads of the work of the king, offer willingly.

7 And they give for the service of the house of God, of gold -- talents five thousand, and drams a myriad; and of silver -- talents ten thousand, and of brass -- a myriad and eight thousand talents; and of iron -- a hundred thousand talents;

8 and he with whom stones are found hath given to the treasury of the house of Jehovah, by the hand of Jehiel the Gershonite.

9 And the people rejoice because of their offering willingly, for with a perfect heart they have offered willingly to Jehovah; and also David the king hath rejoiced -- great joy.

10 And David blesseth Jehovah before the eyes of all the assembly, and David saith, 'Blessed [art] Thou, Jehovah, God of Israel our father, from age even unto age.

11 To Thee, O Jehovah, [is] the greatness, and the might, and the beauty, and the victory, and the honour, because of all in the heavens and in the earth; to Thee, O Jehovah, [is] the kingdom, and he who is lifting up himself over all for head;

12 and the riches, and the honour [are] from before Thee, and Thou art ruling over all, and in Thy hand [is] power and might, and in Thy hand, to make great, and to give strength to all.

13 'And now, our God, we are giving thanks to Thee, and giving praise to Thy beauteous name;

14 yea, because, who [am] I, and who [are] my people, that we retain power to offer thus willingly? but of Thee [is] the whole, and out of Thy hand we have given to Thee;

15 for sojourners we [are] before Thee, and settlers, like all our fathers; as a shadow [are] our days on the land, and there is none abiding.

16 'O Jehovah our God, all this store that we have prepared to build to Thee a house, for Thy holy name, [is] out of Thy hand, and of Thee [is] the whole.

17 'And I have known, my God, that Thou art trying the heart, and uprightness dost desire; I, in the uprightness of my heart, have willingly offered all these: and now, Thy people who are found here I have seen with joy to offer willingly to Thee.

18 'O Jehovah, God of Abraham, Isaac, and Israel, our fathers, keep this to the age for the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee;

19 and to Solomon my son give a perfect heart, to keep Thy commands, Thy testimonies, and Thy statutes, and to do the whole, even to build the palace [for] which I have prepared.'

20 And David saith to all the assembly, 'Bless, I pray you, Jehovah your God;' and all the assembly bless Jehovah, God of their fathers, and bow and do obeisance to Jehovah, and to the king.

21 And they sacrifice to Jehovah sacrifices, and cause to ascend burnt-offerings to Jehovah on the morrow of that day,

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bullocks a thousand, rams a thousand, lambs a thousand, and their oblations, even sacrifices in abundance, for all Israel.

22 And they eat and drink before Jehovah on that day with great joy, and cause Solomon son of David to reign a second time, and anoint [him] before Jehovah for leader, and Zadok for priest.

23 And Solomon sitteth on the throne of Jehovah for king instead of David his father, and prospereth, and all Israel hearken unto him,

24 and all the heads, and the mighty men, and also all the sons of king David have given a hand under Solomon the king;

25 and Jehovah maketh Solomon exceedingly great before the eyes of all Israel, and putteth upon him the honour of the kingdom that hath not been on any king over Israel before him.

26 And David son of Jesse hath reigned over all Israel,

27 and the days that he hath reigned over Israel [are] forty years; in Hebron he reigned seven years, and in Jerusalem he reigned thirty and three;

28 and he dieth in a good old age, satisfied with days, riches, and honour, and reign doth Solomon his son in his stead.

29 And the matters of David the king, the first and the last, lo, they are written beside the matters of Samuel the seer, and beside the matters of Nathan the prophet, and beside the matters of Gad the seer,

30 with all his reign, and his might, and the times that went over him, and over Israel, and over all kingdoms of the lands.

THE SECOND BOOK OF CHRONICLES

or 2 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Authors: Azaryahu, known as Ezra (Greek: Esdras),
The final chapters were written by Nehemia
Estimated Range of Dating: mid-5th century B.C.

2 CHRONICLES CHAPTER 1

1 And strengthen himself doth Solomon son of David over his kingdom, and Jehovah his God [is] with him, and maketh him exceedingly great.

2 And Solomon saith to all Israel, to heads of the thousands, and of the hundreds, and to judges, and to every honourable one of all Israel, heads of the fathers,

3 and they go -- Solomon, and all the assembly with him -- to the high place that [is] in Gibeon, for there hath been God's tent of meeting, that Moses, servant of Jehovah, made in the wilderness,

4 but the ark of God had David brought up from Kirjath-Jearim, when David prepared for it, for he stretched out for it a tent in Jerusalem;

5 and the altar of brass that Bezaleel son of Uri, son of Hur made, he put before the tabernacle of Jehovah; and Solomon and the assembly seek to it.

6 And Solomon goeth up thither, on the altar of brass, before Jehovah, that [is] at the tent of meeting, and causeth to ascend upon it a thousand burnt-offerings.

7 In that night hath God appeared to Solomon, and saith to him, 'Ask -- what do I give to thee?'

8 And Solomon saith to God, 'Thou hast done with David my father great kindness, and hast caused me to reign in his stead.

9 Now, O Jehovah God, is Thy word with David my father stedfast, for Thou hast caused me to reign over a people numerous as the dust of the earth;

10 now, wisdom and knowledge give to me, and I go out before this people, and I come in, for who doth judge this Thy great people?'

11 And God saith to Solomon, 'Because that this hath been with thy heart, and thou hast not asked riches, wealth, and honour, and the life of those hating thee, and also many days hast not asked, and dost ask for thyself wisdom and knowledge, so that thou dost judge My people over which I have caused thee to reign --

12 the wisdom and the knowledge is given to thee, and riches and wealth and honour I give to thee, that there hath not been so to the kings who [are] before thee, and after thee it is not so.'

13 And Solomon cometh in [from] the high place that [is] in Gibeon to Jerusalem, from before the tent of meeting, and reigneth over Israel,

14 and Solomon gathereth chariots and horsemen, and he hath a thousand and four hundred chariots, and twelve thousand horsemen, and he placeth them in the cities of the chariots, and with the king in Jerusalem.

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15 And the king maketh the silver and the gold in Jerusalem as stones, and the cedars he made as sycamores that [are] in the low country, for abundance.

16 And the source of the horses that [are] to Solomon [is] from Egypt and from Keva; merchants of the king from Keva take at a price,

17 and they come up, and bring out from Egypt a chariot for six hundred silverlings, and a horse for fifty and a hundred, and so for all the kings of the Hittites, and the kings of Aram -- by their hand they bring out.

2 CHRONICLES CHAPTER 2

1 And Solomon saith to build a house for the name of Jehovah, and a house for his kingdom,

2 and Solomon numbereth seventy thousand men bearing burden, and eighty thousand men hewing in the mountain, and overseers over them -- three thousand and six hundred.

3 And Solomon sendeth unto Huram king of Tyre, saying, 'When thou hast dealt with David my father, then thou dost send to him cedars to build for him a house to dwell in;

4 lo, I am building a house to the name of Jehovah my God, to sanctify [it] to Him, to make perfume before Him, perfume of spices, and a continual arrangement, and burnt-offerings at morning and at evening, at sabbaths, and at new moons, and at appointed seasons of Jehovah our God; to the age this [is] on Israel.

5 'And the house that I am building [is] great, for greater [is] our God than all gods;

6 and who doth retain strength to build to Him a house, for the heavens, even the heavens of the heavens, do not contain Him? and who [am] I that I do build to Him a house, except to make perfume before Him?

7 'And now, send to me a wise man to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and knowing to grave gravings with the wise men who [are] with me in Judah and in Jerusalem, whom David my father prepared;

8 and send to me cedar-trees, firs, and algums from Lebanon, for I have known that thy servants know to cut down trees of Lebanon, and lo, my servants [are] with thy servants,

9 even to prepare for me trees in abundance, for the house that I am building [is] great and wonderful.

10 'And lo, to hewers, to those cutting the trees, I have given beaten wheat to thy servants, cors twenty thousand, and barley, cors twenty thousand, and wine, baths twenty thousand, and oil, baths twenty thousand.'

11 And Huram king of Tyre saith in writing, and sendeth unto Solomon: 'In the love of Jehovah to His people He hath given thee king over them.'

12 And Huram saith, 'Blessed [is] Jehovah, God of Israel, who made the heavens and the earth, who hath given to David the king a wise son, knowing wisdom and understanding, who doth build a house for Jehovah, and a house for his kingdom.

13 'And now, I have sent a wise man having understanding, of Huram my father,

14 (son of a woman of the daughters of Dan, and his father a man of Tyre), knowing to work in gold, and in silver, in brass, in iron, in stones, and in wood, in purple, in blue, and in fine linen, and in crimson, and to grave any graving, and to devise any device that is given to him, with thy wise men, and the wise men of my lord David thy father.

15 'And, now, the wheat, and the barley, the oil, and the wine, as my lord said, let him send to his servants,

16 and we -- we cut trees out of Lebanon, according to all thy need, and bring them in to thee -- floats by sea, to Joppa, and thou dost take them up to Jerusalem.'

17 And Solomon numbereth all the men, the sojourners who [are] in the land of Israel, after the numbering with which David his father numbered them, and they are found a hundred and fifty thousand, and three thousand, and six hundred;

18 and he maketh of them seventy thousand burden-bearers, and eighty thousand hewers in the mountain, and three thousand and six hundred overseers, to cause the people to work.

2 CHRONICLES CHAPTER 3

1 And Solomon beginneth to build the house of Jehovah, in Jerusalem, in the mount of Moriah, where He appeared to David his father, in the place that David had prepared, in the threshing-floor of Ornan the Jebusite,

2 and he beginneth to build in the second [day], in the second month, in the fourth year of his reign.

3 And [in] these hath Solomon been instructed to build the house of God: The length [in] cubits by the former measure [is] sixty cubits, and the breadth twenty cubits.

4 As to the porch that [is] on the front, the length [is] by the front of the breadth of the house, twenty cubits, and the height a hundred and twenty, and he overlayeth it within with pure gold.

5 And the large house he hath covered with fir-trees, and he doth cover it with good gold, and causeth to ascend on it palms and chains,

6 and he overlayeth the house with precious stone for beauty, and the gold [is] gold of Parvaim,

7 and he covereth the house, the beams, the thresholds, and its walls, and its doors, with gold, and hath graved cherubs on the walls.

8 And he maketh the most holy house: its length [is] by the front of the breadth of the house twenty cubits, and its breadth twenty cubits, and he covereth it with good gold, to six hundred talents;

9 and the weight of the nails [is] fifty shekels of gold, and the upper chambers he hath covered with gold.

10 And he maketh in the most holy house two cherubs, image work, and he overlayeth them with gold;

11 as to the wings of the cherubs, their length [is] twenty cubits, the wing of the one [is] five cubits, touching the wall

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of the house, and the other wing [is] five cubits, touching the wing of the other cherub.

12 And the wing of the other cherub [is] five cubits touching the wall of the house, and the other wing [is] five cubits, adhering to the wing of the other cherub.

13 The wings of these cherubs are spreading forth twenty cubits, and they are standing on their feet and their faces [are] inward.

14 And he maketh the vail of blue, and purple, and crimson, and fine linen, and causeth cherubs to go up on it.

15 And he maketh at the front of the house two pillars, thirty and five cubits in length, and the ornament that [is] on their heads five cubits.

16 And he maketh chains in the oracle, and putteth on the heads of the pillars, and maketh a hundred pomegranates, and putteth on the chains.

17 And he raiseth up the pillars on the front of the temple, one on the right, and one on the left, and calleth the name of that on the right Jachin, and the name of that on the left Boaz.

2 CHRONICLES CHAPTER 4

1 And he maketh an altar of brass, twenty cubits its length, and twenty cubits its breadth, and ten cubits its height.

2 And he maketh the molten sea; ten by the cubit, from its edge unto its edge, round in compass, and five by the cubit its height, and a line of thirty by the cubit doth compass it, round about.

3 And the likeness of oxen [is] under it, all round about encompassing it, ten in the cubit, compassing the sea round about; two rows of oxen are cast in its being cast.

4 It is standing on twelve oxen, three facing the north, and three facing the west, and three facing the south, and three facing the east, and the sea [is] upon them above, and all their hinder parts [are] within.

5 And its thickness [is] a handbreadth, and its lip as the work of the lip of a cup flowered with lilies; taking hold -- baths three thousand it containeth.

6 And he maketh ten lavers, and putteth five on the right, and five on the left, to wash with them; the work of the burnt-offering they purge with them; and the sea [is] for priests to wash with.

7 And he maketh the ten candlesticks of gold, according to their ordinance, and placeth in the temple, five on the right, and five on the left.

8 And he maketh ten tables, and placeth in the temple, five on the right, and five on the left; and he maketh bowls of gold a hundred.

9 And he maketh the court of the priests, and the great court, and doors for the court, and their doors he hath overlaid with brass.

10 And the sea he hath placed on the right shoulder eastward, over-against the south.

11 And Huram maketh the pots, and the shovels, and the bowls, and Huram finisheth to make the work that he made for king Solomon in the house of God;

12 two pillars, and the bowls, and the crowns on the heads of the two pillars, and the two wreaths to cover the two bowls of the crowns that [are] on the heads of the pillars;

13 and the pomegranates four hundred to the two wreaths, two rows of pomegranates to the one wreath, to cover the two bowls of the crowns that [are] on the front of the pillars.

14 And the bases he hath made; and the lavers he hath made on the bases;

15 the one sea, and the twelve oxen under it,

16 and the pots, and the shovels, and the forks, and all their vessels, hath Huram his father made for king Solomon, for the house of Jehovah, of brass purified.

17 In the circuit of the Jordan hath the king cast them, in the thick soil of the ground, between Succoth and Zeredathah.

18 And Solomon maketh all these vessels in great abundance, that the weight of the brass hath not been searched out.

19 And Solomon maketh all the vessels that [are for] the house of God, and the altar of gold, and the tables, and on them [is] bread of the presence;

20 and the candlesticks, and their lamps, for their burning according to the ordinance, before the oracle, of gold refined;

21 and the flowers, and the lamps, and the tongs of gold -- it [is] the perfection of gold;

22 and the snuffers, and the bowls, and the spoons, and the censers, of gold refined, and the opening of the house, its innermost doors to the holy of holies, and the doors of the house to the temple, of gold.

2 CHRONICLES CHAPTER 5

1 And all the work that Solomon made for the house of Jehovah is finished, and Solomon bringeth in the sanctified things of David his father, and the silver, and the gold, and all the vessels he hath put among the treasures of the house of God.

2 Then doth Solomon assemble the elders of Israel, and all the heads of the tribes, princes of the fathers of the sons of Israel, unto Jerusalem, to bring up the ark of the covenant of Jehovah from the city of David -- it [is] Zion.

3 And assembled unto the king are all the men of Israel in the feast -- it [is] the seventh month;

4 and all the elders of Israel come in, and the Levites lift up the ark,

5 and they bring up the ark, and the tent of meeting, and all the vessels of the sanctuary that [are] in the tent; brought them up have the priests, the Levites;

6 and king Solomon and all the company of Israel who are convened unto him before the ark are sacrificing sheep and oxen, that are not counted nor numbered from multitude.

7 And the priests bring in the ark of the covenant of Jehovah unto its place, unto the oracle of the house, unto the holy of holies, unto the place of the wings of the cherubs;

8 and the cherubs are spreading out wings over the place of the ark, and the cherubs cover over the ark, and over its staves, from above;

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9 and they lengthen the staves, and the heads of the staves are seen out of the ark on the front of the oracle, and they are not seen without; and it is there unto this day.

10 There is nothing in the ark but the two tables that Moses gave in Horeb, where Jehovah covenanted with the sons of Israel, in their going out from Egypt.

11 And it cometh to pass, in the going out of the priests from the sanctuary -- for all the priests who are present have sanctified themselves, there is none to watch by courses,

12 and the Levites, the singers, to all of them, to Asaph, to Heman, to Jeduthun, and to their sons, and to their brethren, clothed in white linen, with cymbals, and with psalteries, and harps, are standing on the east of the altar, and with them priests, to a hundred and twenty, blowing with trumpets --

13 yea, it cometh to pass, as one [are] trumpeters and singers, to sound -- one voice -- to praise and to give thanks to Jehovah, and at the lifting up of the sound with trumpets, and with cymbals, and with instruments of song, and at giving praise to Jehovah, for good, for to the age [is] His kindness, that the house is filled with a cloud -- the house of Jehovah,

14 and the priests have not been able to stand to minister from the presence of the cloud, for the honour of Jehovah hath filled the house of God.

2 CHRONICLES CHAPTER 6

1 Then said Solomon, 'Jehovah said -- to dwell in thick darkness,

2 and I -- I have built a house of habitation for Thee, and a fixed place for Thy dwelling to the ages.'

3 And the king turneth round his face, and blesseth the whole assembly of Israel, and the whole assembly of Israel is standing,

4 and he saith, 'Blessed [is] Jehovah, God of Israel, who hath spoken with His mouth with David my father, and with His hands hath fulfilled [it], saying:

5 'From the day that I brought out My people from the land of Egypt, I have not fixed on a city out of any of the tribes of Israel to build a house for my name being there, and I have not fixed on a man to be leader over My people Israel;

6 and I fix on Jerusalem for My name being there, and I fix on David to be over My people Israel.

7 'And it is with the heart of David my father to build a house for the name of Jehovah God of Israel,

8 and Jehovah saith unto David my father, Because that it hath been with thy heart to build a house for My name, thou hast done well that it hath been with thy heart,

9 but thou dost not build the house, for thy son who cometh forth out from thy loins, he doth build the house for My name.

10 'And Jehovah doth establish His word that He spake, and I rise up in the stead of David my father, and sit on the throne of Israel, as Jehovah spake, and I build the house for the name of Jehovah, God of Israel,

11 and I place there the ark, where [is] the covenant of Jehovah that He made with the sons of Israel.'

12 And he standeth before the altar of Jehovah, over-against all the assembly of Israel, and spreadeth out his hand, --

13 for Solomon hath made a scaffold of brass, and putteth it in the midst of the court, five cubits its length, and five cubits its breadth, and three cubits its height, and he standeth upon it, and kneeleth on his knees over-against all the assembly of Israel, and spreadeth forth his hands towards the heavens --

14 and saith, 'O Jehovah God of Israel, there is not like Thee a god in the heavens and in the earth, keeping the covenant and the kindness for Thy servants who are walking before Thee with all their heart;

15 who hast kept for Thy servant David my father that which Thou didst speak to him; yea, Thou dost speak with Thy mouth, and with Thy hand hast fulfilled [it], as at this day.

16 'And now, O Jehovah, God of Israel, keep for Thy servant David my father that which Thou didst speak to him, saying, There is not cut off to thee a man from before Me, sitting on the throne of Israel, only, if thy sons watch their way to walk in My law, as thou hast walked before Me.

17 'And now, O Jehovah, God of Israel, is Thy word stedfast that Thou hast spoken to Thy servant, to David,

18 (for is it true? -- God dwelleth with man on the earth! Lo, the heavens, and the heavens of the heavens, do not contain Thee, how much less this house that I have built?)

19 'And Thou hast turned unto the prayer of Thy servant, and unto his supplication, O Jehovah my God, to hearken unto the cry and unto the prayer that Thy servant is praying before Thee,

20 for Thine eyes being open towards this house by day and by night, towards the place that Thou hast said to put Thy name there, to hearken unto the prayer that Thy servant prayeth towards this place.

21 'And Thou hast hearkened unto the supplications of Thy servant, and of Thy people Israel, that they pray towards this place, and Thou dost hear from the place of Thy dwelling, from the heavens, and hast hearkened, and forgiven.

22 'If a man doth sin against his neighbour, and he hath lifted up on him an oath to cause him to swear, and the oath hath come in before Thine altar in this house --

23 then Thou dost hear from the heavens, and hast done, and hast judged Thy servants, to give back to the wicked, to put his way on his head, and to declare righteous the righteous, to give to him according to his righteousness.

24 'And if Thy people Israel is smitten before an enemy, because they sin against Thee, and they have turned back and confessed Thy name, and prayed and made supplication before Thee in this house --

25 then Thou dost hear from the heavens, and hast forgiven the sin of Thy people Israel, and caused them to turn back unto the ground that Thou hast given to them, and to their fathers.

26 'In the heavens being restrained, and there is no rain, because they sin against Thee, and they have prayed towards

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this place, and confessed Thy name -- from their sin they turn back because Thou dost afflict them --

27 then Thou dost hear in the heavens, and hast forgiven the sin of Thy servants, and of Thy people Israel, because Thou directest them unto the good way in which they walk, and hast given rain on Thy land that Thou hast given to Thy people for an inheritance.

28 'Famine, when it is in the land, pestilence, when it is, blasting, and mildew, locust, and caterpillar, when they are, when its enemies have distressed it in the land -- its gates, any plague and any sickness;

29 any prayer, any supplication that is for any man, and for all Thy people Israel, when they know each his own plague, and his own pain, and he hath spread out his hands towards this house:

30 then Thou dost hear from the heavens, the settled place of Thy dwelling, and hast forgiven, and hast given to each according to all his ways (because Thou knowest his heart, for Thou -- Thou only -- hast known the heart of the sons of men),

31 so that they fear Thee, to walk in Thy ways, all the days that they are living on the face of the ground that Thou hast given to our fathers.

32 'And also, unto the stranger who is not of Thy people Israel, and he hath come from a land afar off for the sake of Thy great name, and Thy strong hand, and Thy stretched-out arm, and they have come in and prayed towards this house:

33 then Thou dost hear from the heavens, from the settled place of Thy dwelling, and hast done according to all that the stranger calleth unto Thee for: so that all the peoples of the earth do know Thy name, so as to fear Thee, as Thy people Israel, and to know that Thy name is called on this house that I have built.

34 'When Thy people doth go out to battle against its enemies in the way that Thou dost send them, and they have prayed unto Thee the way of this city that Thou hast fixed on, and the house that I have built for Thy name:

35 then Thou hast heard from the heavens their prayer and their supplication, and hast maintained their cause.

36 'When they sin against Thee -- for there is not a man who sinneth not -- and Thou hast been angry with them, and hast given them before an enemy, and taken them captive have their captors, unto a land far off or near;

37 and they have turned [it] back unto their heart in the land whither they have been taken captive, and have turned back, and made supplication unto Thee in the land of their captivity, saying, We have sinned, we have done perversely, and have done wickedly;

38 yea, they have turned back unto Thee with all their heart, and with all their soul, in the land of their captivity, whither they have taken them captive, and they have prayed the way of their land that Thou hast given to their fathers, and of the city that Thou hast chosen, and of the house that I have built for Thy name:

39 then Thou hast heard from the heavens, from the settled place of Thy dwelling, their prayer and their supplications, and hast maintained their cause, and forgiven Thy people who have sinned against Thee.

40 'Now, my God, let, I beseech Thee, Thine eyes be open, and Thine ears attentive, to the prayer of this place:

41 and now, rise, O Jehovah God, to Thy rest, Thou, and the ark of Thy strength; Thy priests, O Jehovah God, are clothed with salvation, and Thy saints rejoice in the goodness,

42 O Jehovah God, turn not back the face of Thine anointed, be mindful of the kind acts of David Thy servant.'

2 CHRONICLES CHAPTER 7

1 And at Solomon's finishing to pray, then the fire hath come down from the heavens, and consumeth the burnt-offering and the sacrifices, and the honour of Jehovah hath filled the house,

2 and the priests have not been able to go in unto the house of Jehovah, because the honour of Jehovah hath filled the house of Jehovah.

3 And all the sons of Israel are looking on the descending of the fire, and the honour of Jehovah on the house, and they bow -- faces to the earth -- on the pavement, and do obeisance, and give thanks to Jehovah, for good, for to the age [is] His kindness.

4 And the king and all the people are sacrificing a sacrifice before Jehovah,

5 and king Solomon sacrificeth the sacrifice of the herd, twenty and two thousand, and of the flock, a hundred and twenty thousand, and the king and all the people dedicate the house of God.

6 And the priests over their charges are standing, and the Levites with instruments of the song of Jehovah -- that David the king made, to give thanks to Jehovah, for to the age [is] His kindness, in David's praising by their hand -- and the priests are blowing trumpets over-against them, and all Israel are standing.

7 And Solomon sanctifieth the middle of the court that [is] before the house of Jehovah, for he hath made there the burnt-offerings, and the fat of the peace-offerings: for the altar of brass that Solomon made hath not been able to contain the burnt-offering, and the present, and the fat.

8 And solomon maketh the feast at that time seven days, and all Israel with him -- a very great assembly -- from the entering in of Hamath unto the brook of Egypt.

9 And they make on the eighth day a restraint, because the dedication of the altar they have made seven days, and the feast seven days.

10 And on the twenty and third day of the seventh month he hath sent the people to their tents, rejoicing, and glad in heart, for the goodness that Jehovah hath done to David, and to Solomon, and to Israel His people.

11 And Solomon finisheth the house of Jehovah, and the house of the king; and all that hath come on the heart of Solomon to do in the house of Jehovah, and in his own house, he hath caused to prosper.

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12 And Jehovah appeareth unto Solomon by night, and saith to him, 'I have heard thy prayer, and have fixed on this place to Me for a house of sacrifice.

13 If I restrain the heavens and there is no rain, and if I lay charge on the locust to consume the land, and if I send pestilence among My people --

14 and My people on whom My name is called be humbled, and pray, and seek My face, and turn back from their evil ways, then I -- I hear from the heavens, and forgive their sin, and heal their land.

15 'Now, Mine eyes are open, and Mine ears attentive, to the prayer of this place;

16 and now, I have chosen and sanctified this house for My name being there unto the age; yea, Mine eyes and My heart have been there all the days.

17 'And thou, if thou dost walk before Me as David thy father walked, even to do according to all that I have commanded thee, and My statutes and My judgments dost keep --

18 then I have established the throne of thy kingdom, as I covenanted with David thy father, saying, There is not cut off a man to thee -- a ruler in Israel;

19 and if ye turn back -- ye -- and have forsaken My statutes, and My commands, that I have placed before you, and have gone and served other gods, and bowed yourselves to them -- then I have plucked them from off My ground that I have given to them,

20 and this house that I have sanctified for My name, I cast from before My face, and make it for a proverb, and for a byword, among all the peoples.

21 'And this house that hath been high, to every one passing by it, is an astonishment, and he hath said, Wherefore hath Jehovah done thus to this land, and to this house?

22 and they have said, Because that they have forsaken Jehovah, God of their fathers, who brought them out from the land of Egypt, and lay hold on other gods, and bow themselves to them, and serve them, therefore He hath brought upon them all this evil.'

2 CHRONICLES CHAPTER 8

1 And it cometh to pass, at the end of twenty years, that Solomon hath built the house of Jehovah, and his own house.

2 As to the cities that Huram hath given to Solomon, Solomon hath built them, and there he causeth the sons of Israel to dwell.

3 And Solomon goeth to Hamath-Zobah, and layeth hold upon it;

4 and he buildeth Tadmor in the wilderness, and all the cities of store that he hath built in Hamath.

5 And he buildeth Beth-Horon the upper, and Beth-Horon the lower -- cities of defence, with walls, two-leaved doors, and bar --

6 and Baalath, and all the cities of store that Solomon had, and all the cities of the chariot, and the cities of the horsemen, and all the desire of Solomon that he desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

7 All the people who are left of the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, who are not of Israel --

8 of their sons who have been left after them in the land, whom the sons of Israel consumed not -- doth Solomon lift up a tribute unto this day.

9 And none of the sons of Israel hath Solomon made servants for his work, but they [are] men of war, and heads of his captains, and heads of his charioteers, and of his horsemen;

10 and these [are] heads of the officers whom king Solomon hath, two hundred and fifty who are rulers among the people.

11 And the daughter of Pharaoh hath Solomon brought up from the city of David to the house that he built for her, for he said, 'My wife doth not dwell in the house of David king of Israel, for they are holy unto whom hath come the ark of Jehovah.'

12 Then hath Solomon caused to ascend burnt-offerings to Jehovah on the altar of Jehovah that he built before the porch,

13 even by the matter of a day in its day, to cause to ascend according to the command of Moses, on sabbaths, and on new moons, and on appointed seasons, three times in a year -- in the feast of unleavened things, and in the feast of weeks, and in the feast of booths.

14 And he establisheth, according to the ordinance of David his father, the courses of the priests over their service, and of the Levites over their charges, to praise and to minister over-against the priests, according to the matter of a day in its day, and the gatekeepers in their courses at gate and gate, for so [is] the command of David the man of God.

15 And they have not turned aside [from] the command of the king concerning the priests and the Levites, in reference to any matter, and to the treasures.

16 And all the work of Solomon is prepared till the day of the foundation of the house of Jehovah, and till its completion; perfect is the house of Jehovah.

17 Then hath Solomon gone to Ezion-Geber, and unto Elath, on the border of the sea, in the land of Edom;

18 and Huram sendeth to him, by the hand of his servants, ships and servants knowing the sea, and they go with servants of Solomon to Ophir, and take thence four hundred and fifty talents of gold, and bring in unto king Solomon.

2 CHRONICLES CHAPTER 9

1 And the queen of Sheba hath heard of the fame of Solomon, and cometh in to try Solomon with acute sayings, to Jerusalem, with a very great company, and camels bearing spices and gold in abundance, and precious stone; and she cometh in unto Solomon, and speaketh with him all that hath been with her heart,

2 and Solomon declareth to her all her matters, and there hath not been hid a thing from Solomon that he hath not declared to her.

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3 And the queen of Sheba seeth the wisdom of Solomon, and the house that he hath built,
4 and the food of his table, and the sitting of his servants, and the standing of his ministers, and their clothing, and his stewards, and their clothing, an his burnt-offering that he offered up in the house of Jehovah, and there hath not been any more spirit in her.
5 And she saith unto the king, 'True [is] the word that I heard in my land concerning thy matters and concerning thy wisdom,
6 and I have given no credence to their words, till that I have come, and mine eyes see, and lo, there hath not been declared to me the half of the abundance of thy wisdom -- thou hast added unto the report that I heard.
7 'O the happiness of thy men, and the happiness of thy servants -- these -- who are standing before thee continually, and hearing thy wisdom.
8 Let Jehovah thy God be blessed who hath delighted in thee, to put thee on His throne for king for Jehovah thy God; in the love of thy God to Israel, to establish it to the age, He hath put thee over them for king, to do judgment and righteousness.'
9 And she giveth to the king a hundred and twenty talents of gold, and spices in great abundance, and precious stone; and there hath not been any such spice as the queen of Sheba hath given to king Solomon.
10 And also, servants of Huram, and servants of Solomon, who brought in gold from Ophir, have brought in algum-trees and precious stone.
11 And the king maketh the algum-trees staircases for the house of Jehovah, and for the house of the king, and harps and psalteries for singers; and there have been none seen like these before in the land of Judah.
12 And king Solomon hath given to the queen of Sheba all her desire that she asked, apart from that which she had brought unto the king, and she turneth and goeth to her land, she and her servants.
13 And the weight of the gold that is coming to Solomon in one year is six hundred and sixty and six talents of gold,
14 apart from [what] the tourists, and the merchants, are bringing in; and all the kings of Arabia, and the governors of the land, are bringing in gold and silver to Solomon.
15 And king Solomon maketh two hundred targets of alloyed gold, six hundred [shekels] of alloyed gold he causeth to go up on the one target;
16 and three hundred shields of alloyed gold, three hundred [shekels] of gold he causeth to go up on the one shield, and the king putteth them in the house of the forest of Lebanon.
17 And the king maketh a great throne of ivory, and overlayeth it with pure gold;
18 and six steps [are] to the throne, and a footstool of gold, to the throne they are fastened, and hands [are] on this [side] and on that on the place of the sitting, and two lions are standing near the hands,
19 and twelve lions are standing there on the six steps on this [side], and on that: it hath not been made so for any kingdom.
20 And all the drinking vessels of king Solomon [are] of gold, and all the vessels of the house of the forest of Lebanon [are] of refined gold -- silver is not reckoned in the days of Solomon for anything;
21 for ships of the king are going to Tarshish, with servants of Huram: once in three years come do the ships of Tarshish bearing gold, and silver, ivory, apes, and peacocks.
22 And king Solomon becometh greater than any of the kings of the earth for riches and wisdom;
23 and all the kings of the earth are seeking the presence of Solomon to hear his wisdom that God hath put in his heart,
24 and they are bringing in each his present, vessels of silver, and vessels of gold, and garments, harness, and spices, horses, and mules, a rate year by year.
25 And there are to Solomon four thousand stalls for horses and chariots, and twelve thousand horsemen, and he placed them in cities of the chariot, and with the king in Jerusalem.
26 And he is ruling over all the kings from the River even unto the land of the Philistines, and unto the border of Egypt.
27 And the king maketh the silver in Jerusalem as stones, and the cedars he hath made as sycamores, that [are] in the low country, for abundance,
28 and they are bringing out horses from Egypt to Solomon, and from all the lands.
29 And the rest of the matters of Solomon, the first and the last, are they not written beside the matters of Nathan the prophet, and beside the prophecy of Ahijah the Shilonite, and with the visions of Iddo the seer concerning Jeroboam son of Nebat?
30 And Solomon reigneth in Jerusalem over all Israel forty years,
31 and Solomon lieth with his fathers, and they bury him in the city of David his father, and reign doth Rehoboam his son in his stead.

2 CHRONICLES CHAPTER 10

1 And Rehoboam goeth to Shechem, for [to] Shechem have all Israel come to cause him to reign.
2 And it cometh to pass, at Jeroboam son of Nebat's -- who [is] in Egypt because he hath fled from the face of Solomon the king -- hearing, that Jeroboam turneth back out of Egypt;
3 and they send and call for him, and Jeroboam cometh in, and all Israel, and speak unto Rehoboam, saying,
4 'Thy father made our yoke sharp, and now, make light [somewhat] of the sharp service of thy father, and of his heavy yoke that he put upon us, and we serve thee.'
5 And he saith unto them, 'Yet three days -- then return ye unto me;' and the people go.
6 And king Rehoboam consulteth with the aged men who have been standing before Solomon his father in his being alive, saying, 'How are ye counselling to answer this people?'

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7 And they speak unto him, saying, 'If thou dost become good to this people, and hast been pleased with them, and spoken unto them good words, then they have been to thee servants all the days.'

8 And he forsaketh the counsel of the aged men that they counselled him, and consulteth with the lads who have grown up with him, those standing before him,

9 and he saith unto them, 'What are ye counselling, and we answer this people that have spoken unto me, saying, Make light [somewhat] of the yoke that thy father put upon us?'

10 And the lads who have grown up with him, speak with him, saying, 'Thus dost thou say to the people who have spoken unto thee, saying, Thy father made our yoke heavy, and thou, make light [somewhat] of our yoke; thus dost thou say unto them, My little finger is thicker than the loins of my father;

11 and now, my father laid on you a heavy yoke, and I -- I add unto your yoke; my father chastised you with whips, and I -- with scorpions.'

12 And Jeroboam cometh in, and all the people, unto Rehoboam on the third day, as the king spake, saying, 'Return unto me on the third day.'

13 And the king answereth them sharply, and king Rehoboam forsaketh the counsel of the aged men,

14 and speaketh unto them according to the counsel of the lads, saying, 'My father made your yoke heavy, and I -- I add unto it; my father chastised you with whips, and I -- with scorpions.'

15 And the king hath not hearkened unto the people, for the revolution hath been from God, for the sake of Jehovah's establishing His word that He spake by the hand of Abijah the Shilonite unto Jeroboam son of Nebat.

16 And all Israel have seen that the king hath not hearkened to them, and the people send back [to] the king, saying, 'What portion have we in David? yea, there is no inheritance in a son of Jesse; each to thy tents, O Israel; now, see thy house -- David,' and all Israel go to their tents.

17 As to the sons of Israel who are dwelling in the cities of Judah -- Rehoboam reigneth over them.

18 And king Rehoboam sendeth Hadoram, who [is] over the tribute, and the sons of Israel cast at him stones, and he dieth; and king Rehoboam hath strengthened himself to go up into a chariot to flee to Jerusalem;

19 and Israel transgress against the house of David unto this day.

2 CHRONICLES CHAPTER 11

1 And Rehoboam cometh in to Jerusalem, and assembleth the house of Judah and Benjamin, a hundred and eighty thousand chosen warriors, to fight with Israel, to bring back the kingdom to Rehoboam.

2 And a word of Jehovah is unto Shemaiah, a man of God, saying,

3 'Speak unto Rehoboam son of Solomon king of Judah, and unto all Israel in Judah and Benjamin, saying,

4 Thus said Jehovah, Ye do not go up nor fight with your brethren, turn back each to his house, for from Me hath this thing been;' and they hear the words of Jehovah, and turn back from going against Jeroboam.

5 And Rehoboam dwelleth in Jerusalem, and buildeth cities for a bulwark in Judah,

6 yea, he buildeth Beth-Lehem and Etam, and Tekoa,

7 and Beth-Zur, and Shocho, and Adullam,

8 and Gath, and Mareshah, and Ziph,

9 and Adoraim, and Lachish, and Azekah,

10 and Zorah, and Aijalon, and Hebron, that [are] in Judah and in Benjamin, cities of bulwarks.

11 And he strengtheneth the bulwarks, and putteth in them leaders, and treasures of food, and oil, and wine,

12 and in every city and city targets and spears, and strengtheneth them very greatly; and he hath Judah and Benjamin.

13 And the priests, and the Levites, that [are] in all Israel, have stationed themselves by him, out of all their border,

14 for the Levites have left their suburbs and their possession, and they come to Judah and to Jerusalem, for Jeroboam and his sons have cast them off from acting as priests to Jehovah,

15 and he establisheth to him priests for high places, and for goats, and for calves, that he made --

16 and after them, out of all the tribes of Israel, those giving their heart to seek Jehovah, God of Israel, have come in to Jerusalem to sacrifice to Jehovah, God of their father.

17 And they strengthen the kingdom of Judah, and strengthen Rehoboam son of Solomon, for three years, because they walked in the way of David and Solomon for three years.

18 And Rehoboam taketh to him a wife, Mahalath, child of Jerimoth son of David, [and] Abigail daughter of Eliab, son of Jesse.

19 And she beareth to him sons, Jeush, and Shamaria, and Zaham.

20 And after her he hath taken Maachah daughter of Absalom, and she beareth to him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loveth Maachah daughter of Absalom above all his wives and his concubines -- for eighteen wives he hath taken, and sixty concubines -- and he begetteth twenty and eight sons, and sixty daughters.

22 And Rehoboam appointeth for head Abijah son of Maachah, for leader among his brethren, for to cause him to reign.

23 And he hath understanding, and spreadeth out of all his sons to all lands of Judah and Benjamin, to all cities of the bulwarks, and giveth to them provision in abundance; and he asketh a multitude of wives.

2 CHRONICLES CHAPTER 12

1 And it cometh to pass, at the establishing of the kingdom of Rehoboam, and at his strengthening himself, he hath forsaken the law of Jehovah, and all Israel with him.

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2 And it cometh to pass, in the fifth year of king Rehoboam, come up hath Shishak king of Egypt against Jerusalem -- because they trespassed against Jehovah --

3 with a thousand and two hundred chariots, and with sixty thousand horsemen, and there is no number to the people who have come with him out of Egypt -- Lubim, Sukkiim, and Cushim --

4 and he captureth the cities of the bulwarks that [are] to Judah, and cometh in unto Jerusalem.

5 And Shemaiah the prophet hath come in unto Rehoboam and the heads of Judah who have been gathered unto Jerusalem from the presence of Shishak, and saith to them, 'Thus said Jehovah, Ye have forsaken Me, and also, I have left you in the hand of Shishak;'

6 and the heads of Israel are humbled, and the king, and they say, 'Righteous [is] Jehovah.'

7 And when Jehovah seeth that they have been humbled, a word of Jehovah hath been unto Shemaiah, saying, 'They have been humbled; I do not destroy them, and I have given to them as a little thing for an escape, and I pour not out My fury in Jerusalem by the hand of Shishak;

8 but they become servants to him, and they know My service, and the service of the kingdoms of the lands.'

9 And Shishak king of Egypt cometh up against Jerusalem, and taketh the treasures of the house of Jehovah, and the treasures of the house of the king -- the whole he hath taken -- and he taketh the shields of gold that Solomon had made;

10 and king Rehoboam maketh in their stead shields of brass, and hath given [them] a charge on the hand of the heads of the runners who are keeping the opening of the house of the king;

11 and it cometh to pass, from the time of the going in of the king to the house of Jehovah, the runners have come in and lifted them up, and brought them back unto the chamber of the runners.

12 And in his being humbled, turned back from him hath the wrath of Jehovah, so as not to destroy to completion; and also, in Judah there have been good things.

13 And king Rehoboam strengtheneth himself in Jerusalem, and reigneth; for a son of forty and two years [is] Rehoboam in his reigning, and seventeen years he hath reigned in Jerusalem, the city that Jehovah hath chosen to put His name there, out of all the tribes of Israel, and the name of his mother [is] Naamah the Ammonitess,

14 and he doth the evil thing, for he hath not prepared his heart to seek Jehovah.

15 And the matters of Rehoboam, the first and the last, are they not written among the matters of Shemaiah the prophet, and of Iddo the seer, concerning genealogy? And the wars of Rehoboam and Jeroboam [are] all the days;

16 and Rehoboam lieth with his fathers, and is buried in the city of David, and reign doth Abijah his son in his stead.

2 CHRONICLES CHAPTER 13

1 In the eighteenth year of king Jeroboam -- Abijah reigneth over Judah;

2 three years he hath reigned in Jerusalem, (and the name of his mother [is] Michaiah daughter of Uriel, from Gibeah,) and war hath been between Abijah and Jeroboam.

3 And Abijah directeth the war with a force of mighty men of war, four hundred thousand chosen men, and Jeroboam hath set in array with him battle, with eight hundred thousand chosen men, mighty of valour.

4 And Abijah riseth up on the hill of Zemaraim that [is] in the hill-country of Ephraim, and saith, 'Hear me, Jeroboam and all Israel!

5 Is it not for you to know that Jehovah, God of Israel, hath given the kingdom to David over Israel to the age, to him and to his sons -- a covenant of salt?

6 and rise up doth Jeroboam, son of Nebat, servant of Solomon son of David, and rebelleth against his lord!

7 'And there are gathered unto him vain men, sons of worthlessness, and they strengthen themselves against Rehoboam son of Solomon, and Rehoboam was a youth, and tender of heart, and hath not strengthened himself against them.

8 'And now, ye are saying to strengthen yourselves before the kingdom of Jehovah in the hand of the sons of David, and ye [are] a numerous multitude, and with you calves of gold that Jeroboam hath made to you for gods.

9 'Have ye not cast out the priests of Jehovah, the sons of Aaron, and the Levites, and make to you priests like the peoples of the lands? every one who hath come to fill his hand with a bullock, a son of the herd, and seven rams, even he hath been a priest to No-gods!

10 'As for us, Jehovah [is] our God, and we have not forsaken Him, and priests are ministering to Jehovah, sons of Aaron and the Levites, in the work,

11 and are making perfume to Jehovah, burnt-offerings morning by morning, and evening by evening, and perfume of spices, and the arrangement of bread [is] on the pure table, and the candlestick of gold, and its lamps, to burn evening by evening, for we are keeping the charge of Jehovah our God, and ye -- ye have forsaken Him.

12 'And lo, with us -- at [our] head -- [is] God, and His priests and trumpets of shouting to shout against you; O sons of Israel, do not fight with Jehovah, God of your fathers, for ye do not prosper.'

13 And Jeroboam hath brought round the ambush to come in from behind them, and they are before Judah, and the ambush [is] behind them.

14 And Judah turneth, and lo, against them [is] the battle, before and behind, and they cry to Jehovah, and the priests are blowing with trumpets,

15 and the men of Judah shout -- and it cometh to pass, at the shouting of the men of Judah, that God hath smitten Jeroboam, and all Israel, before Abijah and Judah.

16 And the sons of Israel flee from the face of Judah, and God giveth them into their hand,

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17 and Abijah and his people smite among them a great smiting, and there fall wounded of Israel five hundred thousand chosen men.

18 And the sons of Israel are humbled at that time, and the sons of Judah are strong, for they have leant on Jehovah, God of their fathers.

19 And Abijah pursueth after Jeroboam, and captureth from him cities, Beth-El and its small towns, and Jeshanah and its small towns, and Ephraim and its small towns.

20 And Jeroboam hath not retained power any more in the days of Abijah, and Jehovah smiteth him, and he dieth.

21 And Abijah strengtheneth himself, and taketh to him fourteen wives, and begetteth twenty and two sons, and sixteen daughters,

22 and the rest of the matters of Abijah, and his ways, and his words, are written in the 'Inquiry' of the prophet Iddo.

2 CHRONICLES CHAPTER 14

1 And Abijah lieth with his fathers, and they bury him in the city of David, and reign doth Asa his son in his stead: in his days was the land quiet ten years.

2 And Asa doth that which is good, and that which is right, in the eyes of Jehovah his God,

3 and turneth aside the altars of the stranger, and the high places, and breaketh the standing-pillars, and cutteth down the shrines,

4 and saith to Judah to seek Jehovah, God of their fathers, and to do the law and the command;

5 and he turneth aside out of all cities of Judah the high places and the images, and the kingdom is quiet before him.

6 And he buildeth cities of bulwarks in Judah, for the land hath quiet, and there is no war with him in these years, because Jehovah hath given rest to him.

7 And he saith to Judah, 'Let us build these cities, and compass [them] with wall, and towers, two-leaved doors, and bars, while the land [is] before us, because we have sought Jehovah our God, we have sought, and He giveth rest to us round about;' and they build and prosper.

8 And there is to Asa a force bearing target and spear, out of Judah three hundred thousand, and out of Benjamin, bearing shield and treading bow, two hundred and eighty thousand: all these [are] mighty of valour.

9 And come out unto them doth Zerah the Cushite with a force of a thousand thousand, and chariots three hundred, and he cometh in unto Mareshah,

10 and Asa goeth out before him, and they set battle in array in the valley of Zephathah at Mareshah.

11 And Asa calleth unto Jehovah his God, and saith, 'Jehovah! it is nothing with Thee to help, between the mighty and those who have no power; help us, O Jehovah, our God, for on Thee we have leant, and in Thy name we have come against this multitude; O Jehovah, our God thou [art]; let him not prevail with Thee -- mortal man!

12 And Jehovah smiteth the Cushim before Asa, and before Judah, and the Cushim flee,

13 and Asa and the people who [are] with him pursue them even to Gerar, and there fall of the Cushim, for they have no preserving, because they have been broken before Jehovah, and before His camp; and they bear away very much spoil,

14 and smite all the cities round about Gerar, for a fear of Jehovah hath been upon them, and they spoil all the cities, for abundant spoil hath been in them;

15 and also tents of cattle they have smitten, and they capture sheep in abundance, and camels, and turn back to Jerusalem.

2 CHRONICLES CHAPTER 15

1 And upon Azariah son of Oded hath been the Spirit of God,

2 and he goeth out before Asa, and saith to him, 'Hear, me, Asa, and all Judah and Benjamin; Jehovah [is] with you -- in your being with Him, and if ye seek Him, He is found of you, and if ye forsake Him, He forsaketh you;

3 and many days [are] to Israel without a true God, and without a teaching priest, and without law,

4 and it turneth back in its distress unto Jehovah, God of Israel, and they seek Him, and He is found of them,

5 and in those times there is no peace to him who is going out, and to him who is coming in, for many troubles [are] on all the inhabitants of the lands,

6 and they have been beaten down, nation by nation, and city by city, for God hath troubled them with every adversity;

7 and ye, be ye strong, and let not your hands be feeble, for there is a reward for your work.'

8 And at Asa's hearing these words, and the prophecy of Oded the prophet, he hath strengthened himself, and doth cause the abominations to pass away out of all the land of Judah and Benjamin, and out of the cities that he hath captured from the hill-country of Ephraim, and reneweth the altar of Jehovah that [is] before the porch of Jehovah,

9 and gathereth all Judah and Benjamin, and the sojourners with them out of Ephraim, and Manasseh, and out of Simeon -- for they have fallen unto him from Israel in abundance, in their seeing that Jehovah his God [is] with him.

10 And they are gathered to Jerusalem in the third month of the fifteenth year of the reign of Asa,

11 and sacrifice to Jehovah on that day from the spoil they have brought in -- oxen seven hundred, and sheep seven thousand,

12 and they enter into a covenant to seek Jehovah, God of their fathers, with all their heart, and with all their soul,

13 and every one who doth not seek for Jehovah, God of Israel, is put to death, from small unto great, from man unto woman.

14 And they swear to Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets,

15 and rejoice do all Judah concerning the oath, for with all their heart they have sworn, and with all their good-will they have sought Him, and He is found of them, and Jehovah giveth rest to them round about.

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16 And also Maachah, mother of Asa the king -- he hath removed her from [being] mistress, in that she hath made for a shrine a horrible thing, and Asa cutteth down her horrible thing, and beateth [it] small, and burneth [it] by the brook Kidron:

17 yet the high places have not turned aside from Israel; only, the heart of Asa hath been perfect all his days.

18 And he bringeth in the sanctified things of his father, and his own sanctified things, to the house of God, silver, and gold, and vessels.

19 And war hath not been till the thirty and fifth year of the reign of Asa.

2 CHRONICLES CHAPTER 16

1 In the thirty and sixth year of the reign of Asa, come up hath Baasha king of Israel, against Judah, and buildeth Ramah, so as not to permit any going out and coming in to Asa king of Judah.

2 And Asa bringeth out silver and gold from the treasures of the house of Jehovah, and of the house of the king, and sendeth unto Ben-Hadad king of Aram, who is dwelling in Damascus, saying,

3 'A covenant [is] between me and thee, and between my father and thy father, lo, I have sent to thee silver and gold; go, break thy covenant with Baasha king of Israel, and he doth go up from off me.'

4 And Ben-Hadad hearkeneth unto king Asa, and sendeth the heads of the forces that he hath unto cities of Israel, and they smite Ijon, and Dan, and Abel-Maim, and all the stores, cities of Naphtali.

5 And it cometh to pass, at Baasha's hearing, that he ceaseth from building Ramah, and letteth his work rest;

6 and Asa the king hath taken all Judah, and they bear away the stones of Ramah, and its wood, that Baasha hath built, and he buildeth with them Geba and Mizpah.

7 And at that time hath Hanani the seer come in unto Asa king of Judah, and saith unto him, 'Because of thy leaning on the king of Aram, and thou hast not leaned on Jehovah thy God, therefore hath the force of the king of Aram escaped from thy hand.

8 Did not the Cushim and the Lubim become a very great force for multitude, for chariot, and for horsemen? and in thy leaning on Jehovah He gave them into thy hand,

9 for Jehovah -- His eyes go to and fro in all the earth, to show Himself strong [for] a people whose heart [is] perfect towards Him; thou hast been foolish concerning this, because -- henceforth there are with thee wars.'

10 And Asa is angry at the seer, and giveth him to the house of torture, for [he is] in a rage with him for this; and Asa oppresseth [some] of the people at that time.

11 And lo, the matters of Asa, the first and the last, lo, they are written on the book of the kings of Judah and Israel.

12 And Asa is diseased -- in the thirty and ninth year of his reign -- in his feet, till his disease is excessive, and also in his disease he hath not sought Jehovah, but among physicians.

13 And Asa lieth with his fathers, and dieth in the forty and first year of his reign,

14 and they bury him in [one of] his graves, that he had prepared for himself in the city of David, and they cause him to lie on a bed that [one] hath filled [with] spices, and divers kinds of mixtures, with perfumed work; and they burn for him a burning -- very great.

2 CHRONICLES CHAPTER 17

1 And Jehoshaphat his son reigneth in his stead, and he strengtheneth himself against Israel,

2 and putteth a force in all the fenced cities of Judah, and putteth garrisons in the land of Judah, and in the cities of Ephraim that Asa his father had captured.

3 And Jehovah is with Jehoshaphat, for he hath walked in the first ways of David his father, and hath not sought to Baalim,

4 for to the God of his father he hath sought, and in His commands he hath walked, and not according to the work of Israel.

5 And Jehovah doth establish the kingdom in his hand, and all Judah give a present to Jehoshaphat, and he hath riches and honour in abundance,

6 and his heart is high in the ways of Jehovah, and again he hath turned aside the high places and the shrines out of Judah.

7 And in the third year of his reign he hath sent for his heads, for Ben-Hail, and for Obadiah, and for Zechariah, and for Nethaneel, and for Michaiah, to teach in cities of Judah,

8 and with them the Levites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijath, and Tob-Adonijah, the Levites; and with them Elishama and Jehoram, the priests.

9 And they teach in Judah, and with them [is] the Book of the Law of Jehovah, and they go round about into all cities of Judah, and teach among the people.

10 And here is a fear of Jehovah on all kingdoms of the lands that [are] round about Judah, and they have not fought with Jehoshaphat;

11 and of the Philistines they are bringing in to Jehoshaphat a present, and tribute silver; also, the Arabians are bringing to him a flock, rams seven thousand an seven hundred, and he-goats seven thousand and seven hundred.

12 And Jehoshaphat is going on and becoming very great, and he buildeth in Judah palaces and cities of store,

13 and he hath much work in cities of Judah; and men of war, mighty of valour, [are] in Jerusalem.

14 And these [are] their numbers, for the house of their fathers: Of Judah, heads of thousands, Adnah the head, and with him mighty ones of valour, three hundred chiefs.

15 And at his hand [is] Jehohanan the head, and with him two hundred and eighty chiefs.

16 And at his hand [is] Amasiah son of Zichri, who is willingly offering himself to Jehovah, and with him two hundred chiefs, mighty of valour.

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17 And of Benjamin: mighty of valour, Eliada, and with him, armed with bow and shield, two hundred chiefs.
18 And at his hand [is] Jehozabad, and with him a hundred and eighty chiefs, armed ones of the host.
19 These [are] those serving the king, apart from those whom the king put in the cities of fortress, in all Judah.

2 CHRONICLES CHAPTER 18

1 And Jehoshaphat hath riches and honour in abundance, and joineth affinity to Ahab,
2 and goeth down at the end of [certain] years unto Ahab to Samaria, and Ahab sacrificeth for him sheep and oxen in abundance, and for the people who [are] with him, and persuadeth him to go up unto Ramoth-Gilead.
3 And Ahab king of Israel saith unto Jehoshaphat king of Judah, 'Dost thou go with me [to] Ramoth-Gilead?' And he saith to him, 'As I -- so thou, and as thy people -- my people, even with thee in battle.'
4 And Jehoshaphat saith unto the king of Israel, 'Seek, I pray thee, this day, the word of Jehovah.'
5 And the king of Israel gathereth the prophets, four hundred men, and saith unto them, 'Do we go unto Ramoth-Gilead to battle, or do I forbear?' And they say, 'Go up, and God doth give [it] into the hand of the king.'
6 And Jehoshaphat saith, 'Is there not here a prophet of Jehovah still, and we seek from him?'
7 And the king of Israel saith unto Jehoshaphat, 'Still -- one man to seek Jehovah from him, and I -- I have hated him, for he is not prophesying concerning me of good, but all his days of evil, he [is] Micaiah son of Imlah;' and Jehoshaphat saith, 'Let not the king say so.'
8 And the king of Israel calleth unto a certain officer, and saith, 'Hasten Micaiah son of Imlah.'
9 And the king of Israel and Jehoshaphat king of Judah are sitting, each on his throne, clothed with garments, and they are sitting in a threshing-floor at the opening of the gate of Samaria, and all the prophets are prophesying before them.
10 And Zedekiah son of Chenaanah maketh for himself horns of iron, and saith, 'Thus said Jehovah,
11 With these thou dost push Aram till thou hast consumed them.' And all the prophets are prophesying so, saying, 'Go up [to] Ramath-Gilead and prosper, and Jehovah hath given [it] into the hand of the king.'
12 And the messenger who hath gone to call for Micaiah hath spoken unto him, saying, 'Lo, the words of the prophets -- one mouth -- [are] good towards the king, and let, I pray thee, thy word be like one of theirs: and thou hast spoken good.'
13 And Micaiah saith 'Jehovah liveth, surely that which my God saith, it I speak.'
14 And he cometh in unto the king, and the king saith unto him, 'Micaiah, do we go unto Ramoth-Gilead to battle, or do I forbear?' And he saith, 'Go ye up, and prosper, and they are given into your hand.'
15 And the king saith unto him, 'How many times am I adjuring thee, that thou speak unto me only truth in the name of Jehovah?'
16 And he saith, 'I have seen all Israel scattered on the mountains, as sheep that have no shepherd, and Jehovah saith, There are no masters to these, they turn back each to his house in peace.'
17 And the king of Israel saith unto Jehoshaphat, 'Did I not say unto thee, He doth not prophesy concerning me good, but rather of evil?'
18 And he saith, 'Therefore, hear ye a word of Jehovah: I have seen Jehovah sitting on His throne, and all the host of the heavens standing on His right and His left;
19 and Jehovah saith, Who doth entice Ahab king of Israel, and he doth go up and fall in Ramoth-Gilead? And this speaker saith thus, and that speaker thus.
20 And go out doth the spirit, and stand before Jehovah, and saith, I do entice him; and Jehovah saith unto him, With what?
21 and he saith, I go out, and have become a spirit of falsehood in the mouth of all his prophets. And He saith, Thou dost entice, and also, thou art able; go out and do so.
22 And, now, lo, Jehovah hath put a spirit of falsehood in the mouth of these thy prophets, and Jehovah hath spoken concerning thee -- evil.'
23 And Zedekiah son of Chenaanah cometh nigh, and smiteth Micaiah on the cheek, and saith, 'Where [is] this -- the way the Spirit of Jehovah passed over from me to speak with thee?'
24 And Micaiah saith, 'Lo, thou dost see in that day, that thou dost enter into the innermost chamber to be hidden.'
25 And the king of Israel saith, 'Take ye Micaiah, and turn him back unto Amon head of the city, and unto Joash son of the king,
26 and ye have said, Thus said the king, Put ye this [one] in the house of restraint, and cause him to eat bread of oppression, and water of oppression, till my return in peace.'
27 And Micaiah saith, 'If thou dost certainly return in peace, Jehovah hath not spoken by me;' and he saith, 'Hear ye, O peoples, all of them!'
28 And the king of Israel goeth up, and Jehoshaphat king of Judah, unto Ramoth-Gilead;
29 and the king of Israel saith unto Jehoshaphat to disguise himself, and to go into battle, 'And thou, put on thy garments.' And the king of Israel disguiseth himself, and they go into battle.
30 And the king of Aram hath commanded the heads of the charioteers whom he hath, saying, 'Ye do not fight with small or with great, except with the king of Israel by himself.'
31 And it cometh to pass at the heads of the charioteers seeing Jehoshaphat, that they have said, 'The king of Israel he is,' and they turn round against him to fight, and Jehoshaphat crieth out, and Jehovah hath helped him, and God enticeth them from him,

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32 yea, it cometh to pass, at the heads of the charioteers seeing that it hath not been the king of Israel -- they turn back from after him.

33 And a man hath drawn with a bow, in his simplicity, and smiteth the king of Israel between the joinings and the coat of mail, and he saith to the charioteer, 'Turn thy hand, and thou hast brought me out of the camp, for I have become sick.'

34 And the battle increaseth on that day, and the king of Israel hath been stayed up in the chariot over-against Aram till the evening, and he dieth at the time of the going in of the sun.

2 CHRONICLES CHAPTER 19

1 And Jehoshaphat king of Judah turneth back unto his house in peace to Jerusalem,

2 and go out unto his presence doth Jehu son of Hanani, the seer, and saith unto king Jehoshaphat, 'To give help to the wicked, and to those hating Jehovah, dost thou love? and for this against thee [is] wrath from before Jehovah,

3 but good things have been found with thee, for thou hast put away the shrines out of the land, and hast prepared thy heart to seek God.'

4 And Jehoshaphat dwelleth in Jerusalem, and he turneth back and goeth out among the people from Beer-Sheba unto the hill-country of Ephraim, and bringeth them back unto Jehovah, God of their fathers.

5 And he establisheth judges in the land, in all the fenced cities of Judah, for every city,

6 and saith unto the judges, 'See what ye are doing -- for not for man do ye judge, but for Jehovah, who [is] with you in the matter of judgment;

7 and now, let fear of Jehovah be upon you, observe and do, for there is not with Jehovah our God perverseness, and acceptance of faces, and taking of a bribe.'

8 And also in Jerusalem hath Jehoshaphat appointed of the Levites, and of the priests, and of the heads of the fathers of Israel, for the judgment of Jehovah, and for strife; and they turn back to Jerusalem,

9 and he layeth a charge upon them, saying, 'Thus do ye do in the fear of Jehovah, in faithfulness, and with a perfect heart,

10 and any strife that cometh in unto you of your brethren who are dwelling in their cities, between blood and blood, between law and command, statutes, and judgments, then ye have warned them and they become not guilty before Jehovah, and wrath hath not been on you and on your brethren; thus do ye do, and ye are not guilty.

11 'And, lo, Amariah the head priest [is] over you for every matter of Jehovah, and Zebadiah son of Ishmael, the leader of the house of Judah, [is] for every matter of the king, and officers the Levites [are] before you; be strong and do, and Jehovah is with the good.'

2 CHRONICLES CHAPTER 20

1 And it cometh to pass after this, the sons of Moab have come in, and the sons of Ammon, and with them of the peoples, against Jehoshaphat to battle.

2 And they come in and declare to Jehoshaphat, saying, 'Come against thee hath a great multitude from beyond the sea, from Aram, and lo, they [are] in Hazezon-Tamar -- it [is] En-Gedi.'

3 And Jehoshaphat feareth, and setteth his face to seek to Jehovah, and proclaimeth a fast over all Judah;

4 and Judah is gathered to inquire of Jehovah; also, from all the cities of Judah they have come in to seek Jehovah.

5 And Jehoshaphat standeth in the assembly of Judah and Jerusalem, in the house of Jehovah, at the front of the new court,

6 and saith, 'O Jehovah, God of our fathers, art not Thou -- God in the heavens? yea, Thou art ruling over all kingdoms of the nations, and in Thy hand [is] power and might, and there is none with Thee to station himself.

7 'Art not Thou our God? Thou hast dispossessed the inhabitants of this land from before Thy people Israel, and dost give it to the seed of Abraham Thy friend to the age,

8 and they dwell in it, and build to Thee in it a sanctuary for Thy name, saying,

9 If evil doth come upon us -- sword, judgment, and pestilence, and famine -- we stand before this house, and before Thee, for Thy name [is] in this house, and cry unto Thee out of our distress, and Thou dost hear and save.

10 'And now, lo, sons of Ammon, and Moab, and mount Seir, whom Thou didst not grant to Israel to go in against in their coming out of the land of Egypt, for they turned aside from off them and destroyed them not,

11 and lo, they are recompensing to us -- to come in to drive us out of Thy possession, that Thou hast caused us to possess.

12 'O our God, dost Thou not execute judgment upon them? for there is no power in us before this great multitude that hath come against us, and we know not what we do, but on Thee [are] our eyes.'

13 And all Judah are standing before Jehovah, also their infants, their wives, and their sons.

14 And upon Jahaziel, son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, the Levite, of the sons of Asaph, hath the Spirit of Jehovah been, in the midst of the assembly,

15 and he saith, 'Attend, all Judah, and ye inhabitants of Jerusalem, and O king Jehoshaphat, Thus said Jehovah to you, Ye fear not, nor are afraid of the face of this great multitude, for not for you [is] the battle, but for God.

16 To-morrow, go ye down against them, lo, they are coming up by the ascent of Ziz, and ye have found them in the end of the valley, the front of the wilderness of Jeruel.

17 Not for you to fight in this; station yourselves, stand, and see the salvation of Jehovah with you, O Judah and Jerusalem -- be not afraid nor fear ye -- to-morrow go out before them, and Jehovah [is] with you.'

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18 And Jehoshaphat boweth -- face to the earth -- and all Judah and the inhabitants of Jerusalem have fallen before Jehovah, to bow themselves to Jehovah.

19 And the Levites, of the sons of the Kohathites, and of the sons of the Korhites, rise to give praise to Jehovah, God of Israel, with a loud voice on high.

20 And they rise early in the morning, and go out to the wilderness of Tekoa, and in their going out Jehoshaphat hath stood and saith, 'Hear me, O Judah, and inhabitants of Jerusalem, remain stedfast in Jehovah your God, and be stedfast; remain stedfast in His prophets, and prosper.'

21 And he taketh counsel with the people, and appointeth singers to Jehovah, and those giving praise to the honour of holiness, in the going out before the armed [men], and saying, 'Give ye thanks to Jehovah, for to the age [is] His kindness.'

22 And at the time they have begun with singing and praise, Jehovah hath put ambushments against the sons of Ammon, Moab, and mount Seir, who are coming in to Judah, and they are smitten,

23 and the sons of Ammon stand up, and Moab, against the inhabitants of mount Seir, to devote and to destroy, and at their finishing with the inhabitants of Seir, they helped, a man against his neighbour, to destroy.

24 And Judah hath come in unto the watch-tower, to the wilderness, and they look unto the multitude, and lo, they [are] carcases fallen to the earth, and there is none escaped,

25 and Jehoshaphat cometh in, and his people, to seize their spoil, and they find among them, in abundance, both goods and carcases, and desirable vessels, and they take spoil to themselves without prohibition, and they are three days seizing the spoil, for it [is] abundant.

26 And on the fourth day they have been assembled at the valley of Blessing, for there they blessed Jehovah: therefore they have called the name of that place, 'Valley of Blessing,' unto this day.

27 And they turn back, every man of Judah and Jerusalem, and Jehoshaphat at their head, to go back unto Jerusalem with joy, for Jehovah hath made them rejoice over their enemies.

28 And they come in to Jerusalem with psalteries, and with harps, and with trumpets, unto the house of Jehovah.

29 And there is a fear of God on all kingdoms of the lands in their hearing that Jehovah hath fought with the enemies of Israel,

30 and the kingdom of Jehoshaphat is quiet, and his God giveth rest to him round about.

31 And Jehoshaphat reigneth over Judah, a son of thirty and five years in his reigning, and twenty and five years he hath reigned in Jerusalem, and the name of his mother [is] Azubah daughter of Shilhi.

32 And he walketh in the way of his father Asa, and hath not turned aside from it, to do that which is right in the eyes of Jehovah.

33 Only, the high places have not turned aside, and still the people have not prepared their heart for the God of their fathers.

34 And the rest of the matters of Jehoshaphat, the first and the last, lo, they are written among the matters of Jehu son of Hanani, who hath been mentioned on the book of the kings of Israel.

35 And after this hath Jehoshaphat king of Judah joined himself with Ahaziah king of Israel, (he did wickedly in [so] doing),

36 and he joineth him with himself to make ships to go to Tarshish, and they make ships in Ezion-Geber,

37 and prophesy doth Eliezer son of Dodavah, of Mareshah, against Jehoshaphat, saying, 'For thy joining thyself with Ahaziah, Jehovah hath broken up thy works;' and the ships are broken, and have not retained [power] to go unto Tarshish.

2 CHRONICLES CHAPTER 21

1 And Jehoshaphat lieth with his fathers, and is buried with his fathers in the city of David, and Jehoram his son reigneth in his stead.

2 And he hath brethren, sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah; all these [are] sons of Jehoshaphat king of Israel,

3 and their father giveth to them many gifts of silver and of gold, and of precious things, with fenced cities in Judah, and the kingdom he hath given to Jehoram, for He [is] the first-born.

4 And Jehoram riseth up over the kingdom of his father, and strengtheneth himself, and slayeth all his brethren with the sword, and also -- of the heads of Israel.

5 A son of thirty and two years [is] Jehoram in his reigning, and eight years he hath reigned in Jerusalem,

6 and he walketh in the way of the kings of Israel, as did the house of Ahab, for a daughter of Ahab hath been to him for a wife, and he doth the evil thing in the eyes of Jehovah,

7 and Jehovah hath not been willing to destroy the house of David, for the sake of the covenant that He made with David, and as He had said to give to him a lamp, and to his sons -- all the days.

8 In his days hath Edom revolted from under the hand of Judah, and cause a king to reign over them;

9 and Jehoram passeth over with his heads, and all the chariots with him, and it cometh to pass, he hath risen by night and smiteth the Edomites who are coming round against him, and the princes of the chariots,

10 and Edom revolteth from under the hand of Judah unto this day; then doth Libnah revolt at that time from under his hand, because he hath forsaken Jehovah, God of his fathers,

11 also, he hath made high places in the mountains of Judah, and causeth the inhabitants of Jerusalem to commit whoredom, and compelleth Judah.

12 And there cometh in unto him a writing from Elijah the prophet, saying, 'Thus said Jehovah, God of David thy father, Because that thou hast not walked in the ways of Jehoshaphat thy father, and in the ways of Asa king of Judah,

13 and thou dost walk in the way of the kings of Israel, and dost cause Judah and the inhabitants of Jerusalem to commit

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whoredom like the whoredoms of the house of Ahab, and also thy brethren, the house of thy father, who are better than thyself, thou hast slain;

14 lo, Jehovah is smiting -- a great smiting -- among thy people, and among thy sons, and among thy wives, and among all thy goods --

15 and thou, with many sicknesses, with disease of thy bowels, till thy bowels come out, by the sickness, day by day.'

16 And Jehovah waketh up against Jehoram the spirit of the Philistines, and of the Arabians, who [are] beside the Cushim,

17 and they come up into Judah, and rend it, and take captive all the substance that is found at the house of the king, and also his sons, and his wives, and there hath not been left to him a son except Jehoahaz the youngest of his sons.

18 And after all this hath Jehovah plagued him in his bowels by a disease for which there is no healing,

19 and it cometh to pass, from days to days, and at the time of the going out of the end of two years, his bowels have gone out with his sickness, and he dieth of sore diseases, and his people have not made for him a burning like the burning of his fathers.

20 A son of thirty and two [years] was he in his reigning, and eight years he hath reigned in Jerusalem, and he goeth without desire, and they bury him in the city of David, and not in the graves of the kings.

2 CHRONICLES CHAPTER 22

1 And the inhabitants of Jerusalem cause Ahaziah his youngest son to reign in his stead, (for all the elder had the troop slain that came in with the Arabians to the camp,) and Ahaziah son of Jehoram king of Judah reigneth.

2 A son of twenty and two years [is] Ahaziah in his reigning, and one year he hath reigned in Jerusalem, and the name of his mother [is] Athaliah daughter of Omri;

3 he also hath walked in the ways of the house of Ahab, for his mother hath been his counsellor to do wickedly.

4 And he doth the evil thing in the eyes of Jehovah, like the house of Ahab, for they have been his counsellors, after the death of his father, for destruction to him.

5 Also, in their counsel he hath walked, and goeth with Jehoram son of Ahab king of Israel to battle against Hazael king of Aram, in Ramoth-Gilead, and they of Ramah smite Joram;

6 and he turneth back to be healed in Jezreel because of the wounds with which they had smitten him in Ramah, in his fighting with Hazael king of Aram. And Azariah son of Jehoram king of Judah hath gone down to see Jehoram son of Ahab, in Jezreel, for he [is] sick;

7 and from God hath been the destruction of Ahaziah, to come unto Joram: and in his coming he hath gone out with Jehoram unto Jehu son of Nimshi, whom Jehovah anointed to cut off the house of Ahab.

8 And it cometh to pass, in Jehu's executing judgment with the house of Ahab, that he findeth the heads of Judah and sons of the brethren of Ahaziah, ministers of Ahaziah, and slayeth them.

9 And he seeketh Ahaziah, and they capture him, (and he is hiding himself in Samaria), and bring him in unto Jehu, and put him to death, and bury him, for they said, 'He [is] son of Jehoshaphat, who sought Jehovah with all his heart;' and there is none to the house of Ahaziah to retain power for the kingdom.

10 And Athaliah mother of Ahaziah hath seen that her son is dead, and she riseth and destroyeth the whole seed of the kingdom of the house of Judah.

11 And Jehoshabeath daughter of the king taketh Joash son of Ahaziah, and stealeth him from the midst of the sons of the king who are put to death, and putteth him and his nurse into the inner part of the bed-chambers, and Jehoshabeath daughter of king Jehoram, wife of Jehoiada the priest, because she hath been sister of Ahaziah, hideth him from the face of Athaliah, and she hath not put him to death.

12 And he is with them in the house of God hiding himself six years, and Athaliah is reigning over the land.

2 CHRONICLES CHAPTER 23

1 And in the seventh year hath Jehoiada strengthened himself, and taketh the heads of the hundreds, even Azariah son of Jeroham, and Ishmael son of Jehohanan, and Azariah son of Obed, and Maaseiah son of Adaiah, and Elishaphat son of Zichri, with him into covenant.

2 And they go round about in Judah, and gather the Levites out of all the cities of Judah, and heads of the fathers of Israel, and come in unto Jerusalem,

3 and all the assembly make a covenant in the house of God with the king, and he saith to them, 'Lo, the son of the king doth reign, as Jehovah spake concerning the sons of David.

4 'This [is] the thing that ye do: The third of you, going in on the sabbath, of the priests, and of the Levites, [are] for gatekeepers of the thresholds,

5 and the third [are] at the house of the king, and the third at the gate of the foundation, and all the people [are] in the courts of the house of Jehovah.

6 'And none doth enter the house of Jehovah except the priests, and those ministering of the Levites (they go in for they [are] holy), and all the people keep the watch of Jehovah:

7 and the Levites have compassed the king round about, each with his weapon in his hand, and he who hath gone in unto the house is put to death; and be ye with the king in his coming in and in his going out.'

8 And the Levites and all Judah do according to all that Jehoiada the priest hath commanded, and take each his men going in on the sabbath, with those going out on the sabbath, for Jehoiada the priest hath not let away the courses.

9 And Jehoiada the priest giveth to the heads of the hundreds the spears, and the shields, and the bucklers that [are] king David's, that [are] in the house of God;

10 and he stationeth the whole of the people, and each his dart in his hand, from the right shoulder of the house unto

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the left shoulder of the house, at the altar, and at the house, by the king, round about.

11 And they bring out the son of the king, and put upon him the crown, and the testimony, and cause him to reign; and Jehoiada and his sons anoint him, and say, 'Let the king live!'

12 And Athaliah heareth the voice of the people who are running, and who are praising the king, and she cometh in unto the people in the house of Jehovah,

13 and seeth, and lo, the king is standing by his pillar in the entrance, and the heads, and the trumpets [are] by the king, and all the people of the land rejoicing and shouting with trumpets, and the singers with instruments of song, and the teachers, to praise, and Athaliah rendeth her garments, and saith, 'Conspiracy, conspiracy.'

14 And Jehoiada the priest bringeth out the heads of the hundreds, inspectors of the force, and saith unto them, 'Take her out from within the rows, and he who hath gone after her is put to death by the sword;' for the priest said, 'Put her not to death [in] the house of Jehovah.'

15 And they make for her sides, and she cometh in unto the entrance of the gate of the horses at the house of the king, and they put her to death there.

16 And Jehoiada maketh a covenant between him, and between all the people, and between the king, to be for a people to Jehovah;

17 and all the people enter the house of Baal, and break it down, yea, his altars and his images they have broken, and Mattan priest of Baal they have slain before the altars.

18 And Jehoiada putteth the offices of the house of Jehovah into the hand of the priests the Levites whom David had apportioned over the house of Jehovah, to cause to ascend the burnt-offerings of Jehovah, as written in the law of Moses, with joy, and with singing, by the hands of David;

19 and he stationeth the gatekeepers over the gates of the house of Jehovah, and the unclean in anything doth not go in.

20 And he taketh the heads of the hundreds, and the honourable ones, and the rulers among the people, and all the people of the land, and bringeth down the king from the house of Jehovah, and they come in through the high gate to the house of the king, and cause the king to sit on the throne of the kingdom.

21 And all the people of the land rejoice, and the city hath been quiet, and Athaliah they have put to death by the sword.

2 CHRONICLES CHAPTER 24

1 A son of seven years [is] Joash in his reigning, and forty years he hath reigned in Jerusalem, and the name of his mother [is] Zibiah of Beer-Sheba.

2 And Joash doth that which is right in the eyes of Jehovah all the days of Jehoiada the priest.

3 And Jehoiada taketh for him two wives, and he begetteth sons and daughters.

4 And it cometh to pass after this, it hath been with the heart of Joash to renew the house of Jehovah,

5 and he gathereth the priests and the Levites, and saith to them, 'Go out to the cities of Judah, and gather from all Israel money to strengthen the house of your God sufficiently year by year, and ye, ye do haste to the matter;' and the Levites have not hasted.

6 And the king calleth for Jehoiada the head, and saith to him, 'Wherefore hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tribute of Moses, servant of Jehovah, and of the assembly of Israel, for the tent of the testimony?

7 for sons of Athaliah, the wicked one, have broken up the house of God, and also, all the holy things of the house of Jehovah they have prepared for Baalim.'

8 And the king speaketh, and they make one chest, and put it at the gate of the house of Jehovah without,

9 and give an intimation in Judah and in Jerusalem to bring in to Jehovah the tribute of Moses, servant of God, [laid] on Israel in the wilderness.

10 And all the heads, and all the people rejoice, and they bring in, and cast into the chest, unto completion.

11 And it cometh to pass, at the time one bringeth in the chest for the inspection of the king by the hand of the Levites, and at their seeing that the money [is] abundant, that a scribe of the king hath come in, and an officer of the head-priest, and they empty the chest, and take it up and turn it back unto its place; thus they have done day by day, and gather money in abundance.

12 And the king and Jehoiada give it unto the doers of the work of the service of the house of Jehovah, and they are hiring hewers and artificers to renew the house of Jehovah, and also -- to artificers in iron and brass to strengthen the house of Jehovah.

13 And those doing the business work, and there goeth up lengthening to the work by their hand, and they establish the house of God, by its proper measure, and strengthen it.

14 And at their completing [it], they have brought in before the king and Jehoiada the rest of the money, and they make it vessels for the house of Jehovah, vessels of serving, and of offering up, and spoons, even vessels of gold and silver; and they are causing burnt-offerings to ascend in the house of Jehovah continually, all the days of Jehoiada.

15 And Jehoiada is aged and satisfied with days, and dieth -- a son of a hundred and thirty years in his death,

16 and they bury him in the city of David, with the kings, for he hath done good in Israel, and with God, and his house.

17 And after the death of Jehoiada come in have heads of Judah, and bow themselves to the king; then hath the king hearkened unto them,

18 and they forsake the house of Jehovah, God of their fathers, and serve the shrines and the idols, and there is wrath upon Judah and Jerusalem for this their guilt.

19 And He sendeth among them prophets, to bring them back unto Jehovah, and they testify against them, and they have not given ear;

20 and the Spirit of God hath clothed Zechariah son of Jehoiada the priest, and he standeth over-against the people,

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and saith to them, 'Thus said God, Why are ye transgressing the commands of Jehovah, and prosper not? because ye have forsaken Jehovah -- He doth forsake you.'

21 And they conspire against him, and stone him with stones by the command of the king, in the court of the house of Jehovah,

22 and Joash the king hath not remembered the kindness that Jehoiada his father did with him, and slayeth his son, and in his death he said, 'Jehovah doth see, and require.'

23 And it cometh to pass, at the turn of the year, come up hath the force of Aram against him, and they come in unto Judah and Jerusalem, and destroy all the heads of the people from the people, and all their spoil they have sent to the king of Damascus,

24 for with few men have the force of Aram come in, and Jehovah hath given into their hand a mighty force for multitude, because they have forsaken Jehovah, God of their fathers; and with Joash they have executed judgments.

25 And in their going from him -- for they left him with many diseases -- his servants themselves have conspired against him, for the blood of the sons of Jehoiada the priest, and slay him on his bed, and he dieth; and they bury him in the city of David, and have not buried him in the graves of the kings.

26 And these [are] those conspiring against him, Zabad son of Shimeath the Ammonitess, and Jehozabad son of Shimrith the Moabitess.

27 As to his sons, and the greatness of the burden upon him, and the foundation of the house of God, lo, they are written on the 'Inquiry' of the book of the Kings; and reign doth Amaziah his son in his stead.

2 CHRONICLES CHAPTER 25

1 A son of twenty and five years hath Amaziah reigned, and twenty and nine years he hath reigned in Jerusalem, and the name of his mother [is] Jehoaddan of Jerusalem,

2 and he doth that which is right in the eyes of Jehovah -- only, not with a perfect heart.

3 And it cometh to pass, when the kingdom hath been strong upon him, that he slayeth his servants, those smiting the king his father,

4 and their sons he hath not put to death, but [did] as is written in the law, in the book of Moses, whom Jehovah commanded, saying, 'Fathers do not die for sons, and sons die not for fathers, but each for his own sin they die.'

5 And Amaziah gathereth Judah, and appointeth them, according to the house of the fathers, for heads of the thousands, and for heads of the hundreds, for all Judah and Benjamin; and he inspecteth them from a son of twenty years and upward, and findeth them three hundred thousand chosen ones, going forth to the host, holding spear and target.

6 And he hireth out of Israel a hundred thousand mighty ones of valour, with a hundred talents of silver;

7 and a man of God hath come in unto him, saying, 'O king, the host of Israel doth not go with thee; for Jehovah is not with Israel -- all the sons of Ephraim;

8 but if thou art going -- do [it], be strong for battle, God doth cause thee to stumble before an enemy, for there is power in God to help, and to cause to stumble.'

9 And Amaziah saith to the man of God, 'And what -- to do for the hundred talents that I have given to the troop of Israel?' And the man of God saith, 'Jehovah hath more to give to thee than this.'

10 And Amaziah separateth them -- for the troop that hath come in unto him from Ephraim to go to their own place, and their anger doth burn mightily against Judah, and they turn back to their place in the heat of anger.

11 And Amaziah hath strengthened himself, and leadeth his people, and goeth to the Valley of Salt, and smiteth the sons of Seir -- ten thousand.

12 And ten thousand alive have the sons of Judah taken captive, and they bring them to the top of the rock, and cast them from the top of the rock, and all of them have been broken.

13 And the sons of the troop that Amaziah hath sent back from going with him to battle -- they rush against cities of Judah, from Samaria even unto Beth-Horon, and smite of them three thousand, and seize much prey.

14 And it cometh to pass, after the coming in of Amaziah from smiting the Edomites, that he bringeth in the gods of the sons of Seir, and establisheth them to him for gods, and before them doth bow himself, and to them he maketh perfume.

15 And the anger of Jehovah burneth against Amaziah, and He sendeth unto him a prophet, and he saith unto him, 'Why hast thou sought the gods of the people that have not delivered their people out of thy hand?'

16 And it cometh to pass, in his speaking unto him, that he saith to him, 'For a counsellor to the king have we appointed thee? cease for thee; why do they smite thee?' And the prophet ceaseth, and saith, 'I have known that God hath counselled to destroy thee, because thou hast done this, and hast not hearkened to my counsel.'

17 And Amaziah king of Judah taketh counsel, and sendeth unto Joash son of Jehoahaz, son of Jehu, king of Israel, saying,

18 'Come, we look one another in the face.' And Joash king of Israel sendeth unto Amaziah king of Judah, saying, 'The thorn that [is] in Lebanon hath sent unto the cedar that [is] in Lebanon, saying, Give thy daughter to my son for a wife; and pass by doth a beast of the field that [is] in Lebanon, and treadeth down the thorn.

19 Thou hast said, Lo, I have smitten Edom; and thy heart hath lifted thee up to boast; now, abide in thy house, why dost thou stir thyself up in evil, that thou hast fallen, thou, and Judah with thee?'

20 And Amaziah hath not hearkened, for from God it [is] in order to give them into hand, because they have sought the gods of Edom;

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21 and go up doth Joash king of Israel, and they look one another in the face, he and Amaziah king of Judah, in Beth-Shemesh, that [is] Judah's,

22 and Judah is smitten before Israel, and they flee -- each to his tents.

23 And Amaziah king of Judah, son of Joash, son of Jehoahaz, hath Joash king of Israel caught in Beth-Shemesh, and bringeth him in to Jerusalem, and breaketh down in the wall of Jerusalem from the gate of Ephraim unto the gate of the corner, four hundred cubits,

24 and [taketh] all the gold, and the silver, and all the vessels that are found in the house of God with Obed-Edom, and the treasures of the house of the king, and the sons of the pledges, and turneth back to Samaria.

25 And Amaziah son of Joash, king of Judah, liveth after the death of Joash son of Jehoahaz, king of Israel, fifteen years;

26 and the rest of the matters of Amaziah, the first and the last, lo, are they not written on the books of the kings of Judah and Israel?

27 And from the time that Amaziah hath turned aside from after Jehovah -- they make a conspiracy against him in Jerusalem, and he fleeth to Lachish, and they send after him to Lachish, and put him to death there,

28 and lift him up on the horses, and bury him with his fathers in the city of Judah.

2 CHRONICLES CHAPTER 26

1 And all the people of Judah take Uzziah (and he [is] a son of sixteen years), and cause him to reign instead of his father Amaziah.

2 He hath built Eloth, and restoreth it to Judah after the king's lying with his fathers.

3 A son of sixteen years [is] Uzziah in his reigning, and fifty and two years he hath reigned in Jerusalem, and the name of his mother [is] Jecholiah of Jerusalem.

4 And he doth that which is right in the eyes of Jehovah, according to all that Amaziah his father did,

5 and he is as one seeking God in the days of Zechariah who hath understanding in visions of God: and in the days of his seeking Jehovah, God hath caused him to prosper.

6 And he goeth forth, and fighteth with the Philistines, and breaketh down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and buildeth cities about Ashdod, and among the Philistines.

7 And God helpeth him against the Philistines, and against the Arabians who are dwelling in Gur-Baal and the Mehunim.

8 And the Ammonites give a present to Uzziah, and his name goeth unto the entering in of Egypt, for he strengthened himself greatly.

9 And Uzziah buildeth towers in Jerusalem, by the gate of the corner, and by the gate of the valley, and by the angle, and strengtheneth them;

10 and he buildeth towers in the wilderness, and diggeth many wells, for he had much cattle, both in the low country and in the plain, husbandmen and vine-dressers in the mountains, and in Carmel; for he was a lover of the ground.

11 And Uzziah hath a force, making war, going forth to the host, by troops, in the number of their reckoning by the hand of Jeiel the scribe and Masseiah the officer, by the hand of Hananiah [one] of the heads of the king.

12 The whole number of heads of the fathers of the mighty ones of valour [is] two thousand and six hundred;

13 and by their hand [is] the force of the host, three hundred thousand, and seven thousand, and five hundred warriors, with mighty power to give help to the king against the enemy.

14 And Uzziah prepareth for them, for all the host, shields, and spears, and helmets, and coats of mail, and bows, even to stones of the slings.

15 And he maketh in Jerusalem inventions -- a device of an inventor -- to be on the towers, and on the corners, to shoot with arrows and with great stones, and his name goeth out unto a distance, for he hath been wonderfully helped till that he hath been strong.

16 And at his being strong his heart hath been high unto destruction, and he trespasseth against Jehovah his God, and goeth in unto the temple of Jehovah to make perfume upon the altar of perfume.

17 And Azariah the priest goeth in after him, and with him priests of Jehovah eighty, sons of valour,

18 and they stand up against Uzziah the king, and say to him, 'Not for thee, O Uzziah, to make perfume to Jehovah, but for priests, sons of Aaron, who are sanctified to make perfume; go forth from the sanctuary, for thou hast trespassed, and [it is] not to thee for honour from Jehovah God.'

19 And Uzziah is wroth, and in his hand [is] a censer to make perfume, and in his being wroth with the priests -- the leprosy hath risen in his forehead, before the priests, in the house of Jehovah, from beside the altar of perfume.

20 And Azariah the head priest looketh unto him, and all the priests, and lo, he [is] leprous in his forehead, and they hasten him thence, and also he himself hath hastened to go out, for Jehovah hath plagued him.

21 And Uzziah the king is a leper unto the day of his death, and inhabiteth a separate house -- a leper, for he hath been cut off from the house of Jehovah, and Jotham his son [is] over the house of the king, judging the people of the land.

22 And the rest of the matters of Uzziah, the first and the last, hath Isaiah son of Amoz the prophet written;

23 and Uzziah lieth with his fathers, and they bury him with his fathers, in the field of the burying-place that the kings have, for they said, 'He [is] a leper;' and reign doth Jotham his son in his stead.

2 CHRONICLES CHAPTER 27

1 A son of twenty and five years [is] Jotham in his reigning, and sixteen years he hath reigned in Jerusalem, and the name of his mother [is] Jerushah daughter of Zadok.

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2 And he doth that which is right in the eyes of Jehovah, according to all that Uzziah his father did; only, he hath not come in unto the temple of Jehovah; and again are the people doing corruptly.

3 He hath built the upper gate of the house of Jehovah, and in the wall of Ophel he hath built abundantly;

4 and cities he hath built in the hill-country of Judah, and in the forests he hath built palaces and towers.

5 And he hath fought with the king of the sons of Ammon, and prevaileth over them, and the sons of Ammon give to him in that year a hundred talents of silver, and ten thousand cors of wheat, and of barley ten thousand; this have the sons of Ammon returned to him both in the second year, and in the third.

6 And Jotham doth strengthen himself, for he hath prepared his ways before Jehovah his God.

7 And the rest of the matters of Jotham, and all his battles, and his ways, lo, they are written on the book of the kings of Israel and Judah.

8 A son of twenty and five years was he in his reigning, and sixteen years he hath reigned in Jerusalem;

9 and Jotham lieth with his fathers, and they bury him in the city of David, and reign doth Ahaz his son in his stead.

2 CHRONICLES CHAPTER 28

1 A son of twenty years [is] Ahaz in his reigning, and sixteen years he hath reigned in Jerusalem, and he hath not done that which is right in the eyes of Jehovah, as David his father,

2 and walketh in the ways of the kings of Israel, and also, molten images hath made for Baalim,

3 and himself hath made perfume in the valley of the son of Hinnom, and burneth his sons with fire according to the abominations of the nations that Jehovah dispossessed from the presence of the sons of Israel,

4 and sacrificeth and maketh perfume in high places, and on the heights, and under every green tree.

5 And Jehovah his God giveth him into the hand of the king of Aram, and they smite him, and take captive from him a great captivity, and bring [them] in to Damascus, and also into the hand of the king of Israel he hath been given, and he smiteth him -- a great smiting.

6 And Pekah son of Remaliah slayeth in Judah a hundred and twenty thousand in one day (the whole [are] sons of valour), because of their forsaking Jehovah, God of their fathers.

7 And Zichri, a mighty one of Ephraim, slayeth Maaseiah son of the king, and Azrikam leader of the house, and Elkanah second to the king.

8 And the sons of Israel take captive of their brethren, two hundred thousand, wives, sons and daughters, and also much spoil they have seized from them, and they bring in the spoil to Samaria.

9 And there hath been there a prophet of Jehovah (Oded [is] his name), and he goeth out before the host that hath come in to Samaria, and saith to them, 'Lo, in the fury of Jehovah God of your fathers against Judah, He hath given them into your hand, and ye slay among them in rage -- unto the heavens it hath come;

10 and now, sons of Judah and Jerusalem ye are saying to subdue for men-servants and for maid-servants to you; but are there not with you causes of guilt before Jehovah your God?

11 and now, hear me, and send back the captives whom ye have taken captive of your brethren, for the heat of the anger of Jehovah [is] upon you.'

12 And certain of the heads of the sons of Ephraim (Azariah son of Johanan, Berechiah son of Meshillemoth, and Jehizkiah son of Shallum, and Amasa son of Hadlai), rise up against those coming in from the host,

13 and say to them, 'Ye do not bring in the captives hither, for, to guilt against Jehovah on us, ye are saying to add unto our sin and unto our guilt? for abundant [is] the guilt we have, and the fierceness of anger on Israel.'

14 And the armed men leave the captives and the prey before the heads and all the assembly;

15 and the men who have been expressed by name rise and take hold on the captives, and all their naked ones they have clothed from the spoil, yea, they clothe them, and shoe them, and cause them to eat and drink, and anoint them, and lead them on asses, even every feeble one, and bring them in to Jericho, the city of palms, near their brethren, and turn back to Samaria.

16 At that time hath king Ahaz sent unto the king of Asshur to give help to him;

17 and again the Edomites have come, and smite in Judah, and take captive a captivity.

18 And the Philistines have rushed against the cities of the low country, and of the south of Judah, and capture Beth-Shemesh, and Aijalon, and Gederoth, and Shocho and its villages, and Timnah and its villages, and Gimzo and its villages, and dwell there,

19 for Jehovah hath humbled Judah because of Ahaz king of Israel, for he made free with Judah, even to commit a trespass against Jehovah.

20 And Tilgath-Pilneser king of Asshur cometh in unto him, and doth distress him, and hath not strengthened him,

21 though Ahaz hath taken a portion [out] of the house of Jehovah, and [out] of the house of the king, and of the princes, and giveth to the king of Asshur, yet it is no help to him.

22 And in the time of his distress -- he addeth to trespass against Jehovah, (this king Ahaz),

23 and he sacrificeth to the gods of Damascus -- those smiting him, and saith, 'Because the gods of the kings of Aram are helping them, to them I sacrifice, and they help me,' and they have been to him to cause him to stumble, and to all Israel.

24 And Ahaz gathereth the vessels of the house of God, and cutteth in pieces the vessels of the house of God, and shutteth the doors of the house of Jehovah, and maketh to himself altars in every corner in Jerusalem.

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25 And in every city and city of Judah he hath made high places to make perfume to other gods, and provoketh Jehovah, God of his fathers.

26 And the rest of his matters, and all his ways, the first and the last, lo, they are written on the book of the kings of Judah and Israel.

27 And Ahaz lieth with his fathers, and they bury him in the city, in Jerusalem, but have not brought him in to the graves of the kings of Israel, and reign doth Hezekiah his son in his stead.

2 CHRONICLES CHAPTER 29

1 Hezekiah hath reigned -- a son of twenty and five years, and twenty and nine years he hath reigned in Jerusalem, and the name of his mother [is] Abijah daughter of Zechariah;

2 and he doth that which is right in the eyes of Jehovah, according to all that David his father did.

3 He, in the first year of his reign, in the first month, hath opened the doors of the house of Jehovah, and strengtheneth them,

4 and bringeth in the priests and the Levites, and gathereth them to the broad place to the east.

5 And he saith to them, 'Hear me, O Levites, now, sanctify yourselves, and sanctify the house of Jehovah, God of your fathers, and bring out the impurity from the sanctuary,

6 for our fathers have trespassed, and done that which is evil in the eyes of Jehovah our God, and forsake him, and turn round their faces from the tabernacle of Jehovah, and give the neck.

7 'Also -- they have shut the doors of the porch, and quench the lamps, and perfume they have not made, and burnt-offering have not caused to ascend in the sanctuary to the God of Israel,

8 and the wrath of Jehovah is on Judah and Jerusalem, and He giveth them for a trembling, for an astonishment, and for a hissing, as ye are seeing with your eyes.

9 And lo, fallen have our fathers by the sword, and our sons, and our daughters, and our wives [are] in captivity for this.

10 'Now -- with my heart -- to make a covenant before Jehovah, God of Israel, and the fierceness of His anger doth turn back from us.

11 My sons, be not now at rest, for on you hath Jehovah fixed to stand before Him, to serve Him, and to be to Him ministering and making perfume.'

12 And the Levites rise -- Mahath son of Amasai, and Joel son of Azariah, of the sons of the Kohathite; and of the sons of Merari: Kish son of Abdi, and Azariah son of Jehalelel; and of the Gershonite: Joah son of Zimmah, and Eden son of Joah;

13 and of the sons of Elizaphan: Shimri, and Jeiel; and of the sons of Asaph: Zechariah and Mattaniah;

14 and of the sons of Heman: Jehiel and Shimei; and of the sons of Jeduthun: Shemaiah and Uzziel --

15 and they gather their brethren, and sanctify themselves, and come in, according to the command of the king in the matters of Jehovah, to cleanse the house of Jehovah,

16 and the priests come in to the inner part of the house of Jehovah to cleanse [it], and bring out all the uncleanness that they have found in the temple of Jehovah to the court of the house of Jehovah, and the Levites receive [it], to take [it] out to the brook Kidron without.

17 And they begin on the first of the first month to sanctify, and on the eighth day of the month they have come to the porch of Jehovah, and they sanctify the house of Jehovah in eight days, and on the sixteenth day of the first month they have finished.

18 And they come in within unto Hezekiah the king, and say, 'We have cleansed all the house of Jehovah, and the altar of the burnt-offering, and all its vessels, and the table of the arrangement, and all its vessels,

19 and all the vessels that king Ahaz cast away in his reign -- in his trespass -- we have prepared and sanctified, and lo, they [are] before the altar of Jehovah.'

20 And Hezekiah the king riseth early, and gathereth the heads of the city, and goeth up to the house of Jehovah;

21 and they bring in seven bullocks, and seven rams, and seven lambs, and seven young he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah; and he saith to sons of Aaron, the priests, to cause [them] to ascend on the altar of Jehovah.

22 And they slaughter the oxen, and the priests receive the blood, and sprinkle on the altar; and they slaughter the rams, and sprinkle the blood on the altar; and they slaughter the lambs, and sprinkle the blood on the altar;

23 and they bring nigh the he-goats of the sin-offering before the king and the assembly, and they lay their hands upon them;

24 and the priests slaughter them, and make a sin-offering with their blood on the altar, to make atonement for all Israel, for 'For all Israel,' said the king, '[is] the burnt-offering and the sin-offering.'

25 And he appointeth the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, by the command of David, and of Gad, seer of the king, and of Nathan the prophet, for by the hand of Jehovah [is] the command, by the hand of His prophets;

26 and the Levites stand with the instruments of David, and the priests with the trumpets.

27 And Hezekiah saith to cause the burnt-offering to ascend on the altar; and at the time the burnt-offering began -- began the song of Jehovah, and the trumpets, even by the hands of the instruments of David king of Israel.

28 And all the assembly are doing obeisance, and the singers singing, and the trumpeters blowing; the whole [is] till the completion of the burnt-offering.

29 And at the completion of the offering up bowed have the king and all those found with him, and do obeisance.

30 And Hezekiah the king saith, and the princes, to the Levites to give praise to Jehovah in the words of David, and of Asaph the seer, and they praise -- unto joy, and they bow, and do obeisance.

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31 And Hezekiah answereth and saith, 'Now ye have filled your hand to Jehovah, come nigh, and bring in sacrifices and thank-offerings to the house of Jehovah;' and the assembly bring in sacrifices and thank-offerings, and every willing-hearted one -- burnt-offerings.

32 And the number of the burnt-offerings that the assembly have brought in, is seventy oxen, a hundred rams, lambs two hundred; for a burnt-offering to Jehovah [are] all these.

33 And the sanctified things [are] oxen six hundred, and sheep three thousand.

34 Only, the priests have become few, and have not been able to strip the whole of the burnt-offerings, and their brethren the Levites strengthen them till the completion of the work, and till the priests sanctify themselves, for the Levites [are] more upright of heart to sanctify themselves than the priests.

35 And also, burnt-offerings [are] in abundance, with fat of the peace-offerings, and with oblations for the burnt-offering; and the service of the house of Jehovah is established,

36 and rejoice doth Hezekiah and all the people, because of God's giving preparation to the people, for the thing hath been suddenly.

2 CHRONICLES CHAPTER 30

1 And Hezekiah sendeth unto all Israel and Judah, and also letters he hath written unto Ephraim and Manasseh, to come in to the house of Jehovah in Jerusalem, to make a passover to Jehovah, God of Israel.

2 And the king taketh counsel, and his heads, and all the assembly in Jerusalem, to make the passover in the second month,

3 for they have not been able to make it at that time, for the priests have not sanctified themselves sufficiently, and the people have not been gathered to Jerusalem.

4 And the thing is right in the eyes of the king, and in the eyes of all the assembly,

5 and they establish the thing, to cause to pass over an intimation into all Israel, from Beer-Sheba even unto Dan, to come in to make a passover to Jehovah, God of Israel, in Jerusalem, for not for a long time had they done as it is written.

6 And the runners go with letters from the hand of the king and his heads, into all Israel and Judah, even according to the command of the king, saying, 'O sons of Israel, turn back unto Jehovah, God of Abraham, Isaac, and Israel, and He doth turn back unto the escaped part that is left of you from the hand of the kings of Asshur;

7 and do not be like your fathers, and like your brethren, who trespassed against Jehovah, God of their fathers, and He giveth them to desolation, as ye do see.

8 'Now, harden not your neck like your fathers, give a hand to Jehovah, and come in to His sanctuary, that He hath sanctified to the age, and serve Jehovah your God, and the fierceness of His anger doth turn back from you;

9 for in your turning back unto Jehovah, your brethren and your sons have mercies before their captors, even to return to this land, for gracious and merciful [is] Jehovah your God, and He doth not turn aside the face from you, if ye turn back unto Him.'

10 And the runners are passing over from city to city, in the land of Ephraim and Manasseh, even unto Zebulun: and they are laughing at them, and mocking at them,

11 only, certain from Asher, and Manasseh, and from Zebulun, have been humbled, and come in to Jerusalem.

12 Also, in Judah hath the hand of God been to give to them one heart to do the command of the king and of the heads, in the matter of Jehovah;

13 and much people are gathered to Jerusalem, to make the feast of unleavened things in the second month -- a mighty assembly for multitude.

14 And they arise and turn aside the altars that [are] in Jerusalem, and all the perfume altars they have turned aside, and cast [them] to the brook Kidron;

15 and they slaughter the passover-offering on the fourteenth of the second month, and the priests and the Levites have been ashamed, and sanctify themselves, and bring in burnt-offerings to the house of Jehovah.

16 And they stand on their station according to their ordinance; according to the law of Moses the man of God the priests are sprinkling the blood out of the hand of the Levites,

17 for many [are] in the assembly who have not sanctified themselves, and the Levites [are] over the slaughtering of the passover-offerings for every one not clean, to sanctify [him] to Jehovah:

18 for a multitude of the people, many from Ephraim and Manasseh, Issachar, and Zebulun, have not been cleansed, but have eaten the passover otherwise than it is written; but Hezekiah prayed for them, saying, 'Jehovah, who [is] good, doth receive atonement for every one

19 who hath prepared his heart to seek God -- Jehovah, God of his fathers -- yet not according to the cleansing of the sanctuary;'

20 and Jehovah hearkeneth unto Hezekiah, and healeth the people.

21 And the sons of Israel, those found in Jerusalem, make the feast of unleavened things seven days with great joy; and giving praise to Jehovah day by day are the Levites and the priests, with instruments of praise before Jehovah.

22 And Hezekiah speaketh unto the heart of all the Levites, those giving good understanding concerning Jehovah, and they eat the appointed thing seven days; sacrificing sacrifices of peace-offerings, and making confession to Jehovah, God of their fathers.

23 And all the assembly take counsel to keep other seven days, and they keep seven days [with] joy;

24 for Hezekiah king of Judah hath presented to the assembly a thousand bullocks, and seven thousand sheep; and the heads have presented to the assembly bullocks a thousand, and sheep ten thousand; and priests sanctify themselves in abundance.

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25 And all the assembly of Judah rejoice, and the priests, and the Levites, and all the assembly, those coming in from Israel, and the sojourners, those coming in from the land of Israel, and those dwelling in Judah,
26 and there is great joy in Jerusalem; for from the days of Solomon son of David king of Israel there is not like this in Jerusalem,
27 and the priests, the Levites, rise and bless the people, and their voice is heard, and their prayer cometh in to His holy habitation, to the heavens.

2 CHRONICLES CHAPTER 31

1 And at the completion of all this, gone out have all Israel who are found present to the cities of Judah, and break the standing-pillars, and cut down the shrines, and break down the high places and the altars, out of all Judah and Benjamin, and in Ephraim and Manasseh, even to completion, and all the sons of Israel turn back, each to his Possession, to their cities.
2 And Hezekiah appointeth the courses of the priests, and of the Levites, by their courses, each according to his service, of the priests and of the Levites, for burnt-offering, and for peace-offerings, to minister, and to give thanks, and to give praise in the gates of the camps of Jehovah.
3 And a portion of the king, from his substance, [is] for burnt-offerings, for burnt-offerings of the morning, and of the evening, and the burnt-offerings of sabbaths, and of new moons, and of appointed seasons, as it is written in the law of Jehovah.
4 And he saith to the people, to the inhabitants of Jerusalem, to give the portion of the priests, and of the Levites, so that they are strengthened in the law of Jehovah;
5 and at the spreading forth of the thing have the sons of Israel multiplied the first-fruit of corn, new wine, and oil, and honey, and of all the increase of the field, and the tithe of the whole in abundance they have brought in.
6 And the sons of Israel and Judah, those dwelling in cities of Judah, they also a tithe of herd and flock, and a tithe of the holy things that are sanctified to Jehovah their God, have brought in, and they give -- heaps, heaps;
7 in the third month they have begun to lay the foundation of the heaps, and in the seventh month they have finished.
8 And Hezekiah and the heads come in and see the heaps, and bless Jehovah and His people Israel,
9 and Hezekiah inquireth at the priests and the Levites concerning the heaps,
10 and Azariah the head priest, of the house of Zadok, speaketh unto him, and saith, 'From the beginning of the bringing of the heave-offering to the house of Jehovah, [there is] to eat, and to be satisfied, and to leave abundantly, for Jehovah hath blessed His people, and that left [is] this store.'
11 And Hezekiah saith to prepare chambers in the house of Jehovah, and they prepare,
12 and they bring in the heave-offering, and the tithe, and the holy things faithfully; and over them is a leader, Conaniah the Levite, and Shimei his brother [is] second;
13 and Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, [are] inspectors under the hand of Conaniah and Shimei his brother, by the appointment of Hezekiah the king, and Azariah leader of the house of God.
14 And Kore son of Imnah the Levite, the gatekeeper at the east, [is] over the willing-offerings of God, to give the heave-offering of Jehovah, and the most holy things.
15 And by his hand [are] Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shechaniah, in cities of the priests, faithfully to give to their brethren in courses, as the great so the small,
16 apart from their genealogy, to males from a son of three years and upward, to every one who hath gone in to the house of Jehovah, by the matter of a day in its day, for their service in their charges, according to their courses;
17 and the genealogy of the priests by the house of their fathers, and of the Levites, from a son of twenty years and upward, in their charges, in their courses;
18 and to the genealogy among all their infants, their wives, and their sons, and their daughters to all the congregation, for in their faithfulness they sanctify themselves in holiness.
19 And to sons of Aaron, the priests, in the fields of the suburb of their cities, in every city and city, [are] men who have been defined by name, to give portions to every male among the priests, and to every one who reckoned himself by genealogy among the Levites.
20 And Hezekiah doth thus in all Judah, and doth that which is good, and that which is right, and that which is true, before Jehovah his God;
21 and in every work that he hath begun for the service of the house of God, and for the law, and for the command, to seek to his God, with all his heart he hath wrought and prospered.

2 CHRONICLES CHAPTER 32

1 After these things and this truth, come hath Sennacherib king of Asshur, yea, he cometh in to Judah, and encampeth against the cities of the bulwarks, and saith to rend them unto himself.
2 And Hezekiah seeth that Sennacherib hath come, and his face [is] to the battle against Jerusalem,
3 and he taketh counsel with his heads and his mighty ones, to stop the waters of the fountains that [are] at the outside of the city -- and they help him,
4 and much people are gathered, and they stop all the fountains and the brook that is rushing into the midst of the land, saying, 'Why do the kings of Asshur come, and have found much water?'
5 And he strengtheneth himself, and buildeth the whole of the wall that is broken, and causeth [it] to ascend unto the towers, and at the outside of the wall another, and strengtheneth Millo, [in] the city of David, and maketh darts in abundance, and shields.

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6 And he putteth heads of war over the people, and gathereth them unto him, unto the broad place of a gate of the city, and speaketh unto their heart, saying,
7 'Be strong and courageous, be not afraid, nor be cast down from the face of the king of Asshur, and from the face of all the multitude that [is] with him, for with us [are] more than with him.
8 With him [is] an arm of flesh, and with us [is] Jehovah our God, to help us, and to fight our battles;' and the people are supported by the words of Hezekiah king of Judah.
9 After this hath Sennacherib king of Asshur sent his servants to Jerusalem -- and he [is] by Lachish, and all his power with him -- against Hezekiah king of Judah, and against all Judah, who [are] in Jerusalem, saying,
10 'Thus said Sennacherib king of Asshur, On what are ye trusting and abiding in the bulwark, in Jerusalem?
11 'Is not Hezekiah persuading you, to give you up to die by famine, and by thirst, saying, Jehovah our God doth deliver us from the hand of the king of Asshur?
12 Hath not Hezekiah himself turned aside His high places, and His altars, and speaketh to Judah and to Jerusalem, saying, Before one altar ye bow yourselves, and on it ye make perfume?
13 'Do ye not know what I have done -- I and my fathers -- to all peoples of the lands? Were the gods of the nations of the lands at all able to deliver their land out of my hand?
14 Who among all the gods of these nations whom my fathers have devoted to destruction [is] he who hath been able to deliver his people out of my hand, that your God is able to deliver you out of my hand?
15 'And, now, let not Hezekiah lift you up, nor persuade you thus, nor give credence to him, for no god of any nation and kingdom is able to deliver his people from my hand, and from the hand of my fathers: also, surely your God doth not deliver you from my hand!'
16 And again have his servants spoken against Jehovah God, and against Hezekiah His servant,
17 and letters he hath written to give reproach to Jehovah, God of Israel, and to speak against Him, saying, 'As the gods of the nations of the lands that have not delivered their people from my hand, so the God of Hezekiah doth not deliver His people from my hand.'
18 And they call with a great voice [in] Jewish, against the people of Jerusalem who [are] on the wall, to frighten them, and to trouble them, that they may capture the city,
19 and they speak against the God of Jerusalem as against the gods of the peoples of the land -- work of the hands of man.
20 And Hezekiah the king prayeth, and Isaiah son of Amoz the prophet, concerning this, and they cry to the heavens,
21 and Jehovah sendeth a messenger, and cutteth off every mighty one of valour -- both leader and head -- in the camp of the king of Asshur, and he turneth back with shame of face to his land, and entereth the house of his god, and those coming out of his bowels have caused him to fall there by the sword.
22 And Jehovah saveth Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib king of Asshur, and from the hand of all, and He leadeth them round about;
23 and many are bringing in an offering to Jehovah, to Jerusalem, and precious things to Hezekiah king of Judah, and he is lifted up before the eyes of all the nations after this.
24 In those days hath Hezekiah been sick even unto death, and he prayeth unto Jehovah, and He speaketh to him, and a wonder hath appointed for him;
25 and Hezekiah hath not returned according to the deed [done] unto him, for his heart hath been lofty, and there is wrath upon him, and upon Judah and Jerusalem;
26 and Hezekiah is humbled for the loftiness of his heart, he and the inhabitants of Jerusalem, and the wrath of Jehovah hath not come upon them in the days of Hezekiah.
27 And Hezekiah hath riches and honour very much, and treasures he hath made to himself of silver, and of gold, and of precious stone, and of spices, and of shields, and of all [kinds] of desirable vessels,
28 and storehouses for the increase of corn, and new wine, and oil, and stalls for all kinds of cattle, and herds for stalls;
29 and cities he hath made for himself, and possessions of flocks and herds in abundance, for God hath given to him very much substance.
30 And Hezekiah himself hath stopped the upper source of the waters of Gihon, and directeth them beneath to the west of the city of David, and Hezekiah prospereth in all his work;
31 and so with the ambassadors of the heads of Babylon, those sending unto him to inquire of the wonder that hath been in the land, God hath left him to try him, to know all in his heart,
32 And the rest of the matters of Hezekiah, and his kind acts, lo, they are written in the vision of Isaiah son of Amoz the prophet, on the book of the kings of Judah and Israel.
33 And Hezekiah lieth with his fathers, and they bury him in the uppermost of the graves of the sons of David, and all Judah and the inhabitants of Jerusalem have done honour to him at his death, and reign doth Manasseh his son in his stead.

2 CHRONICLES CHAPTER 33

1 A son of twelve years is Manasseh in his reigning, and fifty and five years he hath reigned in Jerusalem;
2 and he doth the evil thing in the eyes of Jehovah, like the abominations of the nations that Jehovah dispossessed from the presence of the sons of Israel,
3 and he turneth and buildeth the high places that Hezekiah his father hath broken down, and raiseth altars for Baalim, and maketh shrines, and boweth himself to all the host of the heavens, and serveth them.
4 And he hath built altars in the house of Jehovah of which Jehovah had said, 'In Jerusalem is My name to the age.'
5 And he buildeth altars to all the host of the heavens in the two courts of the house of Jehovah.
6 And he hath caused his sons to pass over through fire in the valley of the son of Hinnom, and observed clouds and

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used enchantments and witchcraft, and dealt with a familiar spirit, and a wizard; he hath multiplied to do the evil thing in the eyes of Jehovah, to provoke him to anger.

7 And he placeth the graven image of the idol that he made in the house of God, of which God said unto David, and unto Solomon his son, 'In this house, and in Jerusalem that I have chosen out of all the tribes of Israel, I put My name to the age,

8 and I add not to turn aside the foot of Israel from off the ground that I appointed to your fathers, only, if they watch to do all that I have commanded them -- to all the law, and the statutes, and the ordinances by the hand of Moses.'

9 And Manasseh maketh Judah and the inhabitants of Jerusalem to err, to do evil above the nations that Jehovah destroyed from the presence of the sons of Israel.

10 And Jehovah speaketh unto Manasseh and unto his people, and they have not attended,

11 and Jehovah bringeth in against them the heads of the host that the king of Asshur hath, and they capture Manasseh among the thickets, and bind him with brazen fetters, and cause him to go to Babylon.

12 And when he is in distress he hath appeased the face of Jehovah his God, and is humbled exceedingly before the God of his fathers,

13 and prayeth unto Him, and He is entreated of him, and heareth his supplication, and bringeth him back to Jerusalem, to his kingdom, and Manasseh knoweth that Jehovah -- He [is] God.

14 And after this he hath built an outer wall to the city of David, on the west of Gihon, in the valley, and at the entering in at the fish-gate, and it hath gone round to the tower, and he maketh it exceeding high, and he putteth heads of the force in all the cities of the bulwarks in Judah.

15 And he turneth aside the gods of the stranger, and the idol, out of the house of Jehovah, and all the altars that he had built in the mount of the house of Jehovah and in Jerusalem, and casteth [them] to the outside of the city.

16 And he buildeth the altar of Jehovah, and sacrificeth upon it sacrifices of peace-offerings and thank-offering, and saith to Judah to serve Jehovah, God of Israel;

17 but still the people are sacrificing in high places, only -- to Jehovah their God.

18 And the rest of the matters of Manasseh, and his prayer unto his God, and the matters of the seers, those speaking unto him in the name of Jehovah, God of Israel, lo, they are [on the book of] the matters of the kings of Israel;

19 and his prayer, and his entreaty, and all his sin, and his trespass, and the places in which he had built high places, and established the shrines and the graven images before his being humbled, lo, they are written beside the matters of Hozai.

20 And Manasseh lieth with his fathers, and they bury him in his own house, and reign doth Amon his son in his stead.

21 A son of twenty and two years [is] Amon in his reigning, and two years he hath reigned in Jerusalem,

22 and he doth the evil thing in the eyes of Jehovah, as did Manasseh his father, and to all the graven images that Manasseh his father had made hath Amon sacrificed, and serveth them,

23 and hath not been humbled before Jehovah, like the humbling of Manasseh his father, for Amon himself hath multiplied guilt.

24 And his servants conspire against him, and put him to death in his own house,

25 and the people of the land smite all those conspiring against king Amon, and the people of the land cause Josiah his son to reign in his stead.

2 CHRONICLES CHAPTER 34

1 A son of eight years [is] Josiah in his reigning, and thirty and one years he hath reigned in Jerusalem,

2 and he doth that which is right in the eyes of Jehovah, and walketh in the ways of David his father, and hath not turned aside -- right or left.

3 And in the eighth year of his reign (and he yet a youth), he hath begun to seek to the God of David his father, and in the twelfth year he hath begun to cleanse Judah and Jerusalem from the high places, and the shrines, and the graven images, and the molten images.

4 And they break down before him the altars of the Baalim, and the images that [are] on high above them he hath cut down, and the shrines, and the graven images, and the molten images, he hath broken and beaten small, and streweth on the surface of the graves of those sacrificing to them,

5 and the bones of the priests he hath burnt on their altars, and cleanseth Judah and Jerusalem,

6 and in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their tools, round about.

7 And he breaketh down the altars and the shrines, and the graven images he hath beaten down very small, and all the images he hath cut down in all the land of Israel, and turneth back to Jerusalem.

8 And in the eighteenth year of his reign, to purify the land and the house he hath sent Shaphan son of Azaliah, and Maaseiah head of the city, and Joah son of Johaz the remembrancer, to strengthen the house of Jehovah his God.

9 And they come in unto Hilkiah the high priest, and they give the money that is brought in to the house of God, that the Levites, keeping the threshold, have gathered from the hand of Manasseh, and Ephraim, and from all the remnant of Israel, and from all Judah, and Benjamin, and the inhabitants of Jerusalem,

10 and they give [it] into the hand of the workmen, those appointed over the house of Jehovah, and they give it [to] the workmen who are working in the house of Jehovah, to repair and to strengthen the house;

11 and they give [it] to artificers, and to builders, to buy hewn stones, and wood for couplings and for beams to the houses that the kings of Judah had destroyed.

12 And the men are working faithfully in the business, and over them are appointed Jahath and Obadiah, the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons

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of the Kohathite, to overlook; and of the Levites, every one understanding about instruments of song,

13 and over the burden-bearers, and overseers of every one doing work for service and service; and of the Levites [are] scribes, and officers, and gatekeepers.

14 And in their bringing out the money that is brought in to the house of Jehovah, hath Hilkiah the priest found the book of the law of Jehovah by the hand of Moses,

15 and Hilkiah answereth and saith unto Shaphan the scribe, 'A book of the law I have found in the house of Jehovah;' and Hilkiah giveth the book unto Shaphan,

16 and Shaphan bringeth in the book unto the king, and bringeth the king back word again, saying, 'All that hath been given into the hand of thy servants they are doing,

17 and they pour out the money that is found in the house of Jehovah, and give it into the hand of those appointed, and into the hands of those doing the work.'

18 And Shaphan the scribe declareth to the king, saying, 'A book hath Hilkiah the priest given to me;' and Shaphan readeth in it before the king.

19 And it cometh to pass, at the king's hearing the words of the law, that he rendeth his garments,

20 and the king commandeth Hilkiah, and Ahikam son of Shaphan, and Abdon son of Micah, and Shaphan the scribe, and Asaiah, servant of the king, saying,

21 'Go, seek Jehovah for me, and for him who is left in Israel and in Judah, concerning the words of the book that is found, for great [is] the fury of Jehovah that is poured on us, because that our fathers kept not the word of Jehovah, to do according to all that is written on this book.'

22 And Hilkiah goeth, and they of the king, unto Huldah the prophetess, wife of Shallum son of Tikvath, son of Hasrah, keeper of the garments, and she is dwelling in Jerusalem in the Second, and they speak unto her thus.

23 And she saith to them, 'Thus said Jehovah, God of Israel, Say to the man who hath sent you unto me,

24 Thus said Jehovah, Lo, I am bringing in evil on this place, and on its inhabitants, all the execrations that are written on the book that they read before the king of Judah;

25 because that they have forsaken Me, and make perfume to other gods, so as to provoke Me with all the works of their hands, and poured out is My fury upon this place, and it is not quenched.

26 'And unto the king of Judah, who is sending you to inquire of Jehovah, thus do ye say unto him: Thus said Jehovah God of Israel, whose words thou hast heard:

27 Because thy heart [is] tender, and thou art humbled before God in thy hearing His words concerning this place, and concerning its inhabitants, and art humbled before Me, and dost rend thy garments, and weep before Me: even I also have heard -- the affirmation of Jehovah.

28 Lo, I am gathering thee unto thy fathers, and thou hast been gathered unto thy graves in peace, and thine eyes do not look on all the evil that I am bringing upon this place, and upon its inhabitants;' and they bring the king back word.

29 And the king sendeth and gathereth all the elders of Judah and Jerusalem,

30 and the king goeth up to the house of Jehovah, and every man of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, even all the people, from great even unto small, and he readeth in their ears all the words of the book of the covenant that is found in the house of Jehovah.

31 And the king standeth on his station, and maketh the covenant before Jehovah, to walk after Jehovah, and to keep His commands, and His testimonies, and His statutes, with all his heart, and with all his soul, to do the words of the covenant that are written on this book.

32 And he presenteth every one who is found in Jerusalem and Benjamin, and the inhabitants of Jerusalem do according to the covenant of God, the God of their fathers.

33 And Josiah turneth aside all the abominations out of all the lands that the sons of Israel have, and causeth every one who is found in Israel to serve, to serve Jehovah their God; all his days they turned not aside from after Jehovah, God of their fathers.

2 CHRONICLES CHAPTER 35

1 And Josiah maketh in Jerusalem a passover to Jehovah, and they slaughter the passover-offering on the fourteenth of the first month,

2 and he stationeth the priests over their charges, and strengtheneth them for the service of the house of Jehovah,

3 and saith to the Levites -- who are teaching all Israel -- who are sanctified to Jehovah, 'Put the holy ark in the house that Solomon son of David king of Israel built; it is not to you a burden on the shoulder. 'Now, serve Jehovah your God, and His people Israel,

4 and prepare, by the house of your fathers, according to your courses, by the writing of David king of Israel, and by the writing of Solomon his son,

5 and stand in the sanctuary, by the divisions of the house of the fathers of your brethren, sons of the people, and the portion of the house of a father of the Levites,

6 and slaughter the passover-offering and sanctify yourselves, and prepare for your brethren, to do according to the word of Jehovah by the hand of Moses.'

7 And Josiah lifteth up to the sons of the people a flock of lambs and young goats, the whole for passover-offerings, for every one who is found, to the number of thirty thousand, and oxen three thousand: these [are] from the substance of the king.

8 And his heads, for a willing-offering to the people, to the priests, and to the Levites, have lifted up; Hilkiah, and Zechariah, and Jehiel, leaders in the house of God, to the priests have given for passover-offerings two thousand and six hundred, and oxen three hundred;

9 and Conaniah, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, heads of the Levites, have lifted up to the Levites, for passover-offerings, five thousand, and oxen five hundred.

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10 And the service is prepared, and the priests stand on their station, and the Levites on their courses, according to the command of the king,

11 and they slaughter the passover-offering, and the priests sprinkle out of their hand, and the Levites are striping;

12 and they turn aside the burnt-offering, to put them by the divisions of the house of the fathers of the sons of the people, to bring near to Jehovah, as it is written in the book of Moses -- and so to the oxen.

13 And they cook the passover with fire, according to the ordinance, and the sanctified things they have cooked in pots, and in kettles, and in pans -- for all the sons of the people.

14 And afterward they have prepared for themselves, and for the priests: for the priests, sons of Aaron, [are] in the offering up of the burnt-offering and of the fat till night; and the Levites have prepared for themselves, and for the priests, sons of Aaron.

15 And the singers, sons of Asaph, [are] on their station, according to the command of David, and Asaph, and Heman, and Jeduthun seer of the king, and the gate keepers [are] at gate and gate; it is not for them to turn aside from off their service, for their brethren the Levites have prepared for them.

16 And all the service of Jehovah is prepared on that day, to keep the passover, and to cause to ascend burnt-offering upon the altar of Jehovah, according to the command of king Josiah.

17 And the sons of Israel who are found make the passover at that time, and the feast of unleavened things, seven days.

18 And there hath not been made a passover like it in Israel from the days of Samuel the prophet, and none of the kings of Israel made such a passover as Josiah hath made, and the priests, and the Levites, and all Judah and Israel who are found, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah hath this passover been made.

20 After all this, when Josiah hath prepared the house, come up hath Necho king of Egypt, to fight against Carchemish by Phrat, and Josiah goeth forth to meet him;

21 and he sendeth unto him messengers, saying, 'What -- to me and to thee, O king of Judah? not against thee do I come to-day, but unto the house with which I have war, and God said to haste me; cease for thee from God who [is] with me, and He doth not destroy thee.'

22 And Josiah hath not turned round his face from him, but to fight against him hath disguised himself, and hath not hearkened unto the words of Necho, from the mouth of God, and cometh in to fight in the valley of Megiddo;

23 and the archers shoot at king Josiah, and the king saith to his servants, 'Remove me, for I have become very sick.'

24 And his servants remove him from the chariot, and cause him to ride on the second chariot that he hath, and cause him to go to Jerusalem, and he dieth, and is buried in the graves of his fathers, and all Judah and Jerusalem are mourning for Josiah,

25 and Jeremiah lamenteth for Josiah, and all the singers and the songstresses speak in their lamentations of Josiah unto this day, and set them for a statute on Israel, and lo, they are written beside the lamentations.

26 And the rest of the matters of Josiah, and his kind acts, according as it is written in the law of Jehovah,

27 even his matters, the first and the last, lo, they are written on the book of the kings of Israel and Judah.

2 CHRONICLES CHAPTER 36

1 And the people of the land take Jehoahaz son of Josiah, and cause him to reign instead of his father in Jerusalem.

2 A son of three and twenty years [is] Jehoahaz in his reigning, and three months he hath reigned in Jerusalem,

3 and turn him aside doth the king of Egypt in Jerusalem, and fineth the land a hundred talents of silver, and a talent of gold;

4 and the king of Egypt causeth Eliakim his brother to reign over Judah and Jerusalem, and turneth his name to Jehoiakim; and Jehoahaz his brother hath Necho taken, and bringeth him in to Egypt.

5 A son of twenty and five years [is] Jehoiakim in his reigning, and eleven years he hath reigned in Jerusalem, and he doth the evil thing in the eyes of Jehovah his God;

6 against him hath Nebuchadnezzar king of Babylon come up, and bindeth him in brazen fetters to take him away to Babylon.

7 And of the vessels of the house of Jehovah hath Nebuchadnezzar brought in to Babylon, and putteth them in his temple in Babylon.

8 And the rest of the matters of Jehoiakim, and his abominations that he hath done, and that which is found against him, lo, they are written on the book of the kings of Israel and Judah, and reign doth Jehoiachin his son in his stead.

9 A son of eight years is Jehoiachin in his reigning, and three months and ten days he hath reigned in Jerusalem, and he doth the evil thing in the eyes of Jehovah;

10 and at the turn of the year hath king Nebuchadnezzar sent and bringeth him in to Babylon, with the desirable vessels of the house of Jehovah, and causeth Zedekiah his brother to reign over Judah and Jerusalem.

11 A son of twenty and one years [is] Zedekiah in his reigning, and eleven years he hath reigned in Jerusalem;

12 and he doth the evil thing in the eyes of Jehovah his God, he hath not been humbled before Jeremiah the prophet [speaking] from the mouth of Jehovah;

13 and also, against king Nebuchadnezzar he hath rebelled, who had caused him to swear by God, and he hardeneth his neck, and strengtheneth his heart, against turning back unto Jehovah, God of Israel.

14 Also, all the heads of the priests, and the people, having multiplied to commit a trespass according to all the abominations of the nations, and they defile the house of Jehovah that He hath sanctified in Jerusalem.

15 And Jehovah, God of their fathers, sendeth unto them by the hand of His messengers -- rising early and sending -- for He hath had pity on His people, and on His habitation,

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16 and they are mocking at the messengers of God, and despising His words, and acting deceitfully with His prophets, till the going up of the fury of Jehovah against His people -- till there is no healing.

17 And He causeth to go up against them the king of the Chaldeans, and he slayeth their chosen ones by the sword in the house of their sanctuary, and hath had no pity on young man and virgin, old man and very aged -- the whole He hath given into his hand.

18 And all the vessels of the house of God, the great and the small, and the treasures of the house of Jehovah, and the treasures of the king and of his princes -- the whole he hath brought in to Babylon.

19 And they burn the house of God, and break down the wall of Jerusalem, and all its palaces they have burnt with fire, and all its desirable vessels -- to destruction.

20 And he removeth those left of the sword unto Babylon, and they are to him and to his sons for servants, till the reigning of the kingdom of Persia,

21 to fulfil the word of Jehovah in the mouth of Jeremiah, till the land hath enjoyed its sabbaths; all the days of the desolation it kept sabbath -- to the fulness of seventy years.

22 And in the first year of Cyrus king of Persia, at the completion of the word of Jehovah in the mouth of Jeremiah, hath Jehovah waked up the spirit of Cyrus king of Persia, and he causeth an intimation to pass over into all his kingdom, and also in writing, saying,

23 'Thus said Cyrus king of Persia, All kingdoms of the earth hath Jehovah, God of the heavens, given to me, and He hath laid a charge on me to build to Him a house in Jerusalem, that [is] in Judah; who is among you of all His people? Jehovah his God [is] with him, and he doth go up.'

THE BOOK OF EZRA

(Ezra made the Torah the common law of the land.)
Author: Nehemia (as biographer)
Estimated Range of Dating: mid-5th century B.C.

(Ezra (fl. 480–440 BC) was an important Jewish author (sofer) and priest (kohen) in the early Second Temple period. In the Greek Septuagint, the name is rendered as Esdras, from which the Latin name Esdras comes. His name is just a shortened Aramaic form of the Hebrew name Azaryahu, meaning "Yahweh helps".

In the Hebrew Bible, or the Christian Old Testament, Ezra is an important figure in the books of Ezra and Nehemiah, which he is said to have written and edited, respectively. According to tradition, Ezra was also the author of the Books of Chronicles and the Book of Malachi. #

Ezra was instrumental in restoring the Jewish scriptures and religion to the people after the return from the Babylonian Captivity. The canonical Book of Ezra and Book of Nehemiah are the oldest sources for the activity of Ezra, whereas many of the other books ascribed to Ezra (First Esdras, 3–6 Ezra) are later literary works dependent on the canonical books of Ezra and Nehemiah. The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus Find by Eduard Meyer, 1912.) Ezra wrote the Chronicles while his successor Nehemia finished the Chronicles and wrote the book known as Ezra-Nehemia.

According to the Hebrew Bible he was a descendant of Seraiah, the last High Priest to serve in Solomon's Temple, and a close relative of Joshua, the first High Priest of the Second Temple. He returned from Babylonian captivity and reintroduced the Torah in Jerusalem. According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodox Church, he was also a High Priest. Rabbinic tradition supports the positions that Ezra was an ordinary member of the priesthood, and that he actually served as a Kohen Gadol. Ezra was living in Babylon when in the seventh year of Artaxerxes I, the Achaemenid emperor (c. 457 BC), the emperor sent him to Jerusalem to teach the laws of God to any who did not know them. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem where he is said to have enforced observance of the Torah.

The first-century Roman-Jewish historian Titus Flavius Josephus deals with Ezra in his Antiquities of the Jews. He uses the name Xerxes for Artaxerxes I reserving the name Artaxerxes for the later Artaxerxes II whom he identifies as the Ahasuerus of Esther, thus placing Ezra before the events of the book of Esther. Josephus' account of the deeds of Ezra

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derives entirely from 1 Esdras, which he cites as the 'Book of Ezra' in his numeration of the Hebrew bible. Contrariwise, Josephus does not appear to recognise Ezra-Nehemiah as a biblical book, does not quote from it, and relies entirely on other traditions in his account of the deeds of Nehemiah.

Traditionally Judaism credits Ezra with establishing the Great Assembly of scholars and prophets, the forerunner of the Sanhedrin, as the authority on matters of religious law.

A disciple of Baruch ben Neriah, Ezra favoured study of the Law over the reconstruction of the Temple and thus because of his studies, he did not join the first party returning to Jerusalem in the reign of Cyrus. According to another opinion, he did not join the first party so as not to compete, even involuntarily, with Joshua ben Jozadak for the office of High Priest of Israel.

Ezra was a priest and "a scribe skilled in the law." He represented the position of stricter Babylonian Jews who had been upset by reports of laxity in Judah and desired to see matters corrected. When Ezra arrived the situation in Judah was discouraging. Religious laxity was prevalent, the Law was widely disregarded, and public and private morality was at a low level. Moreover, intermarriage with foreigners posed the threat that the community would mingle with the pagan environment and lose its identity.

According to the Babylonian Talmud, Ezra the Scribe is said to have enacted ten standing laws and orders, which are as follows:

1. That the public come together to read from the sefer Torah on Shabbatot during the time of the afternoon oblation (Minchah), because of those travelling merchants who loiter in the closed shops in the street corners, and who may have missed the biblical lections that were read during the weekdays.

2. That the courts be opened throughout the Jewish townships on Mondays and Thursdays.

3. That women would not wait beyond Thursday to launder their clothes, because of the honour due to the Sabbath day.

4. That men would accustom themselves to eat [cooked] garlic on the eve of the Sabbath (believed to enhance love between a man and his wife).

5. That women would rise up early on Friday mornings to bake bread, so that a piece of bread would be available for the poor.

6. That Jewish women in every place be girded with a wide belt (waist band), whether from the front or from behind, out of modesty.

7. That Jewish women, during their menses, wash and comb their hair three days prior to their purification in a ritual bath.

8. That the traveling merchants make regular rounds into the Jewish villages and townships because of the honor due to the daughters of Israel (viz., so that jewelry can be purchased by the daughters of Israel).

9. That Jewish women and/or girls, as a precautionary measure, be accustomed to conversing with one another while one of their party goes out to relieve herself in the outhouse.

10. That men who may have suffered a seminal emission (especially after accompanying with their wives) be required to immerse (baptise) themselves in a mikveh (baptisterium) before being permitted to read from the scroll of the Law (Torah).

The order in which Ezra took the various measures attributed to him is uncertain. His actions come close to that what we call a coup d'etat. He took action against mixed marriages and succeeded in persuading the people to divorce their foreign wives voluntarily. His efforts reached their climax when the people engaged in solemn covenant before God to enter into no more mixed marriages, to refrain from work on the sabbath, to levy on themselves an annual tax for the support of the Temple, regularly to present their tithes and offerings, and otherwise to comply with the demands of the Law. It was the xenophobic attitude of Ezra and Nehemia that brought the Jews to total distruction by the Romans.

Nothing further is known of Ezra after his reforms. The 1st-century Roman-Jewish historian Titus Flavius Josephus states in his Antiquities that he died and was buried in Jerusalem. According to another tradition, he returned to Babylonia, where his supposed grave is a holy site.

The contents of Ezra–Nehemiah are structured in a theological rather than chronological order: "The Temple must come first, then the purifying of the community, then the building of the outer walls of the city, and so finally all could reach a grand climax in the reading of the law."

The Book of Ezra consists of ten chapters: chapters 1–6, covering the period from the Cyrus the Great to the dedication of the Second Temple, are told in the third person; chapters 7–10, dealing with the mission of Ezra, are told largely in the first person. The book contains several documents presented as historical inclusions, written in Aramaic while the surrounding text is in Hebrew (1:2–4, 4:8–16, 4:17–22, 5:7–17, 6:3–5, 6:6–12, 12–26)

Chapters 1–6:

1. Decree of Cyrus, first version: Cyrus, inspired by God, returns the Temple vessels to Sheshbazzar, "prince of Judah", and directs the Israelites to return to Jerusalem with him and rebuild the Temple.

2. 42,360 exiles, with men servants, women servants and "singing men and women", return from Babylon to Jerusalem and Judah under the leadership of Zerubbabel and Jeshua the High Priest.

3. Jeshua the High Priest and Zerubbabel build the altar and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid and the dedication takes place with great rejoicing.

4. Letter of the Samaritans to Artaxerxes, and reply of Artaxerxes: The "enemies of Judah and Benjamin" offer to help with the rebuilding, but are rebuffed; they then work to frustrate the builders "down to the reign of Darius." The officials of Samaria write to king Artaxerxes warning him

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that Jerusalem is being rebuilt, and the king orders the work to stop. "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia."
5. Tattenai's letter to Darius: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Joshua recommence the building of the Temple. Tattenai, satrap over both Judah and Samaria, writes to Darius warning him that Jerusalem is being rebuilt and advising that the archives be searched to discover the decree of Cyrus.
6. Decree of Cyrus, second version, and decree of Darius: Darius finds the decree, directs Tattenai not to disturb the Jews in their work, and exempts them from tribute and supplies everything necessary for the offerings. The Temple is finished in the month of Adar in the sixth year of Darius, and the Israelites assemble to celebrate its completion.

Chapters 7–10:
7. Letter of Artaxerxes to Ezra (Artaxerxes' rescript): King Artaxerxes is moved by God to commission Ezra "to inquire about Judah and Jerusalem with regard to the Law of your God" and to "appoint magistrates and judges to administer justice to all the people of Trans-Euphrates—all who know the laws of your God." Artaxerxes gives Ezra much gold and directs all Persian officials to aid him.
8. Ezra gathers a large body of returnees and much gold and silver and precious vessels for the Temple and camps by a canal outside Babylon. There he discovers he has no Levites, and so sends messengers to gather some. The exiles then return to Jerusalem, where they distribute the gold and silver and offer sacrifices to God.
9. Ezra is informed that some of the Jews already in Jerusalem have married non-Jewish women. Ezra is appalled at this proof of sin, and prays to God: "O God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."
10. Despite the opposition of some of their number, the Israelites assemble and send away their foreign wives and children.)

EZRA CHAPTER 1

1 And in the first year of Cyrus king of Persia, at the completion of the word of Jehovah from the mouth of Jeremiah, hath Jehovah waked up the spirit of Cyrus king of Persia, and he causeth an intimation to pass over into all his kingdom, and also in writing, saying,

2 'Thus said Cyrus king of Persia, All kingdoms of the earth hath Jehovah, God of the heavens, given to me, and He hath laid a charge on me to build to Him a house in Jerusalem, that [is] in Judah;

3 who [is] among you of all His people? His God is with him, and he doth go up to Jerusalem, that [is] in Judah, and build the house of Jehovah, God of Israel -- He [is] God -- that [is] in Jerusalem.

4 'And every one who is left, of any of the places where he [is] a sojourner, assist him do the men of his place with silver, and with gold, and with goods, and with beasts, along with a free-will offering for the house of God, that [is] in Jerusalem.'

5 And heads of the fathers of Judah and Benjamin rise, and the priests and the Levites, even every one whose spirit God hath waked, to go up to build the house of Jehovah, that [is] in Jerusalem;

6 and all those round about them have strengthened [them] with their hands, with vessels of silver, with gold, with goods, and with beasts, and with precious things, apart from all that hath been offered willingly.

7 And the king Cyrus hath brought out the vessels of the house of Jehovah that Nebuchadnezzar hath brought out of Jerusalem, and putteth them in the house of his gods;

8 yea, Cyrus king of Persia bringeth them out by the hand of Mithredath the treasurer, and numbereth them to Sheshbazzar the prince of Judah.

9 And this [is] their number: dishes of gold thirty, dishes of silver a thousand, knives nine and twenty,

10 basins of gold thirty, basins of silver (seconds) four hundred and ten, other vessels a thousand.

11 All the vessels of gold and of silver [are] five thousand and four hundred; the whole hath Sheshbazzar brought up with the going up of the removal from Babylon to Jerusalem.

EZRA CHAPTER 2

1 And these [are] sons of the province who are going up -- of the captives of the removal that Nebuchadnezzar king of Babylon removed to Babylon, and they turn back to Jerusalem and Judah, each to his city --

2 who have come in with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah: The number of the men of the people of Israel:

3 Sons of Parosh, two thousand a hundred seventy and two.
4 Sons of Shephatiah, three hundred seventy and two.
5 Sons of Arah, seven hundred five and seventy.
6 Sons of Pahath-Moab, of the sons of Jeshua, Joab, two thousand eight hundred and twelve.
7 Sons of Elam, a thousand two hundred fifty and four.
8 Sons of Zattu, nine hundred and forty and five.
9 Sons of Zaccai, seven hundred and sixty.
10 Sons of Bani, six hundred forty and two.
11 Sons of Bebai, six hundred twenty and three.
12 Sons of Azgad, a thousand two hundred twenty and two.
13 Sons of Adonikam, six hundred sixty and six.
14 Sons of Bigvai, two thousand fifty and six.
15 Sons of Adin, four hundred fifty and four.
16 Sons of Ater of Hezekiah, ninety and eight.
17 Sons of Bezai, three hundred twenty and three.
18 Sons of Jorah, a hundred and twelve.
19 Sons of Hashum, two hundred twenty and three.
20 Sons of Gibbar, ninety and five.
21 Sons of Beth-Lehem, a hundred twenty and three.
22 Men of Netophah, fifty and six.

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23 Men of Anathoth, a hundred twenty and eight.
24 Sons of Azmaveth, forty and two.
25 Sons of Kirjath-Arim, Chephirah, and Beeroth, seven hundred and forty and three.
26 Sons of Ramah and Gaba, six hundred twenty and one.
27 Men of Michmas, a hundred twenty and two.
28 Men of Beth-El and Ai, two hundred twenty and three.
29 Sons of Nebo, fifty and two.
30 Sons of Magbish, a hundred fifty and six.
31 Sons of another Elam, a thousand two hundred fifty and four.
32 Sons of Harim, three hundred and twenty.
33 Sons of Lod, Hadid, and Ono, seven hundred twenty and five.
34 Sons of Jericho, three hundred forty and five.
35 Sons of Senaah, three thousand and six hundred and thirty.
36 The Priests: sons of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
37 Sons of Imner, a thousand fifty and two.
38 Sons of Pashhur, a thousand two hundred forty and seven.
39 Sons of Harim, a thousand and seventeen.
40 The Levites; sons of Jeshua and Kadmiel, of the sons of Hodaviah, seventy and four.
41 The singers: sons of Asaph, a hundred twenty and eight.
42 Sons of the gatekeepers; sons of Shallum, sons of Ater, sons of Talmon, sons of Akkub, sons of Hatita, sons of Shobai, the whole [are] a hundred thirty and nine.
43 The Nethinim: sons of Ziha, sons of Hasupha, sons of Tabbaoth,
44 Sons of Keros, sons of Siaha, sons of Padon,
45 Sons of Lebanah, sons of Hagabah, sons of Akkub,
46 Sons of Hagab, sons of Shalmai, sons of Hanan,
47 Sons of Giddel, sons of Gahar, sons of Reaiah,
48 Sons of Rezin, sons of Nekoda, sons of Gazzam,
49 Sons of Uzza, sons of Paseah, sons of Besai,
50 Sons of Asnah, sons of Mehunim, sons of Nephusim,
51 Sons of Bakbuk, sons of Hakupha, sons of Harhur,
52 Sons of Bazluth, sons of Mehida, sons of Harsha,
53 Sons of Barkos, sons of Sisera, sons of Thamah,
54 Sons of Neziah, sons of Hatipha.
55 Sons of the servants of Solomon: sons of Sotai, sons of Sophereth, sons of Peruda,
56 Sons of Jaalah, sons of Darkon, sons of Giddel,
57 Sons of Shephatiah, sons of Hattil, sons of Pochereth of Zebaim, sons of Ami.
58 All the Nethinim, and the sons of the servants of Solomon [are] three hundred ninety and two.
59 And these [are] those going up from Tel-Melah, Tel-Harsa, Cherub, Addan, Immer, and they have not been able to declare the house of their fathers, and their seed, whether they [are] of Israel:
60 sons of Delaiah, sons of Tobiah, sons of Nekoda, six hundred fifty and two.
61 And of the sons of the priests: sons of Habaiah, sons of Koz, sons of Barzillai (who took from the daughters of Barzillai the Gileadite a wife, and is called by their name;)
62 these have sought their register among those reckoning themselves by genealogy, and they have not been found, and they are redeemed from the priesthood,
63 and the Tirshatha saith to them, that they eat not of the most holy things till the standing up of a priest with Urim and with Thummim.
64 All the assembly together [is] four myriad two thousand three hundred sixty,
65 apart from their servants and their handmaids; these [are] seven thousand three hundred thirty and seven: and of them [are] singers and songstresses two hundred.
66 Their horses [are] seven hundred thirty and six, their mules, two hundred forty and five,
67 their camels, four hundred thirty and five, asses, six thousand seven hundred and twenty.
68 And some of the heads of the fathers in their coming in to the house of Jehovah that [is] in Jerusalem, have offered willingly for the house of God, to establish it on its base;
69 according to their power they have given to the treasure of the work; of gold, drams six myriads and a thousand, and of silver, pounds five thousand, and of priests' coats, a hundred.
70 And the priests dwell, and the Levites, and of the people, and the singers, and the gatekeepers, and the Nethinim, in their cities; even all Israel in their cities.

EZRA CHAPTER 3

1 And the seventh month cometh, and the sons of Israel [are] in the cities, and the people are gathered, as one men, unto Jerusalem.
2 And rise doth Jeshua son of Jozadak, and his brethren the priests, and Zerubbabel son of Shealtiel, and his brethren, and they build the altar of the God of Israel, to cause to ascend upon it burnt-offerings, as it is written in the law of Moses, the man of God.
3 And they establish the altar on its bases, because of the fear upon them of the peoples of the lands, and he causeth burnt-offerings to ascend upon it to Jehovah, burnt-offerings for the morning and for the evening.
4 And they make the feast of the booths as it is written, and the burnt-offering of the day daily in number according to the ordinance, the matter of a day in its day;
5 and after this a continual burnt-offering, and for new moons, and for all appointed seasons of Jehovah that are sanctified; and for every one who is willingly offering a willing-offering to Jehovah.
6 From the first day of the seventh month they have begun to cause burnt-offerings to ascend to Jehovah, and the temple of Jehovah hath not been founded,
7 and they give money to hewers and to artificers, and food, and drink, and oil to Zidonians and to Tyrians, to bring in cedar-trees from Lebanon unto the sea of Joppa, according to the permission of Cyrus king of Persia concerning them.

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8 And in the second year of their coming in unto the house of God, to Jerusalem, in the second month, began Zerubbabel son of Shealtiel, and Jeshua son of Jozadak, and the remnant of their brethren the priests and the Levites, and all those coming from the captivity to Jerusalem, and they appoint the Levites from a son of twenty years and upward, to overlook the work of the house of Jehovah.

9 And Jeshua standeth, [and] his sons, and his brethren, Kadmiel and his sons, sons of Judah together, to overlook those doing the work in the house of God; the sons of Henadad, [and] their sons and their brethren the Levites.

10 And those building have founded the temple of Jehovah, and they appoint the priests, clothed, with trumpets, and the Levites, sons of Asaph, with cymbals, to praise Jehovah, by means of [the instruments of] David king of Israel.

11 And they respond in praising and in giving thanks to Jehovah, for good, for to the age His kindness [is] over Israel, and all the people have shouted -- a great shout -- in giving praise to Jehovah, because the house of Jehovah hath been founded.

12 And many of the priests, and the Levites, and the heads of the fathers, the aged men who had seen the first house -- in this house being founded before their eyes -- are weeping with a loud voice, and many with a shout, in joy, lifting up the voice;

13 and the people are not discerning the noise of the shout of joy from the noise of the weeping of the people, for the people are shouting -- a great shout -- and the noise hath been heard unto a distance.

EZRA CHAPTER 4

1 And adversaries of Judah and Benjamin hear that the sons of the captivity are building a temple to Jehovah, God of Israel,

2 and they draw nigh unto Zerubbabel, and unto heads of the fathers, and say to them, 'Let us build with you; for, like you, we seek to your God, and we are not sacrificing since the days of Esar-Haddon king of Asshur, who brought us up hither.'

3 And Zerubbabel saith to them, also Jeshua, and the rest of the heads of the fathers of Israel, 'Not for you, and for us, to build a house to our God; but we ourselves together do build to Jehovah God of Israel, as the king Cyrus, king of Persia, commanded us.'

4 And it cometh to pass, the people of the land are making the hands of the people of Judah feeble, and troubling them in building,

5 and are hiring against them counsellors to make void their counsel all the days of Cyrus king of Persia, even till the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the commencement of his reign, they have written an accusation against the inhabitants of Judah and Jerusalem;

7 and in the days of Artaxerxes have Bishlam, Mithredath, Tabeel, and the rest of his companions written unto Artaxerxes king of Persia, and the writing of the letter is written in Aramaean, and interpreted in Aramaean.

8 Rehum counsellor, and Shimshai scribe have written a letter concerning Jerusalem to Artaxerxes the king, thus:

9 Then Rehum counsellor, and Shimshai scribe, and the rest of their companions, Dinaites, and Apharsathchites, Tarpelites, Apharsites, Archevites, Babylonians, Susanchites, (who are Elamites),

10 and the rest of the nations that the great and honourable Asnapper removed and set in the city of Samaria, and the rest beyond the river, and at such a time:

11 This [is] a copy of a letter that they have sent unto him, unto Artaxerxes the king: 'Thy servants, men beyond the river, and at such a time;

12 Be it known to the king, that the Jews who have come up from thee unto us, have come in to Jerusalem, the rebellious and base city they are building, and the walls they have finished, and the foundations they join.

13 'Now, be it known to the king, that if this city be builded, and the walls finished, toll, tribute, and custom they do not give; and at length [to] the kings it doth cause loss.

14 Now, because that the salt of the palace [is] our salt, and the nakedness of the king we have no patience to see, therefore we have sent and made known to the king;

15 so that he doth seek in the book of the records of thy fathers, and thou dost find in the book of the records, and dost know, that this city [is] a rebellious city, and causing loss [to] kings and provinces, and makers of sedition [are] in its midst from the days of old, therefore hath this city been wasted.

16 We are making known to the king that, if this city be builded and the walls finished, by this means a portion beyond the river thou hast none.'

17 An answer hath the king sent unto Rehum counsellor, and Shimshai scribe, and the rest of their companions who are dwelling in Samaria, and the rest beyond the river, 'Peace, and at such a time:

18 The letter that ye sent unto us, explained, hath been read before me,

19 and by me a decree hath been made, and they sought, and have found that this city from the days of old against kings is lifting up itself, and rebellion and sedition is made in it,

20 and mighty kings have been over Jerusalem, even rulers over all beyond the river, and toll, tribute, and custom is given to them.

21 'Now, make ye a decree to cause these men to cease, and this city is not builded, till by me a decree is made.

22 And beware ye of negligence in doing this; why doth the hurt become great to the loss of the kings?'

23 Then from the time that a copy of the letter of king Artaxerxes is read before Rehum, and Shimshai the scribe, and their companions, they have gone in haste to Jerusalem, unto the Jews, and caused them to cease by force and strength;

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24 then ceased the service of the house of God that [is] in Jerusalem, and it ceased till the second year of the reign of Darius king of Persia.

EZRA CHAPTER 5

1 And prophesied have the prophets, (Haggai the prophet, and Zechariah son of Iddo) unto the Jews who [are] in Judah and in Jerusalem, in the name of the God of Israel -- unto them.

2 Then have Zerubbabel son of Shealtiel, and Jeshua son of Jozadak, risen, and begun to build the house of God, that [is] in Jerusalem, and with them are the prophets of God supporting them.

3 At that time come to them hath Tatnai, governor beyond the river, and Shethar-Boznai, and their companions, and thus they are saying to them, 'Who hath made for you a decree this house to build, and this wall to finish?'

4 Then thus we have said to them, 'What [are] the names of the men who are building this building?'

5 And the eye of their God hath been upon the elders of the Jews, and they have not caused them to cease till the matter goeth to Darius, and then they send back a letter concerning this thing.

6 The copy of a letter that Tatnai, governor beyond the river, hath sent, and Shethar-Boznai and his companions, the Apharsachites who [are] beyond the river, unto Darius the king.

7 A letter they have sent unto him, and thus is it written in it:

8 'To Darius the king, all peace! be it known to the king that we have gone to the province of Judah, to the great house of God, and it is built [with] rolled stones, and wood is placed in the walls, and this work is done speedily, and prospering in their hand.

9 Then we have asked of these elders, thus we have said to them, Who hath made for you a decree this house to build, and this wall to finish?

10 And also their names we have asked of them, to let thee know, that we might write the names of the men who [are] at their head.

11 'And thus they have returned us word, saying, We [are] servants of the God of heaven and earth, and are building the house that was built many years before this, that a great king of Israel built and finished:

12 but after that our fathers made the God of heaven angry, he gave them into the hand of Nebuchadnezzar king of Babylon the Chaldean, and this house he destroyed, and the people he removed to Babylon;

13 but in the first year of Cyrus king of Babylon, Cyrus the king made a decree to build this house of God,

14 and also, the vessels of the house of God, of gold and silver, that Nebuchadnezzar had taken forth out of the temple that [is] in Jerusalem, and brought them to the temple of Babylon, them hath Cyrus the king brought forth out of the temple of Babylon, and they have been given to [one], Sheshbazzar [is] his name, whom he made governor,

15 and said to him, These vessels lift up, go, put them down in the temple that [is] in Jerusalem, and the house of God is builded on its place.

16 Then hath this Sheshbazzar come -- he hath laid the foundations of the house of God that [is] in Jerusalem, and from thence even till now it hath been building, and is not finished.

17 'And now, if to the king it be good, let search be made in the treasure-house of the king, that [is] there in Babylon, whether it be that of Cyrus the king there was made a decree to build this house of God in Jerusalem, and the will of the king concerning this thing he doth send unto us.'

EZRA CHAPTER 6

1 Then Darius the king made a decree, and they sought in the house of the books of the treasuries placed there in Babylon,

2 and there hath been found at Achmetha, in a palace that [is] in the province of Media, a roll, and a record thus written within it [is]:

3 'In the first year of Cyrus the king, Cyrus the king hath made a decree concerning the house of God in Jerusalem: the house let be builded in the place where they are sacrificing sacrifices, and its foundations strongly laid; its height sixty cubits, its breadth sixty cubits;

4 three rows of rolled stones, and a row of new wood, and the outlay let be given out of the king's house.

5 'And also, the vessels of the house of God, of gold and silver, that Nebuchadnezzar took forth out of the temple that [is] in Jerusalem, and brought to Babylon, let be given back, and go to the temple that [is] in Jerusalem, [each] to its place, and put [them] down in the house of God.

6 'Now, Tatnai, governor beyond the river, Shethar-Boznai, and their companions, the Apharsachites, who [are] beyond the river, be ye far from hence;

7 let alone the work of this house of God, let the governor of the Jews, and the elders of the Jews, build this house of God on its place.

8 'And by me is made a decree concerning that which ye do with the elders of these Jews to build this house of God, that of the riches of the king, that [are] of the tribute beyond the river, speedily let the outlay be given to these men, that they cease not;

9 and what they are needing -- both young bullocks, and rams, and lambs for burnt-offerings to the God of heaven, wheat, salt, wine, and oil according to the saying of the priests who [are] in Jerusalem -- let be given to them day by day without fail,

10 that they be bringing near sweet savours to the God of heaven, and praying for the life of the king, and of his sons.

11 'And by me is made a decree, that any one who changeth this thing, let wood be pulled down from his house, and being raised up, let him be smitten on it, and his house let be made a dunghill for this.

12 And God, who caused His name to dwell there, doth cast down any king and people that putteth forth his hand to

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change, to destroy this house of God that [is] in Jerusalem; I Darius have made a decree; speedily let it be done.'

13 Then Tatnai, governor beyond the river, Shethar-Boznai, and their companions, according to that which Darius the king hath sent, so they have done speedily;

14 and the elders of the Jews are building and prospering through the prophecy of Haggai the prophet, and Zechariah son of Iddo, and they have built and finished by the decree of the God of Israel, and by the decree of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house hath gone out till the third day of the month Adar, that is [in] the sixth year of the reign of Darius the king.

16 And the sons of Israel have made, [and] the priests, and the Levites, and the rest of the sons of the captivity, a dedication of this house of God with joy,

17 and have brought near for the dedication of this house of God, bullocks a hundred, rams two hundred, lambs four hundred; and young he-goats for a sin-offering for all Israel, twelve, according to the number of the tribes of Israel;

18 and they have established the priests in their divisions, and the Levites in their courses, over the service of God that [is] in Jerusalem, as it is written in the book of Moses.

19 And the sons of the captivity make the passover on the fourteenth of the first month,

20 for the priests and the Levites have been purified together -- all of them [are] pure -- and they slaughter the passover for all the sons of the captivity, and for their brethren the priests, and for themselves.

21 And the sons of Israel, those returning from the captivity, and every one who is separated from the uncleanness of the nations of the land unto them, to seek to Jehovah, God of Israel, do eat,

22 and they make the feast of unleavened things seven days with joy, for Jehovah made them to rejoice, and turned round the heart of the king of Asshur unto them, to strengthen their hands in the work of the house of God, the God of Israel.

EZRA CHAPTER 7

1 And after these things, in the reign of Artaxerxes king of Persia, Ezra son of Seraiah, son of Azariah, son of Hilkiah,

2 son of Shallum, son of Zadok, son of Ahitub,

3 son of Amariah, son of Azariah, son of Meraioth,

4 son of Zerahiah, son of Uzzi, son of Bukki,

5 son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the head priest;

6 Ezra himself hath come up from Babylon, and he [is] a scribe ready in the law of Moses, that Jehovah God of Israel gave, and the king giveth to him -- according to the hand of Jehovah his God upon him -- all his request.

7 And there go up of the sons of Israel, and of the priests, and the Levites, and the singers, and the gatekeepers, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he cometh in to Jerusalem in the fifth month, that [is in] the seventh year of the king,

9 for on the first of the month he hath founded the ascent from Babylon, and on the first of the fifth month he hath come in unto Jerusalem, according to the good hand of his God upon him,

10 for Ezra hath prepared his heart to seek the law of Jehovah, and to do, and to teach in Israel statute and judgment.

11 And this [is] a copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, a scribe of the words of the commands of Jehovah, and of His statutes on Israel:

12 'Artaxerxes, king of kings, to Ezra the priest, a perfect scribe of the law of the God of heaven, and at such a time:

13 By me hath been made a decree that every one who is willing, in my kingdom, of the people of Israel and of its priests and Levites, to go to Jerusalem with thee, doth go;

14 because that from the king and his seven counsellors thou art sent, to inquire concerning Judah and concerning Jerusalem, with the law of God that [is] in thy hand,

15 and to carry silver and gold that the king and his counsellors willingly offered to the God of Israel, whose tabernacle [is] in Jerusalem,

16 and all the silver and gold that thou findest in all the province of Babylon, with the free-will offerings of the people, and of the priests, offering willingly, for the house of their God that [is] in Jerusalem,

17 therefore thou dost speedily buy with this money, bullocks, rams, lambs, and their presents, and their libations, and dost bring them near to the altar of the house of your God that [is] in Jerusalem,

18 and that which to thee and to thy brethren is good to do with the rest of the silver and gold, according to the will of your God ye do.'

19 'And the vessels that are given to thee, for the service of the house of thy God, make perfect before the God of Jerusalem;

20 and the rest of the needful things of the house of thy God, that it falleth to thee to give, thou dost give from the treasure-house of the king.

21 'And by me -- I Artaxerxes the king -- is made a decree to all treasurers who [are] beyond the river, that all that Ezra the priest, scribe of the law of the God of heaven, doth ask of you, be done speedily:

22 Unto silver a hundred talents, and unto wheat a hundred cors, and unto wine a hundred baths, and unto oil a hundred baths, and salt without reckoning;

23 all that [is] by the decree of the God of heaven, let be done diligently for the house of the God of heaven; for why is there wrath against the kingdom of the king and his sons?

24 'And to you we are making known, that upon any of the priests and Levites, singers, gatekeepers, Nethinim, and servants of the house of God, tribute and custom there is no authority to lift up.

25 'And thou, Ezra, according to the wisdom of thy God, that [is] in thy hand, appoint magistrates and judges who

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may be judges to all the people who are beyond the river, to all knowing the law of thy God, and he who hath not known ye cause to know;

26 and any who doth not do the law of thy God, and the law of the king, speedily is judgment done upon him, whether to death, or to banishment, or to confiscation of riches, and to bonds.'

27 Blessed [is] Jehovah, God of our fathers, who hath given such a thing as this in the heart of the king, to beautify the house of Jehovah that [is] in Jerusalem,

28 and unto me hath stretched out kindness before the king and his counsellors, and before all the mighty heads of the king: and I have strengthened myself as the hand of Jehovah my God [is] upon me, and I gather out of Israel heads to go up with me.

EZRA CHAPTER 8

1 And these [are] heads of their fathers, and the genealogy of those going up with me, in the reign of Artaxerxes the king, from Babylon.

2 From the sons of Phinehas: Gershom; from the sons of Ithamar: Daniel; from the sons of David: Hattush;

3 from the sons of Shechaniah, from the sons of Pharosh: Zechariah, and with him, reckoning themselves by genealogy, of males a hundred and fifty.

4 From the sons of Pahath-Moab: Elihoenai son of Zerahiah, and with him two hundred who are males.

5 From the sons of Shechaniah: the son of Jahaziel, and with him three hundred who are males.

6 And from the sons of Adin: Ebed son of Jonathan, and with him fifty who are males.

7 And from the sons of Elam: Jeshaiah son of Athaliah, and with him seventy who are males.

8 And from the sons of Shephatiah: Zebadiah son of Michael, and with him eighty who are males.

9 From the sons of Joab: Obadiah son of Jehiel, and with him two hundred and eighteen who are males.

10 And from the sons of Shelomith, the son of Josiphiah, and with him a hundred and sixty who are males.

11 And from the sons of Bebai: Zechariah son of Bebai, and with him twenty and eight who are males.

12 And from the sons of Azgad: Johanan son of Hakkatan, and with him a hundred and ten who are males.

13 And from the younger sons of Adonikam -- and these [are] their names -- Eliphelet, Jeiel, and Shemaiah, and with them sixty who are males.

14 And from the sons of Bigvai, Uthai and Zabbud, and with them seventy who are males.

15 And I gather them unto the river that is going unto Ahava, and we encamp there three days; and I consider about the people, and about the priests, and of the sons of Levi I have found none there;

16 and I send for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, heads, and for Joiarib, and for Elnathan, men of understanding;

17 and I charge them for Iddo the head, in the place Casiphia, and put in their mouth words to speak unto Iddo, [and] his brethren the Nethinim, in the place Casiphia, to bring to us ministrants for the house of our God.

18 And they bring to us, according to the good hand of our God upon us, a man of understanding, of the sons of Mahli, son of Levi, son of Israel, and Sherebiah, and his sons, and his brethren, eighteen;

19 and Hashabiah, and with him Jeshaiah, of the sons of Merari, his brethren, and their sons, twenty;

20 and from the Nethinim, whom David and the heads gave for the service of the Levites, two hundred and twenty Nethinim, all of them defined by name.

21 And I proclaim there a fast, by the river Ahava, to afflict ourselves before our God, to seek from Him a right way for us, and for our infants, and for all our substance,

22 for I was ashamed to ask from the king a force and horsemen to help us because of the enemy in the way, for we spake to the king, saying, 'The hand of our God [is] upon all seeking Him for good, and His strength and His wrath [is] upon all forsaking Him.'

23 And we fast, and seek from our God for this, and He is entreated of us.

24 And I separate from the heads of the priests, twelve, even Sherebiah, Hashabiah, and with them of their brethren ten,

25 and I weigh to them the silver, and the gold, and the vessels, a heave-offering of the house of our God, that the king, and his counsellors, and his heads, and all Israel -- those present -- lifted up;

26 and I weigh to their hand, of silver, talents six hundred and fifty, and of vessels of silver a hundred talents, of gold a hundred talents,

27 and basins of gold twenty, of a thousand drams, and two vessels of good shining brass, desirable as gold.

28 And I say unto them, 'Ye [are] holy to Jehovah, and the vessels [are] holy, and the silver and the gold [are] a willing-offering to Jehovah, God of your fathers;

29 watch, and keep, till ye weigh before the heads of the priests, and of the Levites, and the heads of the fathers of Israel, in Jerusalem, in the chambers of the house of Jehovah.'

30 And the priests and the Levites took the weight of the silver, and of the gold, and of the vessels, to bring to Jerusalem to the house of our God.

31 And we journey from the river Ahava, on the twelfth of the first month, to go to Jerusalem, and the hand of our God hath been upon us, and He delivereth us from the hand of the enemy and the lier in wait by the way;

32 and we come in to Jerusalem, and dwell there three days.

33 And on the fourth day hath been weighed the silver, and the gold, and the vessels, in the house of our God, unto the hand of Meremoth son of Uriah the priest, and with him Eleazar son of Phinehas, and with them Jozabad son of Jeshua, and Noadiah son of Binnui, the Levites:

34 by number, by weight of every one, and all the weight is written at that time.

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35 Those coming in of the captives -- sons of the removal -- have brought near burnt-offerings to the God of Israel, bullocks twelve, for all Israel, rams ninety and six, lambs seventy and seven, young he-goats for a sin-offering twelve -- the whole a burnt-offering to Jehovah;

36 and they give the laws of the king to the lieutenants of the king and the governors beyond the river, and they have lifted up the people and the house of God.

EZRA CHAPTER 9

1 And at the completion of these things, drawn nigh unto me have the heads, saying, 'The people of Israel, and the priests, and the Levites, have not been separated from the peoples of the lands, as to their abominations, even the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian, and the Amorite,

2 for they have taken of their daughters to them, and to their sons, and the holy seed have mingled themselves among the peoples of the lands, and the hand of the heads and of the seconds have been first in this trespass.'

3 And at my hearing this word, I have rent my garment and my upper robe, and pluck out of the hair of my head, and of my beard, and sit astonished,

4 and unto me are gathered every one trembling at the words of the God of Israel, because of the trespass of the removal, and I am sitting astonished till the present of the evening.

5 And at the present of the evening I have risen from mine affliction, and at my rending my garment and my upper robe, then I bow down on my knees, and spread out my hands unto Jehovah my God,

6 and say, 'O my God, I have been ashamed, and have blushed to lift up, O my God, my face unto Thee, for our iniquities have increased over the head, and our guilt hath become great unto the heavens.

7 'From the days of our fathers we [are] in great guilt unto this day, and in our iniquities we have been given -- we, our kings, our priests -- into the hand of the kings of the lands, with sword, with captivity, and with spoiling, and with shame of face, as [at] this day.

8 'And now, as a small moment hath grace been from Jehovah our God, to leave to us an escape, and to give to us a nail in His holy place, by our God's enlightening our eyes, and by giving us a little quickening in our servitude;

9 for servants we [are], and in our servitude our God hath not forsaken us, and stretcheth out unto us kindness before the kings of Persia, to give to us a quickening to lift up the house of our God, and to cause its wastes to cease, and to give to us a wall in Judah and in Jerusalem.

10 'And now, what do we say, O our God, after this? for we have forsaken Thy commands,

11 that Thou hast commanded by the hands of thy servants the prophets, saying, The land into which ye are going to possess it, [is] a land of impurity, by the impurity of the people of the lands, by their abominations with which they have filled it -- from mouth unto mouth -- by their uncleanness;

12 and now, your daughters ye do not give to their sons, and their daughters ye do not take to your sons, and ye do not seek their peace, and their good -- unto the age, so that ye are strong, and have eaten the good of the land, and given possession to your sons unto the age.

13 'And after all that hath come upon us for our evil works, and for our great guilt (for Thou, O our God, hast kept back of the rod from our iniquities, and hast given to us an escape like this),

14 do we turn back to break Thy commands, and to join ourselves in marriage with the people of these abominations? art not Thou angry against us -- even to consumption -- till there is no remnant and escaped part?

15 'O Jehovah, God of Israel, righteous [art] Thou, for we have been left an escape, as [it is] this day; lo, we [are] before Thee in our guilt, for there is none to stand before Thee concerning this.'

EZRA CHAPTER 10

1 And at Ezra's praying, and at his making confession, weeping and casting himself down before the house of God, there have been gathered unto him out of Israel an assembly very great -- men and women and children -- for the people have wept, multiplying weeping.

2 And Shechaniah son of Jehiel, of the sons of Elam, answereth and saith to Ezra, 'We -- we have trespassed against our God, and we settle strange women of the peoples of the land; and now there is hope for Israel concerning this,

3 and now, let us make a covenant with our God, to cause all the women to go out, and that which is born of them, by the counsel of the Lord, and of those trembling at the command of our God, and according to law it is done;

4 rise, for on thee [is] the matter, and we [are] with thee; be strong, and do.'

5 And Ezra riseth, and causeth the heads of the priests, the Levites, and all Israel, to swear to do according to this word -- and they swear.

6 And Ezra riseth from before the house of God, and goeth unto the chamber of Jehohanan son of Eliashib; yea, he goeth there, bread he hath not eaten, and water he hath not drunk, for he is mourning because of the trespass of the removal.

7 And they cause a voice to pass over into Judah and Jerusalem, to all sons of the removal, to be gathered to Jerusalem,

8 and every one who cometh not in by the third day, according to the counsel of the heads and of the elders, all his substance is devoted, and himself separated from the assembly of the removal.

9 And gathered are all the men of Judah and Benjamin to Jerusalem by the third day, it [is] the ninth month, on the twentieth of the month, and all the people sit in the broad place of the house of God, trembling on account of the matter and of the showers.

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10 And Ezra the priest riseth, and saith unto them, 'Ye -- ye have trespassed, and ye settle strange women, to add to the guilt of Israel;

11 and, now, make confession to Jehovah, God of your fathers, and do His good pleasure, and be separated from the peoples of the land, and from the strange women.'

12 And all the assembly answer and say [with] a great voice, 'Right; according to thy word -- on us to do;

13 but the people [are] many, and [it is] the time of showers, and there is no power to stand without, and the work [is] not for one day, nor for two, for we have multiplied to transgress in this thing.

14 'Let, we pray thee, our heads of all the assembly stand, and all who [are] in our cities, who have settled strange wives, do come in at the times appointed, and with them the elders of city and city, and its judges, till the turning back of the fury of the wrath of our God from us, for this thing.'

15 Only Jonathan son of Asahel, and Jahaziah son of Tikvah, stood against this, and Meshullam, and Shabbethai the Levite, helped them.

16 And the sons of the removal do so, and Ezra the priest, [and] men, heads of the fathers, for the house of their fathers, are separated, even all of them by name, and they sit on the first day of the tenth month, to examine the matter;

17 and they finish with all the men who have settled strange women unto the first day of the first month.

18 And there are found of the sons of the priests that have settled strange women: of the sons of Jeshua son of Jozadak, and his brethren, Maaseiah, and Eliezer, and Jarib, and Gedaliah;

19 and they give their hand to send out their wives, and, being guilty, a ram of the flock, for their guilt.

20 And of the sons of Immer: Hanani and Zebadiah;

21 and of the sons of Harim: Masseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah;

22 and of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 And of the Levites: Jozabad, and Shimei, and Kelaiah -- he [is] Kelita, -- Pethahiah, Judah, and Eliezer.

24 And of the singers: Eliashib. And of the gatekeepers: Shallum, and Telem, and Uri.

25 And of Israel: of the sons of Parosh: Ramiah, and Jeziah, and Malchijah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.

27 And of the sons of Zattu: Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 And of the sons of Bebai: Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the sons of Bani: Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-Moab: Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim: Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shemariah.

33 Of the sons of Hashum: Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sons of Bani: Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Cheluhu,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 and Bani, and Binnui, Shimei,

39 and Shelemiah, and Nathan, and Adaiah,

40 Machnadbai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Joseph.

43 Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah;

44 all these have taken strange women, and there are of them women -- who adopt sons.

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THE BOOK OF NEHEMIAH

or Second Book of Ezra or 2 Ezra
Author: Nehemia (as autobiographer)
Estimated Range of Dating: 5th - 4th centuries B.C.

(This book is also known as The Nehemiah Memoir or The Autobiography of Nehemia, names given by scholars to the book because it is written in the first person, and it is considered historically reliable (See Appendix C: The Elephantine Papyrus Find by Eduard Meyer, 1912. Yje Book of Nehemia is the second part of "Ezra-Nehemia" which was separated from the first part only by an empty line in the scroll. Nehemiah (Hebrew for "Yah comforts") was governor of Yehud Medinat (Persian Judaea) under Artaxerxes I of Persia (465–424 BC). Nehemiah wrote both parts of the Ezra-Nehemia work and he describes in his double-book the rebuilding of Jerusalem during the Second Temple period.

Nehemiah's narrative on the Rebuilding of Jerusalem: In the 20th year of Artaxerxes I (445 or 444 BC), Nehemiah was cup-bearer to the king. Learning that the remnant of Jews in Judah were in distress and that the walls of Jerusalem were broken down, he asked the king for permission to return and rebuild the city, around 20 years after Ezra's arrival in Jerusalem in 468 BC. Artaxerxes sent him to Judah as governor of the province with a mission to rebuild, letters explaining his support for the venture, and provision for timber from the king's forest. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days, from the Sheep Gate in the North, the Hananeel Tower at the North West corner, the Fish Gate in the West, the Furnaces Tower at the Temple Mount's South West corner, the Dung Gate in the South, the East Gate and the gate beneath the Golden Gate in the East. He then took measures to repopulate the city and purify the Jewish community, enforcing the cancellation of debt, assisting Ezra in publicising the law of Moses, and enforcing the divorce of Jewish men from their non-Jewish wives.

After 12 years as governor, during which he ruled with justice and righteousness, he returned to the king in Susa. Appearing in the Queen's presence may indicate that he was a eunuch, and in the Septuagint, the Greek translation of the Hebrew Bible, he is described as such: eunochos (eunuch), rather than oinochoos (wine-cup-bearer). If so, the attempt by his enemy Shemaiah to trick him into entering the Temple is aimed at making him break Jewish law, rather than simply hide from assassins.

After some time in Susa he returned to Jerusalem, only to find that the people had fallen back into their evil ways. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he purified the Temple and the priests and Levites and enforced the observance of the law of Moses.

The Second Book of Maccabees says Nehemiah is the one who brought the holy fire for the altar back from the diaspora to Jerusalem and founded a library of the Holy Scriptures just as Judas Maccabeus did. Here, Nehemiah's political role sets an example for the Hasmonean dynasty and becomes a role model for pious, national leadership in general. The scene of reading and explaining the Torah in Neh 8 became the model of synagogue worship. See 2 Maccabees 2:13.

Book of Sirach: Ben Sira's hymn in praise of the fathers mentions only Nehemiah (not Ezra) after Zerubbabel and Joshua and praises him for his building activities (Sir 49:15).

The Babylonian Talmud: One rabbinic text, or aggadah, identifies Nehemiah as Zerubbabel, with the latter being considered an epithet and indicating that he was born in Babylon. Another oral tradition, or mishnah, records that Nehemiah was blamed for seeming to boast (Neh. v. 19 & xiii. 31), and disparage his predecessors (Neh. v. 15). This tradition asserts that his book was appended to the Book of Ezra, as a consequence, rather than being a separate book in its own right, as it is in the Christian Old Testament. Another Talmudic text, or Baba Bathra, records that Nehemiah completed the Book of Chronicles, which was said to have been written by Ezra, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others.

The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus find of Elephantine by Eduard Meyer, 1912.) The book is set in the 5th century BC. Judah is one of several provinces within a larger satrapy (a large administrative unit) within the Persian Empire of the Achaemenid Dynasty. The capital of the empire is at Susa (Elam, western Iran). The Book of Nehemiah, in the Hebrew Bible, largely takes the form of a first-person memoir concerning the rebuilding of the walls of Jerusalem after the Babylonian exile by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's laws (the Torah, Pebtateuch).

Nehemiah is a cup-bearer to king (emperor) Artaxerxes I (Artakhshasa I, 465-424 BC) of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah (Judaea). He was provided with an escort and with documents that guaranteed the assistance of Judah's Persian officials. So about 444 BC Nehemiah journeyed to Jerusalem and aroused the people there to the necessity of repopulating the city and rebuilding its walls. Jerusalem had been conquered and destroyed by the Babylonians in 586 BC and Nehemiah finds it still in ruins.

The Temple at Jerusalem had been rebuilt, but the Jewish community there was dispirited and defenseless against its non-Jewish neighbours. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans, the Ammonites, and the Arabs, as well as the city of Ashdod, but in the space of 52 days the Jews under his direction succeed in rebuilding

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Jerusalem's walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses.

Since the 16th century it has generally been treated as a separate book within the Christian Bible. Before that date, it had been included in the Book of Ezra; but in Latin Christian bibles from the 13th century onwards, the Vulgate Book of Ezra was divided into two texts, called respectively the First and Second books of Ezra; a separation which became canonised with the first printed bibles in Hebrew and Latin. Mid 16th century Reformed Protestant bible translations produced in Geneva were the first to introduce the name 'Book of Nehemiah' for the text formerly called the 'Second Book of Ezra'.)

NEHEMIAH CHAPTER 1

1 Words of Nehemiah son of Hachaliah. And it cometh to pass, in the month of Chisleu, the twentieth year, and I have been in Shushan the palace,

2 and come in doth Hanani, one of my brethren, he and men of Judah, and I ask them concerning the Jews, the escaped part that have been left of the captivity, and concerning Jerusalem;

3 and they say to me, 'Those left, who have been left of the captivity there in the province, [are] in great evil, and in reproach, and the wall of Jerusalem is broken down, and its gates have been burnt with fire.'

4 And it cometh to pass, at my hearing these words, I have sat down, and I weep and mourn [for] days, and I am fasting and praying before the God of the heavens.

5 And I say, 'I beseech thee, O Jehovah, God of the heavens, God, the great and the fearful, keeping the covenant and kindness for those loving Him, and for those keeping His commands,

6 let Thine ear be, I pray Thee, attentive, and Thine eyes open, to hearken unto the prayer of Thy servant, that I am praying before Thee to-day, by day and by night, concerning the sons of Israel Thy servants, and confessing concerning the sins of the sons of Israel, that we have sinned against Thee; yea, I and the house of my father have sinned;

7 we have acted very corruptly against Thee, and have not kept the commands, and the statutes, and the judgments, that Thou didst command Moses Thy servant.

8 'Remember, I pray Thee, the word that Thou didst command Moses Thy servant, saying, Ye -- ye trespass -- I scatter you among peoples;

9 and ye have turned back unto Me, and kept My commands, and done them -- if your outcast is in the end of the heavens, thence I gather them, and have brought them in unto the place that I have chosen to cause My name to tabernacle there.

10 And they [are] Thy servants, and Thy people, whom Thou hast ransomed by Thy great power, and by Thy strong hand.

11 'I beseech Thee, O Lord, let, I pray Thee, Thine ear be attentive unto the prayer of Thy servant, and unto the prayer of Thy servants, those delighting to fear Thy Name; and give prosperity, I pray Thee, to Thy servant to-day, and give him for mercies before this man;' and I have been butler to the king.

NEHEMIAH CHAPTER 2

1 And it cometh to pass, in the month of Nisan, the twentieth year of Artaxerxes the king, wine [is] before him, and I lift up the wine, and give to the king, and I had not been sad before him;

2 and the king saith to me, 'Wherefore [is] thy face sad, and thou not sick? this is nothing except sadness of heart;' and I fear very much,

3 and say to the king, 'Let the king to the age live! wherefore should not my face be sad, when the city, the place of the graves of my fathers, [is] a waste, and its gates have been consumed with fire?'

4 And the king saith to me, 'For what art thou seeking?' and I pray unto the God of the heavens,

5 and say to the king, 'If to the king [it be] good, and if thy servant be pleasing before thee, that thou send me unto Judah, unto the city of the graves of my fathers, and I built it.'

6 And the king saith to me (and the queen is sitting near him), 'How long is thy journey? and when dost thou return?' and it is good before the king, and he sendeth me away, and I set to him a time.

7 And I say to the king, 'If to the king [it be] good, letters let be given to me for the governors beyond the River, that they let me pass over till that I come in unto Judah:

8 and a letter unto Asaph, keeper of the paradise that the king hath, that he give to me trees for beams [for] the gates of the palace that the house hath, and for the wall of the city, and for the house into which I enter;' and the king giveth to me, according to the good hand of my God upon me.

9 And I come in unto the governors beyond the River, and give to them the letters of the king; and the king sendeth with me heads of a force, and horsemen;

10 and Sanballat the Horonite heareth, and Tobiah the servant, the Ammonite, and it is evil to them -- a great evil -- that a man hath come in to seek good for the sons of Israel.

11 And I come in unto Jerusalem, and I am there three days,

12 and I rise by night, I and a few men with me, and have not declared to a man what my God is giving unto my heart to do for Jerusalem, and there is no beast with me except the beast on which I am riding.

13 And I go out through the gate of the valley by night, and unto the front of the fountain of the dragon, and unto the gate of the dunghill, and I am measuring about the walls of Jerusalem, that are broken down, and its gates consumed with fire.

14 And I pass over unto the gate of the fountain, and unto the pool of the king, and there is no place for the beast under me to pass over,

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15 and I am going up through the brook by night, and am measuring about the wall, and turn back, and come in through the gate of the valley, and turn back.

16 And the prefects have not known whither I have gone, and what I am doing; and to the Jews, and to the priests, and to the freemen, and to the prefects, and to the rest of those doing the work, hitherto I have not declared [it];

17 and I say unto them, 'Ye are seeing the evil that we are in, in that Jerusalem [is] waste, and its gates have been burnt with fire; come and we build the wall of Jerusalem, and we are not any more a reproach.'

18 And I declare to them the hand of my God that is good upon me, and also the words of the king that he said to me, and they say, 'Let us rise, and we have built;' and they strengthen their hands for good.

19 And Sanballat the Horonite heareth, and Tobiah the servant, the Ammonite, and Geshem the Arabian, and they mock at us, and despise us, and say, 'What [is] this thing that ye are doing? against the king are ye rebelling?'

20 And I return them word, and say to them, 'The God of the heavens -- He doth give prosperity to us, and we His servants rise and have built; and to you there is no portion, and right, and memorial in Jerusalem.'

NEHEMIAH CHAPTER 3

1 And Eliashib the high priest riseth, and his brethren the priests, and they build the sheep-gate; they have sanctified it, and set up its doors, even unto the tower of Meah they have sanctified it, unto the tower of Hananeel;

2 and by his hand have men of Jericho built; and by their hand hath Zaccur son of Imri built;

3 and the fish-gate have sons of Hassenaah built, they have walled it, and set up its doors, its locks, and its bars.

4 And by their hand hath Merimoth son of Urijah, son of Koz, strengthened; and by his hand hath Meshullam son of Berechiah, son of Meshezabeel, strengthened; and by his hand hath Zadok son of Baana strengthened;

5 and by his hand have the Tekoites strengthened, and their honourable ones have not brought in their neck to the service of their Lord.

6 And the old gate have Jehoiada son of Paseah, and Meshullam son of Besodeiah, strengthened; they have walled it, and set up its doors, and its locks, and its bars.

7 And by their hand hath Melatiah the Gibeonite strengthened, and Jadon the Meronothite, men of Gibeon and of Mizpah, to the throne of the governor beyond the River.

8 By his hand hath Uzziel son of Harhaiah of the refiners strengthened; and by his hand hath Hananiah son of [one of] the compounders strengthened; and they leave Jerusalem unto the broad wall.

9 And by their hand hath Rephaiah son of Hur, head of the half of the district of Jerusalem, strengthened.

10 And by their hand hath Jedaiah son of Harumaph strengthened, and over-against his own house; and by his hand hath Hattush son of Hashabniah strengthened.

11 A second measure hath Malchijah son of Harim strengthened, and Hashub son of Pahath-Moab, even the tower of the furnaces.

12 And by his hand hath Shallum son of Halohesh, head of the half of the district of Jerusalem, strengthened, he and his daughters.

13 The gate of the valley hath Hanun strengthened, and the inhabitants of Zanoah; they have built it, and set up its doors, its locks, and its bars, and a thousand cubits in the wall unto the dung-gate.

14 And the dung-gate hath Malchijah son of Rechab, head of the district of Beth-Haccerem, strengthened; he doth built it, and set up its doors, its locks, and its bars.

15 And the gate of the fountain hath Shallum son of Col-Hozeh, head of the district of Mizpah, strengthened: he doth build it, and cover it, and set up its doors, its locks, and its bars, and the wall of the pool of Siloah, to the garden of the king, and unto the steps that are going down from the city of David.

16 After him hath Nehemiah son of Azbuk, head of the half of the district of Beth-Zur, strengthened, unto over-against the graves of David, and unto the pool that is made, and unto the house of the mighty ones.

17 After him have the Levites strengthened, [and] Rehum son of Bani: by his hand hath Hashabiah, head of the half of the district of Keilah, strengthened, for his district.

18 After him have their brethren strengthened, [and] Bavvai son of Henadad, head of the half of the district of Keilah.

19 And Ezer son of Jeshua, head of Mizpah, doth strengthen, by his hand, a second measure, from over-against the ascent of the armoury at the angle.

20 After him hath Baruch son of Zabbai hastened to strengthen a second measure from the angle unto the opening of the house of Eliashib the high priest.

21 After him hath Meremoth son of Urijah, son of Koz, strengthened, a second measure, from the opening of the house of Eliashib even unto the completion of the house of Eliashib.

22 And after him have the priests, men of the circuit, strengthened.

23 After them hath Benjamin strengthened, and Hashub, over-against their house; after him hath Azariah son of Maaseiah, son of Ananiah, strengthened, near his house.

24 After him hath Binnui son of Henadad strengthened, a second measure, from the house of Azariah unto the angle, and unto the corner.

25 Palal son of Uzai, from over-against the angle, and the tower that is going out from the upper house of the king that [is] at the court of the prison; after him Pedaiah son of Parosh.

26 And the Nethinim have been dwelling in Ophel, unto over-against the water-gate at the east, and the tower that goeth out.

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27 After him have the Tekoites strengthened, a second measure, from over-against the great tower that goeth out, and unto the wall of Ophel.

28 From above the horse-gate have the priests strengthened, each over-against his house.

29 After them hath Zadok son of Immer strengthened, over against his house; and after him hath Shemaiah son of Shechaniah, keeper of the east gate, strengthened.

30 After him hath Hananiah son of Shelemiah strengthened, and Hanun the sixth son of Zalaph, a second measure; after him hath Meshullam son of Berechiah strengthened, over-against his chamber.

31 After him hath Malchijah son of the refiner strengthened, unto the house of the Nethinim, and of the merchants, over-against the gate of the Miphkad, and unto the ascent of the corner.

32 And between the ascent of the corner and the sheep-gate, have the refiners and the merchants strengthened.

NEHEMIAH CHAPTER 4

1 And it cometh to pass, when Sanballat hath heard that we are building the wall, that it is displeasing to him, and he is very angry and mocketh at the Jews,

2 and saith before his brethren and the force of Samaria, yea, he saith, 'What [are] the weak Jews doing? are they left to themselves? do they sacrifice? do they complete in a day? do they revive the stones out of the heaps of the rubbish? -- and they burnt!'

3 And Tobiah the Ammonite [is] by him and saith, 'Also, that which they are building -- if a fox doth go up, then it hath broken down their stone wall.'

4 Hear, O our God, for we have been despised; and turn back their reproach on their own head, and give them for a spoil in a land of captivity;

5 and do not cover over their iniquity, and their sin from before Thee let not be blotted out, for they have provoked to anger -- over-against those building.

6 And we build the wall, and all the wall is joined -- unto its half, and the people have a heart to work.

7 And it cometh to pass, when Sanballat hath heard, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, that lengthening hath gone up to the walls of Jerusalem, that the breeches have begun to be stopped, then it is very displeasing to them,

8 and they conspire, all of them together, to come in to fight against Jerusalem, and to do to it injury.

9 And we pray unto our God, and appoint a watch against them, by day and by night, because of them.

10 And Judah saith, 'The power of the burden-bearers hath become feeble, and the rubbish [is] abundant, and we are not able to build on the wall.'

11 And our adversaries say, 'They do not know, nor see, till that we come in to their midst, and have slain them, and caused the work to cease.'

12 And it cometh to pass, when the Jews have come who are dwelling near them, that they say to us ten times from all the places whither ye return -- [they are] against us.

13 And I appoint at the lowest of the places, at the back of the wall, in the clear places, yea, I appoint the people, by their families, with their swords, their spears, and their bows.

14 And I see, and rise up, and say unto the freemen, and unto the prefects, and unto the rest of the people, 'Be not afraid of them; the Lord, the great and the fearful, remember ye, and fight for your brethren, your sons, and your daughters, your wives, and your houses.'

15 And it cometh to pass, when our enemies have heard that it hath been known to us, and God doth frustrate their counsel, and we turn back, all of us, unto the wall, each unto his work;

16 yea, it cometh to pass, from that day, half of my servants are working in the business, and half of them are keeping hold of both the spears, the shields, and the bows, and the coats of mail; and the heads [are] behind all the house of Judah.

17 The builders on the wall, and the bearers of the burden, those lading, [each] with one of his hands is working in the business, and one is laying hold of the missile.

18 And the builders [are] each with his sword, girded on his loins, and building, and he who is blowing with a trumpet [is] beside me.

19 And I say unto the freemen, and unto the prefects, and unto the rest of the people, 'The work is abundant, and large, and we are separated on the wall, far off one from another;

20 in the place that ye hear the voice of the trumpet thither ye are gathered unto us; our God doth fight for us.'

21 And we are working in the business, and half of them are keeping hold of the spears, from the going up of the dawn till the coming forth of the stars.

22 Also, at that time I said to the people, 'Let each with his servant lodge in the midst of Jerusalem, and they have been to us by night a guard, and by day [for] the work:'

23 and there are none -- I and my brethren and my servants, the men of the guard who [are] after me -- there are none of us putting off our garments, each [hath] his vessel of water.

NEHEMIAH CHAPTER 5

1 And there is a great cry of the people and their wives, concerning their brethren the Jews,

2 yea, there are who are saying, 'Our sons, and our daughters, we -- are many, and we receive corn, and eat, and live.'

3 And there are who are saying, 'Our fields, and our vineyards, and our houses, we are pledging, and we receive corn for the famine.'

4 And there are who are saying, 'We have borrowed money for the tribute of the king, [on] our fields, and our vineyards;

5 and now, as the flesh of our brethren [is] our flesh, as their sons [are] our sons, and lo, we are subduing our sons and our daughters for servants, and there are of our

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daughters subdued, and our hand hath no might, and our fields and our vineyards [are] to others.'

6 And it is very displeasing to me when I have heard their cry and these words,

7 and my heart reigneth over me, and I strive with the freemen, and with the prefects, and say to them, 'Usury one upon another ye are exacting;' and I set against them a great assembly,

8 and say to them, 'We have acquired our brethren the Jews, those sold to the nations, according to the ability that [is] in us, and ye also sell your brethren, and they have been sold to us!' and they are silent, and have not found a word.

9 And I say, 'Not good [is] the thing that ye are doing; in the fear of our God do ye not walk, because of the reproach of the nations our enemies?

10 And also, I, my brethren, and my servants, are exacting of them silver and corn; let us leave off, I pray you, this usury.

11 Give back, I pray you, to them, as to-day, their fields, their vineyards, their olive-yards, and their houses, and the hundredth [part] of the money, and of the corn, of the new wine, and of the oil, that ye are exacting of them.'

12 And they say, 'We give back, and of them we seek nothing; so we do as thou art saying.' And I call the priests, and cause them to swear to do according to this thing;

13 also, my lap I have shaken, and I say, 'Thus doth God shake out every man, who doth not perform this thing, from his house, and from his labour; yea, thus is he shaken out and empty;' and all the assembly say, 'Amen,' and praise Jehovah; and the people do according to this thing.

14 Also, from the day that he appointed me to be their governor in the land of Judah, from the twentieth year even unto the thirty and second year of Artaxerxes the king -- twelve years -- I, and my brethren, the bread of the governor have not eaten:

15 the former governors who [are] before me have made themselves heavy on the people, and take of them in bread and wine, besides in silver forty shekels; also, their servants have ruled over the people -- and I have not done so, because of the fear of God.

16 And also, in the work of this wall I have done mightily, even a field we have not bought, and all my servants are gathered there for the work;

17 and of the Jews, and of the prefects, a hundred and fifty men, and those coming in unto us of the nations that [are] round about us, [are] at my table;

18 and that which hath been prepared for one day [is] one ox, six fat sheep, also fowls have been prepared for me, and once in ten days of all wines abundantly, and with this, the bread of the governor I have not sought, for heavy is the service on this people.

19 Remember for me, O my God, for good, all that I have done for this people.

NEHEMIAH CHAPTER 6

1 And it cometh to pass, when it hath been heard by Sanballat, and Tobiah, and by Geshem the Arabian, and by the rest of our enemies, that I have builded the wall, and there hath not been left in it a breach, (also, till that time the doors I had not set up in the gates,)

2 that Sanballat sendeth, also Geshem, unto me, saying, 'Come and we meet together in the villages, in the valley of Ono;' and they are thinking to do to me evil.

3 And I send unto them messengers, saying, 'A great work I am doing, and I am not able to come down; why doth the work cease when I let it alone, and have come down unto you?'

4 and they send unto me, according to this word, four times, and I return them [word] according to this word.

5 And Sanballat sendeth unto me, according to this word, a fifth time, his servant, and an open letter in his hand;

6 it is written in it, 'Among the nations it hath been heard, and Gashmu is saying: Thou and the Jews are thinking to rebel, therefore thou art building the wall, and thou hast been to them for a king -- according to these words!

7 And also, prophets thou hast appointed to call for thee in Jerusalem, saying, A king [is] in Judah, and now it is heard by the king according to these words; and now come, and we take counsel together.'

8 And I send unto him, saying, 'It hath not been according to these words that thou art saying, for from thine own heart thou art devising them;'

9 for all of them are making us afraid, saying, 'Their hands are too feeble for the work, and it is not done;' and now, strengthen Thou my hands.

10 And I have entered the house of Shemaiah son of Delaiah, son of Mehetabeel -- and he is restrained -- and he saith, 'Let us meet at the house of God, at the inside of the temple, and we shut the doors of the temple, for they are coming in to slay thee -- yea, by night they are coming in to slay thee.'

11 And I say, 'A man such as I -- doth he flee? and who as I, that doth go in unto the temple, and live? -- I do not go in.'

12 And I discern, and lo, God hath not sent him, for in the prophecy he hath spoken unto me both Tobiah and Sanballat hired him,

13 so that he [is] an hireling, that I may fear and do so, and I had sinned, and it had been to them for an evil name that they may reproach me.

14 Be mindful, O my God, of Tobiah, and of Sanballat, according to these his works, and also, of Noadiah the prophetess, and of the rest of the prophets who have been making me afraid.

15 And the wall is completed in the twenty and fifth of Elul, on the fifty and second day;

16 and it cometh to pass, when all our enemies have heard, and all the nations who are round about us see, that they fall greatly in their own eyes, and know that by our God hath this work been done.

17 Also, in those days the freemen of Judah are multiplying their letters going unto Tobiah, and those of Tobiah are coming in unto them;

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18 for many in Judah are sworn to him, for he [is] son-in-law to Shechaniah son of Arah, and Jehohanan his son hath taken the daughter of Meshullam son of Berechiah;

19 also, his good deeds they have been saying before me, and my words they have been taking out to him; letters hath Tobiah sent to make me afraid.

NEHEMIAH CHAPTER 7

1 And it cometh to pass, when the wall hath been built, that I set up the doors, and the gatekeepers are appointed, and the singers, and the Levites,

2 and I charge Hanani my brother, and Hananiah head of the palace, concerning Jerusalem -- for he [is] as a man of truth, and fearing God above many --

3 and I say to them, 'Let not the gates of Jerusalem be opened till the heat of the sun, and while they are standing by let them shut the doors, and fasten, and appoint guards of the inhabitants of Jerusalem, each in his guard, and each over-against his house.'

4 And the city [is] broad on both sides, and great, and the people [are] few in its midst, and there are no houses builded;

5 and my God putteth it unto my heart, and I gather the freeman, and the prefects, and the people, for the genealogy, and I find a book of the genealogy of those coming up at the beginning, and I find written in it: --

6 These [are] sons of the province, those coming up of the captives of the removal that Nebuchadnezzar king of Babylon removed -- and they turn back to Jerusalem and to Judah, each to his city --

7 who are coming in with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. Number of the men of the people of Israel:

8 Sons of Parosh: two thousand a hundred and seventy and two.

9 Sons of Shephatiah: three hundred seventy and two.

10 Sons of Arah: six hundred fifty and two.

11 Sons of Pahath-Moab, of the sons of Jeshua and Joab: two thousand and eight hundred [and] eighteen.

12 Sons of Elam: a thousand two hundred fifty and four.

13 Sons of Zattu: eight hundred forty and five.

14 Sons of Zaccai: seven hundred and sixty.

15 Sons of Binnui: six hundred forty and eight.

16 Sons of Bebai: six hundred twenty and eight.

17 Sons of Azgad: two thousand three hundred twenty and two.

18 Sons of Adonikam: six hundred sixty and seven.

19 Sons of Bigvai: two thousand sixty and seven.

20 Sons of Adin: six hundred fifty and five.

21 Sons of Ater of Hezekiah: ninety and eight.

22 Sons of Hashum: three hundred twenty and eight.

23 Sons of Bezai: three hundred twenty and four.

24 Sons of Hariph: a hundred [and] twelve.

25 Sons of Gibeon: ninety and five.

26 Men of Beth-Lehem and Netophah: a hundred eighty and eight.

27 Men of Anathoth: a hundred twenty and eight.

28 Men of Beth-Azmaveth: forty and two.

29 Men of Kirjath-Jearim, Chephirah, and Beeroth: seven hundred forty and three.

30 Men of Ramah and Gaba: six hundred twenty and one.

31 Men of Michmas: a hundred and twenty and two.

32 Men of Bethel and Ai: a hundred twenty and three.

33 Men of the other Nebo: fifty and two.

34 Sons of the other Elam: a thousand two hundred fifty and four.

35 Sons of Harim: three hundred and twenty.

36 Sons of Jericho: three hundred forty and five.

37 Sons of Lod, Hadid, and Ono: seven hundred and twenty and one.

38 Sons of Senaah: three thousand nine hundred and thirty.

39 The priests: sons of Jedaiah: of the house of Jeshua: nine hundred seventy and three;

40 sons of Immer: a thousand fifty and two;

41 sons of Pashur: a thousand two hundred forty and seven;

42 sons of Harim: a thousand and seventeen.

43 The Levites: sons of Jeshua, of Kadmiel: of sons of Hodevah: seventy and four.

44 The singers: sons of Asaph: a hundred forty and eight.

45 The gatekeepers: sons of Shallum, sons of Ater, sons of Talmon, sons of Akkub, sons of Hatita, sons of Shobai: a hundred thirty and eight.

46 The Nethinim: sons of Ziha, sons of Hasupha, sons of Tabbaoth,

47 sons of Keros, sons of Sia, sons of Padon,

48 sons of Lebanah, sons of Hagaba, sons of Shalmai,

49 sons of Hanan, sons of Giddel, sons of Gahar,

50 sons of Reaiah, sons of Rezin, sons of Nekoda,

51 sons of Gazzam, sons of Uzza, sons of Phaseah,

52 sons of Bezai, sons of Meunim, sons of Nephishesim,

53 sons of Bakbuk, sons of Hakupha, sons of Harhur,

54 sons of Bazlith, sons of Mehida, sons of Harsha,

55 sons of Barkos, sons of Sisera, sons of Tamah,

56 sons of Neziah, sons of Hatipha.

57 Sons of the servants of Solomon: sons of Sotai, sons of Sophereth, sons of Perida,

58 sons of Jaala, sons of Darkon, sons of Giddel,

59 sons of Shephatiah, sons of Hattil, sons of Pochereth of Zebaim, sons of Amon.

60 All the Nethinim and the sons of the servants of Solomon [are] three hundred ninety and two.

61 And these [are] those coming up from Tel-Melah, Tel-Harsha, Cherub, Addon, and Immer -- and they have not been able to declare the house of their fathers, and their seed, whether they [are] of Israel --

62 sons of Delaiah, sons of Tobiah, sons of Nekoda, six hundred forty and two.

63 And of the priests: sons of Habaiah sons of Koz, sons of Barzillai, who hath taken from the daughters of Barzillai the Gileadite a wife, and is called by their name.

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64 These have sought their register among those reckoning themselves by genealogy, and it hath not been found, and they are redeemed from the priesthood,

65 and the Tirshatha saith to them that they eat not of the most holy things till the standing up of the priest with Urim and Thummim.

66 All the assembly together [is] four myriads two thousand three hundred and sixty,

67 apart from their servants and their handmaids -- these [are] seven thousand three hundred thirty and seven; and of them [are] singers and songstresses, two hundred forty and five.

68 Their horses [are] seven hundred thirty and six; their mules, two hundred [and] forty and five;

69 camels, four hundred thirty and five; asses, six thousand seven hundred and twenty.

70 And from the extremity of the heads of the fathers they have given to the work; the Tirshatha hath given to the treasure, of gold, drams a thousand, bowls fifty, priests' coats thirty and five hundred.

71 And of the heads of the fathers they have given to the treasure of the work, of gold, drams two myriads, and of silver, pounds two thousand and two hundred.

72 And that which the rest of the people have given [is] of gold, drams two myriads, and of silver, pounds two thousand, and of priests coats, sixty and seven.

73 And they dwell -- the priests, and the Levites, and the gatekeepers, and the singers, and [some] of the people, and the Nethinim, and all Israel -- in their cities, and the seventh month cometh, and the sons of Israel [are] in their cities.

NEHEMIAH CHAPTER 8

1 And all the people are gathered as one man unto the broad place that [is] before the water-gate, and they say to Ezra the scribe to bring the book of the law of Moses, that Jehovah commanded Israel.

2 And Ezra the priest bringeth the law before the assembly, both of men and women, and every one intelligent to hear, on the first day of the seventh month,

3 and he readeth in it before the broad place that [is] before the water-gate, from the light till the middle of the day, over-against the men, and the women, and those intelligent, and the ears of all the people [are] unto the book of the law.

4 And Ezra the scribe standeth on a tower of wood that they made for the purpose, and Mattithiah standeth near him, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right; and on his left Pedaiah, and Mishael, and Malchijah, and Hashum, and Hashbaddana, Zechariah, Meshullam.

5 And Ezra openeth the book before the eyes of all the people -- for above all the people he hath been -- and at his opening [it] all the people have stood up,

6 and Ezra blesseth Jehovah, the great God, and all the people answer, 'Amen, Amen,' with lifting up of their hands, and they bow and do obeisance to Jehovah -- faces to the earth.

7 And Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, giving the people understanding in the law, and the people, [are] on their station,

8 and they read in the book, in the law of God, explaining -- so as to give the meaning, and they give understanding to the convocation.

9 And Nehemiah -- he [is] the Tirshatha -- saith (and Ezra the priest, the scribe, and the Levites who are instructing the people) to all the people, 'To-day is holy to Jehovah your God, do not mourn, nor weep:' for all the people are weeping at their hearing the words of the law.

10 And he saith to them, 'Go, eat fat things, and drink sweet things, and sent portions to him for whom nothing is prepared, for to-day [is] holy to our Lord, and be not grieved, for the joy of Jehovah is your strength.'

11 And the Levites are keeping all the people silent, saying, 'Be silent, for to-day [is] holy, and be not grieved.'

12 And all the people go to eat, and to drink, and to send portions, and to make great joy, because they have understood concerning the words that they made known to them.

13 And on the second day have been gathered heads of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to act wisely concerning the words of the law.

14 And they find written in the law that Jehovah commanded by the hand of Moses, that the sons of Israel dwell in booths in the feast, in the seventh month,

15 and that they proclaim and cause to pass over all their cities, (and in Jerusalem,) saying, 'Go ye out to the mount, and bring leaves of the olive, and leaves of the oil tree, and leaves of the myrtle, and leaves of the palms, and leaves of thick trees, to make booths as it is written.'

16 And the people go out, and bring in, and make for themselves booths, each on his roof, and in their courts, and in the courts of the house of God, and in the broad place of the water-gate, and in the broad place of the gate of Ephraim.

17 And they make -- all the assembly of the captives of the captivity -- booths, and they sit in booths; for the sons of Israel had not done, from the days of Jeshua son of Nun, so unto that day, and there is very great joy.

18 And he readeth in the book of the law of God day by day, from the first day till the last day, and they make a feast seven days, and on the eighth day a restraint, according to the ordinance.

NEHEMIAH CHAPTER 9

1 And in the twenty and fourth day of this month have the sons of Israel been gathered, with fasting, and with sackcloth, and earth upon them;

2 and the seed of Israel are separated from all sons of a stranger, and stand and confess concerning their sins, and the iniquities of their fathers,

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3 and rise up on their station, and read in the book of the law of Jehovah their God a fourth of the day, and a fourth they are confessing and bowing themselves to Jehovah their God.

4 And there stand up on the ascent, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, Chenani, and they cry with a loud voice unto Jehovah their God.

5 And the Levites say, [even] Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, Pethahiah, 'Rise, bless Jehovah your God, from the age unto the age, and they bless the name of Thine honour that [is] exalted above all blessing and praise.

6 Thou [art] He, O Jehovah, Thyself -- Thou hast made the heavens, the heavens of the heavens, and all their host, the earth and all that [are] on it, the seas and all that [are] in them, and Thou art keeping all of them alive, and the host of the heavens to Thee are bowing themselves.

7 'Thou [art] He, O Jehovah God, who didst fix on Abraham, and didst bring him out from Ur of the Chaldeans, and didst make his name Abraham,

8 and didst find his heart stedfast before Thee, so as to make with him the covenant, to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, to give [it] to his seed. 'And Thou dost establish Thy words, for Thou [art] righteous,

9 and dost see the affliction of our fathers in Egypt, and their cry hast heard by the sea of Suph,

10 and dost give signs and wonders on Pharaoh, and on all his servants, and on all the people of his land, for Thou hast known that they have acted proudly against them, and Thou makest to Thee a name as [at] this day.

11 And the sea Thou hast cleaved before them, and they pass over into the midst of the sea on the dry land, and their pursuers Thou hast cast into the depths, as a stone, into the strong waters.

12 And by a pillar of cloud Thou hast led them by day, and by a pillar of fire by night, to lighten to them the way in which they go.

13 'And on mount Sinai Thou hast come down, even to speak with them from the heavens, and Thou dost give to them right judgments, and true laws, good statutes and commands.

14 And Thy holy sabbath Thou hast made known to them, and commands, and statutes, and law, Thou hast commanded for them, by the hand of Moses Thy servant;

15 and bread from the heavens Thou hast given to them for their hunger, and water from a rock hast brought out to them for their thirst, and dost say to them to go in to possess the land that Thou hast lifted up Thy hand to give to them.

16 'And they and our fathers have acted proudly, and harden their neck, and have not hearkened unto Thy commands,

17 yea, they refuse to hearken, and have not remembered Thy wonders that Thou hast done with them, and harden their neck and appoint a head, to turn back to their service, in their rebellion; and Thou [art] a God of pardons, gracious, and merciful, long-suffering, and abundant in kindness, and hast not forsaken them.

18 'Also, when they have made to themselves a molten calf, and say, this [is] thy god that brought thee up out of Egypt, and do great despisings,

19 and Thou, in Thine abundant mercies, hast not forsaken them in the wilderness -- the pillar of the cloud hath not turned aside from off them by day, to lead them in the way, and the pillar of the fire by night, to give light to them and the way in which they go.

20 'And Thy good Spirit Thou hast given, to cause them to act wisely; and Thy manna Thou hast not withheld from their mouth, and water Thou hast given to them for their thirst,

21 and forty years Thou hast nourished them in a wilderness; they have not lacked; their garments have not worn out, and their feet have not swelled.

22 'And Thou givest to them kingdoms, and peoples, and dost apportion them to the corner, and they possess the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 And their sons Thou hast multiplied as the stars of the heavens, and bringest them in unto the land that Thou hast said to their fathers to go in to possess.

24 'And the sons come in, and possess the land, and Thou humblest before them the inhabitants of the land, the Canaanites, and givest them into their hand, and their kings, and the peoples of the land, to do with them according to their pleasure.

25 And they capture fenced cities, and fat ground, and possess houses full of all good, digged-wells, vineyards, and olive-yards, and fruit-trees in abundance, and they eat, and are satisfied, and become fat, and delight themselves in Thy great goodness.

26 'And they are disobedient, and rebel against Thee, and cast Thy law behind their back, and Thy prophets they have slain, who testified against them, to bring them back unto Thee, and they do great despisings,

27 and Thou givest them into the hand of their adversaries, and they distress them, and in the time of their distress they cry unto Thee, and Thou, from the heavens, dost hear, and, according to Thine abundant mercies, dost give to them saviours, and they save them out of the hand of their adversaries.

28 'And when they have rest, they turn back to do evil before Thee, and Thou dost leave them in the hand of their enemies, and they rule over them; and they turn back, and call Thee, and Thou from the heavens dost hear, and dost deliver them, according to Thy mercies, many times,

29 and dost testify against them, to bring them back unto Thy law; and they -- they have acted proudly, and have not hearkened to Thy commands, and against Thy judgments have sinned, -- which man doth and hath lived in them -- and they give a refractory shoulder, and their neck have hardened, and have not hearkened.

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30 'And Thou drawest over them many years, and testifiest against them by Thy Spirit, by the hand of Thy prophets, and they have not given ear, and Thou dost give them into the hand of peoples of the lands,

31 and in Thine abundant mercies Thou hast not made them a consumption, nor hast forsaken them; for a God, gracious and merciful, [art] Thou.

32 'And now, O our God -- God, the great, the mighty, and the fearful, keeping the covenant and the kindness -- let not all the travail that hath found us be little before Thee, for our kings, for our heads, and for our priests, and for our prophets, and for our fathers, and for all Thy people, from the days of the kings of Asshur unto this day;

33 and Thou [art] righteous concerning all that hath come upon us, for truth Thou hast done, and we have done wickedly;

34 and our kings, our heads, our priests, and our fathers, have not done Thy law, nor attended unto Thy commands, and to Thy testimonies, that Thou hast testified against them;

35 and they, in their kingdom, and in Thine abundant goodness, that Thou hast given to them, and in the land, the large and the fat, that Thou hast set before them, have not served Thee, nor turned back from their evil doings.

36 'Lo, we -- to-day -- [are] servants, and the land that Thou hast given to our fathers, to eat its fruit and its good -- lo, we [are] servants on it,

37 and its increase it is multiplying to the kings whom Thou hast set over us in our sins; and over our bodies they are ruling, and over our cattle, according to their pleasure, and we [are] in great distress.

38 And for all this we are making a stedfast covenant, and are writing, and over him who is sealed [are] our heads, our Levites, our priests.'

NEHEMIAH CHAPTER 10

1 And over those sealed [are] Nehemiah the Tirshatha, son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashhur, Amariah, Malchijah,

4 Huttush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah; these [are] the priests.

9 And the Levites: both Jeshua son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 and their brethren: Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 Heads of the people: Parosh, Pahath-Moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pilha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 and Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the gatekeepers, the singers, the Nethinim, and every one who hath been separated from the peoples of the lands unto the law of God, their wives, their sons, and their daughters, every knowing intelligent one,

29 are laying hold on their brethren, their honourable ones, and coming in to an execration, and in to an oath, to walk in the law of God, that was given by the hand of Moses, servant of God, and to observe and to do all the commands of Jehovah our Lord, and His judgments, and His statutes;

30 and that we give not our daughters to the peoples of the land, and their daughters we take not to our sons;

31 and the peoples of the land who are bringing in the wares and any corn on the sabbath-day to sell, we receive not of them on the sabbath, and on a holy day, and we leave the seventh year, and usury on every hand.

32 And we have appointed for ourselves commands, to put on ourselves the third of a shekel in a year, for the service of the house of our God,

33 for bread of the arrangement, and the continual present, and the continual burnt-offering of the sabbaths, of the new moons, for appointed seasons, and for holy things, and for sin-offerings, to make atonement for Israel, even all the work of the house of our God.

34 And the lots we have caused to fall for the offering of wood, [among] the priests, the Levites, and the people, to bring in to the house of our God, by the house of our fathers, at times appointed, year by year, to burn on the altar of Jehovah our God, as it is written in the law,

35 and to bring in the first fruits of our ground, and the first fruits of all fruit of every tree, year by year, to the house of Jehovah,

36 and the firstlings of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and our flocks, to bring in to the house of our God, to the priests who are ministering in the house of our God.

37 And the beginning of our dough, and our heave-offerings, and the fruit of every tree, of new wine, and of oil, we bring in to the priests, unto the chambers of the house of our God, and the tithe of our ground to the Levites; and they -- the Levites -- have the tithes in all the cities of our tillage;

38 and the priest, son of Aaron, hath been with the Levites in the tithing of the Levites, and the Levites bring up the tithe of the tithe to the house of our God unto the chambers, to the treasure-house;

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39 for unto the chambers do they bring in -- the sons of Israel and the sons of Levi -- the heave-offering of the corn, the new wine, and the oil, and there [are] vessels of the sanctuary, and the priests, those ministering, and the gatekeepers, and the singers, and we do not forsake the house of our God.

NEHEMIAH CHAPTER 11

1 And the heads of the people dwell in Jerusalem, and the rest of the people have caused to fall lots to bring in one out of ten to dwell in Jerusalem the holy city, and nine parts in the cities,

2 and the people give a blessing to all the men who are offering themselves willingly to dwell in Jerusalem.

3 And these [are] heads of the province who have dwelt in Jerusalem, and in cities of Judah, they have dwelt each in his possession in their cities; Israel, the priests, and the Levites, and the Nethinim, and the sons of the servants of Solomon.

4 And in Jerusalem have dwelt of the sons of Judah, and of the sons of Benjamin. Of the sons of Judah: Athaiah son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalaleel, of the sons of Perez;

5 and Masseiah son of Baruch, son of Col-Hozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of Shiloni;

6 all the sons of Perez who are dwelling in Jerusalem [are] four hundred sixty and eight, men of valour.

7 And these [are] sons of Benjamin: Sallu son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jesaiah;

8 and after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel son of Zichri [is] inspector over them, and Judah son of Senuah [is] over the city -- second.

10 Of the priests: Jedaiah son of Joiarib, Jachin,

11 Seraiah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, leader of the house of God,

12 and their brethren doing the work of the house [are] eight hundred twenty and two; and Adaiah son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchiah,

13 and his brethren, heads of fathers, two hundred forty and two; and Amashsai son of Azareel, son of Ahazai, son of Meshillemoth, son of Immer,

14 and their brethren, mighty of valour, a hundred twenty and eight; and an inspector over them [is] Zabdiel, son of [one of] the great men.

15 And of the Levites: Shemaiah son of Hashub, son of Azrikam, son of Hashabiah, son of Bunni,

16 and Shabbethai, and Jozabad, [are] over the outward work of the house of God, of the heads of the Levites,

17 and Mattaniah son of Micha, son of Zabdi, son of Asaph, [is] head -- at the commencement he giveth thanks in prayer; and Bakbukiah [is] second among his brethren, and Abda son of Shammua, son of Galal, son of Jeduthun.

18 All the Levites, in the holy city, [are] two hundred eighty and four.

19 And the gatekeepers, Akkub, Talmon, and their brethren, those watching at the gates, [are] a hundred seventy and two.

20 And the rest of Israel, of the priests, of the Levites, [are] in all cities of Judah, each in his inheritance;

21 and the Nethinim are dwelling in Ophel, and Ziha and Gishpa [are] over the Nethinim.

22 And the overseer of the Levites in Jerusalem [is] Uzzi son of Bani, son of Hashabiah, son of Mattaniah, son of Micha: of the sons of Asaph, the singers [are] over-against the work of the house of God,

23 for the command of the king [is] upon them, and support [is] for the singers, a matter of a day in its day.

24 And Pethahiah son of Meshezabeel, of the sons of Zerah, son of Judah, [is] by the hand of the king, for every matter of the people.

25 And at the villages with their fields, of the sons of Judah there have dwelt, in Kirjath-Arba and its small towns, and in Dibon and its small towns, and in Jekabzeel and its villages,

26 and in Jeshua, and in Moladah, and in Beth-Phelet,

27 and in Hazar-Shaul, and in Beer-Sheba and its small towns,

28 and in Ziklag, and in Mekonah and in its small towns,

29 and En-Rimmon, and in Zareah, and in Jarmuth,

30 Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its small towns; and they encamp from Beer-Sheba unto the valley of Hinnom.

31 And sons of Benjamin [are] at Geba, Michmash, and Aija, and Beth-El, and its small towns,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of the artificers.

36 And of the Levites, the courses of Judah [are] for Benjamin.

NEHEMIAH CHAPTER 12

1 And these [are] the priests and the Levites who came up with Zerubbabel son of Shealtiel, and Jeshua; Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnethoi, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah; these [are] heads of the priests and of their brethren in the days of Jeshua.

8 And the Levites [are] Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, he [is] over the thanksgiving, and his brethren,

9 and Bakbukiah and Unni, their brethren, [are] over-against them in charges.

10 And Jeshua hath begotten Joiakim, and Joiakim hath begotten Eliashib, and Eliashib hath begotten Joiada,

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11 and Joiada hath begotten Jonathan, and Jonathan hath begotten Jaddua.
12 And in the days of Joiakim have been priests, heads of the fathers; of Seraiah, Meraiah; of Jeremiah, Hananiah;
13 of Ezra, Meshullam; of Amariah, Jehohanan;
14 of Melicu, Jonathan; of Shebaniah, Joseph;
15 of Harim, Adna; of Meraioth, Helkai;
16 of Iddo, Zechariah; of Ginnethon, Meshullam;
17 of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;
18 of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 and of Joiarib, Mattenai; of Jedaiah, Uzzi;
20 of Sallai, Kallai; of Amok, Eber;
21 of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.
22 The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, are written, heads of fathers, and of the priests, in the kingdom of Darius the Persian.
23 Sons of Levi, heads of the fathers, are written on the book of the Chronicles even till the days of Johanan son of Eliashib;
24 and heads of the Levites: Hashabiah, Sherebiah, and Jeshua son of Kadmiel, and their brethren, [are] over-against them, to give praise, to give thanks, by command of David the man of God, charge over-against charge.
25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, [are] gatekeepers, keeping charge in the gatherings of the gates.
26 These [are] in the days of Joiakim son of Jeshua, son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.
27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them in to Jerusalem, to make the dedication even with gladness, and with thanksgivings, and with singing, [with] cymbals, psalteries, and with harps;
28 and sons of the singers are gathered together even from the circuit round about Jerusalem, and from the villages of Netophathi,
29 and from the house of Gilgal, and from fields of Geba and Azmaveth, for villages have the singers built for themselves round about Jerusalem;
30 and the priests and the Levites are cleansed, and they cleanse the people, and the gates, and the wall.
31 And I bring up the heads of Judah upon the wall, and appoint two great thanksgiving companies and processions. At the right, on the wall, to the dung-gate;
32 and after them goeth Hoshaiah, and half of the heads of Judah,
33 and Azariah, Ezra, and Meshullam,
34 Judah, and Benjamin, and Shemaiah, and Jeremiah;
35 and of the sons of the priests with trumpets, Zechariah son of Jonathan, son of Shemaiah, son of Mattaniah, son of Michaiah, son of Zaccur, son of Asaph,
36 and his brethren Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with instruments of song of David the man of God, and Ezra the scribe [is] before them;
37 and by the gate of the fountain and over-against them, they have gone up by the steps of the city of David, at the going up of the wall beyond the house of David, and unto the water-gate eastward.
38 And the second thanksgiving company that is going over-against, and I after it, and half of the people on the wall from beyond the tower of the furnaces and unto the broad wall,
39 and from beyond the gate of Ephraim, and by the old-gate, and by the fish-gate, and the tower of Hananeel, and the tower of Meah, and unto the sheep-gate -- and they have stood at the prison-gate.
40 And the two thanksgiving companies stand in the house of God, and I and half of the prefects with me,
41 and the priests, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 and Masseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer, and the singers sound, and Jezrahiah the inspector;
43 and they sacrifice on that day great sacrifices and rejoice, for God hath made them rejoice [with] great joy, and also, the women and the children have rejoiced, and the joy of Jerusalem is heard -- unto a distance.
44 And certain are appointed on that day over the chambers for treasures, for heave-offerings, for first-fruits, and for tithes, to gather into them out of the fields of the cities the portions of the law for priests, and for Levites, for the joy of Judah [is] over the priests, and over the Levites, who are standing up.
45 And the singers and the gatekeepers keep the charge of their God, even the charge of the cleansing -- according to the command of David [and] Solomon his son,
46 for in the days of David and Asaph of old [were] heads of the singers, and a song of praise and thanksgiving to God.
47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, are giving the portions of the singers, and of the gatekeepers, the matter of a day in its day, and are sanctifying to the Levites, and the Levites are sanctifying to the sons of Aaron.

NEHEMIAH CHAPTER 13

1 On that day there was read in the book of Moses, in the ears of the people, and it hath been found written in it that an Ammonite and Moabite doth not come into the assembly of God -- unto the age,
2 because they have not come before the sons of Israel with bread and with water, and hire against them Balaam to revile them, and our God turneth the reviling into a blessing.
3 And it cometh to pass, at their hearing the law, that they separate all the mixed people from Israel.
4 And before this Eliashib the priest, appointed over chambers of the house of our God, [is] a relation of Tobiah,
5 and he maketh for him a great chamber, and there they were formerly putting the present, the frankincense, and the vessels, and the tithe of the corn, the new wine, and the oil --

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the commanded thing of the Levites, and the singers, and the gatekeepers -- and the heave-offering of the priests.

6 And during all this I was not in Jerusalem, for in the thirty and second year of Artaxerxes king of Babylon did I come unto the king, and at the end of days I have asked of the king,

7 and I come in to Jerusalem, and understand concerning the evil that Eliashib hath done for Tobiah, to make to him a chamber in the courts of the house of God,

8 and it is very displeasing to me, and I cast all the vessels of the house of Tobiah without, out of the chamber,

9 and I speak, and they cleanse the chambers, and I bring back thither the vessels of the house of God with the present and the frankincense.

10 And I know that the portions of the Levites have not been given, and they flee each to his field -- the Levites and the singers, doing the work.

11 And I strive with the prefects, and say, 'Wherefore hath the house of God been forsaken?' and I gather them, and set them on their station;

12 and all Judah have brought in the tithe of the corn, and of the new wine, and of the oil, to the treasuries.

13 And I appoint treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and Pedaiah of the Levites; and by their hand [is] Hanan son of Zaccur, son of Mattaniah, for stedfast they have been reckoned, and on them [it is] to give a portion to their brethren.

14 Be mindful of me, O my God, for this, and do not blot out my kind acts that I have done, for the house of my God, and for its charges.

15 In those days I have seen in Judah those treading wine-vats on sabbath, and bringing in the sheaves, and lading on the asses, and also, wine, grapes, and figs, and every burden, yea, they are bringing in to Jerusalem on the sabbath-day, and I testify in the day of their selling provision.

16 And the Tyrians have dwelt in it, bringing in fish, and every ware, and selling on sabbath to the sons of Judah and in Jerusalem.

17 And I strive with the freemen of Judah, and say to them, 'What [is] this evil thing that ye are doing, and polluting the sabbath-day?

18 Thus did not your fathers do? and our God bringeth in on us all this evil, and on this city, and ye are adding fierceness on Israel, to pollute the sabbath.'

19 And it cometh to pass, when the gates of Jerusalem have been dark before the sabbath, that I speak, and the doors are shut, and I say, that they do not open them till after the sabbath; and of my servants I have stationed at the gates; there doth not come in a burden on the sabbath-day.

20 And they lodge -- the merchants and sellers of all ware -- at the outside of Jerusalem, once or twice,

21 and I testify against them, and say unto them, 'Wherefore are ye lodging over-against the wall? if ye repeat [it], a hand I put forth upon you;' from that time they have not come in on the sabbath.

22 And I say to the Levites, that they be cleansed, and, coming in, keeping the gates, to sanctify the sabbath-day. Also, this, remember for me, O my God, and have pity on me, according to the abundance of Thy kindness.

23 Also, in those days, I have seen the Jews [who] have settled women of Ashdod, of Ammon, of Moab.

24 And of their sons, half are speaking Ashdoditish -- and are not knowing to speak Jewish -- and according to the language of people and people.

25 And I strive with them, and declare them vile, and smite certain of them, and pluck off their hair, and cause them to swear by God, 'Ye do not give your daughters to their sons, nor do ye take of their daughters to your sons, and to yourselves.

26 'By these did not Solomon king of Israel sin? and among the many nations there was no king like him, and beloved by his God he was, and God maketh him king over all Israel -- even him did the strange women cause to sin.

27 And to you do we hearken to do all this great evil, to trespass against our God, to settle strange women?'

28 And [one] of the sons of Joiada son of Eliashib the high priest, [is] son-in-law to Sanballat the Horonite, and I cause him to flee from off me.

29 Be mindful of them, O my God, for the redeemed of the priesthood, and the covenant of the priesthood, and of the Levites.

30 And I have cleansed them from every stranger, and appoint charges to priests and to Levites, each in his work,

31 and for the wood-offering at appointed times, and for first-fruits. Be mindful of me, O my God, for good.

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THE SCROLL OF ESTHER

Hebrew title: Megilath Esther
Estimated Range of Dating: 4th century B.C.

*(The Scroll of Esther is a book in the third section (Ketuvim, "Writings") of the Jewish Tanakh (the Hebrew Bible) and in the Christian Old Testament. It is one of the five Scrolls (Megillot) in the Hebrew Bible. The Megillat Esther (Scroll of Esther) became the last of the 24 books of the Tanakh to be canonised by the Sages of the "Great Assembly" **. According to the Talmud, it was a redaction by the Great Assembly of an original text by Mordecai. It is usually dated to the 4th century BC.*

The book tells us the story of a Hebrew woman in Persia, born as Hadassah but known as Esther, who becomes Queen of Persia and prevents a genocide of her people. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the following morning. The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God.

The biblical Book of Esther is set in the Persian capital of Susa (Shushan) in the third year of the reign of the Persian king Ahasuerus. The name Ahasuerus is equivalent to Artaxerxes. Titus Flavius Josephus identifies Ahasuerus as either Xerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC). The Hebrew-Aramaic Ahasuerus is most likely derived from Persian Xšayārša, the origin of the Greek Xerxes. On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. Ahasuerus (Esther 1:1) as Artaxerxes III (358–338 BC) reconquered Egypt, and therefore may well be the king in whose time the story plays.

Classical sources such as Josephus, the Jewish commentary Esther Rabbah and the Christian theologian Bar-Hebraeus, as well as the Greek Septuagint translation of Esther, instead identify Ahasuerus as either Artaxerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC).

On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. In his Historia Scholastica Petrus Comestor identified Ahasuerus (Esther 1:1) as Artaxerxes III (358–38 BC) who reconquered Egypt.

King Ahasuerus, ruler of the Persian Empire, holds a lavish 180-day banquet, initially for his court and dignitaries and afterwards a seven-day banquet for all inhabitants of the capital city, Shushan (Esther 1:1–9). On the seventh day of the latter banquet, Ahasuerus orders the queen, Vashti, to display her beauty before the guests by coming before them wearing her crown (1:10–11). She refuses, infuriating Ahasuerus, who on the advice of his counselors removes her from her position as an example to other women who might be emboldened to disobey their husbands (1:12–19). A decree follows that "every man should bear rule in his own house" (1:20–22).

Ahasuerus then makes arrangements to choose a new queen from a selection of beautiful young women from throughout the empire (2:1–4). Among these women is a Jewish orphan named Esther, who was raised by her cousin or uncle, Mordecai (2:5–7). She finds favour in the King's eyes, and is crowned his new queen, but does not reveal her Jewish heritage (2:8–20). Shortly afterwards, Mordecai discovers a plot by two courtiers, Bigthan and Teresh, to assassinate Ahasuerus. The conspirators are apprehended and hanged, and Mordecai's service to the King is recorded (2:21–23).

Ahasuerus appoints Haman as his viceroy (3:1). Mordecai, who sits at the palace gates, falls into Haman's disfavour, as he refuses to bow down to him (3:2–5). Haman discovers that Mordecai refused to bow on account of his Jewishness, and in revenge plots to kill not just Mordecai, but all the Jews in the empire (3:6). He obtains Ahasuerus' permission to execute this plan, against payment of ten thousand talents of silver, and casts lots ("purim") to choose the date on which to do this – the thirteenth of the month of Adar (3:7–12). A royal decree is issued throughout the kingdom to slay all Jews on that date. (3:13–15).

When Mordecai discovers the plan, he goes into mourning and implores Esther to intercede with the King (4:1–5). But she is afraid to present herself to the King unsummoned, an offense punishable by death (4:6–12). Instead, she directs Mordecai to have all Jews fast for three days for her, and vows to fast as well (4:15–16.). On the third day she goes to Ahasuerus, who stretches out his sceptre to her to indicate that she is not to be punished (5:1–2). She invites him to a feast in the company of Haman (5:3–5). During the feast, she asks them to attend a further feast the next evening (5:6–8). Meanwhile, Haman is again offended by Mordecai and, at his wife's suggestion, has a gallows built to hang him (5:9–14).

That night, Ahasuerus cannot sleep, and orders the court records be read to him (6:1). He is reminded that Mordecai interceded in the previous plot against his life, and discovers that Mordecai never received any recognition (6:2–3). Just then, Haman appears to request the King's permission to hang Mordecai, but before he can make this request, Ahasuerus asks Haman what should be done for the man that the King wishes to honor (6:4–6). Assuming that the King is referring to Haman himself, Haman suggests that the man be dressed in the King's royal robes, and crown and led around on the King's royal horse, while a herald calls: "See how the King honours a man he wishes to reward!" (6:7–9). To his surprise and horror, the King instructs Haman to do so to Mordecai (6:10–11).

Immediately after, Ahasuerus and Haman attend Esther's second banquet. The King promises to grant her any request, and she reveals that she is Jewish and that Haman is planning to exterminate her people, including her (1–6). Overcome by rage, Ahasuerus leaves the room; meanwhile Haman stays

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behind and begs Esther for his life, falling upon her in desperation (7). The King returns in at this very moment and thinks Haman is assaulting the queen; this makes him angrier and he orders Haman hanged on the very gallows that Haman had prepared for Mordecai (8–10).

Unable to annul a formal royal decree, the King instead adds to it, permitting the Jews to join together and destroy any and all of those seeking to kill them (8:1–14). On 13 Adar, Haman's ten sons and 500 other men are killed in Shushan (9:1–12). Upon hearing of this Esther requests it be repeated the next day, whereupon 300 more men are killed (9:13–15). Over 75,000 people are slaughtered by the Jews, who are careful to take no plunder (9:16–17). Mordecai and Esther send letters throughout the provinces instituting an annual commemoration of the Jewish people's redemption, in a holiday called Purim (lots) (9:20–28). Ahasuerus remains very powerful and continues his reign, with Mordecai assuming a prominent position in his court (10:1–3).

*[** The Great Assembly: According to Jewish tradition the Men of the Great Assembly or Anshei Knesset HaGedolah, also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BC) to the early Hellenistic period (which began with Alexander's conquests of 333-332 BC). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah b. Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others. Sometimes, the Great Assembly is simply designated as "Ezra and his court of law" (Beit Din).*

Among the developments in Judaism that are attributed to them are the fixing of the Jewish Biblical canon, including the Book of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets; the introduction of the Feast of Purim; and the institution of the prayer known as the "Shemoneh 'Esreh" as well as the synagogal prayers, rituals, and benedictions.])

ESTHER CHAPTER 1

1 And it cometh to pass, in the days of Ahasuerus -- he [is] Ahasuerus who is reigning from Hodu even unto Cush, seven and twenty and a hundred provinces --

2 in those days, at the sitting of the king Ahasuerus on the throne of his kingdom, that [is] in Shushan the palace,

3 in the third year of his reign, he hath made a banquet to all his heads and his servants; of the force of Persia and Media, the chiefs and heads of the provinces [are] before him,

4 in his shewing the wealth of the honour of his kingdom, and the glory of the beauty of his greatness, many days -- eighty and a hundred days.

5 And at the fulness of these days hath the king made to all the people who are found in Shushan the palace, from great even unto small, a banquet, seven days, in the court of the garden of the house of the king --

6 white linen, white cotton, and blue, fastened with cords of fine linen and purple on rings of silver, and pillars of marble, couches of gold, and of silver, on a pavement of smaragdus, and white marble, and mother-of-pearl, and black marble --

7 and the giving of drink in vessels of gold, and the vessels [are] divers vessels, and the royal wine [is] abundant, as a memorial of the king.

8 And the drinking [is] according to law, none is pressing, for so hath the king appointed for every chief one of his house, to do according to the pleasure of man and man.

9 Also Vashti the queen hath made a banquet for women, in the royal house that the king Ahasuerus hath.

10 On the seventh day, as the heart of the king is glad with wine, he hath said to Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuchs who are ministering in the presence of the king Ahasuerus,

11 to bring in Vashti the queen before the king, with a royal crown, to shew the peoples and the heads her beauty, for she [is] of good appearance,

12 and the queen Vashti refuseth to come in at the word of the king that [is] by the hand of the eunuchs, and the king is very wroth, and his fury hath burned in him.

13 And the king saith to wise men, knowing the times -- for so [is] the word of the king before all knowing law and judgment,

14 and he who is near unto him [is] Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, Memucan, seven heads of Persia and Media seeing the face of the king, who are sitting first in the kingdom --

15 'According to law, what -- to do with queen Vashti, because that she hath not done the saying of the king Ahasuerus by the hand of the eunuchs?'

16 And Memucan saith before the king and the heads, 'Not against the king by himself hath Vashti the queen done perversely, but against all the heads, and against all the peoples that [are] in all provinces of the king Ahasuerus;

17 for go forth doth the word of the queen unto all the women, to render their husbands contemptible in their eyes, in their saying, The king Ahasuerus said to bring in Vashti the queen before him, and she did not come;

18 yea, this day do princesses of Persia and Media, who have heard the word of the queen, say [so] to all heads of the king, even according to the sufficiency of contempt and wrath.

19 'If to the king [it be] good, there goeth forth a royal word from before him, and it is written with the laws of Persia and Media, and doth not pass away, that Vashti doth not come in before the king Ahasuerus, and her royalty doth the king give to her companion who [is] better than she;

20 and the sentence of the king that he maketh hath been heard in all his kingdom -- for it [is] great -- and all the wives give honour to their husbands, from great even unto small.'

21 And the thing is good in the eyes of the king, and of the princes, and the king doth according to the word of Memucan,

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22 and sendeth letters unto all provinces of the king, unto province and province according to its writing, and unto people and people according to its tongue, for every man being head in his own house -- and speaking according to the language of his people.

ESTHER CHAPTER 2

1 After these things, at the ceasing of the fury of the king Ahasuerus, he hath remembered Vashti, and that which she did, and that which hath been decreed concerning her;

2 and servants of the king, his ministers, say, 'Let them seek for the king young women, virgins, of good appearance,

3 and the king doth appoint inspectors in all provinces of his kingdom, and they gather every young woman -- virgin, of good appearance -- unto Shushan the palace, unto the house of the women, unto the hand of Hege eunuch of the king, keeper of the women, and to give their purifications,

4 and the young woman who is good in the eyes of the king doth reign instead of Vashti;' and the thing is good in the eyes of the king, and he doth so.

5 A man, a Jew, there hath been in Shushan the palace, and his name [is] Mordecai son of Jair, son of Shimei, son of Kish, a Benjamite --

6 who had been removed from Jerusalem with the removal that was removed with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon removed --

7 and he is supporting Hadassah -- she [is] Esther -- daughter of his uncle, for she hath neither father nor mother, and the young woman [is] of fair form, and of good appearance, and at the death of her father and her mother hath Mordecai taken her to him for a daughter.

8 And it cometh to pass, in the word of the king, even his law, being heard, and in many young women being gathered unto Shushan the palace, unto the hand of Hegai, that Esther is taken unto the house of the king, unto the hand of Hegai, keeper of the women,

9 and the young woman is good in his eyes, and she receiveth kindness before him, and he hasteneth her purifications and her portions -- to give to her, and the seven young women who are provided -- to give to her, from the house of the king, and he changeth her and her young women to a good [place in] the house of the women.

10 Esther hath not declared her people, and her kindred, for Mordecai hath laid a charge on her that she doth not declare [it];

11 and during every day Mordecai is walking up and down before the court of the house of the women to know the welfare of Esther, and what is done with her.

12 And in the drawing nigh of the turn of each young woman to come in unto the king Ahasuerus, at the end of there being to her -- according to the law of the women -- twelve months, for so they fulfil the days of their purifications; six months with oil of myrrh, and six months with spices, and with the purifications of women,

13 and with this the young woman hath come in unto the king, all that she saith is given to her, to go in with her, out of the house of the women, unto the house of the king;

14 in the evening she hath gone in, and in the morning she hath turned back unto the second house of the women, unto the hand of Shaashgaz eunuch of the king, keeper of the concubines; she cometh not in any more unto the king except the king hath delighted in her, and she hath been called by name.

15 And in the drawing nigh of the turn of Esther -- daughter of Abihail, uncle of Mordecai, whom he had taken to him for a daughter -- to come in unto the king, she hath not sought a thing except that which Hegai eunuch of the king, keeper of the women, saith, and Esther is receiving grace in the eyes of all seeing her.

16 And Esther is taken unto the king Ahasuerus, unto his royal house, in the tenth month -- it [is] the month of Tebeth -- in the seventh year of his reign,

17 and the king loveth Esther above all the women, and she receiveth grace and kindness before him above all the virgins, and he setteth a royal crown on her head, and causeth her to reign instead of Vashti,

18 and the king maketh a great banquet to all his heads and his servants -- the banquet of Esther -- and a release to the provinces hath made, and giveth gifts as a memorial of the king.

19 And in the virgins being gathered a second time, then Mordecai is sitting in the gate of the king;

20 Esther is not declaring her kindred and her people, as Mordecai hath laid a charge upon her, and the saying of Mordecai Esther is doing as when she was truly with him.

21 In those days, when Mordecai is sitting in the gate of the king, hath Bigthan been wroth, and Teresh, (two of the eunuchs of the king, the keepers of the threshold,) and they seek to put forth a hand on king Ahasuerus,

22 and the thing is known to Mordecai, and he declareth [it] to Esther the queen, and Esther speaketh to the king in the name of Mordecai,

23 and the thing is sought out, and found, and they are hanged both of them on a tree, and it is written in the book of the Chronicles before the king.

ESTHER CHAPTER 3

1 After these things hath the king Ahasuerus exalted Haman son of Hammedatha the Agagite, and lifteth him up, and setteth his throne above all the heads who [are] with him,

2 and all servants of the king, who [are] in the gate of the king, are bowing and doing obeisance to Haman, for so hath the king commanded for him; and Mordecai doth not bow nor do obeisance.

3 And the servants of the king, who [are] in the gate of the king, say to Mordecai, 'Wherefore [art] thou transgressing the command of the king?'

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4 And it cometh to pass, in their speaking unto him, day by day, and he hath not hearkened unto them, that they declare [it] to Haman, to see whether the words of Mordecai do stand, for he hath declared to them that he [is] a Jew.

5 And Haman seeth that Mordecai is not bowing and doing obeisance to him, and Haman is full of fury,

6 and it is contemptible in his eyes to put forth a hand on Mordecai by himself, for they have declared to him the people of Mordecai, and Haman seeketh to destroy all the Jews who [are] in all the kingdom of Ahasuerus -- the people of Mordecai.

7 In the first month -- it [is] the month of Nisan -- in the twelfth year of the king Ahasuerus, hath one caused to fall Pur (that [is] the lot) before Haman, from day to day, and from month to month, [to] the twelfth, it [is] the month of Adar.

8 And Haman saith to the king Ahasuerus, 'There is one people scattered and separated among the peoples, in all provinces of thy kingdom, and their laws [are] diverse from all people, and the laws of the king they are not doing, and for the king it is not profitable to suffer them;

9 if to the king [it be] good, let it be written to destroy them, and ten thousand talents of silver I weigh into the hands of those doing the work, to bring [it] in unto the treasuries of the king.'

10 And the king turneth aside his signet from off his hand, and giveth it to Haman son of Hammedatha the Agagite, adversary of the Jews;

11 and the king saith to Haman, 'The silver is given to thee, and the people, to do with it as [it is] good in thine eyes.'

12 And scribes of the king are called, on the first month, on the thirteenth day of it, and it is written according to all that Haman hath commanded, unto lieutenants of the king, and unto the governors who [are] over province and province, and unto the heads of people and people, province and province, according to its writing, and people and people according to its tongue, in the name of the king Ahasuerus it hath been written and sealed with the signet of the king,

13 and letters to be sent by the hand of the runners unto all provinces of the king, to cut off, to slay, and to destroy all the Jews, from young even unto old, infant and women, on one day, on the thirteenth of the twelfth month -- it [is] the month of Adar -- and their spoil to seize,

14 a copy of the writing to be made law in every province and province is revealed to all the peoples, to be ready for this day.

15 The runners have gone forth, hastened by the word of the king, and the law hath been given in Shushan the palace, and the king and Haman have sat down to drink, and the city Shushan is perplexed.

ESTHER CHAPTER 4

1 And Mordecai hath known all that hath been done, and Mordecai rendeth his garments, and putteth on sackcloth and ashes, and goeth forth into the midst of the city and crieth -- a cry loud and bitter,

2 and he cometh in unto the front of the gate of the king, but none is to come in unto the gate of the king with a sackcloth-garment.

3 And in every province and province, the place where the word of the king, even his law, is coming, a great mourning have the Jews, and fasting, and weeping, and lamenting: sackcloth and ashes are spread for many.

4 And young women of Esther come in and her eunuchs, and declare [it] to her, and the queen is exceedingly pained, and sendeth garments to clothe Mordecai, and to turn aside his sackcloth from off him, and he hath not received [them].

5 And Esther calleth to Hatach, of the eunuchs of the king, whom he hath stationed before her, and giveth him a charge for Mordecai, to know what this [is], and wherefore this [is].

6 And Hatach goeth out unto Mordecai, unto a broad place of the city, that [is] before the gate of the king,

7 and Mordecai declareth to him all that hath met him, and the explanation of the money that Haman said to weigh to the treasuries of the king for the Jews, to destroy them,

8 and the copy of the writing of the law that had been given in Shushan to destroy them he hath given to him, to shew Esther, and to declare [it] to her, and to lay a charge on her to go in unto the king, to make supplication to him, and to seek from before him, for her people.

9 And Hatach cometh in and declareth to Esther the words of Mordecai,

10 and Esther speaketh to Hatach, and chargeth him for Mordecai:

11 'All servants of the king, and people of the provinces of the king, do know that any man and woman, who cometh in unto the king, unto the inner court, who is not called -- one law [of] his [is] to put [them] to death, apart from him to whom the king holdeth out the golden sceptre, then he hath lived; and I -- I have not been called to come in unto the king these thirty days.'

12 And they declare to Mordecai the words of Esther,

13 and Mordecai speaketh to send back unto Esther: 'Do not think in thy soul to be delivered [in] the house of the king, more than all the Jews,

14 but if thou keep entirely silent at this time, respite and deliverance remaineth to the Jews from another place, and thou and the house of thy fathers are destroyed; and who knoweth whether for a time like this thou hast come to the kingdom?'

15 And Esther speaketh to send back unto Mordecai:

16 'Go, gather all the Jews who are found in Shushan, and fast for me, and do not eat nor drink three days, by night and by day; also I and my young women do fast likewise, and so I go in unto the king, that [is] not according to law, and when I have perished -- I have perished.'

17 And Mordecai passeth on, and doth according to all that Esther hath charged upon him.

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ESTHER CHAPTER 5

1 And it cometh to pass on the third day, that Esther putteth on royalty, and standeth in the inner-court of the house of the king over-against the house of the king, and the king is sitting on his royal throne, in the royal-house, over-against the opening of the house,

2 and it cometh to pass, at the king's seeing Esther the queen standing in the court, she hath received grace in his eyes, and the king holdeth out to Esther the golden sceptre that [is] in his hand, and Esther draweth near, and toucheth the top of the sceptre.

3 And the king saith to her, 'What -- to thee Esther, O queen? and what thy request? unto the half of the kingdom -- and it is given to thee.'

4 And Esther saith, 'If unto the king [it be] good, the king doth come in, and Haman, to-day, unto the banquet that I have made for him;'

5 and the king saith, 'Haste ye Haman -- to do the word of Esther;' and the king cometh in, and Haman, unto the banquet that Esther hath made.

6 And the king saith to Esther, during the banquet of wine, 'What [is] thy petition? and it is given to thee; and what thy request? unto the half of the kingdom -- and it is done.'

7 And Esther answereth and saith, 'My petition and my request [is]:

8 if I have found grace in the eyes of the king, and if unto the king [it be] good, to give my petition, and to perform my request, the king doth come, and Haman, unto the banquet that I make for them, and to-morrow I do according to the word of the king.'

9 And Haman goeth forth on that day rejoicing and glad in heart, and at Haman's seeing Mordecai in the gate of the king, and he hath not risen nor moved for him, then is Haman full of fury against Mordecai.

10 And Haman forceth himself, and cometh in unto his house, and sendeth, and bringeth in his friends, and Zeresh his wife,

11 and Haman recounteth to them the glory of his wealth, and the abundance of his sons, and all that with which the king made him great, and with which he lifted him up above the heads and servants of the king.

12 And Haman saith, 'Yea, Esther the queen brought none in with the king, unto the feast that she made, except myself, and also for to-morrow I am called to her, with the king,

13 and all this is not profitable to me, during all the time that I am seeing Mordecai the Jew sitting in the gate of the king.'

14 And Zeresh his wife saith to him, and all his friends, 'Let them prepare a tree, in height fifty cubits, and in the morning speak to the king, and they hang Mordecai on it, and go thou in with the king unto the banquet rejoicing;' and the thing is good before Haman, and he prepareth the tree.

ESTHER CHAPTER 6

1 On that night hath the sleep of the king fled away, and he saith to bring in the book of memorials of the Chronicles, and they are read before the king,

2 and it is found written that Mordecai had declared concerning Bigthana and Teresh, two of the eunuchs of the king, of the keepers of the threshold, who sought to put forth a hand on king Ahasuerus.

3 And the king saith, 'What honour and greatness hath been done to Mordecai for this?' And the servants of the king, his ministers, say, 'Nothing hath been done with him.'

4 And the king saith, 'Who [is] in the court?' -- and Haman hath come in to the outer court of the house of the king, to say to the king to hang Mordecai on the tree that he had prepared for him --

5 and the servants of the king say unto him, 'Lo, Haman is standing in the court;' and the king saith, 'Let him come in.'

6 And Haman cometh in, and the king saith to him, 'What -- to do with the man in whose honour the king hath delighted?' And Haman saith in his heart, 'To whom doth the king delight to do honour more than myself?'

7 And Haman saith unto the king, 'The man in whose honour the king hath delighted,

8 let them bring in royal clothing that the king hath put on himself, and a horse on which the king hath ridden, and that the royal crown be put on his head,

9 and to give the clothing and the horse into the hand of a man of the heads of the king, the chiefs, and they have clothed the man in whose honour the king hath delighted, and caused him to ride on the horse in a broad place of the city, and called before him: Thus it is done to the man in whose honour the king hath delighted.'

10 And the king saith to Haman, 'Haste, take the clothing and the horse, as thou hast spoken, and do so to Mordecai the Jew, who is sitting in the gate of the king; there doth not fall a thing of all that thou hast spoken.'

11 And Haman taketh the clothing, and the horse, and clothed Mordecai, and causeth him to ride in a broad place of the city, and calleth before him, 'Thus it is done to the man in whose honour the king hath delighted.'

12 And Mordecai turneth back unto the gate of the king, and Haman hath been hastened unto his house mourning, and with covered head,

13 and Haman recounteth to Zeresh his wife, and to all his friends, all that hath met him, and his wise men say to him, and Zeresh his wife, 'If Mordecai [is] of the seed of the Jews, before whom thou hast begun to fall, thou art not able for him, but dost certainly fall before him.'

14 They are yet speaking with him, and eunuchs of the king have come, and haste to bring in Haman unto the banquet that Esther hath made.

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ESTHER CHAPTER 7

1 And the king cometh in, and Haman, to drink with Esther the queen,

2 and the king saith to Esther also on the second day, during the banquet of wine, 'What [is] thy petition, Esther, O queen? and it is given to thee; and what thy request? unto the half of the kingdom -- and it is done.'

3 And Esther the queen answereth and saith, 'If I have found grace in thine eyes, O king, and if to the king [it be] good, let my life be given to me at my petition, and my people at my request;

4 for we have been sold, I and my people, to cut off, to slay, and to destroy; and if for men-servants and for maid-servants we had been sold I had kept silent -- but the adversity is not equal to the loss of the king.'

5 And the king Ahasuerus saith, yea, he saith to Esther the queen, 'Who [is] he -- this one? and where [is] this one? -- he whose heart hath filled him to do so?'

6 And Esther saith, 'The man -- adversary and enemy -- [is] this wicked Haman;' and Haman hath been afraid at the presence of the king and of the queen.

7 And the king hath risen, in his fury, from the banquet of wine, unto the garden of the house, and Haman hath remained to seek for his life from Esther the queen, for he hath seen that evil hath been determined against him by the king.

8 And the king hath turned back out of the garden of the house unto the house of the banquet of wine, and Haman is falling on the couch on which Esther [is], and the king saith, 'Also to subdue the queen with me in the house?' the word hath gone out from the mouth of the king, and the face of Haman they have covered.

9 And Harbonah, one of the eunuchs, saith before the king, 'Also lo, the tree that Haman made for Mordecai, who spake good for the king, is standing in the house of Haman, in height fifty cubits;' and the king saith, 'Hang him upon it.'

10 And they hang Haman upon the tree that he had prepared for Mordecai, and the fury of the king hath lain down.

ESTHER CHAPTER 8

1 On that day hath the king Ahasuerus given to Esther the queen the house of Haman, adversary of the Jews, and Mordecai hath come in before the king, for Esther hath declared what he [is] to her,

2 and the king turneth aside his signet, that he hath caused to pass away from Haman, and giveth it to Mordecai, and Esther setteth Mordecai over the house of Haman.

3 And Esther addeth, and speaketh before the king, and falleth before his feet, and weepeth, and maketh supplication to him, to cause the evil of Haman the Agagite to pass away, and his device that he had devised against the Jews;

4 and the king holdeth out to Esther the golden sceptre, and Esther riseth, and standeth before the king,

5 and saith, 'If to the king [it be] good, and if I have found grace before him, and the thing hath been right before the king, and I [be] good in his eyes, let it be written to bring back the letters -- a device of Haman son of Hammedatha the Agagite -- that he wrote to destroy the Jews who [are] in all provinces of the king,

6 for how do I endure when I have looked on the evil that doth find my people? and how do I endure when I have looked on the destruction of my kindred?'

7 And the king Ahasuerus saith to Esther the queen, and to Mordecai the Jew, 'Lo, the house of Haman I have given to Esther, and him they have hanged on the tree, because that he put forth his hand on the Jews,

8 and ye, write ye for the Jews, as [it is] good in your eyes, in the name of the king, and seal with the signet of the king -- for the writing that is written in the name of the king, and sealed with the signet of the king, there is none to turn back.'

9 And the scribes of the king are called, at that time, in the third month -- it [is] the month of Sivan -- in the three and twentieth of it, and it is written, according to all that Mordecai hath commanded, unto the Jews, and unto the lieutenants, and the governors, and the heads of the provinces, that [are] from Hodu even unto Cush, seven and twenty and a hundred provinces -- province and province according to its writing, and people and people according to its tongue, and unto the Jews according to their writing, and according to their tongue.

10 And he writeth in the name of the king Ahasuerus, and sealeth with the signet of the king, and sendeth letters by the hand of the runners with horses, riders of the dromedary, the mules, the young mares,

11 that the king hath given to the Jews who [are] in every city and city, to be assembled, and to stand for their life, to cut off, to slay, and to destroy the whole force of the people and province who are distressing them, infants and women, and their spoil to seize.

12 In one day, in all the provinces of the king Ahasuerus, on the thirteenth of the twelfth month -- it [is] the month of Adar --

13 a copy of the writing to be made law in every province and province is revealed to all the peoples, and for the Jews being ready at this day to be avenged of their enemies.

14 The runners, riding on the dromedary, [and] the mules, have gone out, hastened and pressed by the word of the king, and the law hath been given in Shushan the palace.

15 And Mordecai went out from before the king, in royal clothing of blue and white, and a great crown of gold, and a garment of fine linen and purple, and the city of Shushan hath rejoiced and been glad;

16 to the Jews hath been light, and gladness, and joy, and honour,

17 and in every province and province, and in every city and city, the place where the word of the king, even his law, is coming, gladness and joy [are] to the Jews, a banquet, and a good day; and many of the peoples of the land are becoming Jews, for a fear of the Jews hath fallen upon them.

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ESTHER CHAPTER 9

1 And in the twelfth month -- it [is] the month of Adar -- on the thirteenth day of it, in which the word of the king, even his law, hath come to be done, in the day that the enemies of the Jews had hoped to rule over them, and it is turned that the Jews rule over those hating them --

2 the Jews have been assembled in their cities, in all provinces of the king Ahasuerus, to put forth a hand on those seeking their evil, and no man hath stood in their presence, for their fear hath fallen on all the peoples.

3 And all heads of the provinces, and the lieutenants, and the governors, and those doing the work that the king hath, are lifting up the Jews, for a fear of Mordecai hath fallen upon them;

4 for great [is] Mordecai in the house of the king, and his fame is going into all the provinces, for the man Mordecai is going on and becoming great.

5 And the Jews smite among all their enemies -- a smiting of the sword, and slaughter, and destruction -- and do with those hating them according to their pleasure,

6 and in Shushan the palace have the Jews slain and destroyed five hundred men;

7 and Parshandatha, and Dalphon, and Aspatha,

8 and Poratha, and Adalia, and Aridatha,

9 and Parmashta, and Arisai, and Aridai, and Vajezatha,

10 ten sons of Haman son of Hammedatha, adversary of the Jews, they have slain, and on the prey they have not put forth their hand.

11 On that day hath come the number of the slain in Shushan the palace before the king,

12 and the king saith to Esther the queen, 'In Shushan the palace have the Jews slain and destroyed five hundred men, and the ten sons of Haman; in the rest of the provinces of the king what have they done? and what [is] thy petition? and it is given to thee; and what thy request again? and it is done.'

13 And Esther saith, 'If to the king [it be] good, let it be given also to-morrow, to the Jews who [are] in Shushan, to do according to the law of to-day; and the ten sons of Haman they hang on the tree.'

14 And the king saith -- 'to be done so;' and a law is given in Shushan, and the ten sons of Haman they have hanged.

15 And the Jews who [are] in Shushan are assembled also on the fourteenth day of the month of Adar, and they slay in Shushan three hundred men, and on the prey they have not put forth their hand.

16 And the rest of the Jews, who [are] in the provinces of the king, have been assembled, even to stand for their life, and to rest from their enemies, and to slay among those hating them five and seventy thousand, and on the prey they have not put forth their hand;

17 on the thirteenth day of the month of Adar, even to rest on the fourteenth of it, and to make it a day of banquet and of joy.

18 And the Jews who [are] in Shushan have been assembled, on the thirteenth day of it, and on the fourteenth of it, even to rest on the fifteenth of it, and to make it a day of banquet and of joy.

19 Therefore the Jews of the villages, who are dwelling in cities of the villages, are making the fourteenth day of the month of Adar -- joy and banquet, and a good day, and of sending portions one to another.

20 And Mordecai writeth these things, and sendeth letters unto all the Jews who [are] in all provinces of the king Ahasuerus, who are near and who are far off,

21 to establish on them, to be keeping the fourteenth day of the month of Adar, and the fifteenth day of it, in every year and year,

22 as days on which the Jews have rested from their enemies, and the month that hath been turned to them from sorrow to joy, and from mourning to a good day, to make them days of banquet and of joy, and of sending portions one to another, and gifts to the needy.

23 And the Jews have received that which they had begun to do, and that which Mordecai hath written unto them,

24 because Haman son of Hammedatha the Agagite, adversary of all the Jews, had devised concerning the Jews to destroy them, and had caused to fall Pur -- that [is] the lot -- to crush them and to destroy them;

25 and in her coming in before the king, he said with the letter, 'Let his evil device that he devised against the Jews turn back upon his own head,' and they have hanged him and his sons on the tree,

26 therefore they have called these days Purim -- by the name of the lot -- therefore, because of all the words of this letter, and what they have seen concerning this, and what hath come unto them,

27 the Jews have established and received upon them, and upon their seed, and upon all those joined unto them, and it doth not pass away, to be keeping these two days according to their writing, and according to their season, in every year and year;

28 and these days are remembered and kept in every generation and generation, family and family, province and province, and city and city, and these days of Purim do not pass away from the midst of the Jews, and their memorial is not ended from their seed.

29 And Esther the queen, daughter of Abihail, writeth, and Mordecai the Jew, with all might, to establish this second letter of Purim,

30 and he sendeth letters unto all the Jews, unto the seven and twenty and a hundred provinces of the kingdom of Ahasuerus -- words of peace and truth --

31 to establish these days of Purim, in their seasons, as Mordecai the Jew hath established on them, and Esther the queen, and as they had established on themselves, and on their seed -- matters of the fastings, and of their cry.

32 And a saying of Esther hath established these matters of Purim, and it is written in the Book.

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ESTHER CHAPTER 10

1 And the king Ahasuerus setteth a tribute on the land and the isles of the sea;

2 and all the work of his strength, and his might, and the explanation of the greatness of Mordecai with which the king made him great, are they not written on the book of the Chronicles of Media and Persia?

3 For Mordecai the Jew [is] second to king Ahasuerus, and a great man of the Jews, and accepted of the multitude of his brethren, seeking good for his people, and speaking peace to all his seed.

BOOKS OF WISDOM
(OR BOOKS OF POETRY)

THE BOOK OF JOB
Hebrew title: Sefer Iyob
Estimated Range of Dating: 550-450 B.C.

(The Book of Job (Hebrew: Iyob) is a book in the Ketuvim ("Writings") section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. The language of Job stands out for its conservative spelling and for its exceptionally large number of words and forms not found elsewhere in the Bible. It is a masterpiece of wisdom, philosophy and literature.

Job appears in the 6th-century BC Book of Ezekiel as a man of antiquity renowned for his righteousness, and the author of the Book of Job has apparently chosen this legendary hero for his parable. Rabbinic tradition ascribes it to Moses, but scholars generally agree that it was written between the 6th and 5th centuries BC. The anonymous author was almost certainly an Israelite, although he has set his story outside Israel, in southern Edom or northern Arabia, and makes allusion to places as far apart as Mesopotamia and Egypt.

Job, Ecclesiastes and the Book of Proverbs belong to the genre of wisdom literature, sharing a perspective that they themselves call the "way of wisdom". Wisdom means both a way of thinking and a body of knowledge gained through such thinking, as well as the ability to apply it to life. It is attainable in part through human effort and in part as a gift from God, but never in its entirety – except by God. The three books share attitudes and assumptions but differ in their conclusions: Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Wisdom literature from Sumeria and Babylonia can be dated to the second millennium BC. Several texts from ancient Mesopotamia and Egypt offer parallels to Job, and while it is impossible to tell whether the author of Job was influenced by any of them, their existence suggests that he was the recipient of a long tradition of reflection on the existence of inexplicable suffering.)

JOB CHAPTER 1

1 A man there hath been in the land of Uz -- Job his name -- and that man hath been perfect and upright -- both fearing God, and turning aside from evil.

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2 And there are borne to him seven sons and three daughters,
3 and his substance is seven thousand sheep, and three thousand camels, and five hundred pairs of oxen, and five hundred she-asses, and a service very abundant; and that man is greater than any of the sons of the east.
4 And his sons have gone and made a banquet -- the house of each [in] his day -- and have sent and called to their three sisters to eat and to drink with them;
5 and it cometh to pass, when they have gone round the days of the banquet, that Job doth send and sanctify them, and hath risen early in the morning, and caused to ascend burnt-offerings -- the number of them all -- for Job said, 'Perhaps my sons have sinned, yet blessed God in their heart.' Thus doth Job all the days.
6 And the day is, that sons of God come in to station themselves by Jehovah, and there doth come also the Adversary in their midst.
7 And Jehovah saith unto the Adversary, 'Whence comest thou?' And the Adversary answereth Jehovah and saith, 'From going to and fro in the land, and from walking up and down on it.'
8 And Jehovah saith unto the Adversary, 'Hast thou set thy heart against My servant Job because there is none like him in the land, a man perfect and upright, fearing God, and turning aside from evil?'
9 And the Adversary answereth Jehovah and saith, 'For nought is Job fearing God?
10 Hast not Thou made a hedge for him, and for his house, and for all that he hath -- round about?
11 The work of his hands Thou hast blessed, and his substance hath spread in the land, and yet, put forth, I pray Thee, Thy hand, and strike against anything that he hath -- if not: to Thy face he doth bless Thee!'
12 And Jehovah saith unto the Adversary, 'Lo, all that he hath [is] in thy hand, only unto him put not forth thy hand.' And the Adversary goeth out from the presence of Jehovah.
13 And the day is, that his sons and his daughters are eating, and drinking wine, in the house of their brother, the first-born.
14 And a messenger hath come in unto Job and saith, 'The oxen have been plowing, and the she-asses feeding by their sides,
15 and Sheba doth fall, and take them, and the young men they have smitten by the mouth of the sword, and I am escaped -- only I alone -- to declare [it] to thee.'
16 While this [one] is speaking another also hath come and saith, 'Fire of God hath fallen from the heavens, and burneth among the flock, and among the young men, and consumeth them, and I am escaped -- only I alone -- to declare [it] to thee.'
17 While this [one] is speaking another also hath come and saith, 'Chaldeans made three heads, and rush on the camels, and take them, and the young men they have smitten by the mouth of the sword, and I am escaped -- only I alone -- to declare [it] to thee.'
18 While this [one] is speaking another also hath come and saith, 'Thy sons and thy daughters are eating, and drinking wine, in the house of their brother, the first-born.
19 And lo, a great wind hath come from over the wilderness, and striketh against the four corners of the house, and it falleth on the young men, and they are dead, and I am escaped -- only I alone -- to declare [it] to thee.'
20 And Job riseth, and rendeth his robe, and shaveth his head, and falleth to the earth, and doth obeisance,
21 and he saith, 'Naked came I forth from the womb of my mother, and naked I turn back thither: Jehovah hath given and Jehovah hath taken: let the name of Jehovah be blessed.'
22 In all this Job hath not sinned, nor given folly to God.

JOB CHAPTER 2

1 And the day is, that sons of God come in to station themselves by Jehovah, and there doth come also the Adversary in their midst to station himself by Jehovah.
2 And Jehovah saith unto the Adversary, 'Whence camest thou?' And the Adversary answereth Jehovah and saith, 'From going to and fro in the land, and from walking up and down in it.'
3 And Jehovah saith unto the Adversary, 'Hast thou set thy heart unto My servant Job because there is none like him in the land, a man perfect and upright, fearing God and turning aside from evil? and still he is keeping hold on his integrity, and thou dost move Me against him to swallow him up for nought!'
4 And the Adversary answereth Jehovah and saith, 'A skin for a skin, and all that a man hath he doth give for his life.
5 Yet, put forth, I pray Thee, Thy hand, and strike unto his bone and unto his flesh -- if not: unto Thy face he doth bless Thee!'
6 And Jehovah saith unto the Adversary, 'Lo, he [is] in thy hand; only his life take care of.'
7 And the Adversary goeth forth from the presence of Jehovah, and smiteth Job with a sore ulcer from the sole of his foot unto his crown.
8 And he taketh to him a potsherd to scrape himself with it, and he is sitting in the midst of the ashes.
9 And his wife saith to him, 'Still thou art keeping hold on thine integrity: bless God and die.'
10 And he saith unto her, 'As one of the foolish women speaketh, thou speakest; yea, the good we receive from God, and the evil we do not receive.' In all this Job hath not sinned with his lips.
11 And three of the friends of Job hear of all this evil that hath come upon him, and they come in each from his place -- Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite -- and they are met together to come in to bemoan him, and to comfort him;
12 and they lift up their eyes from afar and have not discerned him, and they lift up their voice and weep, and rend each his robe, and sprinkle dust on their heads -- heavenward.

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13 And they sit with him on the earth seven days and seven nights, and there is none speaking unto him a word when they have seen that the pain hath been very great.

JOB CHAPTER 3

1 After this hath Job opened his mouth, and revileth his day.
2 And Job answereth and saith: --
3 Let the day perish in which I am born, And the night that hath said: 'A man-child hath been conceived.'
4 That day -- let it be darkness, Let not God require it from above, Nor let light shine upon it.
5 Let darkness and death-shade redeem it, Let a cloud tabernacle upon it, Let them terrify it as the most bitter of days.
6 That night -- let thick darkness take it, Let it not be united to days of the year, Into the number of months let it not come.
7 Lo! that night -- let it be gloomy, Let no singing come into it.
8 Let the cursers of day mark it, Who are ready to wake up Leviathan.
9 Let the stars of its twilight be dark, Let it wait for light, and there is none, And let it not look on the eyelids of the dawn.
10 Because it hath not shut the doors Of the womb that was mine! And hide misery from mine eyes.
11 Why from the womb do I not die? From the belly I have come forth and gasp!
12 Wherefore have knees been before me? And what [are] breasts, that I suck?
13 For now, I have lain down, and am quiet, I have slept -- then there is rest to me,
14 With kings and counsellors of earth, These building wastes for themselves.
15 Or with princes -- they have gold, They are filling their houses [with] silver.
16 (Or as a hidden abortion I am not, As infants -- they have not seen light.)
17 There the wicked have ceased troubling, And there rest do the wearied in power.
18 Together prisoners have been at ease, They have not heard the voice of an exactor,
19 Small and great [are] there the same. And a servant [is] free from his lord.
20 Why giveth He to the miserable light, and life to the bitter soul?
21 Who are waiting for death, and it is not, And they seek it above hid treasures.
22 Who are glad -- unto joy, They rejoice when they find a grave.
23 To a man whose way hath been hidden, And whom God doth shut up?
24 For before my food, my sighing cometh, And poured out as waters [are] my roarings.
25 For a fear I feared and it meeteth me, And what I was afraid of doth come to me.
26 I was not safe -- nor was I quiet -- Nor was I at rest -- and trouble cometh!

JOB CHAPTER 4

1 And Eliphaz the Temanite answereth and saith: --
2 Hath one tried a word with thee? -- Thou art weary! And to keep in words who is able?
3 Lo, thou hast instructed many, And feeble hands thou makest strong.
4 The stumbling one do thy words raise up, And bowing knees thou dost strengthen.
5 But now, it cometh in unto thee, And thou art weary; It striketh unto thee, and thou art troubled.
6 Is not thy reverence thy confidence? Thy hope -- the perfection of thy ways?
7 Remember, I pray thee, Who, being innocent, hath perished? And where have the upright been cut off?
8 As I have seen -- ploughers of iniquity, And sowers of misery, reap it!
9 From the breath of God they perish, And from the spirit of His anger consumed.
10 The roaring of a lion, And the voice of a fierce lion, And teeth of young lions have been broken.
11 An old lion is perishing without prey, And the whelps of the lioness do separate.
12 And unto me a thing is secretly brought, And receive doth mine ear a little of it.
13 In thoughts from visions of the night, In the falling of deep sleep on men,
14 Fear hath met me, and trembling, And the multitude of my bones caused to fear.
15 And a spirit before my face doth pass, Stand up doth the hair of my flesh;
16 It standeth, and I discern not its aspect, A similitude [is] over-against mine eyes, Silence! and a voice I hear:
17 'Is mortal man than God more righteous? Than his Maker is a man cleaner?
18 Lo, in His servants He putteth no credence, Nor in His messengers setteth praise.'
19 Also -- the inhabitants of houses of clay, (Whose foundation [is] in the dust, They bruise them before a moth.)
20 From morning to evening are beaten down, Without any regarding, for ever they perish.
21 Hath not their excellency been removed with them? They die, and not in wisdom!

JOB CHAPTER 5

1 Pray, call, is there any to answer thee? And unto which of the holy ones dost thou turn?
2 For provocation slayeth the perverse, And envy putteth to death the simple,
3 I -- I have seen the perverse taking root, And I mark his habitation straightway,
4 Far are his sons from safety, And they are bruised in the gate, And there is no deliverer.

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5 Whose harvest the hungry doth eat, And even from the thorns taketh it, And the designing swallowed their wealth.
6 For sorrow cometh not forth from the dust, Nor from the ground springeth up misery.
7 For man to misery is born, And the sparks go high to fly.
8 Yet I -- I inquire for God, And for God I give my word,
9 Doing great things, and there is no searching. Wonderful, till there is no numbering.
10 Who is giving rain on the face of the land, And is sending waters on the out-places.
11 To set the low on a high place, And the mourners have been high [in] safety.
12 Making void thoughts of the subtile, And their hands do not execute wisdom.
13 Capturing the wise in their subtilty, And the counsel of wrestling ones was hastened,
14 By day they meet darkness, And as night -- they grope at noon.
15 And He saveth the wasted from their mouth, And from a strong hand the needy,
16 And there is hope to the poor, And perverseness hath shut her mouth.
17 Lo, the happiness of mortal man, God doth reprove him: And the chastisement of the Mighty despise not,
18 For He doth pain, and He bindeth up, He smiteth, and His hands heal.
19 In six distresses He delivereth thee, And in seven evil striketh not on thee.
20 In famine He hath redeemed thee from death, And in battle from the hands of the sword.
21 When the tongue scourgeth thou art hid, And thou art not afraid of destruction, When it cometh.
22 At destruction and at hunger thou mockest, And of the beast of the earth, Thou art not afraid.
23 (For with sons of the field [is] thy covenant, And the beast of the field Hath been at peace with thee.)
24 And thou hast known that thy tent [is] peace, And inspected thy habitation, and errest not,
25 And hast known that numerous [is] Thy seed, And thine offspring as the herb of the earth;
26 Thou comest in full age unto the grave, As the going up of a stalk in its season.
27 Lo, this -- we searched it out -- it [is] right, hearken; And thou, know for thyself!

JOB CHAPTER 6

1 And Job answereth and saith: --
2 O that my provocation were thoroughly weighed, And my calamity in balances They would lift up together!
3 For now, than the sands of the sea it is heavier, Therefore my words have been rash.
4 For arrows of the Mighty [are] with me, Whose poison is drinking up my spirit. Terrors of God array themselves [for] me!
5 Brayeth a wild ass over tender grass? Loweth an ox over his provender?
6 Eaten is an insipid thing without salt? Is there sense in the drivel of dreams?
7 My soul is refusing to touch! They [are] as my sickening food.
8 O that my request may come, That God may grant my hope!
9 That God would please -- and bruise me, Loose His hand and cut me off!
10 And yet it is my comfort, (And I exult in pain -- He doth not spare,) That I have not hidden The sayings of the Holy One.
11 What [is] my power that I should hope? And what mine end That I should prolong my life?
12 Is my strength the strength of stones? Is my flesh brazen?
13 Is not my help with me, And substance driven from me?
14 To a despiser of his friends [is] shame, And the fear of the Mighty he forsaketh.
15 My brethren have deceived as a brook, As a stream of brooks they pass away.
16 That are black because of ice, By them doth snow hide itself.
17 By the time they are warm they have been cut off, By its being hot they have been Extinguished from their place.
18 Turn aside do the paths of their way, They ascend into emptiness, and are lost.
19 Passengers of Tema looked expectingly, Travellers of Sheba hoped for them.
20 They were ashamed that one hath trusted, They have come unto it and are confounded.
21 Surely now ye have become the same! Ye see a downfall, and are afraid.
22 Is it because I said, Give to me? And, By your power bribe for me?
23 And, Deliver me from the hand of an adversary? And, From the hand of terrible ones ransom me?
24 Shew me, and I -- I keep silent, And what I have erred, let me understand.
25 How powerful have been upright sayings, And what doth reproof from you reprove?
26 For reproof -- do you reckon words? And for wind -- sayings of the desperate.
27 Anger on the fatherless ye cause to fall, And are strange to your friend.
28 And, now, please, look upon me, Even to your face do I lie?
29 Turn back, I pray you, let it not be perverseness, Yea, turn back again -- my righteousness [is] in it.
30 Is there in my tongue perverseness? Discerneth not my palate desirable things?

JOB CHAPTER 7

1 Is there not a warfare to man on earth? And as the days of an hireling his days?
2 As a servant desireth the shadow, And as a hireling expecteth his wage,

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3 So I have been caused to inherit months of vanity, And nights of misery they numbered to me.
4 If I lay down then I said, 'When do I rise!' And evening hath been measured, And I have been full of tossings till dawn.
5 Clothed hath been my flesh [with] worms, And a clod of dust, My skin hath been shrivelled and is loathsome,
6 My days swifter than a weaving machine, And they are consumed without hope.
7 Remember Thou that my life [is] a breath, Mine eye turneth not back to see good.
8 The eye of my beholder beholdeth me not. Thine eyes [are] upon me -- and I am not.
9 Consumed hath been a cloud, and it goeth, So he who is going down to Sheol cometh not up.
10 He turneth not again to his house, Nor doth his place discern him again.
11 Also I -- I withhold not my mouth -- I speak in the distress of my spirit, I talk in the bitterness of my soul.
12 A sea-[monster] am I, or a dragon, That thou settest over me a guard?
13 When I said, 'My bed doth comfort me,' He taketh away in my talking my couch.
14 And thou hast affrighted me with dreams, And from visions thou terrifiest me,
15 And my soul chooseth strangling, Death rather than my bones.
16 I have wasted away -- not to the age do I live. Cease from me, for my days [are] vanity.
17 What [is] man that Thou dost magnify him? And that Thou settest unto him Thy heart?
18 And inspectest him in the mornings, In the evenings dost try him?
19 How long dost Thou not look from me? Thou dost not desist till I swallow my spittle.
20 I have sinned, what do I to Thee, O watcher of man? Why hast Thou set me for a mark to Thee, And I am for a burden to myself -- and what?
21 Thou dost not take away my transgression, And cause to pass away mine iniquity, Because now, for dust I lie down: And Thou hast sought me -- and I am not!

JOB CHAPTER 8

1 And Bildad the Shuhite answereth and saith: --
2 Till when dost thou speak these things? And a strong wind -- sayings of thy mouth?
3 Doth God pervert judgment? And doth the Mighty One pervert justice?
4 If thy sons have sinned before Him, And He doth send them away, By the hand of their transgression,
5 If thou dost seek early unto God, And unto the Mighty makest supplication,
6 If pure and upright thou [art], Surely now He waketh for thee, And hath completed The habitation of thy righteousness.
7 And thy beginning hath been small, And thy latter end is very great.
8 For, ask I pray thee of a former generation, And prepare to a search of their fathers,
9 (For of yesterday we [are], and we know not, For a shadow [are] our days on earth.)
10 Do they not shew thee -- speak to thee, And from their heart bring forth words?
11 'Doth a rush wise without mire? A reed increase without water?
12 While it [is] in its budding -- uncropt, Even before any herb it withereth.
13 So [are] the paths of all forgetting God, And the hope of the profane doth perish,
14 Whose confidence is loathsome, And the house of a spider his trust.
15 He leaneth on his house -- and it standeth not: He taketh hold on it -- and it abideth not.
16 Green he [is] before the sun, And over his garden his branch goeth out.
17 By a heap his roots are wrapped, A house of stones he looketh for.
18 If [one] doth destroy him from his place, Then it hath feigned concerning him, I have not seen thee!
19 Lo, this [is] the joy of his way, And from the dust others spring up.'
20 Lo, God doth not reject the perfect, Nor taketh hold on the hand of evil doers.
21 While he filleth with laughter thy mouth, And thy lips with shouting,
22 Those hating thee do put on shame, And the tent of the wicked is not!

JOB CHAPTER 9

1 And Job answereth and saith: --
2 Truly I have known that [it is] so, And what -- is man righteous with God?
3 If he delight to strive with Him -- He doth not answer him one of a thousand.
4 Wise in heart and strong in power -- Who hath hardened toward Him and is at peace?
5 Who is removing mountains, And they have not known, Who hath overturned them in His anger.
6 Who is shaking earth from its place, And its pillars move themselves.
7 Who is speaking to the sun, and it riseth not, And the stars He sealeth up.
8 Stretching out the heavens by Himself, And treading on the heights of the sea,
9 Making Osh, Kesil, and Kimah, And the inner chambers of the south.
10 Doing great things till there is no searching, And wonderful, till there is no numbering.
11 Lo, He goeth over by me, and I see not, And He passeth on, and I attend not to it.

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12 Lo, He snatches away, who bringeth it back? Who saith unto Him, 'What dost Thou?'
13 God doth not turn back His anger, Under Him bowed have proud helpers.
14 How much less do I -- I answer Him? Choose out my words with Him?
15 Whom, though I were righteous, I answer not, For my judgment I make supplication.
16 Though I had called and He answereth me, I do not believe that He giveth ear [to] my voice.
17 Because with a tempest He bruiseth me, And hath multiplied my wounds for nought.
18 He permitteth me not to refresh my spirit, But filleth me with bitter things.
19 If of power, lo, the Strong One; And if of judgment -- who doth convene me?
20 If I be righteous, Mine mouth doth declare me wicked, Perfect I am! -- it declareth me perverse.
21 Perfect I am! -- I know not my soul, I despise my life.
22 It is the same thing, therefore I said, 'The perfect and the wicked He is consuming.'
23 If a scourge doth put to death suddenly, At the trial of the innocent He laugheth.
24 Earth hath been given Into the hand of the wicked one. The face of its judges he covereth, If not -- where, who [is] he?
25 My days have been swifter than a runner, They have fled, they have not seen good,
26 They have passed on with ships of reed, As an eagle darteth on food.
27 Though I say, 'I forget my talking, I forsake my corner, and I brighten up!'
28 I have been afraid of all my griefs, I have known that Thou dost not acquit me.
29 I -- I am become wicked; why [is] this? [In] vain I labour.
30 If I have washed myself with snow-water, And purified with soap my hands,
31 Then in corruption Thou dost dip me, And my garments have abominated me.
32 But if a man like myself -- I answer him, We come together into judgment.
33 If there were between us an umpire, He doth place his hand on us both.
34 He doth turn aside from off me his rod, And His terror doth not make me afraid,
35 I speak, and do not fear Him, But I am not right with myself.

JOB CHAPTER 10

1 My soul hath been weary of my life, I leave off my talking to myself, I speak in the bitterness of my soul.
2 I say unto God, 'Do not condemn me, Let me know why Thou dost strive [with] me.
3 Is it good for Thee that Thou dost oppress? That Thou despisest the labour of Thy hands, And on the counsel of the wicked hast shone?
4 Eyes of flesh hast Thou? As man seeth -- seest Thou?
5 As the days of man [are] Thy days? Thy years as the days of a man?
6 That Thou inquirest for mine iniquity, And for my sin seekest?
7 For Thou knowest that I am not wicked, And there is no deliverer from Thy hand.
8 Thy hands have taken pains about me, And they make me together round about, And Thou swallowest me up!
9 Remember, I pray Thee, That as clay Thou hast made me, And unto dust Thou dost bring me back.
10 Dost Thou not as milk pour me out? And as cheese curdle me?
11 Skin and flesh Thou dost put on me, And with bones and sinews dost fence me.
12 Life and kindness Thou hast done with me. And Thy inspection hath preserved my spirit.
13 And these Thou hast laid up in Thy heart, I have known that this [is] with Thee.
14 If I sinned, then Thou hast observed me, And from mine iniquity dost not acquit me,
15 If I have done wickedly -- wo to me, And righteously -- I lift not up my head, Full of shame -- then see my affliction,
16 And it riseth -- as a lion Thou huntest me. And Thou turnest back -- Thou shewest Thyself wonderful in me.
17 Thou renewest Thy witnesses against me, And dost multiply Thine anger with me, Changes and warfare [are] with me.
18 And why from the womb Hast Thou brought me forth? I expire, and the eye doth not see me.
19 As I had not been, I am, From the belly to the grave I am brought,
20 Are not my days few? Cease then, and put from me, And I brighten up a little,
21 Before I go, and return not, Unto a land of darkness and death-shade,
22 A land of obscurity as thick darkness, Death-shade -- and no order, And the shining [is] as thick darkness.'

JOB CHAPTER 11

1 And Zophar the Naamathite answereth and saith: --
2 Is a multitude of words not answered? And is a man of lips justified?
3 Thy devices make men keep silent, Thou scornest, and none is causing blushing!
4 And thou sayest, 'Pure [is] my discourse, And clean I have been in Thine eyes.'
5 And yet, O that God had spoken! And doth open His lips with thee.
6 And declare to thee secrets of wisdom, For counsel hath foldings. And know thou that God forgetteth for thee, [Some] of thine iniquity.
7 By searching dost thou find out God? Unto perfection find out the Mighty One?
8 Heights of the heavens! -- what dost thou? Deeper than Sheol! -- what knowest thou?

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9 Longer than earth [is] its measure, And broader than the sea.
10 If He pass on, and shut up, and assemble, Who then dost reverse it?
11 For he hath known men of vanity, And He seeth iniquity, And one doth not consider [it]!
12 And empty man is bold, And the colt of a wild ass man is born.
13 If thou -- thou hast prepared thy heart, And hast spread out unto Him thy hands,
14 If iniquity [is] in thy hand, put it far off, And let not perverseness dwell in thy tents.
15 For then thou liftest up thy face from blemish, And thou hast been firm, and fearest not.
16 For thou dost forget misery, As waters passed away thou rememberest.
17 And above the noon doth age rise, Thou fliest -- as the morning thou art.
18 And thou hast trusted because their is hope, And searched -- in confidence thou liest down,
19 And thou hast rested, And none is causing trembling, And many have entreated thy face;
20 And the eyes of the wicked are consumed, And refuge hath perished from them, And their hope [is] a breathing out of soul!

JOB CHAPTER 12

1 And Job answereth and saith: --
2 Truly -- ye [are] the people, And with you doth wisdom die.
3 I also have a heart like you, I am not fallen more than you, And with whom is there not like these?
4 A laughter to his friend I am: 'He calleth to God, and He answereth him,' A laughter [is] the perfect righteous one.
5 A torch -- despised in the thoughts of the secure Is prepared for those sliding with the feet.
6 At peace are the tents of spoilers, And those provoking God have confidence, He into whose hand God hath brought.
7 And yet, ask, I pray thee, [One of] the beasts, and it doth shew thee, And a fowl of the heavens, And it doth declare to thee.
8 Or talk to the earth, and it sheweth thee, And fishes of the sea recount to thee:
9 'Who hath not known in all these, That the hand of Jehovah hath done this?
10 In whose hand [is] the breath of every living thing, And the spirit of all flesh of man.'
11 Doth not the ear try words? And the palate taste food for itself?
12 With the very aged [is] wisdom, And [with] length of days understanding.
13 With Him [are] wisdom and might, To him [are] counsel and understanding.
14 Lo, He breaketh down, and it is not built up, He shutteth against a man, And it is not opened.
15 Lo, He keepeth in the waters, and they are dried up, And he sendeth them forth, And they overturn the land.
16 With Him [are] strength and wisdom, His the deceived and deceiver.
17 Causing counsellors to go away a spoil, And judges He maketh foolish.
18 The bands of kings He hath opened, And He bindeth a girdle on their loins.
19 Causing ministers to go away a spoil And strong ones He overthroweth.
20 Turning aside the lip of the stedfast, And the reason of the aged He taketh away.
21 Pouring contempt upon princes, And the girdle of the mighty He made feeble.
22 Removing deep things out of darkness, And He bringeth out to light death-shade.
23 Magnifying the nations, and He destroyeth them, Spreading out the nations, and He quieteth them.
24 Turning aside the heart Of the heads of the people of the land, And he causeth them to wander In vacancy -- no way!
25 They feel darkness, and not light, He causeth them to wander as a drunkard.

JOB CHAPTER 13

1 Lo, all -- hath mine eye seen, Heard hath mine ear, and it attendeth to it.
2 According to your knowledge I have known -- also I. I am not fallen more than you.
3 Yet I for the Mighty One do speak, And to argue for God I delight.
4 And yet, ye [are] forgers of falsehood, Physicians of nought -- all of you,
5 O that ye would keep perfectly silent, And it would be to you for wisdom.
6 Hear, I pray you, my argument, And to the pleadings of my lips attend,
7 For God do ye speak perverseness? And for Him do ye speak deceit?
8 His face do ye accept, if for God ye strive?
9 Is [it] good that He doth search you, If, as one mocketh at a man, ye mock at Him?
10 He doth surely reprove you, if in secret ye accept faces.
11 Doth not His excellency terrify you? And His dread fall upon you?
12 Your remembrances [are] similes of ashes, For high places of clay your heights.
13 Keep silent from me, and I speak, And pass over me doth what?
14 Wherefore do I take my flesh in my teeth? And my soul put in my hand?
15 Lo, He doth slay me -- I wait not! Only, my ways unto His face I argue.
16 Also -- He [is] to me for salvation, For the profane cometh not before Him.
17 Hear ye diligently my word, And my declaration with your ears.

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18 Lo, I pray you, I have set in order the cause, I have known that I am righteous.
19 Who [is] he that doth strive with me? For now I keep silent and gasp.
20 Only two things, O God, do with me: Then from Thy face I am not hidden.
21 Thy hand put far off from me, And Thy terror let not terrify me.
22 And call Thou, and I -- I answer, Or -- I speak, and answer Thou me.
23 How many iniquities and sins have I? My transgression and my sin let me know.
24 Why dost Thou hide Thy face? And reckonest me for an enemy to Thee?
25 A leaf driven away dost Thou terrify? And the dry stubble dost Thou pursue?
26 For Thou writest against me bitter things, And causest me to possess iniquities of my youth:
27 And puttest in the stocks my feet, And observest all my paths, On the roots of my feet Thou settest a print,
28 And he, as a rotten thing, weareth away, As a garment hath a moth consumed him.

JOB CHAPTER 14

1 Man, born of woman! Of few days, and full of trouble!
2 As a flower he hath gone forth, and is cut off, And he fleeth as a shadow and standeth not.
3 Also -- on this Thou hast opened Thine eyes, And dost bring me into judgment with Thee.
4 Who giveth a clean thing out of an unclean? not one.
5 If determined are his days, The number of his months [are] with Thee, His limit Thou hast made, And he passeth not over;
6 Look away from off him that he may cease, Till he enjoy as an hireling his day.
7 For there is of a tree hope, if it be cut down, That again it doth change, That its tender branch doth not cease.
8 If its root becometh old in the earth, And its stem doth die in the dust,
9 From the fragrance of water it doth flourish, And hath made a crop as a plant.
10 And a man dieth, and becometh weak, And man expireth, and where [is] he?
11 Waters have gone away from a sea, And a river becometh waste and dry.
12 And man hath lain down, and riseth not, Till the wearing out of the heavens they awake not, Nor are roused from their sleep.
13 O that in Sheol Thou wouldst conceal me, Hide me till the turning of Thine anger, Set for me a limit, and remember me.
14 If a man dieth -- doth he revive? All days of my warfare I wait, till my change come.
15 Thou dost call, and I -- I answer Thee; To the work of Thy hands Thou hast desire.
16 But now, my steps Thou numberest, Thou dost not watch over my sin.
17 Sealed up in a bag [is] my transgression, And Thou sewest up mine iniquity.
18 And yet, a falling mountain wasteth away, And a rock is removed from its place.
19 Stones have waters worn away, Their outpourings wash away the dust of earth, And the hope of man Thou hast destroyed.
20 Thou prevailest [over] him for ever, and he goeth, He is changing his countenance, And Thou sendest him away.
21 Honoured are his sons, and he knoweth not; And they are little, and he attendeth not to them.
22 Only -- his flesh for him is pained, And his soul for him doth mourn.'

JOB CHAPTER 15

1 And Eliphaz the Temanite answereth and saith: --
2 Doth a wise man answer [with] vain knowledge? And fill [with] an east wind his belly?
3 To reason with a word not useful? And speeches -- no profit in them?
4 Yea, thou dost make reverence void, And dost diminish meditation before God.
5 For thy mouth teacheth thine iniquity, And thou chooseth the tongue of the subtile.
6 Thy mouth declareth thee wicked, and not I, And thy lips testify against thee.
7 The first man art thou born? And before the heights wast thou formed?
8 Of the secret counsel of God dost thou hear? And withdrawest thou unto thee wisdom?
9 What hast thou known, and we know not? Understandest thou -- and it is not with us?
10 Both the gray-headed And the very aged [are] among us -- Greater than thy father [in] days.
11 Too few for thee are the comforts of God? And a gentle word [is] with thee,
12 What -- doth thine heart take thee away? And what -- are thine eyes high?
13 For thou turnest against God thy spirit? And hast brought out words from thy mouth:
14 What [is] man that he is pure, And that he is righteous, one born of woman?
15 Lo, in His holy ones He putteth no credence, And the heavens have not been pure in His eyes.
16 Also -- surely abominable and filthy Is man drinking as water perverseness.
17 I shew thee -- hearken to me -- And this I have seen and declare:
18 Which the wise declare -- And have not hid -- from their fathers.
19 To them alone was the land given, And a stranger passed not over into their midst:
20 'All days of the wicked he is paining himself, And few years have been laid up for the terrible one.

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21 A fearful voice [is] in his ears, In peace doth a destroyer come to him.
22 He believeth not to return from darkness, And watched [is] he for the sword.
23 He is wandering for bread -- 'Where [is] it?' He hath known that ready at his hand Is a day of darkness.
24 Terrify him do adversity and distress, They prevail over him As a king ready for a boaster.
25 For he stretched out against God his hand, And against the Mighty he maketh himself mighty.
26 He runneth unto Him with a neck, With thick bosses of his shields.
27 For he hath covered his face with his fat, And maketh vigour over [his] confidence.
28 And he inhabiteth cities cut off, houses not dwelt in, That have been ready to become heaps.
29 He is not rich, nor doth his wealth rise, Nor doth he stretch out on earth their continuance.
30 He turneth not aside from darkness, His tender branch doth a flame dry up, And he turneth aside at the breath of His mouth!
31 Let him not put credence in vanity, He hath been deceived, For vanity is his recompence.
32 Not in his day is it completed, And his bending branch is not green.
33 He shaketh off as a vine his unripe fruit, And casteth off as an olive his blossom.
34 For the company of the profane [is] gloomy, And fire hath consumed tents of bribery.
35 To conceive misery, and to bear iniquity, Even their heart doth prepare deceit.

JOB CHAPTER 16

1 And Job answereth and saith: --
2 I have heard many such things, Miserable comforters [are] ye all.
3 Is there an end to words of wind? Or what doth embolden thee that thou answerest?
4 I also, like you, might speak, If your soul were in my soul's stead. I might join against you with words, And nod at you with my head.
5 I might harden you with my mouth, And the moving of my lips might be sparing.
6 If I speak, my pain is not restrained, And I cease -- what goeth from me?
7 Only, now, it hath wearied me; Thou hast desolated all my company,
8 And Thou dost loathe me, For a witness it hath been, And rise up against me doth my failure, In my face it testifieth.
9 His anger hath torn, and he hateth me, He hath gnashed at me with his teeth, My adversary sharpeneth his eyes for me.
10 They have gaped on me with their mouth, In reproach they have smitten my cheeks, Together against me they set themselves.
11 God shutteth me up unto the perverse, And to the hands of the wicked turneth me over.
12 At ease I have been, and he breaketh me, And he hath laid hold on my neck, And he breaketh me in pieces, And he raiseth me to him for a mark.
13 Go round against me do his archers. He splitteth my reins, and spareth not, He poureth out to the earth my gall.
14 He breaketh me -- breach upon breach, He runneth upon me as a mighty one.
15 Sackcloth I have sewed on my skin, And have rolled in the dust my horn.
16 My face is foul with weeping, And on mine eyelids [is] death-shade.
17 Not for violence in my hands, And my prayer [is] pure.
18 O earth, do not thou cover my blood! And let there not be a place for my cry.
19 Also, now, lo, in the heavens [is] my witness, And my testifier in the high places.
20 My interpreter [is] my friend, Unto God hath mine eye dropped:
21 And he reasoneth for a man with God, And a son of man for his friend.
22 When a few years do come, Then a path I return not do I go.

JOB CHAPTER 17

1 My spirit hath been destroyed, My days extinguished -- graves [are] for me.
2 If not -- mockeries [are] with me. And in their provocations mine eye lodgeth.
3 Place, I pray Thee, my pledge with Thee; Who is he that striketh hand with me?
4 For their heart Thou hast hidden From understanding, Therefore Thou dost not exalt them.
5 For a portion he sheweth friendship, And the eyes of his sons are consumed.
6 And he set me up for a proverb of the peoples, And a wonder before them I am.
7 And dim from sorrow is mine eye, And my members as a shadow all of them.
8 Astonished are the upright at this, And the innocent against the profane Stirreth himself up.
9 And the righteous layeth hold [on] his way, And the clean of hands addeth strength, And -- dumb are they all.
10 Return, and come in, I pray you, And I find not among you a wise man.
11 My days have passed by, My devices have been broken off, The possessions of my heart!
12 Night for day they appoint, Light [is] near because of darkness.
13 If I wait -- Sheol [is] my house, In darkness I have spread out my couch.
14 To corruption I have called: -- 'Thou [art] my father.' 'My mother' and 'my sister' -- to the worm.
15 And where [is] now my hope? Yea, my hope, who doth behold it?

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16 [To] the parts of Sheol ye go down, If together on the dust we may rest.

JOB CHAPTER 18

1 And Bildad the Shuhite answereth and saith: --

2 When do ye set an end to words? Consider ye, and afterwards do we speak.

3 Wherefore have we been reckoned as cattle? We have been defiled in your eyes!

4 (He is tearing himself in his anger.) For thy sake is earth forsaken? And removed is a rock from its place?

5 Also, the light of the wicked is extinguished. And there doth not shine a spark of his fire.

6 The light hath been dark in his tent, And his lamp over him is extinguished.

7 Straitened are the steps of his strength, And cast him down doth his own counsel.

8 For he is sent into a net by his own feet, And on a snare he doth walk habitually.

9 Seize on the heel doth a gin, Prevail over him do the designing.

10 Hidden in the earth is his cord, And his trap on the path.

11 Round about terrified him have terrors, And they have scattered him -- at his feet.

12 Hungry is his sorrow, And calamity is ready at his side.

13 It consumeth the parts of his skin, Consume his parts doth death's first-born.

14 Drawn from his tent is his confidence, And it causeth him to step to the king of terrors.

15 It dwelleth in his tent -- out of his provender, Scattered over his habitation is sulphur.

16 From beneath his roots are dried up, And from above cut off is his crop.

17 His memorial hath perished from the land, And he hath no name on the street.

18 They thrust him from light unto darkness, And from the habitable earth cast him out.

19 He hath no continuator, Nor successor among his people, And none is remaining in his dwellings.

20 At this day westerns have been astonished And easterns have taken fright.

21 Only these [are] tabernacles of the perverse, And this the place God hath not known.

JOB CHAPTER 19

1 And Job answereth and saith: --

2 Till when do ye afflict my soul, And bruise me with words?

3 These ten times ye put me to shame, ye blush not. Ye make yourselves strange to me --

4 And also -- truly, I have erred, With me doth my error remain.

5 If, truly, over me ye magnify yourselves, And decide against me my reproach;

6 Know now, that God turned me upside down, And His net against me hath set round,

7 Lo, I cry out -- violence, and am not answered, I cry aloud, and there is no judgment.

8 My way He hedged up, and I pass not over, And on my paths darkness He placeth.

9 Mine honour from off me He hath stripped, And He turneth the crown from my head.

10 He breaketh me down round about, and I go, And removeth like a tree my hope.

11 And He kindleth against me His anger, And reckoneth me to Him as His adversaries.

12 Come in do His troops together, And they raise up against me their way, And encamp round about my tent.

13 My brethren from me He hath put far off, And mine acquaintances surely Have been estranged from me.

14 Ceased have my neighbours And my familiar friends have forgotten me,

15 Sojourners of my house and my maids, For a stranger reckon me: An alien I have been in their eyes.

16 To my servant I have called, And he doth not answer, With my mouth I make supplication to him.

17 My spirit is strange to my wife, And my favours to the sons of my [mother's] womb.

18 Also sucklings have despised me, I rise, and they speak against me.

19 Abominate me do all the men of my counsel, And those I have loved, Have been turned against me.

20 To my skin and to my flesh Cleaved hath my bone, And I deliver myself with the skin of my teeth.

21 Pity me, pity me, ye my friends, For the hand of God hath stricken against me.

22 Why do you pursue me as God? And with my flesh are not satisfied?

23 Who doth grant now, That my words may be written? Who doth grant that in a book they may be graven?

24 With a pen of iron and lead -- For ever in a rock they may be hewn.

25 That -- I have known my Redeemer, The Living and the Last, For the dust he doth rise.

26 And after my skin hath compassed this [body], Then from my flesh I see God:

27 Whom I -- I see on my side, And mine eyes have beheld, and not a stranger, Consumed have been my reins in my bosom.

28 But ye say, 'Why do we pursue after him?' And the root of the matter hath been found in me.

29 Be ye afraid because of the sword, For furious [are] the punishments of the sword, That ye may know that [there is] a judgment.

JOB CHAPTER 20

1 And Zophar the Naamathite answereth and saith: --

2 Therefore my thoughts cause me to answer, And because of my sensations in me.

3 The chastisement of my shame I hear, And the spirit of mine understanding Doth cause me to answer:

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4 This hast thou known from antiquity? Since the placing of man on earth?
5 That the singing of the wicked [is] short, And the joy of the profane for a moment,
6 Though his excellency go up to the heavens, And his head against a cloud he strike --
7 As his own dung for ever he doth perish, His beholders say: 'Where [is] he?'
8 As a dream he fleeth, and they find him not, And he is driven away as a vision of the night,
9 The eye hath not seen him, and addeth not. And not again doth his place behold him.
10 His sons do the poor oppress, And his hands give back his wealth.
11 His bones have been full of his youth, And with him on the dust it lieth down.
12 Though he doth sweeten evil in his mouth, Doth hide it under his tongue,
13 Hath pity on it, and doth not forsake it, And keep it back in the midst of his palate,
14 His food in his bowels is turned, The bitterness of asps [is] in his heart.
15 Wealth he hath swallowed, and doth vomit it. From his belly God driveth it out.
16 Gall of asps he sucketh, Slay him doth the tongue of a viper.
17 He looketh not on rivulets, Flowing of brooks of honey and butter.
18 He is giving back [what] he laboured for, And doth not consume [it]; As a bulwark [is] his exchange, and he exults not.
19 For he oppressed -- he forsook the poor, A house he hath taken violently away, And he doth not build it.
20 For he hath not known ease in his belly. With his desirable thing he delivereth not himself.
21 There is not a remnant to his food, Therefore his good doth not stay.
22 In the fulness of his sufficiency he is straitened. Every perverse hand doth meet him.
23 It cometh to pass, at the filling of his belly, He sendeth forth against him The fierceness of His anger, Yea, He raineth on him in his eating.
24 He fleeth from an iron weapon, Pass through him doth a bow of brass.
25 One hath drawn, And it cometh out from the body, And a glittering weapon from his gall proceedeth. On him [are] terrors.
26 All darkness is hid for his treasures, Consume him doth a fire not blown, Broken is the remnant in his tent.
27 Reveal do the heavens his iniquity, And earth is raising itself against him.
28 Remove doth the increase of his house, Poured forth in a day of His anger.
29 This [is] the portion of a wicked man from God. And an inheritance appointed him by God.

JOB CHAPTER 21

1 And Job answereth and saith: --
2 Hear ye diligently my word, And this is your consolation.
3 Bear with me, and I speak, And after my speaking -- ye may deride.
4 I -- to man [is] my complaint? and if [so], wherefore May not my temper become short?
5 Turn unto me, and be astonished, And put hand to mouth.
6 Yea, if I have remembered, then I have been troubled. And my flesh hath taken fright.
7 Wherefore do the wicked live? They have become old, Yea, they have been mighty in wealth.
8 Their seed is established, Before their face with them, And their offspring before their eyes.
9 Their houses [are] peace without fear, Nor [is] a rod of God upon them.
10 His bullock hath eaten corn, and doth not loath. His cow bringeth forth safely, And doth not miscarry.
11 They send forth as a flock their sucklings, And their children skip,
12 They lift [themselves] up at timbrel and harp, And rejoice at the sound of an organ.
13 They wear out in good their days, And in a moment [to] Sheol go down.
14 And they say to God, 'Turn aside from us, And the knowledge of Thy ways We have not desired.
15 What [is] the Mighty One that we serve Him? And what do we profit when we meet with Him?'
16 Lo, not in their hand [is] their good, (The counsel of the wicked Hath been far from me.)
17 How oft is the lamp of the wicked extinguished, And come on them doth their calamity? Pangs He apportioneth in His anger.
18 They are as straw before wind, And as chaff a hurricane hath stolen away,
19 God layeth up for his sons his sorrow, He giveth recompense unto him -- and he knoweth.
20 His own eyes see his destruction, And of the wrath of the Mighty he drinketh.
21 For what [is] his delight in his house after him, And the number of his months cut off?
22 To God doth [one] teach knowledge, And He the high doth judge?
23 This [one] dieth in his perfect strength, Wholly at ease and quiet.
24 His breasts have been full of milk, And marrow his bones doth moisten.
25 And this [one] dieth with a bitter soul, And have not eaten with gladness.
26 Together -- on the dust they lie down, And the worm doth cover them over.
27 Lo, I have known your thoughts, And the devices against me ye do wrongfully.
28 For ye say, 'Where [is] the house of the noble? And where the tent -- The tabernacles of the wicked?'

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29 Have ye not asked those passing by the way? And their signs do ye not know?
30 That to a day of calamity is the wicked spared. To a day of wrath they are brought.
31 Who doth declare to his face his way? And [for] that which he hath done, Who doth give recompence to him?
32 And he -- to the graves he is brought. And over the heap a watch is kept.
33 Sweet to him have been the clods of the valley, And after him every man he draweth, And before him there is no numbering.
34 And how do ye comfort me [with] vanity, And in your answers hath been left trespass?

JOB CHAPTER 22

1 And Eliphaz the Temanite answereth and saith: --
2 To God is a man profitable, Because a wise man to himself is profitable?
3 Is it a delight to the Mighty One That thou art righteous? is it gain, That thou makest perfect thy ways?
4 Because of thy reverence Doth He reason [with] thee? He entereth with thee into judgment:
5 Is not thy wickedness abundant? And there is no end to thine iniquities.
6 For thou takest a pledge of thy brother for nought, And the garments of the naked Thou dost strip off.
7 Thou causest not the weary to drink water, And from the hungry thou withholdest bread.
8 As to the man of arm -- he hath the earth, And the accepted of face -- he dwelleth in it.
9 Widows thou hast sent away empty, And the arms of the fatherless are bruised.
10 Therefore round about thee [are] snares, And trouble thee doth fear suddenly.
11 Or darkness -- thou dost not see, And abundance of waters doth cover thee.
12 Is not God high [in] heaven? And see the summit of the stars, That they are high.
13 And thou hast said, 'What -- hath God known? Through thickness doth He judge?
14 Thick clouds [are] a secret place to Him, And He doth not see;' And the circle of the heavens He walketh habitually,
15 The path of the age dost thou observe, That men of iniquity have trodden?
16 Who have been cut down unexpectedly, A flood is poured out on their foundation.
17 Those saying to God, 'Turn aside from us,' And what doth the Mighty One to them?
18 And he hath filled their houses [with] good: (And the counsel of the wicked Hath been far from me.)
19 See do the righteous and they rejoice, And the innocent mocketh at them,
20 'Surely our substance hath not been cut off, And their excellency hath fire consumed.'
21 Acquaint thyself, I pray thee, with Him, And be at peace, Thereby thine increase [is] good.
22 Receive, I pray thee, from His mouth a law, And set His sayings in thy heart.
23 If thou dost return unto the Mighty Thou art built up, Thou puttest iniquity far from thy tents.
24 So as to set on the dust a defence, And on a rock of the valleys a covering.
25 And the Mighty hath been thy defence, And silver [is] strength to thee.
26 For then on the Mighty thou delightest thyself, And dost lift up unto God thy face,
27 Thou dost make supplication unto Him, And He doth hear thee, And thy vows thou completest.
28 And thou decreest a saying, And it is established to thee, And on thy ways hath light shone.
29 For they have made low, And thou sayest, 'Lift up.' And the bowed down of eyes he saveth.
30 He delivereth the not innocent, Yea, he hath been delivered By the cleanness of thy hands.

JOB CHAPTER 23

1 And Job answereth and saith: --
2 Also -- to-day [is] my complaint bitter, My hand hath been heavy because of my sighing.
3 O that I had known -- and I find Him, I come in unto His seat,
4 I arrange before Him the cause, And my mouth fill [with] arguments.
5 I know the words He doth answer me, And understand what He saith to me.
6 In the abundance of power doth He strive with me? No! surely He putteth [it] in me.
7 There the upright doth reason with Him, And I escape for ever from my judge.
8 Lo, forward I go -- and He is not, And backward -- and I perceive him not.
9 [To] the left in His working -- and I see not, He is covered [on] the right, and I behold not.
10 For He hath known the way with me, He hath tried me -- as gold I go forth.
11 On His step hath my foot laid hold, His way I have kept, and turn not aside,
12 The command of His lips, and I depart not. Above my allotted portion I have laid up The sayings of His mouth.
13 And He [is] in one [mind], And who doth turn Him back? And His soul hath desired -- and He doth [it].
14 For He doth complete my portion, And many such things [are] with Him.
15 Therefore, from His presence I am troubled, I consider, and am afraid of Him.
16 And God hath made my heart soft, And the Mighty hath troubled me.
17 For I have not been cut off before darkness, And before me He covered thick darkness.

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JOB CHAPTER 24

1 Wherefore from the Mighty One Times have not been hidden, And those knowing Him have not seen His days.

2 The borders they reach, A drove they have taken violently away, Yea, they do evil.

3 The ass of the fatherless they lead away, They take in pledge the ox of the widow,

4 They turn aside the needy from the way, Together have hid the poor of the earth.

5 Lo, wild asses in a wilderness, They have gone out about their work, Seeking early for prey, A mixture for himself -- food for young ones.

6 In a field his provender they reap, And the vineyard of the wicked they glean.

7 The naked they cause to lodge Without clothing. And there is no covering in the cold.

8 From the inundation of hills they are wet, And without a refuge -- have embraced a rock.

9 They take violently away From the breast the orphan, And on the poor they lay a pledge.

10 Naked, they have gone without clothing, And hungry -- have taken away a sheaf.

11 Between their walls they make oil, Wine-presses they have trodden, and thirst.

12 Because of enmity men do groan, And the soul of pierced ones doth cry, And God doth not give praise.

13 They have been among rebellious ones of light, They have not discerned His ways, Nor abode in His paths.

14 At the light doth the murderer rise, He doth slay the poor and needy, And in the night he is as a thief.

15 And the eye of an adulterer Hath observed the twilight, Saying, 'No eye doth behold me.' And he putteth the face in secret.

16 He hath dug in the darkness -- houses; By day they shut themselves up, They have not known light.

17 When together, morning [is] to them death shade, When he discerneth the terrors of death shade.

18 Light he [is] on the face of the waters, Vilified is their portion in the earth, He turneth not the way of vineyards.

19 Drought -- also heat -- consume snow-waters, Sheol [those who] have sinned.

20 Forget him doth the womb, Sweeten [on] him doth the worm, No more is he remembered, And broken as a tree is wickedness.

21 Treating evil the barren [who] beareth not, And [to] the widow he doth no good,

22 And hath drawn the mighty by his power, He riseth, and none believeth in life.

23 He giveth to him confidence, and he is supported, And his eyes [are] on their ways.

24 High they were [for] a little, and they are not, And they have been brought low. As all [others] they are shut up, And as the head of an ear of corn cut off.

25 And if not now, who doth prove me a liar, And doth make of nothing my word?

JOB CHAPTER 25

1 And Bildad the Shuhite answereth and saith: --

2 The rule and fear [are] with Him, Making peace in His high places.

3 Is their [any] number to His troops? And on whom ariseth not His light?

4 And what? is man righteous with God? And what? is he pure -- born of a woman?

5 Lo -- unto the moon, and it shineth not, And stars have not been pure in His eyes.

6 How much less man -- a grub, And the son of man -- a worm!

JOB CHAPTER 26

1 And Job answereth and saith: --

2 What -- thou hast helped the powerless, Saved an arm not strong!

3 What -- thou hast given counsel to the unwise, And wise plans in abundance made known.

4 With whom hast thou declared words? And whose breath came forth from thee?

5 The Rephaim are formed, Beneath the waters, also their inhabitants.

6 Naked [is] Sheol over-against Him, And there is no covering to destruction.

7 Stretching out the north over desolation, Hanging the earth upon nothing,

8 Binding up the waters in His thick clouds, And the cloud is not rent under them.

9 Taking hold of the face of the throne, Spreading over it His cloud.

10 A limit He hath placed on the waters, Unto the boundary of light with darkness.

11 Pillars of the heavens do tremble, And they wonder because of His rebuke.

12 By His power He hath quieted the sea, And by His understanding smitten the proud.

13 By His Spirit the heavens He beautified, Formed hath His hand the fleeing serpent.

14 Lo, these [are] the borders of His way, And how little a matter is heard of Him, And the thunder of His might Who doth understand?

JOB CHAPTER 27

1 And Job addeth to lift up his simile, and saith: --

2 God liveth! He turned aside my judgment, And the Mighty -- He made my soul bitter.

3 For all the while my breath [is] in me, And the spirit of God in my nostrils.

4 My lips do not speak perverseness, And my tongue doth not utter deceit.

5 Pollution to me -- if I justify you, Till I expire I turn not aside mine integrity from me.

6 On my righteousness I have laid hold, And I do not let it go, My heart doth not reproach me while I live.

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7 As the wicked is my enemy, And my withstander as the perverse.
8 For what [is] the hope of the profane, When He doth cut off? When God doth cast off his soul?
9 His cry doth God hear, When distress cometh on him?
10 On the Mighty doth he delight himself? Call God at all times?
11 I shew you by the hand of God, That which [is] with the Mighty I hide not.
12 Lo, ye -- all of you -- have seen, And why [is] this -- ye are altogether vain?
13 This [is] the portion of wicked man with God, And the inheritance of terrible ones From the Mighty they receive.
14 If his sons multiply -- for them [is] a sword. And his offspring [are] not satisfied [with] bread.
15 His remnant in death are buried, And his widows do not weep.
16 If he heap up as dust silver, And as clay prepare clothing,
17 He prepareth -- and the righteous putteth [it] on, And the silver the innocent doth apportion.
18 He hath built as a moth his house, And as a booth a watchman hath made.
19 Rich he lieth down, and he is not gathered, His eyes he hath opened, and he is not.
20 Overtake him as waters do terrors, By night stolen him away hath a whirlwind.
21 Take him up doth an east wind, and he goeth, And it frighteneth him from his place,
22 And it casteth at him, and doth not spare, From its hand he diligently fleeth.
23 It clappeth at him its hands, And it hisseth at him from his place.

JOB CHAPTER 28

1 Surely there is for silver a source, And a place for the gold they refine;
2 Iron from the dust is taken, And [from] the firm stone brass.
3 An end hath he set to darkness, And to all perfection he is searching, A stone of darkness and death-shade.
4 A stream hath broken out from a sojourner, Those forgotten of the foot, They were low, from man they wandered.
5 The earth! from it cometh forth bread, And its under-part is turned like fire.
6 A place of the sapphire [are] its stones, And it hath dust of gold.
7 A path -- not known it hath a ravenous fowl, Nor scorched it hath an eye of the kite,
8 Nor trodden it have the sons of pride, Not passed over it hath the fierce lion.
9 Against the flint he sent forth his hand, He overturned from the root mountains.
10 Among rocks, brooks he hath cleaved, And every precious thing hath his eye seen.
11 From overflowing floods he hath bound, And the hidden thing bringeth out [to] light.
12 And the wisdom -- whence is it found? And where [is] this, the place of understanding?
13 Man hath not known its arrangement, Nor is it found in the land of the living.
14 The deep hath said, 'It [is] not in me,' And the sea hath said, 'It is not with me.'
15 Gold is not given for it, Nor is silver weighed -- its price.
16 It is not valued with pure gold of Ophir, With precious onyx and sapphire,
17 Not equal it do gold and crystal, Nor [is] its exchange a vessel of fine gold.
18 Corals and pearl are not remembered, The acquisition of wisdom [is] above rubies.
19 Not equal it doth the topaz of Cush, With pure gold it is not valued.
20 And the wisdom -- whence doth it come? And where [is] this, the place of understanding?
21 It hath been hid from the eyes of all living. And from the fowl of the heavens It hath been hidden.
22 Destruction and death have said: 'With our ears we have heard its fame.'
23 God hath understood its way, And He hath known its place.
24 For He to the ends of the earth doth look, Under the whole heavens He doth see,
25 To make for the wind a weight, And the waters He meted out in measure.
26 In His making for the rain a limit, And a way for the brightness of the voices,
27 Then He hath seen and declareth it, He hath prepared it, and also searched it out,
28 And He saith to man: -- 'Lo, fear of the Lord, that [is] wisdom, And to turn from evil [is] understanding.'

JOB CHAPTER 29

1 And Job addeth to lift up his simile, and saith: --
2 Who doth make me as [in] months past, As [in] the days of God's preserving me?
3 In His causing His lamp to shine on my head, By His light I walk [through] darkness.
4 As I have been in days of my maturity, And the counsel of God upon my tent.
5 When yet the Mighty One [is] with me. Round about me -- my young ones,
6 When washing my goings with butter, And the firm rock [is] with me rivulets of oil.
7 When I go out to the gate by the city, In a broad place I prepare my seat.
8 Seen me have youths, and they, been hidden, And the aged have risen -- they stood up.
9 Princes have kept in words, And a hand they place on their mouth.
10 The voice of leaders hath been hidden, And their tongue to the palate hath cleaved.

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11 For the ear heard, and declareth me happy, And the eye hath seen, and testifieth [to] me.
12 For I deliver the afflicted who is crying, And the fatherless who hath no helper.
13 The blessing of the perishing cometh on me, And the heart of the widow I cause to sing.
14 Righteousness I have put on, and it clotheth me, As a robe and a diadem my justice.
15 Eyes I have been to the blind, And feet to the lame [am] I.
16 A father I [am] to the needy, And the cause I have not known I search out.
17 And I break the jaw-teeth of the perverse, And from his teeth I cast away prey.
18 And I say, 'With my nest I expire, And as the sand I multiply days.'
19 My root is open unto the waters, And dew doth lodge on my branch.
20 My honour [is] fresh with me, And my bow in my hand is renewed.
21 To me they have hearkened, Yea, they wait, and are silent for my counsel.
22 After my word they change not, And on them doth my speech drop,
23 And they wait as [for] rain for me, And their mouth they have opened wide [As] for the latter rain.
24 I laugh unto them -- they give no credence, And the light of my face cause not to fall.
25 I choose their way, and sit head, And I dwell as a king in a troop, When mourners he doth comfort.

JOB CHAPTER 30

1 And now, laughed at me, Have the younger in days than I, Whose fathers I have loathed to set With the dogs of my flock.
2 Also -- the power of their hands, why [is it] to me? On them hath old age perished.
3 With want and with famine gloomy, Those fleeing to a dry place, Formerly a desolation and waste,
4 Those cropping mallows near a shrub, And broom-roots [is] their food.
5 From the midst they are cast out, (They shout against them as a thief),
6 In a frightful place of valleys to dwell, Holes of earth and clefts.
7 Among shrubs they do groan, Under nettles they are gathered together.
8 Sons of folly -- even sons without name, They have been smitten from the land.
9 And now, their song I have been, And I am to them for a byword.
10 They have abominated me, They have kept far from me, And from before me have not spared to spit.
11 Because His cord He loosed and afflicteth me, And the bridle from before me, They have cast away.
12 On the right hand doth a brood arise, My feet they have cast away, And they raise up against me, Their paths of calamity.
13 They have broken down my path, By my calamity they profit, 'He hath no helper.'
14 As a wide breach they come, Under the desolation have rolled themselves.
15 He hath turned against me terrors, It pursueth as the wind mine abundance, And as a thick cloud, Hath my safety passed away.
16 And now, in me my soul poureth itself out, Seize me do days of affliction.
17 At night my bone hath been pierced in me, And mine eyelids do not lie down.
18 By the abundance of power, Is my clothing changed, As the mouth of my coat it doth gird me.
19 Casting me into mire, And I am become like dust and ashes.
20 I cry unto Thee, And Thou dost not answer me, I have stood, and Thou dost consider me.
21 Thou art turned to be fierce to me, With the strength of Thy hand, Thou oppresest me.
22 Thou dost lift me up, On the wind Thou dost cause me to ride, And Thou meltest -- Thou levellest me.
23 For I have known To death Thou dost bring me back, And [to] the house appointed for all living.
24 Surely not against the heap Doth He send forth the hand, Though in its ruin they have safety.
25 Did not I weep for him whose day is hard? Grieved hath my soul for the needy.
26 When good I expected, then cometh evil, And I wait for light, and darkness cometh.
27 My bowels have boiled, and have not ceased, Gone before me have days of affliction.
28 Mourning I have gone without the sun, I have risen, in an assembly I cry.
29 A brother I have been to dragons, And a companion to daughters of the ostrich.
30 My skin hath been black upon me, And my bone hath burned from heat,
31 And my harp doth become mourning, And my organ the sound of weeping.

JOB CHAPTER 31

1 A covenant I made for mine eyes, And what -- do I attend to a virgin?
2 And what [is] the portion of God from above? And the inheritance of the Mighty from the heights?
3 Is not calamity to the perverse? And strangeness to workers of iniquity?
4 Doth not He see my ways, And all my steps number?
5 If I have walked with vanity, And my foot doth hasten to deceit,
6 He doth weigh me in righteous balances, And God doth know my integrity.
7 If my step doth turn aside from the way, And after mine eyes hath my heart gone, And to my hands cleaved hath blemish,

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8 Let me sow -- and another eat, And my products let be rooted out.
9 If my heart hath been enticed by woman, And by the opening of my neighbour I laid wait,
10 Grind to another let my wife, And over her let others bend.
11 For it [is] a wicked thing, and a judicial iniquity;
12 For a fire it [is], to destruction it consumeth, And among all mine increase doth take root,
13 If I despise the cause of my man-servant, And of my handmaid, In their contending with me,
14 Then what do I do when God ariseth? And when He doth inspect, What do I answer Him?
15 Did not He that made me in the womb make him? Yea, prepare us in the womb doth One.
16 If I withhold from pleasure the poor, And the eyes of the widow do consume,
17 And I do eat my morsel by myself, And the orphan hath not eat of it,
18 (But from my youth He grew up with me as [with] a father, And from the belly of my mother I am led.)
19 If I see [any] perishing without clothing, And there is no covering to the needy,
20 If his loins have not blessed me, And from the fleece of my sheep He doth not warm himself,
21 If I have waved at the fatherless my hand, When I see in [him] the gate of my court,
22 My shoulder from its blade let fall, And mine arm from the bone be broken.
23 For a dread unto me [is] calamity [from] God, And because of His excellency I am not able.
24 If I have made gold my confidence, And to the pure gold have said, 'My trust,'
25 If I rejoice because great [is] my wealth, And because abundance hath my hand found,
26 If I see the light when it shineth, And the precious moon walking,
27 And my heart is enticed in secret, And my hand doth kiss my mouth,
28 It also [is] a judicial iniquity, For I had lied to God above.
29 If I rejoice at the ruin of my hater, And stirred up myself when evil found him,
30 Yea, I have not suffered my mouth to sin, To ask with an oath his life.
31 If not -- say ye, O men of my tent, 'O that we had of his flesh, we are not satisfied.'
32 In the street doth not lodge a stranger, My doors to the traveller I open.
33 If I have covered as Adam my transgressions, To hide in my bosom mine iniquity,
34 Because I fear a great multitude, And the contempt of families doth affright me, Then I am silent, I go not out of the opening.
35 Who giveth to me a hearing? lo, my mark. The Mighty One doth answer me, And a bill hath mine adversary written.
36 If not -- on my shoulder I take it up, I bind it a crown on myself.
37 The number of my steps I tell Him, As a leader I approach Him.
38 If against me my land doth cry out, And together its furrows weep,
39 If its strength I consumed without money, And the life of its possessors, I have caused to breathe out,
40 Instead of wheat let a thorn go forth, And instead of barley a useless weed! The words of Job are finished.

JOB CHAPTER 32

1 And these three men cease from answering Job, for he [is] righteous in his own eyes,
2 and burn doth the anger of Elihu son of Barachel the Buzite, of the family of Ram; against Job hath his anger burned, because of his justifying himself more than God;
3 and against his three friends hath his anger burned, because that they have not found an answer, and condemn Job.
4 And Elihu hath waited earnestly beside Job with words, for they are older than he in days.
5 And Elihu seeth that there is no answer in the mouth of the three men, and his anger burneth.
6 And Elihu son of Barachel the Buzite answereth and saith: -- Young I [am] in days, and ye [are] age Therefore I have feared, And am afraid of shewing you my opinion.
7 I said: Days do speak, And multitude of years teach wisdom.
8 Surely a spirit is in man, And the breath of the Mighty One Doth cause them to understand.
9 The multitude are not wise, Nor do the aged understand judgment.
10 Therefore I have said: Hearken to me, I do shew my opinion -- even I.
11 Lo, I have waited for your words, I give ear unto your reasons, Till ye search out sayings.
12 And unto you I attend, And lo, there is no reasoner for Job, [Or] answerer of his sayings among you.
13 Lest ye say, We have found wisdom, God doth thrust him away, not man.
14 And he hath not set in array words for me, And with your sayings I do not answer him.
15 (They have broken down, They have not answered again, They removed from themselves words.
16 And I have waited, but they do not speak, For they have stood still, They have not answered any more.)
17 I answer, even I -- my share, I shew my opinion -- even I.
18 For I have been full of words, Distressed me hath the spirit of my breast,
19 Lo, my breast [is] as wine not opened, Like new bottles it is broken up.
20 I speak, and there is refreshment to me, I open my lips and answer.
21 Let me not, I pray you, accept the face of any, Nor unto man give flattering titles,

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22 For I have not known to give flattering titles, In a little doth my Maker take me away.

JOB CHAPTER 33

1 And yet, I pray thee, O Job, Hear my speech and [to] all my words give ear.
2 Lo, I pray thee, I have opened my mouth, My tongue hath spoken in the palate.
3 Of the uprightness of my heart [are] my sayings, And knowledge have my lips clearly spoken.
4 The Spirit of God hath made me, And the breath of the Mighty doth quicken me.
5 If thou art able -- answer me, Set in array before me -- station thyself.
6 Lo, I [am], according to thy word, for God, From the clay I -- I also, have been formed.
7 Lo, my terror doth not frighten thee, And my burden on thee is not heavy.
8 Surely -- thou hast said in mine ears, And the sounds of words I hear:
9 'Pure [am] I, without transgression, Innocent [am] I, and I have no iniquity.
10 Lo, occasions against me He doth find, He doth reckon me for an enemy to Him,
11 He doth put in the stocks my feet, He doth watch all my paths.'
12 Lo, [in] this thou hast not been righteous, I answer thee, that greater is God than man.
13 Wherefore against Him hast thou striven, When [for] all His matters He answereth not?
14 For once doth God speak, and twice, (He doth not behold it.)
15 In a dream -- a vision of night, In the falling of deep sleep on men, In slumberings on a bed.
16 Then He uncovereth the ear of men, And for their instruction sealeth:
17 To turn aside man [from] doing, And pride from man He concealeth.
18 He keepeth back his soul from corruption, And his life from passing away by a dart.
19 And he hath been reproved With pain on his bed, And the strife of his bones [is] enduring.
20 And his life hath nauseated bread, And his soul desirable food.
21 His flesh is consumed from being seen, And high are his bones, they were not seen!
22 And draw near to the pit doth his soul, And his life to those causing death.
23 If there is by him a messenger, An interpreter -- one of a thousand, To declare for man his uprightness:
24 Then He doth favour him and saith, 'Ransom him from going down to the pit, I have found an atonement.'
25 Fresher [is] his flesh than a child's, He returneth to the days of his youth.
26 He maketh supplication unto God, And He accepteth him. And he seeth His face with shouting, And He returneth to man His righteousness.
27 He looketh on men, and saith, 'I sinned, And uprightness I have perverted, And it hath not been profitable to me.
28 He hath ransomed my soul From going over into the pit, And my life on the light looketh.'
29 Lo, all these doth God work, Twice -- thrice with man,
30 To bring back his soul from the pit, To be enlightened with the light of the living.
31 Attend, O Job, hearken to me, Keep silent, and I -- I do speak.
32 If there are words -- answer me, Speak, for I have a desire to justify thee.
33 If there are not -- hearken thou to me, Keep silent, and I teach thee wisdom.

JOB CHAPTER 34

1 And Elihu answereth and saith:
2 Hear, O wise men, my words, And, O knowing ones, give ear to me.
3 For the ear doth try words, And the palate tasteth to eat.
4 Judgment let us choose for ourselves, Let us know among ourselves what [is] good.
5 For Job hath said, 'I have been righteous, And God hath turned aside my right,
6 Against my right do I lie? Mortal [is] mine arrow -- without transgression.'
7 Who [is] a man like Job? He drinketh scoffing like water,
8 And he hath travelled for company With workers of iniquity, So as to go with men of wickedness.
9 For he hath said, 'It doth not profit a man, When he delighteth himself with God.'
10 Therefore, O men of heart, hearken to me; Far be it from God to do wickedness, And [from] the Mighty to do perverseness:
11 For the work of man he repayeth to him, And according to the path of each He doth cause him to find.
12 Yea, truly, God doth not do wickedly, And the Mighty doth not pervert judgment.
13 Who hath inspected for Himself the earth? And who hath placed all the habitable world?
14 If He doth set on him His heart, His spirit and his breath unto Him He gathereth.
15 Expire doth all flesh together, And man to dust returneth.
16 And if [there is] understanding, hear this, Give ear to the voice of my words.
17 Yea, doth one hating justice govern? Or the Most Just dost thou condemn?
18 Who hath said to a king -- 'Worthless,' Unto princes -- 'Wicked?'
19 That hath not accepted the person of princes, Nor hath known the rich before the poor, For a work of His hands [are] all of them.

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20 [In] a moment they die, and at midnight Shake do people, and they pass away, And they remove the mighty without hand.
21 For His eyes [are] on the ways of each, And all his steps He doth see.
22 There is no darkness nor death-shade, For workers of iniquity to be hidden there;
23 For He doth not suffer man any more, To go unto God in judgment,
24 He breaketh the mighty -- no searching! And He appointeth others in their stead.
25 Therefore He knoweth their works, And He hath overturned by night, And they are bruised.
26 As wicked He hath stricken them, In the place of beholders.
27 Because that against right They have turned aside from after Him, And none of His ways have considered wisely,
28 To cause to come in unto Him The cry of the poor, And the cry of the afflicted He heareth.
29 And He giveth rest, and who maketh wrong? And hideth the face, and who beholdeth it? And in reference to a nation and to a man, [It is] the same.
30 From the reigning of a profane man, From the snares of a people;
31 For unto God hath any said: 'I have taken away, I do not corruptly,
32 Besides [that which] I see, shew Thou me, If iniquity I have done -- I do not add?'
33 By thee doth He recompense, That thou hast refused -- That thou dost choose, and not I? And what thou hast known, speak.
34 Let men of heart say to me, And a wise man is hearkening to me.
35 Job -- not with knowledge doth he speak, And his words [are] not with wisdom.
36 My Father! let Job be tried -- unto victory, Because of answers for men of iniquity,
37 For he doth add to his sin, Transgression among us he vomiteth, And multiplieth his sayings to God.

JOB CHAPTER 35

1 And Elihu answereth and saith: --
2 This hast thou reckoned for judgment: Thou hast said -- 'My righteousness [is] more than God's?'
3 For thou sayest, 'What doth it profit Thee! What do I profit from my sin?'
4 I return thee words, and thy friends with thee,
5 Behold attentively the heavens -- and see, And behold the clouds, They have been higher than thou.
6 If thou hast sinned, what dost thou against Him? And thy transgressions have been multiplied, What dost thou to Him?
7 If thou hast been righteous, What dost thou give to Him? Or what from thy hand doth He receive?
8 For a man like thyself [is] thy wickedness, And for a son of man thy righteousness.
9 Because of the multitude of oppressions They cause to cry out, They cry because of the arm of the mighty.
10 And none said, 'Where [is] God my maker? Giving songs in the night,
11 Teaching us more than the beasts of the earth, Yea, than the fowl of the heavens He maketh us wiser.'
12 There they cry, and He doth not answer, Because of the pride of evil doers.
13 Surely vanity God doth not hear, And the Mighty doth not behold it.
14 Yea, though thou sayest thou dost not behold Him, Judgment [is] before Him, and stay for Him.
15 And, now, because there is not, He hath appointed His anger, And He hath not known in great extremity.
16 And Job [with] vanity doth open his mouth, Without knowledge words he multiplieth.

JOB CHAPTER 36

1 And Elihu addeth and saith: --
2 Honour me a little, and I shew thee, That yet for God [are] words.
3 I lift up my knowledge from afar, And to my Maker I ascribe righteousness.
4 For, truly, my words [are] not false, The perfect in knowledge [is] with thee.
5 Lo, God [is] mighty, and despiseth not, Mighty [in] power [and] heart.
6 He reviveth not the wicked, And the judgment of the poor appointeth;
7 He withdraweth not from the righteous His eyes, And [from] kings on the throne, And causeth them to sit for ever, and they are high,
8 And if prisoners in fetters They are captured with cords of affliction,
9 Then He declareth to them their work, And their transgressions, Because they have become mighty,
10 And He uncovereth their ear for instruction, And saith that they turn back from iniquity.
11 If they do hear and serve, They complete their days in good, And their years in pleasantness.
12 And if they do not hearken, By the dart they pass away, And expire without knowledge.
13 And the profane in heart set the face, They cry not when He hath bound them.
14 Their soul dieth in youth, And their life among the defiled.
15 He draweth out the afflicted in his affliction, And uncovereth in oppression their ear.
16 And also He moved thee from a strait place, [To] a broad place -- no straitness under it, And the sitting beyond of thy table Hath been full of fatness.
17 And the judgment of the wicked thou hast fulfilled, Judgment and justice are upheld -- because of fury,
18 Lest He move thee with a stroke, And the abundance of an atonement turn thee not aside.

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19 Doth He value thy riches? He hath gold, and all the forces of power.
20 Desire not the night, For the going up of peoples in their stead.
21 Take heed -- do not turn unto iniquity, For on this thou hast fixed Rather than [on] affliction.
22 Lo, God doth sit on high by His power, Who [is] like Him -- a teacher?
23 Who hath appointed unto Him his way? And who said, 'Thou hast done iniquity?'
24 Remember that thou magnify His work That men have beheld.
25 All men have looked on it, Man looketh attentively from afar.
26 Lo, God [is] high, And we know not the number of His years, Yea, there [is] no searching.
27 When He doth diminish droppings of the waters, They refine rain according to its vapour,
28 Which clouds do drop, They distil on man abundantly.
29 Yea, doth [any] understand The spreadings out of a cloud? The noises of His tabernacle?
30 Lo, He hath spread over it His light, And the roots of the sea He hath covered,
31 For by them He doth judge peoples, He giveth food in abundance.
32 By two palms He hath covered the light, And layeth a charge over it in meeting,
33 He sheweth by it [to] his friend substance, Anger against perversity.

JOB CHAPTER 37

1 Also, at this my heart trembleth, And it moveth from its place.
2 Hearken diligently to the trembling of His voice, Yea, the sound from His mouth goeth forth.
3 Under the whole heavens He directeth it, And its light [is] over the skirts of the earth.
4 After it roar doth a voice -- He thundereth with the voice of His excellency, And He doth not hold them back, When His voice is heard.
5 God thundereth with His voice wonderfully, Doing great things and we know not.
6 For to snow He saith, 'Be [on] the earth.' And the small rain and great rain of His power.
7 Into the hand of every man he sealeth, For the knowledge by all men of His work.
8 And enter doth the beast into covert, And in its habitations it doth continue.
9 From the inner chamber cometh a hurricane, And from scatterings winds -- cold,
10 From the breath of God is frost given, And the breadth of waters is straitened,
11 Yea, by filling He doth press out a cloud, Scatter a cloud doth His light.
12 And it is turning itself round by His counsels, For their doing all He commandeth them, On the face of the habitable earth.
13 Whether for a rod, or for His land, Or for kindness -- He doth cause it to come.
14 Hear this, O Job, Stand and consider the wonders of God.
15 Dost thou know when God doth place them, And caused to shine the light of His cloud?
16 Dost thou know the balancings of a cloud? The wonders of the Perfect in knowledge?
17 How thy garments [are] warm, In the quieting of the earth from the south?
18 Thou hast made an expanse with Him For the clouds -- strong as a hard mirror!
19 Let us know what we say to Him, We set not in array because of darkness.
20 Is it declared to Him that I speak? If a man hath spoken, surely he is swallowed up.
21 And now, they have not seen the light, Bright it [is] in the clouds, And the wind hath passed by and cleanseth them.
22 From the golden north it cometh, Beside God [is] fearful honour.
23 The Mighty! we have not found Him out, High in power and judgment, He doth not answer! And abundant in righteousness,
24 Therefore do men fear Him, He seeth not any of the wise of heart.

JOB CHAPTER 38

1 And Jehovah answereth Job out of the whirlwind, and saith: --
2 Who [is] this -- darkening counsel, By words without knowledge?
3 Gird, I pray thee, as a man, thy loins, And I ask thee, and cause thou Me to know.
4 Where wast thou when I founded earth? Declare, if thou hast known understanding.
5 Who placed its measures -- if thou knowest? Or who hath stretched out upon it a line?
6 On what have its sockets been sunk? Or who hath cast its corner-stone?
7 In the singing together of stars of morning, And all sons of God shout for joy,
8 And He shutteth up with doors the sea, In its coming forth, from the womb it goeth out.
9 In My making a cloud its clothing, And thick darkness its swaddling band,
10 And I measure over it My statute, And place bar and doors,
11 And say, 'Hitherto come thou, and add not, And a command is placed On the pride of thy billows.'
12 Hast thou commanded morning since thy days? Causest thou the dawn to know its place?

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13 To take hold on the skirts of the earth, And the wicked are shaken out of it,
14 It turneth itself as clay of a seal And they station themselves as clothed.
15 And withheld from the wicked is their light, And the arm lifted up is broken.
16 Hast thou come in to springs of the sea? And in searching the deep Hast thou walked up and down?
17 Revealed to thee were the gates of death? And the gates of death-shade dost thou see?
18 Thou hast understanding, Even unto the broad places of earth! Declare -- if thou hast known it all.
19 Where [is] this -- the way light dwelleth? And darkness, where [is] this -- its place?
20 That thou dost take it unto its boundary, And that thou dost understand The paths of its house.
21 Thou hast known -- for then thou art born And the number of thy days [are] many!
22 Hast thou come in unto the treasure of snow? Yea, the treasures of hail dost thou see?
23 That I have kept back for a time of distress, For a day of conflict and battle.
24 Where [is] this, the way light is apportioned? It scattereth an east wind over the earth.
25 Who hath divided for the flood a conduit? And a way for the lightning of the voices?
26 To cause [it] to rain on a land -- no man, A wilderness -- no man in it.
27 To satisfy a desolate and waste place, And to cause to shoot up The produce of the tender grass?
28 Hath the rain a father? Or who hath begotten the drops of dew?
29 From whose belly came forth the ice? And the hoar-frost of the heavens, Who hath begotten it?
30 As a stone waters are hidden, And the face of the deep is captured.
31 Dost thou bind sweet influences of Kimah? Or the attractions of Kesil dost thou open?
32 Dost thou bring out Mazzaroth in its season? And Aysh for her sons dost thou comfort?
33 Hast thou known the statutes of heaven? Or dost thou appoint Its dominion in the earth?
34 Dost thou lift up to the cloud thy voice, And abundance of water doth cover thee?
35 Dost thou send out lightnings, and they go And say unto thee, 'Behold us?'
36 Who hath put in the inward parts wisdom? Or who hath given To the covered part understanding?
37 Who doth number the clouds by wisdom? And the bottles of the heavens, Who doth cause to lie down,
38 In the hardening of dust into hardness, And clods cleave together?
39 Dost thou hunt for a lion prey? And the desire of young lions fulfil?
40 When they bow down in dens -- Abide in a thicket for a covert?
41 Who doth prepare for a raven his provision, When his young ones cry unto God? They wander without food.

JOB CHAPTER 39

1 Hast thou known the time of The bearing of the wild goats of the rock? The bringing forth of hinds thou dost mark!
2 Thou dost number the months they fulfil? And thou hast known the time of their bringing forth!
3 They bow down, Their young ones they bring forth safely, Their pangs they cast forth.
4 Safe are their young ones, They grow up in the field, they have gone out, And have not returned to them.
5 Who hath sent forth the wild ass free? Yea, the bands of the wild ass who opened?
6 Whose house I have made the wilderness, And his dwellings the barren land,
7 He doth laugh at the multitude of a city, The cries of an exactor he heareth not.
8 The range of mountains [is] his pasture, And after every green thing he seeketh.
9 Is a Reem willing to serve thee? Doth he lodge by thy crib?
10 Dost thou bind a Reem in a furrow [with] his thick band? Doth he harrow valleys after thee?
11 Dost thou trust in him because great [is] his power? And dost thou leave unto him thy labour?
12 Dost thou trust in him That he doth bring back thy seed? And [to] thy threshing-floor doth gather [it]?
13 The wing of the rattling ones exulteth, Whether the pinion of the ostrich or hawk.
14 For she leaveth on the earth her eggs, And on the dust she doth warm them,
15 And she forgetteth that a foot may press it, And a beast of the field tread it down.
16 Her young ones it hath hardened without her, In vain [is] her labour without fear.
17 For God hath caused her to forget wisdom, And He hath not given a portion To her in understanding:
18 At the time on high she lifteth herself up, She laugheth at the horse and at his rider.
19 Dost thou give to the horse might? Dost thou clothe his neck [with] a mane?
20 Dost thou cause him to rush as a locust? The majesty of his snorting [is] terrible.
21 They dig in a valley, and he rejoiceth in power, He goeth forth to meet the armour.
22 He laugheth at fear, and is not affrighted, And he turneth not back from the face of the sword.
23 Against him rattle doth quiver, The flame of a spear, and a halbert.
24 With trembling and rage he swalloweth the ground, And remaineth not stedfast Because of the sound of a trumpet.
25 Among the trumpets he saith, Aha, And from afar he doth smell battle, Roaring of princes and shouting.
26 By thine understanding flieth a hawk? Spreadeth he his wings to the south?

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27 At thy command goeth an eagle up high? Or lifteth he up his nest?
28 A rock he doth inhabit, Yea, he lodgeth on the tooth of a rock, and fortress.
29 From thence he hath sought food, To a far off place his eyes look attentively,
30 And his brood gulph up blood, And where the pierced [are] -- there [is] he!

JOB CHAPTER 40

1 And Jehovah doth answer Job, and saith: --
2 Is the striver with the Mighty instructed? The reprover of God, let him answer it.
3 And Job answereth Jehovah, and saith: --
4 Lo, I have been vile, What do I return to Thee? My hand I have placed on my mouth.
5 Once I have spoken, and I answer not, And twice, and I add not.
6 And Jehovah answereth Job out of the whirlwind, and saith: --
7 Gird, I pray thee, as a man, thy loins, I ask thee, and cause thou Me to know.
8 Dost thou also make void My judgment? Dost thou condemn Me, That thou mayest be righteous?
9 And an arm like God hast thou? And with a voice like Him dost thou thunder?
10 Put on, I pray thee, excellency and loftiness, Yea, honour and beauty put on.
11 Scatter abroad the wrath of thine anger, And see every proud one, and make him low.
12 See every proud one -- humble him, And tread down the wicked in their place.
13 Hide them in the dust together, Their faces bind in secret.
14 And even I -- I do praise thee, For thy right hand giveth salvation to thee.
15 Lo, I pray thee, Behemoth, that I made with thee: Grass as an ox he eateth.
16 Lo, I pray thee, his power [is] in his loins, And his strength in the muscles of his belly.
17 He doth bend his tail as a cedar, The sinews of his thighs are wrapped together,
18 His bones [are] tubes of brass, His bones [are] as a bar of iron.
19 He [is] a beginning of the ways of God, His Maker bringeth nigh his sword;
20 For food do mountains bear for him, And all the beasts of the field play there.
21 Under shades he lieth down, In a secret place of reed and mire.
22 Cover him do shades, [with] their shadow, Cover him do willows of the brook.
23 Lo, a flood oppresseth -- he doth not haste, He is confident though Jordan Doth come forth unto his mouth.
24 Before his eyes doth [one] take him, With snares doth [one] pierce the nose?

JOB CHAPTER 41

1 Dost thou draw leviathan with an angle? And with a rope thou lettest down -- his tongue?
2 Dost thou put a reed in his nose? And with a thorn pierce his jaw?
3 Doth he multiply unto thee supplications? Doth he speak unto thee tender things?
4 Doth he make a covenant with thee? Dost thou take him for a servant age-during?
5 Dost thou play with him as a bird? And dost thou bind him for thy damsels?
6 (Feast upon him do companions, They divide him among the merchants!)
7 Dost thou fill with barbed irons his skin? And with fish-spears his head?
8 Place on him thy hand, Remember the battle -- do not add!
9 Lo, the hope of him is found a liar, Also at his appearance is not one cast down?
10 None so fierce that he doth awake him, And who [is] he before Me stationeth himself?
11 Who hath brought before Me and I repay? Under the whole heavens it [is] mine.
12 I do not keep silent concerning his parts, And the matter of might, And the grace of his arrangement.
13 Who hath uncovered the face of his clothing? Within his double bridle who doth enter?
14 The doors of his face who hath opened? Round about his teeth [are] terrible.
15 A pride -- strong ones of shields, Shut up -- a close seal.
16 One unto another they draw nigh, And air doth not enter between them.
17 One unto another they adhere, They stick together and are not separated.
18 His sneezings cause light to shine, And his eyes [are] as the eyelids of the dawn.
19 Out of his mouth do flames go, sparks of fire escape.
20 Out of his nostrils goeth forth smoke, As a blown pot and reeds.
21 His breath setteth coals on fire, And a flame from his mouth goeth forth.
22 In his neck lodge doth strength, And before him doth grief exult.
23 The flakes of his flesh have adhered -- Firm upon him -- it is not moved.
24 His heart [is] firm as a stone, Yea, firm as the lower piece.
25 From his rising are the mighty afraid, From breakings they keep themselves free.
26 The sword of his overtaker standeth not, Spear -- dart -- and lance.
27 He reckoneth iron as straw, brass as rotten wood.
28 The son of the bow doth not cause him to flee, Turned by him into stubble are stones of the sling.
29 As stubble have darts been reckoned, And he laugheth at the shaking of a javelin.

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30 Under him [are] sharp points of clay, He spreadeth gold on the mire.
31 He causeth to boil as a pot the deep, The sea he maketh as a pot of ointment.
32 After him he causeth a path to shine, One thinketh the deep to be hoary.
33 There is not on the earth his like, That is made without terror.
34 Every high thing he doth see, He [is] king over all sons of pride.

JOB CHAPTER 42

1 And Job answereth Jehovah and saith: --
2 Thou hast known that [for] all things Thou art able, And not withheld from Thee is [any] device:
3 'Who [is] this, hiding counsel without knowledge?' Therefore, I have declared, and understand not, Too wonderful for me, and I know not.
4 'Hear, I pray thee, and I -- I do speak, I ask thee, and cause thou me to know.'
5 By the hearing of the ear I heard Thee, And now mine eye hath seen Thee.
6 Therefore do I loathe [it], And I have repented on dust and ashes.
7 And it cometh to pass after Jehovah's speaking these words unto Job, that Jehovah saith unto Eliphaz the Temanite, 'Burned hath Mine anger against thee, and against thy two friends, because ye have not spoken concerning Me rightly, like My servant Job.
8 And now, take to you seven bullocks and seven rams, and go ye unto My servant Job, and ye have caused a burnt-offering to ascend for you; and Job My servant doth pray for you, for surely his face I accept, so as not to do with you folly, because ye have not spoken concerning Me rightly, like My servant Job.
9 And they go -- Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite -- and do as Jehovah hath spoken unto them; and Jehovah doth accept the face of Job.
10 And Jehovah hath turned [to] the captivity of Job in his praying for his friends, and Jehovah doth add [to] all that Job hath -- to double.
11 And come unto him do all his brethren, and all his sisters, and all his former acquaintances, and they eat bread with him in his house, and bemoan him, and comfort him concerning all the evil that Jehovah had brought upon him, and they gave to him each one kesitah, and each one ring of gold.
12 And Jehovah hath blessed the latter end of Job more than his beginning, and he hath fourteen thousand of a flock, and six thousand camels, and a thousand pairs of oxen, and a thousand she-asses.
13 And he hath seven sons and three daughters;
14 and he calleth the name of the one Jemima, and the name of the second Kezia, and the name of the third Keren-Happuch.
15 And there have not been found women fair as the daughters of Job in all the land, and their father doth give to them an inheritance in the midst of their brethren.
16 And Job liveth after this a hundred and forty years, and seeth his sons, and his sons' sons, four generations;
17 and Job dieth, aged and satisfied [with] days.

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THE BOOK OF PSALMS

Hebrew title: Tehillim (& 151-155)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

(The Book of Psalms (Tehillim, "praises"), commonly referred to simply as Psalms, the Psalter or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and thus a book of the Christian Old Testament. The title is derived from the Greek translation, psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music". The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many are linked to the name of David, but his authorship is not accepted by modern scholars.

The Psalter is poetry, though it has many prayers and not all Old Testament prayers were poetic. In fact, not all praise was poetic either. The Psalms are full of images, comparisons and metaphor. The Hebrew text often plays with words and repeats the same words, adding synonyms (words with the same meaning) to fill out the description. Important words show the main themes in the prayer or song.

The Psalms were written not merely as poems, but as songs for singing. More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to singing at the sheminit or octave (Pss. 6, 12). And others preserve the name for ancient eastern modes, like mut la-ben (Death of the son; Ps. 9), ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim (Lilies; Ps. 45); or alamoth (Maidens?; Ps. 46).

USE IN JEWISH RITUAL

The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favour. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal, is in fact the reflexive form of palal, to judge. Thus, "to pray" conveys the notion of "judging oneself": ultimately, the purpose of prayer—tefilah—is to transform ourselves.)

Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.

Some of the titles given to the Psalms have descriptions which suggest their use in worship:

• Some bear the Hebrew description shir (Greek: 'ode', 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.

• Fifty-eight Psalms bear the description mizmor, a lyric ode, or a song set to music; a sacred song accompanied with a musical instrument.

• Psalm 145 alone has the designation tehillah, meaning a song of praise; a song the prominent thought of which is the praise of God.

• Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.

• Six Psalms (16, 56–60) have the title michtam ('gold'). Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.

• Psalm 7 (along with Habakkuk chapter 3) bears the title shigayon. There are three interpretations: (1st) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"—David committed some sin and is singing in the form of a prayer to redeem himself from it; (2nd) shigayon was a type of musical instrument; (3rd) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19 tishge tamid.

USE IN CHRISTIAN RITUAL:

New Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Roman Catholic, Eastern Orthodox, Oriental Orthodox, Eastern Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.

Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland.

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• Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.

• Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;

• Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;

• Psalm 82 is found in the Book of Common Prayer as a funeral recitation.

• Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.

New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter.

Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.

The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches in the Middle East) include Psalms 152–155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.)

THE PSALMS

(The Psalms are prayers and poetry for singing. Most of the following chapters have a brief introcuction giving advice to the chief musician, who here is refered to as "overseer" of the congregation..These very old musical notes belong to the original Bible text.)

PSALMS CHAPTER 1

1 O the happiness of that one, who Hath not walked in the counsel of the wicked. And in the way of sinners hath not stood, And in the seat of scorners hath not sat;

2 But -- in the law of Jehovah [is] his delight, And in His law he doth meditate by day and by night:

3 And he hath been as a tree, Planted by rivulets of water, That giveth its fruit in its season, And its leaf doth not wither, And all that he doth he causeth to prosper.

4 Not so the wicked: But -- as chaff that wind driveth away!

5 Therefore the wicked rise not in judgment, Nor sinners in the company of the righteous,

6 For Jehovah is knowing the way of the righteous, And the way of the wicked is lost!

PSALMS CHAPTER 2

1 Why have nations tumultuously assembled? And do peoples meditate vanity?

2 Station themselves do kings of the earth, And princes have been united together, Against Jehovah, and against His Messiah:

3 'Let us draw off Their cords, And cast from us Their thick bands.'

4 He who is sitting in the heavens doth laugh, The Lord doth mock at them.

5 Then doth He speak unto them in His anger, And in His wrath He doth trouble them:

6 'And I -- I have anointed My King, Upon Zion -- My holy hill.'

7 I declare concerning a statute: Jehovah said unto me, 'My Son Thou [art], I to-day have brought thee forth.

8 Ask of Me and I give nations -- thy inheritance, And thy possession -- the ends of earth.

9 Thou dost rule them with a sceptre of iron, As a vessel of a potter Thou dost crush them.'

10 And now, O kings, act wisely, Be instructed, O judges of earth,

11 Serve ye Jehovah with fear, And rejoice with trembling.

12 Kiss the Chosen One, lest He be angry, And ye lose the way, When His anger burneth but a little, O the happiness of all trusting in Him!

PSALMS CHAPTER 3

A Psalm of David, in his fleeing from the face of Absalom his son.

1 Jehovah, how have my distresses multiplied! Many are rising up against me.

2 Many are saying of my soul, 'There is no salvation for him in God.' Selah.

3 And Thou, O Jehovah, [art] a shield for me, My honour, and lifter up of my head.

4 My voice [is] unto Jehovah: I call: And He answereth me from his holy hill, Selah.

5 I -- I have lain down, and I sleep, I have waked, for Jehovah sustaineth me.

6 I am not afraid of myriads of people, That round about they have set against me.

7 Rise, O Jehovah! save me, my God. Because Thou hast smitten All mine enemies [on] the cheek. The teeth of the wicked Thou hast broken.

8 Of Jehovah [is] this salvation; On Thy people [is] Thy blessing! Selah.

PSALMS CHAPTER 4

To the Overseer with Stringed Instruments. -- A Psalm of David.

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1 In my calling answer Thou me, O God of my righteousness. In adversity Thou gavest enlargement to me; Favour me, and hear my prayer.

2 Sons of men! till when [is] my glory for shame? Ye love a vain thing, ye seek a lie. Selah.

3 And know ye that Jehovah Hath separated a saintly one to Himself. Jehovah heareth in my calling to Him.

4 'Tremble ye, and do not sin;' Say ye [thus] in your heart on your bed, And be ye silent. Selah.

5 Sacrifice ye sacrifices of righteousness, And trust ye unto Jehovah.

6 Many are saying, 'Who doth show us good?' Lift on us the light of Thy face, O Jehovah,

7 Thou hast given joy in my heart, From the time their corn and their wine Have been multiplied.

8 In peace together I lie down and sleep, For Thou, O Jehovah, alone, In confidence dost cause me to dwell!

PSALMS CHAPTER 5

To the Overseer, 'Concerning the Inheritances.' -- A Psalm of David.

1 My sayings hear, O Jehovah, Consider my meditation.

2 Be attentive to the voice of my cry, My king and my God, For unto Thee I pray habitually.

3 Jehovah, [at] morning Thou hearest my voice, [At] morning I set in array for Thee, And I look out.

4 For not a God desiring wickedness [art] Thou, Evil inhabiteth Thee not.

5 The boastful station not themselves before Thine eyes: Thou hast hated all working iniquity.

6 Thou destroyest those speaking lies, A man of blood and deceit Jehovah doth abominate.

7 And I, in the abundance of Thy kindness, I enter Thy house, I bow myself toward Thy holy temple in Thy fear.

8 O Jehovah, lead me in Thy righteousness, Because of those observing me, Make straight before me Thy way,

9 For there is no stability in their mouth. Their heart [is] mischiefs, An open grave [is] their throat, Their tongue they make smooth.

10 Declare them guilty, O God, Let them fall from their own counsels, In the abundance of their transgressions Drive them away, Because they have rebelled against Thee.

11 And rejoice do all trusting in Thee, To the age they sing, and Thou coverest them over, And those loving Thy name exult in Thee.

12 For Thou blessest the righteous, O Jehovah, As a buckler with favour dost compass him!

PSALMS CHAPTER 6

To the Overseer with stringed instruments, on the octave. -- A Psalm of David.

1 O Jehovah, in Thine anger reprove me not, Nor in Thy fury chastise me.

2 Favour me, O Jehovah, for I [am] weak, Heal me, O Jehovah, For troubled have been my bones,

3 And my soul hath been troubled greatly, And Thou, O Jehovah, till when?

4 Turn back, O Jehovah, draw out my soul, Save me for Thy kindness' sake.

5 For there is not in death Thy memorial, In Sheol, who doth give thanks to Thee?

6 I have been weary with my sighing, I meditate through all the night [on] my bed, With my tear my couch I waste.

7 Old from provocation is mine eye, It is old because of all mine adversaries,

8 Turn from me all ye workers of iniquity, For Jehovah heard the voice of my weeping,

9 Jehovah hath heard my supplication, Jehovah my prayer receiveth.

10 Ashamed and troubled greatly are all mine enemies, They turn back -- ashamed [in] a moment!

PSALMS CHAPTER 7

'The Erring One,' by David, that he sung to Jehovah concerning the words of Cush a Benjamite.

1 O Jehovah, my God, in Thee I have trusted, Save me from all my pursuers, and deliver me.

2 Lest he tear as a lion my soul, Rending, and there is no deliverer.

3 O Jehovah, my God, if I have done this, If there is iniquity in my hands,

4 If I have done my well-wisher evil, And draw mine adversary without cause,

5 An enemy pursueth my soul, and overtaketh, And treadeth down to the earth my life, And my honour placeth in the dust. Selah.

6 Rise, O Jehovah, in Thine anger, Be lifted up at the wrath of mine adversaries, And awake Thou for me: Judgment Thou hast commanded:

7 And a company of peoples compass Thee, And over it on high turn Thou back,

8 Jehovah doth judge the peoples; Judge me, O Jehovah, According to my righteousness, And according to mine integrity on me,

9 Let, I pray Thee be ended the evil of the wicked, And establish Thou the righteous, And a trier of hearts and reins is the righteous God.

10 My shield [is] on God, Saviour of the upright in heart!

11 God [is] a righteous judge, And He is not angry at all times.

12 If [one] turn not, His sword he sharpeneth, His bow he hath trodden -- He prepareth it,

13 Yea, for him He hath prepared Instruments of death, His arrows for burning pursuers He maketh.

14 Lo, he travaileth [with] iniquity, And he hath conceived perverseness, And hath brought forth falsehood.

15 A pit he hath prepared, and he diggeth it, And he falleth into a ditch he maketh.

16 Return doth his perverseness on his head, And on his crown his violence cometh down.

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17 I thank Jehovah, According to His righteousness, And praise the name of Jehovah Most High!

PSALMS CHAPTER 8

To the Overseer, 'On the Gittith.' A Psalm of David.

1 Jehovah, our Lord, How honourable Thy name in all the earth! Who settest thine honour on the heavens.

2 From the mouths of infants and sucklings Thou hast founded strength, Because of Thine adversaries, To still an enemy and a self-avenger.

3 For I see Thy heavens, a work of Thy fingers, Moon and stars that Thou didst establish.

4 What [is] man that Thou rememberest him? The son of man that Thou inspectest him?

5 And causest him to lack a little of Godhead, And with honour and majesty compassest him.

6 Thou dost cause him to rule Over the works of Thy hands, All Thou hast placed under his feet.

7 Sheep and oxen, all of them, And also beasts of the field,

8 Bird of the heavens, and fish of the sea, Passing through the paths of the seas!

9 Jehovah, our Lord, How honourable Thy name in all the earth!

PSALMS CHAPTER 9

To the Overseer, 'On the Death of Labben.' -- A Psalm of David.

1 I confess, O Jehovah, with all my heart, I recount all Thy wonders,

2 I rejoice and exult in Thee, I praise Thy Name, O Most High.

3 In mine enemies turning backward, they stumble and perish from Thy face.

4 For Thou hast done my judgment and my right. Thou hast sat on a throne, A judge of righteousness.

5 Thou hast rebuked nations, Thou hast destroyed the wicked, Their name Thou hast blotted out to the age and for ever.

6 O thou Enemy, Finished have been destructions for ever, As to cities thou hast plucked up, Perished hath their memorial with them.

7 And Jehovah to the age abideth, He is preparing for judgment His throne.

8 And He judgeth the world in righteousness, He judgeth the peoples in uprightness.

9 And Jehovah is a tower for the bruised, A tower for times of adversity.

10 They trust in Thee who do know Thy name, For Thou hast not forsaken Those seeking Thee, O Jehovah.

11 Sing ye praise to Jehovah, inhabiting Zion, Declare ye among the peoples His acts,

12 For He who is seeking for blood Them hath remembered, He hath not forgotten the cry of the afflicted.

13 Favour me, O Jehovah, See mine affliction by those hating me, Thou who liftest me up from the gates of death,

14 So that I recount all Thy praise, In the gates of the daughter of Zion. I rejoice on Thy salvation.

15 Sunk have nations in a pit they made, In a net that they hid hath their foot been captured.

16 Jehovah hath been known, Judgment He hath done, By a work of his hands Hath the wicked been snared. Meditation. Selah.

17 The wicked do turn back to Sheol, All nations forgetting God.

18 For not for ever is the needy forgotten, The hope of the humble lost to the age.

19 Rise, O Jehovah, let not man be strong, Let nations be judged before Thy face.

20 Appoint, O Jehovah, a director to them, Let nations know they [are] men! Selah.

PSALMS CHAPTER 10

1 Why, Jehovah, dost Thou stand at a distance? Thou dost hide in times of adversity,

2 Through the pride of the wicked, Is the poor inflamed, They are caught in devices that they devised.

3 Because the wicked hath boasted Of the desire of his soul, And a dishonest gainer he hath blessed, He hath despised Jehovah.

4 The wicked according to the height of his face, inquireth not. 'God is not!' [are] all his devices.

5 Pain do his ways at all times, On high [are] Thy judgments before him, All his adversaries -- he puffeth at them.

6 He hath said in his heart, 'I am not moved,' To generation and generation not in evil.

7 Of oaths his mouth is full, And deceits, and fraud: Under his tongue [is] perverseness and iniquity,

8 He doth sit in an ambush of the villages, In secret places he doth slay the innocent. His eyes for the afflicted watch secretly,

9 He lieth in wait in a secret place, as a lion in a covert. He lieth in wait to catch the poor, He catcheth the poor, drawing him into his net.

10 He is bruised -- he boweth down, Fallen by his mighty ones hath the afflicted.

11 He said in his heart, 'God hath forgotten, He hath hid His face, He hath never seen.'

12 Arise, O Jehovah! O God, lift up Thy hand! Forget not the humble.

13 Wherefore hath the wicked despised God? He hath said in his heart, 'It is not required.'

14 Thou hast seen, For Thou perverseness and anger beholdest; By giving into Thy hand, On Thee doth the afflicted leave [it], Of the fatherless Thou hast been an helper.

15 Break the arm of the wicked and the evil, Seek out his wickedness, find none;

16 Jehovah [is] king to the age, and for ever, The nations have perished out of His land!

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17 The desire of the humble Thou hast heard, O Jehovah. Thou preparest their heart; Thou causest Thine ear to attend,
18 To judge the fatherless and bruised: He addeth no more to oppress -- man of the earth!

PSALMS CHAPTER 11

To the Overseer. -- By David.

1 In Jehovah I trusted, how say ye to my soul, 'They moved [to] Thy mountain for the bird?
2 For lo, the wicked tread a bow, They have prepared their arrow on the string, To shoot in darkness at the upright in heart.
3 When the foundations are destroyed, The righteous -- what hath he done?
4 'Jehovah [is] in his holy temple: Jehovah -- in the heavens [is] His throne. His eyes see -- His eyelids try the sons of men.
5 Jehovah the righteous doth try. And the wicked and the lover of violence, Hath His soul hated,
6 He poureth on the wicked snares, fire, and brimstone, And a horrible wind [is] the portion of their cup.
7 For righteous [is] Jehovah, Righteousness He hath loved, The upright doth His countenance see!'

PSALMS CHAPTER 12

To the Overseer, on the octave. -- A Psalm of David.

1 Save, Jehovah, for the saintly hath failed, For the stedfast have ceased From the sons of men:
2 Vanity they speak each with his neighbour, Lip of flattery! With heart and heart they speak.
3 Jehovah doth cut off all lips of flattery, A tongue speaking great things,
4 Who said, 'By our tongue we do mightily: Our lips [are] our own; who [is] lord over us?'
5 Because of the spoiling of the poor, Because of the groaning of the needy, Now do I arise, saith Jehovah, I set in safety [him who] doth breathe for it.
6 Sayings of Jehovah [are] pure sayings; Silver tried in a furnace of earth refined sevenfold.
7 Thou, O Jehovah, dost preserve them, Thou keepest us from this generation to the age.
8 Around the wicked walk continually, According as vileness is exalted by sons of men!

PSALMS CHAPTER 13

To the Overseer. -- A Psalm of David.

1 Till when, O Jehovah, Dost Thou forget me? -- for ever? Till when dost Thou hide Thy face from me?
2 Till when do I set counsels in my soul? Sorrow inn my heart daily? Till when is mine enemy exalted over me?
3 Look attentively; Answer me, O Jehovah, my God, Enlighten mine eyes, lest I sleep in death,
4 Lest mine enemy say, 'I overcame him,' Mine adversaries joy when I am moved.
5 And I, in Thy kindness I have trusted, Rejoice doth my heart in Thy salvation.
6 I do sing to Jehovah, For He hath conferred benefits upon me!

PSALMS CHAPTER 14

To the Overseer. -- By David.

1 A fool hath said in his heart, 'God is not;' They have done corruptly, They have done abominable actions, There is not a doer of good.
2 Jehovah from the heavens Hath looked on the sons of men, To see if there is a wise one -- seeking God.
3 The whole have turned aside, Together they have been filthy: There is not a doer of good, not even one.
4 Have all working iniquity not known? Those consuming my people have eaten bread, Jehovah they have not called.
5 There they have feared a fear, For God [is] in the generation of the righteous.
6 The counsel of the poor ye cause to stink, Because Jehovah [is] his refuge.
7 'Who doth give from Zion the salvation of Israel? When Jehovah doth turn back [To] a captivity of His people, Jacob doth rejoice -- Israel is glad!

PSALMS CHAPTER 15

A Psalm of David.

1 Jehovah, who doth sojourn in Thy tent? Who doth dwell in Thy holy hill?
2 He who is walking uprightly, And working righteousness, And speaking truth in his heart.
3 He hath not slandered by his tongue, He hath not done to his friend evil; And reproach he hath not lifted up Against his neighbour.
4 Despised in his eyes [is] a rejected one, And those fearing Jehovah he doth honour. He hath sworn to suffer evil, and changeth not;
5 His silver he hath not given in usury, And a bribe against the innocent Hath not taken; Whoso is doing these is not moved to the age!

PSALMS CHAPTER 16

A Secret Treasure of David.

1 Preserve me, O God, for I did trust in Thee.
2 Thou hast said to Jehovah, 'My Lord Thou [art];' My good [is] not for thine own sake;
3 For the holy ones who [are] in the land, And the honourable, all my delight [is] in them.
4 Multiplied are their griefs, [Who] have hastened backward; I pour not out their libations of blood, Nor do I take up their names on my lips.
5 Jehovah [is] the portion of my share, and of my cup, Thou -- Thou dost uphold my lot.
6 Lines have fallen to me in pleasant places, Yea, a beauteous inheritance [is] for me.
7 I bless Jehovah who hath counselled me; Also [in] the nights my reins instruct me.
8 I did place Jehovah before me continually, Because -- at my right hand I am not moved.

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9 Therefore hath my heart been glad, And my honour doth rejoice, Also my flesh dwelleth confidently:

10 For Thou dost not leave my soul to Sheol, Nor givest thy saintly one to see corruption.

11 Thou causest me to know the path of life; Fulness of joys [is] with Thy presence, Pleasant things by Thy right hand for ever!

PSALMS CHAPTER 17

A Prayer of David.

1 Hear, O Jehovah, righteousness, attend my cry, Give ear [to] my prayer, without lips of deceit.

2 From before thee my judgment doth go out; Thine eyes do see uprightly.

3 Thou hast proved my heart, Thou hast inspected by night, Thou hast tried me, Thou findest nothing; My thoughts pass not over my mouth.

4 As to doings of man, Through a word of Thy lips I have observed The paths of a destroyer;

5 To uphold my goings in Thy paths, My steps have not slidden.

6 I -- I called Thee, for Thou dost answer me, O God, incline Thine ear to me, hear my speech.

7 Separate wonderfully Thy kindness, O Saviour of the confiding, By Thy right hand, from withstanders.

8 Keep me as the apple, the daughter of the eye; In shadow of Thy wings thou dost hide me.

9 From the face of the wicked who spoiled me. Mine enemies in soul go round against me.

10 Their fat they have closed up, Their mouths have spoken with pride:

11 'Our steps now have compassed [him];' Their eyes they set to turn aside in the land.

12 His likeness as a lion desirous to tear, As a young lion dwelling in secret places.

13 Arise, O Jehovah, go before his face, Cause him to bend. Deliver my soul from the wicked, Thy sword,

14 From men, Thy hand, O Jehovah, From men of the world, their portion [is] in life, And [with] Thy hidden things Thou fillest their belly, They are satisfied [with] sons; And have left their abundance to their sucklings.

15 I -- in righteousness, I see Thy face; I am satisfied, in awaking, [with] Thy form!

PSALMS CHAPTER 18

To the Overseer. -- By a servant of Jehovah, by David, who hath spoken to Jehovah the words of this song in the day Jehovah delivered him from the hand of all his enemies, and from the hand of Saul, and he saith:

1 I love Thee, O Jehovah, my strength.

2 Jehovah [is] my rock, and my bulwark, And my deliverer, My God [is] my rock, I trust in Him: My shield, and a horn of my salvation, My high tower.

3 The 'Praised One' I call Jehovah, And from my enemies I am saved.

4 Compassed me have cords of death, And streams of the worthless make me afraid.

5 Cords of Sheol have surrounded me, Before me have been snares of death.

6 In mine adversity I call Jehovah, And unto my God I cry. He heareth from His temple my voice, And My cry before Him cometh into His ears.

7 And shake and tremble doth the earth, And foundations of hills are troubled, And they shake -- because He hath wrath.

8 Gone up hath smoke by His nostrils, And fire from His mouth consumeth, Coals have been kindled by it.

9 And He inclineth the heavens, and cometh down, And thick darkness [is] under His feet.

10 And He rideth on a cherub, and doth fly, And He flieth on wings of wind.

11 He maketh darkness His secret place, Round about Him His tabernacle, Darkness of waters, thick clouds of the skies.

12 From the brightness over-against Him His thick clouds have passed on, Hail and coals of fire.

13 And thunder in the heavens doth Jehovah, And the Most High giveth forth His voice, Hail and coals of fire.

14 And He sendeth His arrows and scattereth them, And much lightning, and crusheth them.

15 And seen are the streams of waters, And revealed are foundations of the earth. From Thy rebuke, O Jehovah, From the breath of the spirit of Thine anger.

16 He sendeth from above -- He taketh me, He draweth me out of many waters.

17 He delivereth me from my strong enemy, And from those hating me, For they have been stronger than I.

18 They go before me in a day of my calamity And Jehovah is for a support to me.

19 And He bringeth me forth to a large place, He draweth me out, because He delighted in me.

20 Jehovah doth recompense me According to my righteousness, According to the cleanness of my hands, He doth return to me.

21 For I have kept the ways of Jehovah, And have not done wickedly against my God.

22 For all His judgments [are] before me, And His statutes I turn not from me.

23 And I am perfect with him, And I keep myself from mine iniquity.

24 And Jehovah doth return to me, According to my righteousness, According to the cleanness of my hands, Over-against his eyes.

25 With the kind Thou showest Thyself kind, With a perfect man showest Thyself perfect.

26 With the pure Thou showest Thyself pure, And with the perverse showest Thyself a wrestler,

27 For Thou a poor people savest, And the eyes of the high causest to fall.

28 For Thou -- Thou lightest my lamp, Jehovah my God enlighteneth my darkness.

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29 For by Thee I run -- a troop! And by my God I leap a wall.
30 God! perfect [is] His way, The saying of Jehovah is tried, A shield [is] He to all those trusting in Him.
31 For who [is] God besides Jehovah? And who [is] a rock save our God?
32 God! who is girding me [with] strength, And He maketh perfect my way.
33 Making my feet like hinds, And on my high places causeth me to stand.
34 Teaching my hands for battle, And a bow of brass was brought down by my arms.
35 And Thou givest to me the shield of Thy salvation, And Thy right hand doth support me, And Thy lowliness maketh me great.
36 Thou enlargest my step under me, And mine ankles have not slidden.
37 I pursue mine enemies, and overtake them, And turn back not till they are consumed.
38 I smite them, and they are not able to rise, They fall under my feet,
39 And Thou girdest me [with] strength for battle, Causest my withstanders to bow under me.
40 As to mine enemies -- Thou hast given to me the neck, As to those hating me -- I cut them off.
41 They cry, and there is no saviour, On Jehovah, and He doth not answer them.
42 And I beat them as dust before wind, As mire of the streets I empty them out.
43 Thou dost deliver me From the strivings of the people, Thou placest me for a head of nations, A people I have not known do serve me.
44 At the hearing of the ear they hearken to me, Sons of a stranger feign obedience to me,
45 Sons of a stranger fade away, And are slain out of their close places.
46 Jehovah liveth -- and blessed [is] my rock, And exalted is the God of my salvation.
47 God -- who is giving vengeance to me, And He subdueth peoples under me,
48 My deliverer from mine enemies, Above my withstanders Thou raisest me, From a man of violence dost deliver me.
49 Therefore I confess Thee among nations, O Jehovah, And to Thy name I sing praise,
50 Magnifying the salvation of His king, And doing kindness to His anointed, To David, and to his seed -- unto the age!

PSALMS CHAPTER 19

To the Overseer. -- A Psalm of David.

1 The heavens [are] recounting the honour of God, And the work of His hands The expanse [is] declaring.
2 Day to day uttereth speech, And night to night sheweth knowledge.
3 There is no speech, and there are no words. Their voice hath not been heard.
4 Into all the earth hath their line gone forth, And to the end of the world their sayings, For the sun He placed a tent in them,
5 And he, as a bridegroom, goeth out from his covering, He rejoiceth as a mighty one To run the path.
6 From the end of the heavens [is] his going out, And his revolution [is] unto their ends, And nothing is hid from his heat.
7 The law of Jehovah [is] perfect, refreshing the soul, The testimonies of Jehovah [are] stedfast, Making wise the simple,
8 The precepts of Jehovah [are] upright, Rejoicing the heart, The command of Jehovah [is] pure, enlightening the eyes,
9 The fear of Jehovah [is] clean, standing to the age, The judgments of Jehovah [are] true, They have been righteous -- together.
10 They are more desirable than gold, Yea, than much fine gold; and sweeter than honey, Even liquid honey of the comb.
11 Also -- Thy servant is warned by them, 'In keeping them [is] a great reward.'
12 Errors! who doth understand? From hidden ones declare me innocent,
13 Also -- from presumptuous ones keep back Thy servant, Let them not rule over me, Then am I perfect, And declared innocent of much transgression,
14 Let the sayings of my mouth, And the meditation of my heart, Be for a pleasing thing before Thee, O Jehovah, my rock, and my redeemer!

PSALMS CHAPTER 20

To the Overseer. -- A Psalm of David.

1 Jehovah doth answer thee, In a day of adversity, The name of the God of Jacob doth set thee on high,
2 He doth send thy help from the sanctuary, And from Zion doth support thee,
3 He doth remember all thy presents, And thy burnt-offering doth reduce to ashes. Selah.
4 He doth give to thee according to thy heart, And all thy counsel doth fulfil.
5 We sing of thy salvation, And in the name of our God set up a banner. Jehovah doth fulfil all thy requests.
6 Now I have known That Jehovah hath saved His anointed, He answereth him from His holy heavens, With the saving might of His right hand.
7 Some of chariots, and some of horses, And we of the name of Jehovah our God Make mention.
8 They -- they have bowed and have fallen, And we have risen and station ourselves upright.
9 O Jehovah, save the king, He doth answer us in the day we call!

PSALMS CHAPTER 21

To the Overseer. -- A Psalm of David.

1 Jehovah, in Thy strength is the king joyful, In Thy salvation how greatly he rejoiceth.

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2 The desire of his heart Thou gavest to him, And the request of his lips Thou hast not withheld. Selah.

3 For Thou puttest before him blessings of goodness, Thou settest on his head a crown of fine gold.

4 Life he hath asked from Thee, Thou hast given to him -- length of days, Age-during -- and for ever.

5 Great [is] his honour in Thy salvation, Honour and majesty Thou placest on him.

6 For Thou makest him blessings for ever, Thou dost cause him to rejoice with joy, By Thy countenance.

7 For the king is trusting in Jehovah, And in the kindness of the Most High He is not moved.

8 Thy hand cometh to all Thine enemies, Thy right hand doth find Thy haters.

9 Thou makest them as a furnace of fire, At the time of Thy presence. Jehovah in His anger doth swallow them, And fire doth devour them.

10 Their fruit from earth Thou destroyest, And their seed from the sons of men.

11 For they stretched out against Thee evil, They devised a wicked device, they prevail not,

12 For Thou makest them a butt, When Thy strings Thou preparest against their faces.

13 Be Thou exalted, O Jehovah in, Thy strength, We sing and we praise Thy might!

PSALMS CHAPTER 22

To the Overseer, on 'The Hind of the Morning.' -- A Psalm of David.

1 My God, my God, why hast Thou forsaken me? Far from my salvation, The words of my roaring?

2 My God, I call by day, and Thou answerest not, And by night, and there is no silence to me.

3 And Thou [art] holy, Sitting -- the Praise of Israel.

4 In Thee did our fathers trust -- they trusted, And Thou dost deliver them.

5 Unto Thee they cried, and were delivered, In Thee they trusted, and were not ashamed.

6 And I [am] a worm, and no man, A reproach of man, and despised of the people.

7 All beholding me do mock at me, They make free with the lip -- shake the head,

8 'Roll unto Jehovah, He doth deliver him, He doth deliver him, for he delighted in him.'

9 For thou [art] He bringing me forth from the womb, Causing me to trust, On the breasts of my mother.

10 On Thee I have been cast from the womb, From the belly of my mother Thou [art] my God.

11 Be not far from me, For adversity is near, for there is no helper.

12 Many bulls have surrounded me, Mighty ones of Bashan have compassed me,

13 They have opened against me their mouth, A lion tearing and roaring.

14 As waters I have been poured out, And separated themselves have all my bones, My heart hath been like wax, It is melted in the midst of my bowels.

15 Dried up as an earthen vessel is my power, And my tongue is cleaving to my jaws.

16 And to the dust of death thou appointest me, For surrounded me have dogs, A company of evil doers have compassed me, Piercing my hands and my feet.

17 I count all my bones -- they look expectingly, They look upon me,

18 They apportion my garments to themselves, And for my clothing they cause a lot to fall.

19 And Thou, O Jehovah, be not far off, O my strength, to help me haste.

20 Deliver from the sword my soul, From the paw of a dog mine only one.

21 Save me from the mouth of a lion: -- And -- from the horns of the high places Thou hast answered me!

22 I declare Thy name to my brethren, In the midst of the assembly I praise Thee.

23 Ye who fear Jehovah, praise ye Him, All the seed of Jacob, honour ye Him, And be afraid of Him, all ye seed of Israel.

24 For He hath not despised, nor abominated, The affliction of the afflicted, Nor hath He hidden His face from him, And in his crying unto Him He heareth.

25 Of Thee my praise [is] in the great assembly. My vows I complete before His fearers.

26 The humble do eat and are satisfied, Praise Jehovah do those seeking Him, Your heart doth live for ever.

27 Remember and return unto Jehovah, Do all ends of the earth, And before Thee bow themselves, Do all families of the nations,

28 For to Jehovah [is] the kingdom, And He is ruling among nations.

29 And the fat ones of earth have eaten, And they bow themselves, Before Him bow do all going down to dust, And he [who] hath not revived his soul.

30 A seed doth serve Him, It is declared of the Lord to the generation.

31 They come and declare His righteousness, To a people that is borne, that He hath made!

PSALMS CHAPTER 23

A Psalm of David.

1 Jehovah [is] my shepherd, I do not lack,

2 In pastures of tender grass He causeth me to lie down, By quiet waters He doth lead me.

3 My soul He refresheth, He leadeth me in paths of righteousness, For His name's sake,

4 Also -- when I walk in a valley of death-shade, I fear no evil, for Thou [art] with me, Thy rod and Thy staff -- they comfort me.

5 Thou arrangest before me a table, Over-against my adversaries, Thou hast anointed with oil my head, My cup is full!

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6 Only -- goodness and kindness pursue me, All the days of my life, And my dwelling [is] in the house of Jehovah, For a length of days!

PSALMS CHAPTER 24

A Psalm of David.

1 To Jehovah [is] the earth and its fulness, The world and the inhabitants in it.

2 For He on the seas hath founded it, And on the floods He doth establish it.

3 Who goeth up into the hill of Jehovah? And who riseth up in His holy place?

4 The clean of hands, and pure of heart, Who hath not lifted up to vanity his soul, Nor hath sworn to deceit.

5 He beareth away a blessing from Jehovah, Righteousness from the God of his salvation.

6 This [is] a generation of those seeking Him. Seeking Thy face, O Jacob! Selah.

7 Lift up, O gates, your heads, And be lifted up, O doors age-during, And come in doth the king of glory!

8 Who [is] this -- 'the king of glory?' Jehovah -- strong and mighty, Jehovah, the mighty in battle.

9 Lift up, O gates, your heads, And be lifted up, O doors age-during, And come in doth the king of glory!

10 Who [is] He -- this 'king of glory?' Jehovah of hosts -- He [is] the king of glory! Selah.

PSALMS CHAPTER 25

By David.

1 Unto Thee, O Jehovah, my soul I lift up.

2 My God, in Thee I have trusted, Let me not be ashamed, Let not mine enemies exult over me.

3 Also let none waiting on Thee be ashamed, Let the treacherous dealers without cause be ashamed.

4 Thy ways, O Jehovah, cause me to know, Thy paths teach Thou me.

5 Cause me to tread in Thy truth, and teach me, For Thou [art] the God of my salvation, Near Thee I have waited all the day.

6 Remember Thy mercies, O Jehovah, And Thy kindnesses, for from the age [are] they.

7 Sins of my youth, and my transgressions, Do not Thou remember. According to Thy kindness be mindful of me, For Thy goodness' sake, O Jehovah.

8 Good and upright [is] Jehovah, Therefore He directeth sinners in the way.

9 He causeth the humble to tread in judgment, And teacheth the humble His way.

10 All the paths of Jehovah [are] kindness and truth, To those keeping His covenant, And His testimonies.

11 For Thy name's sake, O Jehovah, Thou hast pardoned mine iniquity, for it [is] great.

12 Who [is] this -- the man fearing Jehovah? He directeth him in the way He doth choose.

13 His soul in good doth remain, And his seed doth possess the land.

14 The secret of Jehovah [is] for those fearing Him, And His covenant -- to cause them to know.

15 Mine eyes [are] continually unto Jehovah, For He bringeth out from a net my feet.

16 Turn Thou unto me, and favour me, For lonely and afflicted [am] I.

17 The distresses of my heart have enlarged themselves, From my distresses bring me out.

18 See mine affliction and my misery, And bear with all my sins.

19 See my enemies, for they have been many, And with violent hatred they have hated me.

20 Keep my soul, and deliver me, Let me not be ashamed, for I trusted in Thee.

21 Integrity and uprightness do keep me, For I have waited [on] Thee.

22 Redeem Israel, O God, from all his distresses!

PSALMS CHAPTER 26

By David.

1 Judge me, O Jehovah, for I in mine integrity have walked, And in Jehovah I have trusted, I slide not.

2 Try me, O Jehovah, and prove me, Purified [are] my reins and my heart.

3 For Thy kindness [is] before mine eyes, And I have walked habitually in Thy truth.

4 I have not sat with vain men, And with dissemblers I enter not.

5 I have hated the assembly of evil doers, And with the wicked I sit not.

6 I wash in innocency my hands, And I compass Thine altar, O Jehovah.

7 To sound with a voice of confession, And to recount all Thy wonders.

8 Jehovah, I have loved the habitation of Thy house, And the place of the tabernacle of Thine honour.

9 Do not gather with sinners my soul, And with men of blood my life,

10 In whose hand [is] a wicked device, And their right hand [is] full of bribes.

11 And I, in mine integrity I walk, Redeem me, and favour me.

12 My foot hath stood in uprightness, In assemblies I bless Jehovah!

PSALMS CHAPTER 27

By David.

1 Jehovah [is] my light and my salvation, Whom do I fear? Jehovah [is] the strength of my life, Of whom am I afraid?

2 When evil doers come near to me to eat my flesh, My adversaries and mine enemies to me, They have stumbled and fallen.

3 Though a host doth encamp against me, My heart doth not fear, Though war riseth up against me, In this I [am] confident.

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4 One [thing] I asked of Jehovah -- it I seek. My dwelling in the house of Jehovah, All the days of my life, To look on the pleasantness of Jehovah, And to inquire in His temple.

5 For He hideth me in a tabernacle in the day of evil, He hideth me in a secret place of His tent, On a rock he raiseth me up.

6 And now, lifted up is my head, Above my enemies -- my surrounders, And I sacrifice in His tent sacrifices of shouting, I sing, yea, I sing praise to Jehovah.

7 Hear, O Jehovah, my voice -- I call, And favour me, and answer me.

8 To Thee said my heart 'They sought my face, Thy face, O Jehovah, I seek.'

9 Hide not Thy face from me, Turn not aside in anger Thy servant, My help Thou hast been. Leave me not, nor forsake me, O God of my salvation.

10 When my father and my mother Have forsaken me, then doth Jehovah gather me.

11 Shew me, O Jehovah, Thy way, And lead me in a path of uprightness, For the sake of my beholders.

12 Give me not to the will of my adversaries, For risen against me have false witnesses, And they breathe out violence to me.

13 I had not believed to look on the goodness of Jehovah In the land of the living!

14 Look unto Jehovah -- be strong, And He doth strengthen thy heart, Yea, look unto Jehovah!

1 By David. Unto Thee, O Jehovah, I call, My rock, be not silent to me! Lest Thou be silent to me, And I have been compared With those going down to the pit.

2 Hear the voice of my supplications, In my crying unto Thee, In my lifting up my hands toward thy holy oracle.

3 Draw me not with the wicked, And with workers of iniquity, Speaking peace with their neighbours, And evil in their heart.

4 Give to them according to their acting, And according to the evil of their doings. According to the work of their hands give to them. Return their deed to them.

5 For they attend not to the doing of Jehovah, And unto the work of His hands. He throweth them down, And doth not build them up.

6 Blessed [is] Jehovah, For He hath heard the voice of my supplications.

7 Jehovah [is] my strength, and my shield, In Him my heart trusted, and I have been helped. And my heart exulteth, And with my song I thank Him.

8 Jehovah [is] strength to him, Yea, the strength of the salvation of His anointed [is] He.

9 Save Thy people, and bless Thine inheritance, And feed them, and carry them to the age!

PSALMS CHAPTER 29

A Psalm of David.

1 Ascribe to Jehovah, ye sons of the mighty, Ascribe to Jehovah honour and strength.

2 Ascribe to Jehovah the honour of His name, Bow yourselves to Jehovah, In the beauty of holiness.

3 The voice of Jehovah [is] on the waters, The God of glory hath thundered, Jehovah [is] on many waters.

4 The voice of Jehovah [is] with power, The voice of Jehovah [is] with majesty,

5 The voice of Jehovah [is] shivering cedars, Yea, Jehovah shivers the cedars of Lebanon.

6 And He causeth them to skip as a calf, Lebanon and Sirion as a son of Reems,

7 The voice of Jehovah is hewing fiery flames,

8 The voice of Jehovah paineth a wilderness, Jehovah paineth the wilderness of Kadesh.

9 The voice of Jehovah paineth the oaks, And maketh bare the forests, And in His temple every one saith, 'Glory.'

10 Jehovah on the deluge hath sat, And Jehovah sitteth king -- to the age,

11 Jehovah strength to his people giveth, Jehovah blesseth His people with peace!

PSALMS CHAPTER 30

A Psalm. -- A song of the dedication of the house of David.

1 I exalt Thee, O Jehovah, For Thou hast drawn me up, and hast not let mine enemies rejoice over me.

2 Jehovah my God, I have cried to Thee, And Thou dost heal me.

3 Jehovah, Thou hast brought up from Sheol my soul, Thou hast kept me alive, From going down [to] the pit.

4 Sing praise to Jehovah, ye His saints, And give thanks at the remembrance of His holiness,

5 For -- a moment [is] in His anger, Life [is] in His good-will, At even remaineth weeping, and at morn singing.

6 And I -- I have said in mine ease, 'I am not moved -- to the age.

7 O Jehovah, in Thy good pleasure, Thou hast caused strength to remain for my mountain,' Thou hast hidden Thy face -- I have been troubled.

8 Unto Thee, O Jehovah, I call, And unto Jehovah I make supplication.

9 'What gain [is] in my blood? In my going down unto corruption? Doth dust thank Thee? doth it declare Thy truth?

10 Hear, O Jehovah, and favour me, O Jehovah, be a helper to me.'

11 Thou hast turned my mourning to dancing for me, Thou hast loosed my sackcloth, And girdest me [with] joy.

12 So that honour doth praise Thee, and is not silent, O Jehovah, my God, to the age I thank Thee!

PSALMS CHAPTER 31

To the Overseer. -- A Psalm of David

1 In Thee, O Jehovah, I have trusted, Let me not be ashamed to the age, In Thy righteousness deliver me.

2 Incline unto me Thine ear hastily, deliver me, Be to me for a strong rock, For a house of bulwarks to save me.

3 For my rock and my bulwark [art] Thou, For Thy name's sake lead me and tend me.

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4 Bring me out from the net that they hid for me, For Thou [art] my strength.

5 Into Thy hand I commit my spirit, Thou hast redeemed me, Jehovah God of truth.

6 I have hated the observers of lying vanities, And I toward Jehovah have been confident.

7 I rejoice, and am glad in Thy kindness, In that Thou hast seen mine affliction, Thou hast known in adversities my soul.

8 And Thou hast not shut me up, Into the hand of an enemy, Thou hast caused my feet to stand in a broad place.

9 Favour me, O Jehovah, for distress [is] to me, Mine eye, my soul, and my body Have become old by provocation.

10 For my life hath been consumed in sorrow And my years in sighing. Feeble because of mine iniquity hath been my strength, And my bones have become old.

11 Among all mine adversaries I have been a reproach, And to my neighbours exceedingly, And a fear to mine acquaintances, Those seeing me without -- fled from me.

12 I have been forgotten as dead out of mind, I have been as a perishing vessel.

13 For I have heard an evil account of many, Fear [is] round about. In their being united against me, To take my life they have devised,

14 And I on Thee -- I have trusted, O Jehovah, I have said, 'Thou [art] my God.'

15 In Thy hand [are] my times, Deliver me from the hand of my enemies, And from my pursuers.

16 Cause Thy face to shine on Thy servant, Save me in Thy kindness.

17 O Jehovah, let me not be ashamed, For I have called Thee, let the wicked be ashamed, Let them become silent to Sheol.

18 Let lips of falsehood become dumb, That are speaking against the righteous, Ancient sayings, in pride and contempt.

19 How abundant is Thy goodness, That Thou hast laid up for those fearing Thee,

20 Thou hast wrought for those trusting in Thee, Before sons of men. Thou hidest them in the secret place of Thy presence, From artifices of man, Thou concealest them in a tabernacle, From the strife of tongues.

21 Blessed [is] Jehovah, For He hath made marvellous His kindness To me in a city of bulwarks.

22 And I -- I have said in my haste, 'I have been cut off from before Thine eyes,' But Thou hast heard the voice of my supplications, In my crying unto Thee.

23 Love Jehovah, all ye His saints, Jehovah is keeping the faithful, And recompensing abundantly a proud doer.

24 Be strong, and He strengtheneth your heart, All ye who are waiting for Jehovah!

PSALMS CHAPTER 32

By David. -- An Instruction.

1 O the happiness of him whose transgression [is] forgiven, Whose sin is covered.

2 O the happiness of a man, To whom Jehovah imputeth not iniquity, And in whose spirit there is no deceit.

3 When I have kept silence, become old have my bones, Through my roaring all the day.

4 When by day and by night Thy hand is heavy upon me, My moisture hath been changed Into the droughts of summer. Selah.

5 My sin I cause Thee to know, And mine iniquity I have not covered. I have said, 'I confess concerning My transgressions to Jehovah,' And Thou -- Thou hast taken away, The iniquity of my sin. Selah.

6 For this doth every saintly one pray to Thee, As the time to find. Surely at an overflowing of many waters, Unto him they come not.

7 Thou [art] a hiding-place for me, From distress Thou dost keep me, [With] songs of deliverance dost compass me. Selah.

8 I cause thee to act wisely, And direct thee in the way that thou goest, I cause mine eye to take counsel concerning thee.

9 Be ye not as a horse -- as a mule, Without understanding, With bridle and bit, its ornaments, to curb, Not to come near unto thee.

10 Many [are] the pains of the wicked; As to him who is trusting in Jehovah, Kindness doth compass him.

11 Be glad in Jehovah, and rejoice, ye righteous, And sing, all ye upright of heart!

PSALMS CHAPTER 33

1 Sing, ye righteous, in Jehovah, For upright ones praise [is] comely.

2 Give ye thanks to Jehovah with a harp, With psaltery of ten strings sing praise to Him,

3 Sing ye to Him a new song, Play skilfully with shouting.

4 For upright [is] the word of Jehovah, And all His work [is] in faithfulness.

5 Loving righteousness and judgment, Of the kindness of Jehovah is the earth full.

6 By the word of Jehovah The heavens have been made, And by the breath of His mouth all their host.

7 Gathering as a heap the waters of the sea, Putting in treasuries the depths.

8 Afraid of Jehovah are all the earth, Of Him are all the inhabitants of the world afraid.

9 For He hath said, and it is, He hath commanded, and it standeth.

10 Jehovah made void the counsel of nations, He disallowed the thoughts of the peoples.

11 The counsel of Jehovah to the age standeth, The thoughts of His heart to all generations.

12 O the happiness of the nation whose God [is] Jehovah, Of the people He did choose, For an inheritance to Him.

13 From the heavens hath Jehovah looked, He hath seen all the sons of men.

14 From the fixed place of His dwelling, He looked unto all inhabitants of the earth;

15 Who is forming their hearts together, Who is attending unto all their works.

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16 The king is not saved by the multitude of a force. A mighty man is not delivered, By abundance of power.
17 A false thing [is] the horse for safety, And by the abundance of his strength He doth not deliver.
18 Lo, the eye of Jehovah [is] to those fearing Him, To those waiting for His kindness,
19 To deliver from death their soul, And to keep them alive in famine.
20 Our soul hath waited for Jehovah, Our help and our shield [is] He,
21 For in Him doth our heart rejoice, For in His holy name we have trusted.
22 Let Thy kindness, O Jehovah, be upon us, As we have waited for Thee!

PSALMS CHAPTER 34

By David, in his changing his behaviour before Abimelech, and he driveth him away, and he goeth.

1 I do bless Jehovah at all times, Continually His praise [is] in my mouth.
2 In Jehovah doth my soul boast herself, Hear do the humble and rejoice.
3 Ascribe ye greatness to Jehovah with me, And we exalt His name together.
4 I sought Jehovah, and He answered me, And from all my fears did deliver me.
5 They looked expectingly unto Him, And they became bright, And their faces are not ashamed.
6 This poor [one] called, and Jehovah heard, And from all his distresses saved him.
7 A messenger of Jehovah is encamping, Round about those who fear Him, And He armeth them.
8 Taste ye and see that Jehovah [is] good, O the happiness of the man who trusteth in Him.
9 Fear Jehovah, ye His holy ones, For there is no lack to those fearing Him.
10 Young lions have lacked and been hungry, And those seeking Jehovah lack not any good,
11 Come ye, children, hearken to me, The fear of Jehovah I do teach you.
12 Who [is] the man that is desiring life? Loving days to see good?
13 Keep thy tongue from evil, And thy lips from speaking deceit.
14 Turn aside from evil and do good, Seek peace and pursue it.
15 The eyes of Jehovah [are] unto the righteous, And His ears unto their cry.
16 (The face of Jehovah [is] on doers of evil, To cut off from earth their memorial.)
17 They cried, and Jehovah heard, And from all their distresses delivered them.
18 Near [is] Jehovah to the broken of heart, And the bruised of spirit He saveth.
19 Many [are] the evils of the righteous, Out of them all doth Jehovah deliver him.
20 He is keeping all his bones, One of them hath not been broken.
21 Evil doth put to death the wicked, And those hating the righteous are desolate.
22 Jehovah redeemeth the soul of His servants, And none trusting in Him are desolate!

PSALMS CHAPTER 35

By David.

1 Strive, Jehovah, with my strivers, fight with my fighters,
2 Take hold of shield and buckler, and rise for my help,
3 And draw out spear and lance, To meet my pursuers. Say to my soul, 'Thy salvation I [am].'
4 They are ashamed and blush, those seeking my soul, Turned backward and confounded, Those devising my evil.
5 They are as chaff before wind, And a messenger of Jehovah driving away.
6 Their way is darkness and slipperiness, And a messenger of Jehovah their pursuer.
7 For without cause they hid for me their netpit, Without cause they digged for my soul.
8 Meet him doth desolation -- he knoweth not, And his net that he hid catcheth him, For desolation he falleth into it.
9 And my soul is joyful in Jehovah, It rejoiceth in His salvation.
10 All my bones say, 'Jehovah, who is like Thee, Delivering the poor from the stronger than he, And the poor and needy from his plunderer.'
11 Violent witnesses rise up, That which I have not known they ask me.
12 They pay me evil for good, bereaving my soul,
13 And I -- in their sickness my clothing [is] sackcloth, I have humbled with fastings my soul, And my prayer unto my bosom returneth.
14 As [if] a friend, as [if] my brother, I walked habitually, As a mourner for a mother, Mourning I have bowed down.
15 And -- in my halting they have rejoiced, And have been gathered together, Gathered against me were the smiters, And I have not known, They have rent, and they have not ceased;
16 With profane ones, mockers in feasts, Gnashing against me their teeth.
17 Lord, how long dost thou behold? Keep back my soul from their desolations, From young lions my only one.
18 I thank Thee in a great assembly, Among a mighty people I praise Thee.
19 Mine enemies rejoice not over me [with] falsehood, Those hating me without cause wink the eye.
20 For they speak not peace, And against the quiet of the land, Deceitful words they devise,
21 And they enlarge against me their mouth, They said, 'Aha, aha, our eye hath seen.'
22 Thou hast seen, O Jehovah, Be not silent, O Lord -- be not far from me,
23 Stir up, and wake to my judgment, My God, and my Lord, to my plea.

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24 Judge me according to Thy righteousness, O Jehovah my God, And they do not rejoice over me.
25 They do not say in their heart, 'Aha, our desire.' They do not say, 'We swallowed him up.'
26 They are ashamed and confounded together, Who are rejoicing at my evil. They put on shame and confusion, Who are magnifying themselves against me.
27 They sing and rejoice, who are desiring my righteousness, And they say continually, 'Jehovah is magnified, Who is desiring the peace of His servant.'
28 And my tongue uttereth Thy righteousness, All the day Thy praise!

PSALMS CHAPTER 36

To the Overseer. -- By a servant of Jehovah, by David.

1 The transgression of the wicked Is affirming within my heart, 'Fear of God is not before his eyes,
2 For he made [it] smooth to himself in his eyes, To find his iniquity to be hated.
3 The words of his mouth [are] iniquity and deceit, He ceased to act prudently -- to do good.
4 Iniquity he deviseth on his bed, He stationeth himself on a way not good, Evil he doth not refuse.'
5 O Jehovah, in the heavens [is] Thy kindness, Thy faithfulness [is] unto the clouds.
6 Thy righteousness [is] as mountains of God, Thy judgments [are] a great deep. Man and beast Thou savest, O Jehovah.
7 How precious [is] Thy kindness, O God, And the sons of men In the shadow of Thy wings do trust.
8 They are filled from the fatness of Thy house, And the stream of Thy delights Thou dost cause them to drink.
9 For with Thee [is] a fountain of life, In Thy light we see light.
10 Draw out Thy kindness to those knowing Thee, And Thy righteousness to the upright of heart.
11 Let not a foot of pride meet me, And a hand of the wicked let not move me.
12 There have workers of iniquity fallen, They have been overthrown, And have not been able to arise!

PSALMS CHAPTER 37

By David.

1 Do not fret because of evil doers, Be not envious against doers of iniquity,
2 For as grass speedily they are cut off, And as the greenness of the tender grass do fade.
3 Trust in Jehovah, and do good, Dwell [in] the land, and enjoy faithfulness,
4 And delight thyself on Jehovah, And He giveth to thee the petitions of thy heart.
5 Roll on Jehovah thy way, And trust upon Him, and He worketh,
6 And hath brought out as light thy righteousness, And thy judgment as noon-day.
7 Be silent for Jehovah, and stay thyself for Him, Do not fret because of him Who is making prosperous his way, Because of a man doing wicked devices.
8 Desist from anger, and forsake fury, Fret not thyself only to do evil.
9 For evil doers are cut off, As to those waiting on Jehovah, they possess the land.
10 And yet a little, and the wicked is not, And thou hast considered his place, and it is not.
11 And the humble do possess the land, And they have delighted themselves In the abundance of peace.
12 The wicked is devising against the righteous, And gnashing against him his teeth.
13 The Lord doth laugh at him, For He hath seen that his day cometh.
14 A sword have the wicked opened, And they have trodden their bow, To cause to fall the poor and needy, To slaughter the upright of the way.
15 Their sword doth enter into their own heart, And their bows are shivered.
16 Better [is] the little of the righteous, Than the store of many wicked.
17 For the arms of the wicked are shivered, And Jehovah is sustaining the righteous.
18 Jehovah knoweth the days of the perfect, And their inheritance is -- to the age.
19 They are not ashamed in a time of evil, And in days of famine they are satisfied.
20 But the wicked perish, and the enemies of Jehovah, As the preciousness of lambs, Have been consumed, In smoke they have been consumed.
21 The wicked is borrowing and repayeth not, And the righteous is gracious and giving.
22 For His blessed ones do possess the land, And His reviled ones are cut off.
23 From Jehovah [are] the steps of a man, They have been prepared, And his way he desireth.
24 When he falleth, he is not cast down, For Jehovah is sustaining his hand.
25 Young I have been, I have also become old, And I have not seen the righteous forsaken, And his seed seeking bread.
26 All the day he is gracious and lending, And his seed [is] for a blessing.
27 Turn aside from evil, and do good, and dwell to the age.
28 For Jehovah is loving judgment, And He doth not forsake His saintly ones, To the age they have been kept, And the seed of the wicked is cut off.
29 The righteous possess the land, And they dwell for ever on it.
30 The mouth of the righteous uttereth wisdom, And his tongue speaketh judgment.
31 The law of his God [is] his heart, His steps do not slide.
32 The wicked is watching for the righteous, And is seeking to put him to death.
33 Jehovah doth not leave him in his hand, Nor condemn him in his being judged.

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34 Look unto Jehovah, and keep His way, And He doth exalt thee to possess the land, In the wicked being cut off -- thou seest!
35 I have seen the wicked terrible, And spreading as a green native plant,
36 And he passeth away, and lo, he is not, And I seek him, and he is not found!
37 Observe the perfect, and see the upright, For the latter end of each [is] peace.
38 And transgressors were destroyed together, The latter end of the wicked was cut off.
39 And the salvation of the righteous [is] from Jehovah, Their strong place in a time of adversity.
40 And Jehovah doth help them and deliver them, He delivereth them from the wicked, And saveth them, Because they trusted in Him!

PSALMS CHAPTER 38

A Psalm of David, 'To cause to remember.'

1 Jehovah, in Thy wrath reprove me not, Nor in Thy fury chastise me.
2 For Thine arrows have come down on me, And Thou lettest down upon me Thy hand.
3 Soundness is not in my flesh, Because of Thine indignation, Peace is not in my bones because of my sin.
4 For mine iniquities have passed over my head, As a heavy burden -- too heavy for me.
5 Stunk -- become corrupt have my wounds, Because of my folly.
6 I have been bent down, I have been bowed down -- unto excess, All the day I have gone mourning.
7 For my flanks have been full of drought, And soundness is not in my flesh.
8 I have been feeble and smitten -- unto excess, I have roared from disquietude of heart.
9 Lord, before Thee [is] all my desire, And my sighing from Thee hath not been hid.
10 My heart [is] panting, my power hath forsaken me, And the light of mine eyes, Even they are not with me.
11 My lovers and my friends over-against my plague stand. And my neighbours afar off have stood.
12 And those seeking my soul lay a snare, And those seeking my evil Have spoken mischievous things, And they do deceits meditate all the day.
13 And I, as deaf, hear not. And as a dumb one who openeth not his mouth.
14 Yea, I am as a man who heareth not, And in his mouth are no reproofs.
15 Because for Thee, O Jehovah, I have waited, Thou dost answer, O Lord my God.
16 When I said, 'Lest they rejoice over me, In the slipping of my foot against me they magnified themselves.
17 For I am ready to halt, And my pain [is] before me continually.
18 For mine iniquity I declare, I am sorry for my sin.
19 And mine enemies [are] lively, They have been strong, and those hating me without cause, Have been multiplied.
20 And those paying evil for good accuse me, Because of my pursuing good.
21 Do not forsake me, O Jehovah, My God, be not far from me,
22 Haste to help me, O Lord, my salvation!

PSALMS CHAPTER 39

To the Overseer, to Jeduthun. -- A Psalm of David.

1 I have said, 'I observe my ways, Against sinning with my tongue, I keep for my mouth a curb, while the wicked [is] before me.'
2 I was dumb [with] silence, I kept silent from good, and my pain is excited.
3 Hot [is] my heart within me, In my meditating doth the fire burn, I have spoken with my tongue.
4 'Cause me to know, O Jehovah, mine end, And the measure of my days -- what it [is],' I know how frail I [am].
5 Lo, handbreadths Thou hast made my days, And mine age [is] as nothing before Thee, Only, all vanity [is] every man set up. Selah.
6 Only, in an image doth each walk habitually, Only, [in] vain, they are disquieted, He heapeth up and knoweth not who gathereth them.
7 And, now, what have I expected? O Lord, my hope -- it [is] of Thee.
8 From all my transgressions deliver me, A reproach of the fool make me not.
9 I have been dumb, I open not my mouth, Because Thou -- Thou hast done [it].
10 Turn aside from off me Thy stroke, From the striving of Thy hand I have been consumed.
11 With reproofs against iniquity, Thou hast corrected man, And dost waste as a moth his desirableness, Only, vanity [is] every man. Selah.
12 Hear my prayer, O Jehovah, And [to] my cry give ear, Unto my tear be not silent, For a sojourner I [am] with Thee, A settler like all my fathers.
13 Look from me, and I brighten up before I go and am not!

PSALMS CHAPTER 40

To the Overseer. -- A Psalm of David.

1 I have diligently expected Jehovah, And He inclineth to me, and heareth my cry,
2 And He doth cause me to come up From a pit of desolation -- from mire of mud, And He raiseth up on a rock my feet, He is establishing my steps.
3 And He putteth in my mouth a new song, 'Praise to our God.' Many do see and fear, and trust in Jehovah.
4 O the happiness of the man Who hath made Jehovah his trust, And hath not turned unto the proud, And those turning aside to lies.

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5 Much hast Thou done, Jehovah my God; Thy wonders and Thy thoughts toward us, There is none to arrange unto Thee, I declare and speak: They have been more than to be numbered.

6 Sacrifice and present Thou hast not desired, Ears Thou hast prepared for me, Burnt and sin-offering Thou hast not asked.

7 Then said I, 'Lo, I have come,' In the roll of the book it is written of me,

8 To do Thy pleasure, my God, I have delighted, And Thy law [is] within my heart.

9 I have proclaimed tidings of righteousness In the great assembly, lo, my lips I restrain not, O Jehovah, Thou hast known.

10 Thy righteousness I have not concealed In the midst of my heart, Thy faithfulness and Thy salvation I have told, I have not hidden Thy kindness and Thy truth, To the great assembly.

11 Thou, O Jehovah, restrainest not Thy mercies from me, Thy kindness and Thy truth do continually keep me.

12 For compassed me have evils innumerable, Overtaken me have mine iniquities, And I have not been able to see; They have been more than the hairs of my head, And my heart hath forsaken me.

13 Be pleased, O Jehovah, to deliver me, O Jehovah, for my help make haste.

14 They are ashamed and confounded together, Who are seeking my soul to destroy it, They are turned backward, And are ashamed, who are desiring my evil.

15 They are desolate because of their shame, Who are saying to me, 'Aha, aha.'

16 All seeking Thee rejoice and are glad in Thee, Those loving Thy salvation say continually, 'Jehovah is magnified.'

17 And I [am] poor and needy, The Lord doth devise for me. My help and my deliverer [art] Thou, O my God, tarry Thou not.

PSALMS CHAPTER 41

To the Overseer. -- A Psalm of David.

1 O the happiness of him Who is acting wisely unto the poor, In a day of evil doth Jehovah deliver him.

2 Jehovah doth preserve him and revive him, He is happy in the land, And Thou givest him not into the will of his enemies.

3 Jehovah supporteth on a couch of sickness, All his bed Thou hast turned in his weakness.

4 I -- I said, 'O Jehovah, favour me, Heal my soul, for I did sin against Thee,'

5 Mine enemies say evil of me: When he dieth -- his name hath perished!

6 And if he came to see -- vanity he speaketh, His heart gathereth iniquity to itself, He goeth out -- at the street he speaketh.

7 All hating me whisper together against me, Against me they devise evil to me:

8 A thing of Belial is poured out on him, And because he lay down he riseth not again.

9 Even mine ally, in whom I trusted, One eating my bread, made great the heel against me,

10 And Thou, Jehovah, favour me, And cause me to rise, And I give recompence to them.

11 By this I have known, That Thou hast delighted in me, Because my enemy shouteth not over me.

12 As to me, in mine integrity, Thou hast taken hold upon me, And causest me to stand before Thee to the age.

13 Blessed [is] Jehovah, God of Israel, From the age -- and unto the age. Amen and Amen.

PSALMS CHAPTER 42

To the Overseer. -- An Instruction. By sons of Korah.

1 As a hart doth pant for streams of water, So my soul panteth toward Thee, O God.

2 My soul thirsted for God, for the living God, When do I enter and see the face of God?

3 My tear hath been to me bread day and night, In their saying unto me all the day, 'Where [is] thy God?'

4 These I remember, and pour out my soul in me, For I pass over into the booth, I go softly with them unto the house of God, With the voice of singing and confession, The multitude keeping feast!

5 What! bowest thou thyself, O my soul? Yea, art thou troubled within me? Wait for God, for still I confess Him: The salvation of my countenance -- My God!

6 In me doth my soul bow itself, Therefore I remember Thee from the land of Jordan, And of the Hermons, from the hill Mizar.

7 Deep unto deep is calling At the noise of Thy water-spouts, All Thy breakers and Thy billows passed over me.

8 By day Jehovah commandeth His kindness, And by night a song [is] with me, A prayer to the God of my life.

9 I say to God my rock, 'Why hast Thou forgotten me? Why go I mourning in the oppression of an enemy?

10 With a sword in my bones Have mine adversaries reproached me, In their saying unto me all the day, 'Where [is] thy God?'

11 What! bowest thou thyself, O my soul? And what! art thou troubled within me? Wait for God, for still I confess Him, The salvation of my countenance, and my God!

PSALMS CHAPTER 43

1 Judge me, O God, And plead my cause against a nation not pious, From a man of deceit and perverseness Thou dost deliver me,

2 For thou [art] the God of my strength. Why hast Thou cast me off? Why mourning do I go up and down, In the oppression of an enemy?

3 Send forth Thy light and Thy truth, They -- they lead me, they bring me in, Unto Thy holy hill, and unto Thy tabernacles.

4 And I go in unto the altar of God, Unto God, the joy of my rejoicing. And I thank Thee with a harp, O God, my God.

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5 What! bowest thou thyself, O my soul? And what! art thou troubled within me? Wait for God, for still I confess Him, The salvation of my countenance, and my God!

PSALMS CHAPTER 44

To the Overseer. -- By sons of Korah. An Instruction.

1 O God, with our ears we have heard, Our fathers have recounted to us, The work Thou didst work in their days, In the days of old.

2 Thou, [with] Thy hand, nations hast dispossessed. And Thou dost plant them. Thou afflictest peoples, and sendest them away.

3 For, not by their sword Possessed they the land, And their arm gave not salvation to them, But Thy right hand, and Thine arm, And the light of Thy countenance, Because Thou hadst accepted them.

4 Thou [art] He, my king, O God, Command the deliverances of Jacob.

5 By Thee our adversaries we do push, By Thy name tread down our withstanders,

6 For, not in my bow do I trust, And my sword doth not save me.

7 For Thou hast saved us from our adversaries, And those hating us Thou hast put to shame.

8 In God we have boasted all the day, And Thy name to the age we thank. Selah.

9 In anger Thou hast cast off and causest us to blush, And goest not forth with our hosts.

10 Thou causest us to turn backward from an adversary, And those hating us, Have spoiled for themselves.

11 Thou makest us food like sheep, And among nations Thou hast scattered us.

12 Thou sellest Thy people -- without wealth, And hast not become great by their price.

13 Thou makest us a reproach to our neighbours, A scorn and a reproach to our surrounders.

14 Thou makest us a simile among nations, A shaking of the head among peoples.

15 All the day my confusion [is] before me, And the shame of my face hath covered me.

16 Because of the voice of a reproacher and reviler, Because of an enemy and a self-avenger.

17 All this met us, and we did not forget Thee, Nor have we dealt falsely in Thy covenant.

18 We turn not backward our heart, Nor turn aside doth our step from Thy path.

19 But Thou hast smitten us in a place of dragons, And dost cover us over with death-shade.

20 If we have forgotten the name of our God, And spread our hands to a strange God,

21 Doth not God search out this? For He knoweth the secrets of the heart.

22 Surely, for Thy sake we have been slain all the day, Reckoned as sheep of the slaughter.

23 Stir up -- why dost Thou sleep, O Lord? Awake, cast us not off for ever.

24 Why Thy face hidest Thou? Thou forgettest our afflictions and our oppression,

25 For bowed to the dust hath our soul, Cleaved to the earth hath our belly.

26 Arise, a help to us, And ransom us for thy kindness' sake.

PSALMS CHAPTER 45

To the Overseer. -- 'On the Lilies.' -- By sons of Korah. -- An Instruction. -- A song of loves.

1 My heart hath indited a good thing, I am telling my works to a king, My tongue [is] the pen of a speedy writer.

2 Thou hast been beautified above the sons of men, Grace hath been poured into thy lips, Therefore hath God blessed thee to the age.

3 Gird Thy sword upon the thigh, O mighty, Thy glory and Thy majesty!

4 As to Thy majesty -- prosper! -- ride! Because of truth, and meekness -- righteousness, And Thy right hand showeth Thee fearful things.

5 Thine arrows [are] sharp, -- Peoples fall under Thee -- In the heart of the enemies of the king.

6 Thy throne, O God, [is] age-during, and for ever, A sceptre of uprightness [Is] the sceptre of Thy kingdom.

7 Thou hast loved righteousness and hatest wickedness, Therefore God, thy God, hath anointed thee, Oil of joy above thy companions.

8 Myrrh and aloes, cassia! all thy garments, Out of palaces of ivory Stringed instruments have made thee glad.

9 Daughters of kings [are] among thy precious ones, A queen hath stood at thy right hand, In pure gold of Ophir.

10 Hearken, O daughter, and see, incline thine ear, And forget thy people, and thy father's house,

11 And the king doth desire thy beauty, Because he [is] thy lord -- bow thyself to him,

12 And the daughter of Tyre with a present, The rich of the people do appease thy face.

13 All glory [is] the daughter of the king within, Of gold-embroidered work [is] her clothing.

14 In divers colours she is brought to the king, Virgins -- after her -- her companions, Are brought to thee.

15 They are brought with joy and gladness, They come into the palace of the king.

16 Instead of thy fathers are thy sons, Thou dost appoint them for princes in all the earth.

17 I make mention of Thy name in all generations, Therefore do peoples praise Thee, To the age, and for ever!

PSALMS CHAPTER 46

To the Overseer. -- By sons of Korah. 'For the Virgins.' -- A song.

1 God [is] to us a refuge and strength, A help in adversities found most surely.

2 Therefore we fear not in the changing of earth, And in the slipping of mountains Into the heart of the seas.

3 Roar -- troubled are its waters, Mountains they shake in its pride. Selah.

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4 A river -- its rivulets rejoice the city of God, Thy holy place of the tabernacles of the Most High.
5 God [is] in her midst -- she is not moved, God doth help her at the turn of the morn!
6 Troubled have been nations, Moved have been kingdoms, He hath given forth with His voice, earth melteth.
7 Jehovah of Hosts [is] with us, A tower for us [is] the God of Jacob. Selah.
8 Come ye, see the works of Jehovah, Who hath done astonishing things in the earth,
9 Causing wars to cease, Unto the end of the earth, the bow he shivereth, And the spear He hath cut asunder, Chariots he doth burn with fire.
10 Desist, and know that I [am] God, I am exalted among nations, I am exalted in the earth.
11 Jehovah of hosts [is] with us, A tower for us [is] the God of Jacob! Selah.

PSALMS CHAPTER 47
To the Overseer. -- By sons of Korah. A Psalm.
1 All ye peoples, clap the hand, Shout to God with a voice of singing,
2 For Jehovah Most High [is] fearful, A great king over all the earth.
3 He leadeth peoples under us, and nations under our feet.
4 He doth choose for us our inheritance, The excellency of Jacob that He loves. Selah.
5 God hath gone up with a shout, Jehovah with the sound of a trumpet.
6 Praise God -- praise -- give praise to our king, praise.
7 For king of all the earth [is] God, Give praise, O understanding one.
8 God hath reigned over nations, God hath sat on His holy throne,
9 Nobles of peoples have been gathered, [With] the people of the God of Abraham, For to God [are] the shields of earth, Greatly hath He been exalted!

PSALMS CHAPTER 48
A Song, a Psalm, by sons of Korah.
1 Great [is] Jehovah, and praised greatly, In the city of our God -- His holy hill.
2 Beautiful [for] elevation, A joy of all the land, [is] Mount Zion, The sides of the north, the city of a great king.
3 God in her high places is known for a tower.
4 For, lo, the kings met, they passed by together,
5 They have seen -- so they have marvelled, They have been troubled, they were hastened away.
6 Trembling hath seized them there, Pain, as of a travailing woman.
7 By an east wind Thou shiverest ships of Tarshish.
8 As we have heard, so we have seen, In the city of Jehovah of hosts, In the city of our God, God doth establish her -- to the age. Selah.
9 We have thought, O God, of Thy kindness, In the midst of Thy temple,
10 As [is] Thy name, O God, so [is] Thy praise, Over the ends of the earth, Righteousness hath filled Thy right hand.
11 Rejoice doth Mount Zion, The daughters of Judah are joyful, For the sake of Thy judgments.
12 Compass Zion, and go round her, count her towers,
13 Set your heart to her bulwark, Consider her high places, So that ye recount to a later generation,
14 That this God [is] our God -- To the age and for ever, He -- he doth lead us over death!

PSALMS CHAPTER 49
To the Overseer. -- By sons of Korah. A Psalm.
1 Hear this, all ye peoples, Give ear, all ye inhabitants of the world.
2 Both low and high, together rich and needy.
3 My mouth speaketh wise things, And the meditations of my heart [are] things of understanding.
4 I incline to a simile mine ear, I open with a harp my riddle:
5 Why do I fear in days of evil? The iniquity of my supplanters doth compass me.
6 Those trusting on their wealth, And in the multitude of their riches, Do shew themselves foolish.
7 A brother doth no one at all ransom, He doth not give to God his atonement.
8 And precious [is] the redemption of their soul, And it hath ceased -- to the age.
9 And still he liveth for ever, He seeth not the pit.
10 For he seeth wise men die, Together the foolish and brutish perish, And have left to others their wealth.
11 Their heart [is]: Their houses [are] to the age, Their tabernacles to all generations. They proclaimed their names over the lands.
12 And man in honour doth not remain, He hath been like the beasts, they have been cut off.
13 This their way [is] folly for them, And their posterity with their sayings are pleased. Selah.
14 As sheep for Sheol they have set themselves, Death doth afflict them, And the upright rule over them in the morning, And their form [is] for consumption. Sheol [is] a dwelling for him.
15 Only, God doth ransom my soul from the hand of Sheol, For He doth receive me. Selah.
16 Fear not, when one maketh wealth, When the honour of his house is abundant,
17 For at his death he receiveth nothing, His honour goeth not down after him.
18 For his soul in his life he blesseth, (And they praise thee when thou dost well for thyself.)
19 It cometh to the generation of his fathers, For ever they see not the light.
20 Man in honour, who understandest not, Hath been like the beasts, they have been cut off!

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PSALMS CHAPTER 50

A Psalm of Asaph.

1 The God of gods -- Jehovah -- hath spoken, And He calleth to the earth From the rising of the sun unto its going in.

2 From Zion, the perfection of beauty, God shone.

3 Our God cometh, and is not silent, Fire before Him doth devour, And round about him it hath been very tempestuous.

4 He doth call unto the heavens from above, And unto the earth, to judge His people.

5 Gather ye to Me My saints, Making covenant with Me over a sacrifice.

6 And the heavens declare His righteousness, For God Himself [is] judge. Selah.

7 Hear, O My people, and I speak, O Israel, and I testify against thee, God, thy God [am] I.

8 Not for thy sacrifices do I reprove thee, Yea, thy burnt-offerings [Are] before Me continually.

9 I take not from thy house a bullock, From thy folds he goats.

10 For Mine [is] every beast of the forest, The cattle on the hills of oxen.

11 I have known every fowl of the mountains, And the wild beast of the field [is] with Me.

12 If I am hungry I tell not to thee, For Mine [is] the world and its fulness.

13 Do I eat the flesh of bulls, And drink the blood of he-goats?

14 Sacrifice to God confession, And complete to the Most High thy vows.

15 And call Me in a day of adversity, I deliver thee, and thou honourest Me.

16 And to the wicked hath God said: What to thee -- to recount My statutes? That thou liftest up My covenant on thy mouth?

17 Yea, thou hast hated instruction, And dost cast My words behind thee.

18 If thou hast seen a thief, Then thou art pleased with him, And with adulterers [is] thy portion.

19 Thy mouth thou hast sent forth with evil, And thy tongue joineth deceit together,

20 Thou sittest, against thy brother thou speakest, Against a son of thy mother givest slander.

21 These thou didst, and I kept silent, Thou hast thought that I am like thee, I reprove thee, and set in array before thine eyes.

22 Understand this, I pray you, Ye who are forgetting God, Lest I tear, and there is no deliverer.

23 He who is sacrificing praise honoureth Me, As to him who maketh a way, I cause him to look on the salvation of God!

PSALMS CHAPTER 51

To the Overseer. -- A Psalm of David, in the coming inn unto him of Nathan the prophet, when he hath gone in unto Bath-Sheba.

1 Favour me, O God, according to Thy kindness, According to the abundance of Thy mercies, Blot out my transgressions.

2 Thoroughly wash me from mine iniquity, And from my sin cleanse me,

3 For my transgressions I do know, And my sin [is] before me continually.

4 Against Thee, Thee only, I have sinned, And done the evil thing in Thine eyes, So that Thou art righteous in Thy words, Thou art pure in Thy judging.

5 Lo, in iniquity I have been brought forth, And in sin doth my mother conceive me.

6 Lo, truth Thou hast desired in the inward parts, And in the hidden part Wisdom Thou causest me to know.

7 Thou cleansest me with hyssop and I am clean, Washest me, and than snow I am whiter.

8 Thou causest me to hear joy and gladness, Thou makest joyful bones Thou hast bruised.

9 Hide Thy face from my sin. And all mine iniquities blot out.

10 A clean heart prepare for me, O God, And a right spirit renew within me.

11 Cast me not forth from Thy presence, And Thy Holy Spirit take not from me.

12 Restore to me the joy of Thy salvation, And a willing spirit doth sustain me.

13 I teach transgressors Thy ways, And sinners unto Thee do return.

14 Deliver me from blood, O God, God of my salvation, My tongue singeth of Thy righteousness.

15 O Lord, my lips thou dost open, And my mouth declareth Thy praise.

16 For Thou desirest not sacrifice, or I give [it], Burnt-offering Thou acceptest not.

17 The sacrifices of God [are] a broken spirit, A heart broken and bruised, O God, Thou dost not despise.

18 Do good in Thy good pleasure with Zion, Thou dost build the walls of Jerusalem.

19 Then Thou desirest sacrifices of righteousness, Burnt-offering, and whole burnt-offering, Then they offer bullocks on thine altar!

PSALMS CHAPTER 52

To the Overseer. -- An instruction, by David, in the coming in of Doeg the Edomite, and he declareth to Saul, and saith to him, 'David came in unto the house of Ahimelech.'

1 What, boasteth thou in evil, O mighty one? The kindness of God [is] all the day.

2 Mischiefs doth thy tongue devise, Like a sharp razor, working deceit.

3 Thou hast loved evil rather than good, Lying, than speaking righteousness. Selah.

4 Thou hast loved all devouring words, O thou deceitful tongue.

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5 Also -- God doth break thee down for ever, Taketh thee, and pulleth thee out of the tent, And He hath uprooted thee Out of the land of the living. Selah.
6 And the righteous see, And fear, and laugh at him.
7 'Lo, the man who maketh not God his strong place, And trusteth in the abundance of his riches, He is strong in his mischiefs.'
8 And I, as a green olive in the house of God, I have trusted in the kindness of God, To the age and for ever,
9 I thank Thee to the age, because Thou hast done [it], And I wait [on] Thy name for [it is] good before Thy saints!

PSALMS CHAPTER 53

To the Overseer. -- 'On a disease.' -- An instruction, by David.

1 A fool said in his heart, 'There is no God.' They have done corruptly, Yea, they have done abominable iniquity, There is none doing good.
2 God from the heavens looked on the sons of men, To see if there be an understanding one, [One] seeking God.
3 Every one went back, together they became filthy, There is none doing good -- not even one.
4 Have not workers of iniquity known, Those eating my people have eaten bread, God they have not called.
5 There they feared a fear -- there was no fear, For God hath scattered the bones of him Who is encamping against thee, Thou hast put to shame, For God hath despised them.
6 Who doth give from Zion the salvation of Israel? When God turneth back [to] a captivity of His people, Jacob doth rejoice -- Israel is glad!

PSALMS CHAPTER 54

To the Overseer with stringed instruments. -- An instruction, by David, in the coming in of the Ziphim, and they say to Saul, 'Is not David hiding himself with us?'

1 O God, by Thy name save me, and by Thy might judge me.
2 O God, hear my prayer, Give ear to the sayings of my mouth,
3 For strangers have risen up against me And terrible ones have sought my soul, They have not set God before them. Selah.
4 Lo, God [is] a helper to me, The Lord [is] with those supporting my soul,
5 Turn back doth the evil thing to mine enemies, In Thy truth cut them off.
6 With a free will-offering I sacrifice to Thee, I thank Thy name, O Jehovah, for [it is] good,
7 For, from all adversity He delivered me, And on mine enemies hath mine eye looked!

PSALMS CHAPTER 55

To the Overseer with stringed instruments. -- An instruction, by David.

1 Give ear, O God, [to] my prayer, And hide not from my supplication.
2 Attend to me, and answer me, I mourn in my meditation, and make a noise,
3 Because of the voice of an enemy, Because of the oppression of the wicked, For they cause sorrow to move against me, And in anger they hate me.
4 My heart is pained within me, And terrors of death have fallen on me.
5 Fear and trembling come in to me, And horror doth cover me.
6 And I say, 'Who doth give to me a pinion as a dove? I fly away and rest,
7 Lo, I move far off, I lodge in a wilderness. Selah.
8 I hasten escape for myself, From a rushing wind, from a whirlwind.
9 Swallow up, O Lord, divide their tongue, For I saw violence and strife in a city.
10 By day and by night they go round it, on its walls. Both iniquity and perverseness [are] in its midst,
11 Mischiefs [are] in its midst. Fraud and deceit depart not from its street.
12 For an enemy reproacheth me not, or I bear [it], He who is hating me Hath not magnified himself against me, Or I hide from him.
13 But thou, a man -- as mine equal, My familiar friend, and mine acquaintance.
14 When together we sweeten counsel, Into the house of God we walk in company.
15 Desolations [are] upon them, They go down [to] Sheol -- alive, For wickedness [is] in their dwelling, in their midst.
16 I -- to God I call, and Jehovah saveth me.
17 Evening, and morning, and noon, I meditate, and make a noise, and He heareth my voice,
18 He hath ransomed in peace my soul From him who is near to me, For with the multitude they were with me.
19 God doth hear and afflict them, And He sitteth of old. Selah. Because they have no changes, and fear not God,
20 He hath sent forth his hands against his well-wishers, He hath polluted his covenant.
21 Sweeter than honey hath been his mouth, And his heart [is] war! Softer have been his words than oil, And they [are] drawn [swords].
22 Cast on Jehovah that which He hath given thee, And He doth sustain thee, He doth not suffer for ever the moving of the righteous.
23 And Thou, O God, dost bring them down To a pit of destruction, Men of blood and deceit reach not to half their days, And I -- I do trust in Thee!

PSALMS CHAPTER 56

To the Overseer. -- 'On the Dumb Dove far off.' -- A secret treasure of David, in the Philistines' taking hold of him in Gath.

1 Favour me, O God, for man swallowed me up, All the day fighting he oppresseth me,
2 Mine enemies have swallowed up all the day, For many [are] fighting against me, O most High,

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3 The day I am afraid I am confident toward Thee.
4 In God I praise His word, in God I have trusted, I fear not what flesh doth to me.
5 All the day they wrest my words, Concerning me all their thoughts [are] for evil,
6 They assemble, they hide, they watch my heels, When they have expected my soul.
7 By iniquity they escape, In anger the peoples put down, O God.
8 My wandering Thou hast counted, Thou -- place Thou my tear in Thy bottle, Are they not in Thy book?
9 Then turn back do mine enemies in the day I call. This I have known, that God [is] for me.
10 In God I praise the word, In Jehovah I praise the word.
11 In God I trusted, I fear not what man doth to me,
12 On me, O God, [are] Thy vows, I repay thank-offerings to Thee.
13 For Thou hast delivered my soul from death, Dost Thou not my feet from falling? To walk habitually before God in the light of the living!

PSALMS CHAPTER 57

To the Overseer. -- 'Destroy not.' -- A secret treasure of David, in his fleeing from the face of Saul into a cave.

1 Favour me, O God, favour me, For in Thee is my soul trusting, And in the shadow of Thy wings I trust, Until the calamities pass over.
2 I call to God Most High, To God [who] is perfecting for me.
3 He sendeth from the heaven, and saveth me, He reproached -- who is panting after me. Selah. God sendeth forth His kindness and His truth.
4 My soul [is] in the midst of lions, I lie down [among] flames -- sons of men, Their teeth [are] a spear and arrows, And their tongue a sharp sword.
5 Be Thou exalted above the heavens, O God, Above all the earth Thine honour.
6 A net they have prepared for my steps, Bowed down hath my soul, They have digged before me a pit, They have fallen into its midst. Selah.
7 Prepared is my heart, O God, Prepared is my heart, I sing and praise.
8 Awake, mine honour, awake, psaltery and harp, I awake the morning dawn.
9 I thank Thee among the peoples, O Lord, I praise Thee among the nations.
10 For great unto the heavens [is] Thy kindness, And unto the clouds Thy truth.
11 Be thou exalted above the heavens, O God. Above all the earth Thine honour!

PSALMS CHAPTER 58

To the Overseer. -- 'Destroy not.' -- A secret treasure, by David.

1 Is it true, O dumb one, righteously ye speak? Uprightly ye judge, O sons of men?
2 Even in heart ye work iniquities, In the land the violence of your hands ye ponder.
3 The wicked have been estranged from the womb, They have erred from the belly, speaking lies.
4 Their poison [is] as poison of a serpent, As a deaf asp shutting its ear,
5 Which hearkeneth not to the voice of whisperers, A charmer of charms most skilful.
6 O God, break their teeth in their mouth, The jaw-teeth of young lions break down, O Jehovah.
7 They are melted as waters, They go up and down for themselves, His arrow proceedeth as they cut themselves off.
8 As a snail that melteth he goeth on, [As] an untimely birth of a woman, They have not seen the sun.
9 Before your pots discern the bramble, As well the raw as the heated He whirleth away.
10 The righteous rejoiceth that he hath seen vengeance, His steps he washeth in the blood of the wicked.
11 And man saith: 'Surely fruit [is] for the righteous: Surely there is a God judging in the earth!'

PSALMS CHAPTER 59

To the Overseer. -- 'Destroy not,' by David. -- A secret treasure, in Saul's sending, and they watch the house to put him to death.

1 Deliver me from mine enemies, O my God, From my withstanders set me on high.
2 Deliver me from workers of iniquity, And from men of blood save me.
3 For, lo, they laid wait for my soul, Assembled against me are strong ones, Not my transgression nor my sin, O Jehovah.
4 Without punishment they run and prepare themselves, Stir up to meet me, and see.
5 And Thou, Jehovah, God of Hosts, God of Israel, Awake to inspect all the nations. Favour not any treacherous dealers of iniquity. Selah.
6 They turn back at evening, They make a noise like a dog, And go round about the city.
7 Lo, they belch out with their mouths, Swords [are] in their lips, for 'Who heareth?'
8 And Thou, O Jehovah dost laugh at them, Thou dost mock at all the nations.
9 O my Strength, unto Thee I take heed, For God [is] my tower -- the God of my kindness.
10 God doth go before me, He causeth me to look on mine enemies.
11 Slay them not, lest my people forget, Shake them by Thy strength, And bring them down, O Lord our shield.
12 The sin of their mouth [is] a word of their lips, And they are captured in their pride, And from the curse and lying they recount.
13 Consume in fury, consume and they are not, And they know that God is ruling in Jacob, To the ends of the earth. Selah.
14 And they turn back at evening, They make a noise like a dog, And they go round about the city.

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15 They -- they wander for food, If they are not satisfied -- then they murmur.

16 And I -- I sing [of] Thy strength, And I sing at morn [of] Thy kindness, For thou hast been a tower to me, And a refuge for me in a day of adversity.

17 O my Strength, unto Thee I sing praise, For God [is] my tower, the God of my kindness!

PSALMS CHAPTER 60

To the Overseer. -- 'Concerning the Lily of Testimony,' a secret treasure of David, to teach, in his striving with Aram-Naharaim, and with Aram-Zobah, and Joab turneth back and smiteth Edom in the valley of Salt -- twelve thousand.

1 O God, Thou hadst cast us off, Thou hadst broken us -- hadst been angry! -- Thou dost turn back to us.

2 Thou hast caused the land to tremble, Thou hast broken it, Heal its breaches, for it hath moved.

3 Thou hast shewn Thy people a hard thing, Thou hast caused us to drink wine of trembling.

4 Thou hast given to those fearing thee an ensign. To be lifted up as an ensign Because of truth. Selah.

5 That Thy beloved ones may be drawn out, Save [with] Thy right hand, and answer us.

6 God hath spoken in His holiness: I exult -- I apportion Shechem, And the valley of Succoth I measure,

7 Mine [is] Gilead, and mine [is] Manasseh, And Ephraim [is] the strength of my head, Judah [is] my lawgiver,

8 Moab [is] my pot for washing, over Edom I cast my shoe, Shout, concerning me, O Philistia.

9 Who doth bring me [to] a city of bulwarks? Who hath led me unto Edom?

10 Is it not Thou, O God? hast Thou cast us off? And dost Thou not go forth, O God, with our hosts!

11 Give to us help from adversity, And vain [is] the deliverance of man.

12 In God we do mightily, And He treadeth down our adversaries!

PSALMS CHAPTER 61

To the Overseer, on stringed instruments. -- By David.

1 Hear, O God, my loud cry, attend to my prayer.

2 From the end of the land unto Thee I call, In the feebleness of my heart, Into a rock higher than I Thou dost lead me.

3 For Thou hast been a refuge for me, A tower of strength because of the enemy.

4 I sojourn in Thy tent to the ages, I trust in the secret place of Thy wings. Selah.

5 For Thou, O God, hast hearkened to my vows, Thou hast appointed the inheritance Of those fearing Thy name.

6 Days to the days of the king Thou addest, His years as generation and generation.

7 He dwelleth to the age before God, Kindness and truth appoint -- they keep him.

8 So do I praise Thy name for ever, When I pay my vows day by day!

PSALMS CHAPTER 62

To the Overseer, for Jeduthun. -- A Psalm of David.

1 Only -- toward God [is] my soul silent, From Him [is] my salvation.

2 Only -- He [is] my rock, and my salvation, My tower, I am not much moved.

3 Till when do ye devise mischief against a man? Ye are destroyed all of you, As a wall inclined, a hedge that is cast down.

4 Only -- from his excellency They have consulted to drive away, They enjoy a lie, with their mouth they bless, And with their heart revile. Selah.

5 Only -- for God, be silent, O my soul, For from Him [is] my hope.

6 Only -- He [is] my rock and my salvation, My tower, I am not moved.

7 On God [is] my salvation, and my honour, The rock of my strength, my refuge [is] in God.

8 Trust in Him at all times, O people, Pour forth before Him your heart, God [is] a refuge for us. Selah.

9 Only -- vanity [are] the low, a lie the high. In balances to go up they than vanity [are] lighter.

10 Trust not in oppression, And in robbery become not vain, Wealth -- when it increaseth -- set not the heart.

11 Once hath God spoken, twice I heard this, That 'strength [is] with God.'

12 And with Thee, O Lord, [is] kindness, For Thou dost recompense to each, According to his work!

PSALMS CHAPTER 63

A Psalm of David, in his being in the wilderness of Judah.

1 O God, Thou [art] my God, earnestly do I seek Thee, Thirsted for Thee hath my soul, Longed for Thee hath my flesh, In a land dry and weary, without waters.

2 So in the sanctuary I have seen Thee, To behold Thy strength and Thine honour.

3 Because better [is] Thy kindness than life, My lips do praise Thee.

4 So I bless Thee in my life, in Thy name I lift up my hands.

5 As [with] milk and fatness is my soul satisfied, And [with] singing lips doth my mouth praise.

6 If I have remembered Thee on my couch, In the watches -- I meditate on Thee.

7 For Thou hast been a help to me, And in the shadow of Thy wings I sing.

8 Cleaved hath my soul after Thee, On me hath Thy right hand taken hold.

9 And they who for desolation seek my soul, Go in to the lower parts of the earth.

10 They cause him to run on the edge of the sword, A portion for foxes they are.

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11 And the king doth rejoice in God, Boast himself doth every one swearing by Him, But stopped is the mouth of those speaking lies!

PSALMS CHAPTER 64

To the Overseer. -- A Psalm of David.

1 Hear, O God, my voice, in my meditation, From the fear of an enemy Thou keepest my life,

2 Hidest me from the secret counsel of evil doers, From the tumult of workers of iniquity.

3 Who sharpened as a sword their tongue, They directed their arrow -- a bitter word.

4 To shoot in secret places the perfect, Suddenly they shoot him, and fear not.

5 They strengthen for themselves an evil thing, They recount of the hiding of snares, They have said, 'Who doth look at it?'

6 They search out perverse things, 'We perfected a searching search,' And the inward part of man, and the heart [are] deep.

7 And God doth shoot them [with] an arrow, Sudden have been their wounds,

8 And they cause him to stumble, Against them [is] their own tongue, Every looker on them fleeth away.

9 And all men fear, and declare the work of God, And His deed they have considered wisely.

10 The righteous doth rejoice in Jehovah, And hath trusted in Him, And boast themselves do all the upright of heart!

PSALMS CHAPTER 65

To the Overseer. -- A Psalm of David. A Song.

1 To Thee, silence -- praise, O God, [is] in Zion, And to Thee is a vow completed.

2 Hearer of prayer, to Thee all flesh cometh.

3 Matters of iniquities were mightier than I, Our transgressions -- Thou dost cover them.

4 O the happiness of [him whom] Thou choosest, And drawest near, he inhabiteth Thy courts, We are satisfied with the goodness of Thy house, Thy holy temple.

5 By fearful things in righteousness Thou answerest us, O God of our salvation, The confidence of all far off ends of earth and sea.

6 Establishing mountains by His power, He hath been girded with might,

7 Restraining the noise of seas, the noise of their billows, And the multitude of the peoples.

8 And the inhabitants of the uttermost parts From Thy signs are afraid, The outgoings of morning and evening Thou causest to sing.

9 Thou hast inspected the earth, and waterest it, Thou makest it very rich, the rivulet of God [is] full of water, Thou preparest their corn, When thus Thou dost prepare it,

10 Its ridges have been filled, Deepened hath been its furrow, With showers Thou dost soften it, Its springing up Thou blessest.

11 Thou hast crowned the year of Thy goodness, And Thy paths drop fatness.

12 Drop do the pastures of a wilderness, And joy of the heights Thou girdest on.

13 Clothed have lambs the flock, And valleys are covered with corn, They shout -- yea, they sing!

PSALMS CHAPTER 66

To the Overseer. -- A Song, a Psalm.

1 Shout ye to God, all the earth.

2 Praise ye the honour of His name, Make ye honourable His praise.

3 Say to God, 'How fearful [are] Thy works, By the abundance of Thy strength, Thine enemies feign obedience to Thee.

4 All the earth do bow to Thee, They sing praise to Thee, they praise Thy name.' Selah.

5 Come ye, and see the works of God, Fearful acts toward the sons of men.

6 He hath turned a sea to dry land, Through a river they pass over on foot, There do we rejoice in Him.

7 Ruling by His might to the age, His eyes among the nations do watch, The refractory exalt not themselves. Selah.

8 Bless, ye peoples, our God, And sound the voice of His praise,

9 Who hath placed our soul in life, And suffered not our feet to be moved.

10 For Thou hast tried us, O God, Thou hast refined us as the refining of silver.

11 Thou hast brought us into a net, Thou hast placed pressure on our loins.

12 Thou hast caused man to ride at our head. We have entered into fire and into water, And Thou bringest us out to a watered place.

13 I enter Thy house with burnt-offerings, I complete to Thee my vows,

14 For opened were my lips, And my mouth spake in my distress:

15 'Burnt-offerings of fatlings I offer to Thee, With perfume of rams, I prepare a bullock with he-goats.' Selah.

16 Come, hear, all ye who fear God, And I recount what he did for my soul.

17 Unto Him [with] my mouth I have called, And exaltation [is] under my tongue.

18 Iniquity, if I have seen in my heart, The Lord doth not hear.

19 But God hath heard, He hath attended to the voice of my prayer.

20 Blessed [is] God, Who hath not turned aside my prayer, And His loving-kindness, from me!

PSALMS CHAPTER 67

To the Overseer, with stringed instruments. -- A Psalm, a Song.

1 God doth favour us and bless us, Doth cause His face to shine with us. Selah.

2 For the knowledge in earth of Thy way, among all nations of Thy salvation.

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3 Praise Thee do peoples, O God, Praise Thee do peoples, all of them.
4 Rejoice and sing do nations, For Thou judgest peoples uprightly, And peoples on earth comfortest. Selah.
5 Confess Thee do peoples, O God, Confess Thee do peoples -- all of them.
6 Earth hath given her increase, God doth bless us -- our God,
7 God doth bless us, and all ends of earth fear Him!

PSALMS CHAPTER 68

To the Overseer. -- A Psalm, a song of David.

1 Rise doth God -- scattered are His enemies! And those hating Him flee from His face.
2 As the driving away of smoke Thou drivest away, As the melting of wax before fire, The wicked perish at the presence of God.
3 And the righteous rejoice, they exult before God, And they joy with gladness.
4 Sing ye to God -- praise His name, Raise up a highway for Him who is riding in deserts, In Jah [is] His name, and exult before Him.
5 Father of the fatherless, and judge of the widows, [Is] God in His holy habitation.
6 God -- causing the lonely to dwell at home, Bringing out bound ones into prosperity, Only -- the refractory have inhabited a dry place.
7 O God, in Thy going forth before Thy people, In Thy stepping through the wilderness, Selah.
8 The earth hath shaken, Yea, the heavens have dropped before God, This Sinai -- before God, the God of Israel.
9 A shower of free-will gifts thou shakest out, O God. Thine inheritance, when it hath been weary, Thou hast established it.
10 Thy company have dwelt in it, Thou preparest in Thy goodness for the poor, O God.
11 The Lord doth give the saying, The female proclaimers [are] a numerous host.
12 Kings of hosts flee utterly away, And a female inhabitant of the house apportioneth spoil.
13 Though ye do lie between two boundaries, Wings of a dove covered with silver, And her pinions with yellow gold.
14 When the Mighty spreadeth kings in it, It doth snow in Salmon.
15 A hill of God [is] the hill of Bashan, A hill of heights [is] the hill of Bashan.
16 Why do ye envy, O high hills, The hill God hath desired for His seat? Jehovah also doth tabernacle for ever.
17 The chariots of God [are] myriads, thousands of changes, The Lord [is] among them, in Sinai, in the sanctuary.
18 Thou hast ascended on high, Thou hast taken captive captivity, Thou hast taken gifts for men, That even the refractory may rest, O Jah God.
19 Blessed [is] the Lord, day by day He layeth on us. God Himself [is] our salvation. Selah.
20 God Himself [is] to us a God for deliverances, And Jehovah Lord hath the outgoings of death.
21 Only -- God doth smite The head of His enemies, The hairy crown of a habitual walker in his guilt.
22 The Lord said: 'From Bashan I bring back, I bring back from the depths of the sea.
23 So that thou dashest thy foot in blood, [In the blood of] enemies -- the tongue of Thy dogs.'
24 They have seen Thy goings, O God, Goings of my God, my king, in the sanctuary.
25 Singers have been before, Behind [are] players on instruments, In the midst virgins playing with timbrels.
26 In assemblies bless ye God, The Lord -- from the fountain of Israel.
27 There [is] little Benjamin their ruler, Heads of Judah their defence, Heads of Zebulun -- heads of Naphtali.
28 Thy God hath commanded thy strength, Be strong, O God, this Thou hast wrought for us.
29 Because of Thy temple at Jerusalem, To Thee do kings bring a present.
30 Rebuke a beast of the reeds, a company of bulls, With calves of the peoples, Each humbling himself with pieces of silver, Scatter Thou peoples delighting in conflicts.
31 Come do fat ones out of Egypt, Cush causeth her hands to run to God.
32 Kingdoms of the earth, sing ye to God, Praise ye the Lord. Selah.
33 To him who is riding on the heavens of the heavens of old, Lo, He giveth with His voice a strong voice.
34 Ascribe ye strength to God, Over Israel [is] His excellency, and His strength in the clouds.
35 Fearful, O God, out of Thy sanctuaries, The God of Israel Himself, Giving strength and might to the people. Blessed [is] God!

PSALMS CHAPTER 69

To the Overseer. -- 'On the Lilies,' [Upon Shoshannim], by David.

1 Save me, O God, for come have waters unto the soul.
2 I have sunk in deep mire, And there is no standing, I have come into the depths of the waters, And a flood hath overflown me.
3 I have been wearied with my calling, Burnt hath been my throat, Consumed have been mine eyes, waiting for my God.
4 Those hating me without cause Have been more than the hairs of my head, Mighty have been my destroyers, My lying enemies, That which I took not away -- I bring back.
5 O God, Thou -- Thou hast known Concerning my overturn, And my desolations from Thee have not been hid.
6 Let not those waiting on Thee be ashamed because of me, O Lord, Jehovah of Hosts, Let not those seeking Thee Blush because of me, O God of Israel.
7 For because of Thee I have borne reproach, Shame hath covered my face.
8 A stranger I have been to my brother, And a foreigner to sons of my mother.

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9 For zeal for Thy house hath consumed me, And the reproaches of Thy reproachers Have fallen upon me.
10 And I weep in the fasting of my soul, And it is for a reproach to me.
11 And I make my clothing sackcloth, And I am to them for a simile.
12 Those sitting at the gate meditate concerning me, And those drinking strong drink, Play on instruments.
13 And I -- my prayer [is] to Thee, O Jehovah, A time of good pleasure, O God, In the abundance of Thy kindness, Answer me in the truth of Thy salvation.
14 Deliver me from the mire, and let me not sink, Let me be delivered from those hating me, And from deep places of waters.
15 Let not a flood of waters overflow me, Nor let the deep swallow me up, Nor let the pit shut her mouth upon me.
16 Answer me, O Jehovah, for good [is] Thy kindness, According to the abundance Of Thy mercies turn Thou unto me,
17 And hide not Thy face from Thy servant, For I am in distress -- haste, answer me.
18 Be near unto my soul -- redeem it, Because of mine enemies ransom me.
19 Thou -- Thou hast known my reproach, And my shame, and my blushing, Before Thee [are] all mine adversaries.
20 Reproach hath broken my heart, and I am sick, And I look for a bemoaner, and there is none, And for comforters, and I have found none.
21 And they give for my food gall, And for my thirst cause me to drink vinegar.
22 Their table before them is for a snare, And for a recompence -- for a trap.
23 Darkened are their eyes from seeing, And their loins continually shake Thou.
24 Pour upon them Thine indignation, And the fierceness of Thine anger doth seize them.
25 Their tower is desolated, In their tents there is no dweller.
26 For they have pursued him Thou hast smitten, And recount of the pain of Thy pierced ones.
27 Give punishment for their iniquity, And they enter not into Thy righteousness.
28 They are blotted out of the book of life, And with the righteous are not written.
29 And I [am] afflicted and pained, Thy salvation, O God, doth set me on high.
30 I praise the name of God with a song, And I magnify Him with thanksgiving,
31 And it is better to Jehovah than an ox, A bullock -- horned -- hoofed.
32 The humble have seen -- they rejoice, Ye who seek God -- and your heart liveth.
33 For Jehovah hearkeneth unto the needy, And His bound ones He hath not despised.
34 The heavens and earth do praise Him, Seas, and every moving thing in them.
35 For God doth save Zion, And doth build the cities of Judah, And they have dwelt there, and possess it.
36 And the seed of His servants inherit it, And those loving His name dwell in it!

PSALMS CHAPTER 70

To the Overseer, by David. To cause to remember.

1 O God, to deliver me, O Jehovah, for my help, haste.
2 Let them be ashamed and confounded Who are seeking my soul, Let them be turned backward and blush Who are desiring my evil.
3 Let them turn back because of their shame, Who are saying, 'Aha, aha.'
4 Let all those seeking Thee joy and be glad in Thee, And let those loving Thy salvation Say continually, 'God is magnified.'
5 And I [am] poor and needy, O God, haste to me, My help and my deliverer [art] Thou, O Jehovah, tarry Thou not!

PSALMS CHAPTER 71

1 In Thee, O Jehovah, I have trusted, Let me not be ashamed to the age.
2 In Thy righteousness Thou dost deliver me, And dost cause me to escape, Incline unto me Thine ear, and save me.
3 Be to me for a rock -- a habitation, To go in continually, Thou hast given command to save me, For my rock and my bulwark [art] Thou.
4 O my God, cause me to escape From the hand of the wicked, From the hand of the perverse and violent.
5 For Thou [art] my hope, O Lord Jehovah, My trust from my youth.
6 By Thee I have been supported from the womb, From my mother's bowels Thou dost cut me out, In Thee [is] my praise continually.
7 As a wonder I have been to many, And Thou [art] my strong refuge.
8 Filled is my mouth [with] Thy praise, All the day [with] Thy beauty.
9 Cast me not off at the time of old age, According to the consumption of my power forsake me not.
10 For mine enemies have spoken against me, And those watching my soul have taken counsel together,
11 Saying, 'God hath forsaken him, Pursue and catch him, for there is no deliverer.'
12 O God, be not far from me, O my God, for my help make haste.
13 They are ashamed, they are consumed, Who are opposing my soul, They are covered [with] reproach and blushing, Who are seeking my evil,
14 And I continually do wait with hope, And have added unto all Thy praise.
15 My mouth recounteth Thy righteousness, All the day Thy salvation, For I have not known the numbers.
16 I come in the might of the Lord Jehovah, I mention Thy righteousness -- Thine only.

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17 God, Thou hast taught me from my youth, And hitherto I declare Thy wonders.
18 And also unto old age and grey hairs, O God, forsake me not, Till I declare Thy strength to a generation, To every one that cometh Thy might.
19 And Thy righteousness, O God, [is] unto the heights, Because Thou hast done great things, O God, who [is] like Thee?
20 Because Thou hast showed me many and sad distresses, Thou turnest back -- Thou revivest me, And from the depths of the earth, Thou turnest back -- Thou bringest me up.
21 Thou dost increase my greatness, And Thou surroundest -- Thou comfortest me,
22 I also thank Thee with a vessel of psaltery, Thy truth, O my God, I sing to Thee with a harp, O Holy One of Israel,
23 My lips cry aloud when I sing praise to Thee, And my soul that Thou hast redeemed,
24 My tongue also all the day uttereth Thy righteousness, Because ashamed -- because confounded, Have been those seeking my evil!

PSALMS CHAPTER 72
By Solomon.
1 O God, Thy judgments to the king give, And Thy righteousness to the king's son.
2 He judgeth Thy people with righteousness, And Thy poor with judgment.
3 The mountains bear peace to the people, And the heights by righteousness.
4 He judgeth the poor of the people, Giveth deliverance to the sons of the needy, And bruiseth the oppressor.
5 They fear Thee with the sun, and before the moon, Generation -- generations.
6 He cometh down as rain on mown grass, As showers -- sprinkling the earth.
7 Flourish in his days doth the righteous, And abundance of peace till the moon is not.
8 And he ruleth from sea unto sea, And from the river unto the ends of earth.
9 Before him bow do the inhabitants of the dry places, And his enemies lick the dust.
10 Kings of Tarshish and of the isles send back a present. Kings of Sheba and Seba a reward bring near.
11 And all kings do bow themselves to him, All nations do serve him,
12 For he delivereth the needy who crieth, And the poor when he hath no helper,
13 He hath pity on the poor and needy, And the souls of the needy he saveth,
14 From fraud and from violence he redeemeth their soul, And precious is their blood in his eyes.
15 And he liveth, and giveth to him of the gold of Sheba, And prayeth for him continually, All the day he doth bless him.
16 There is a handful of corn in the earth, On the top of mountains, Shake like Lebanon doth its fruit, And they flourish out of the city as the herb of the earth.
17 His name is to the age, Before the sun is his name continued, And they bless themselves in him, All nations do pronounce him happy.
18 Blessed is Jehovah God, God of Israel, He alone is doing wonders,
19 And blessed [is] the Name of His honour to the age, And the whole earth is filled [with] His honour. Amen, and amen!
20 The prayers of David son of Jesse have been ended.

PSALMS CHAPTER 73
A Psalm of Asaph.
1 Only -- good to Israel [is] God, to the clean of heart. And I -- as a little thing, My feet have been turned aside,
2 As nothing, have my steps slipped, For I have been envious of the boastful,
3 The peace of the wicked I see, That there are no bands at their death,
4 And their might [is] firm.
5 In the misery of mortals they are not, And with common men they are not plagued.
6 Therefore hath pride encircled them, Violence covereth them as a dress.
7 Their eye hath come out from fat. The imaginations of the heart transgressed;
8 They do corruptly, And they speak in the wickedness of oppression, From on high they speak.
9 They have set in the heavens their mouth, And their tongue walketh in the earth.
10 Therefore do His people return hither, And waters of fulness are wrung out to them.
11 And they have said, 'How hath God known? And is there knowledge in the Most High?'
12 Lo, these [are] the wicked and easy ones of the age, They have increased strength.
13 Only -- a vain thing! I have purified my heart, And I wash in innocency my hands,
14 And I am plagued all the day, And my reproof [is] every morning.
15 If I have said, 'I recount thus,' Lo, a generation of Thy sons I have deceived.
16 And I think to know this, Perverseness it [is] in mine eyes,
17 Till I come in to the sanctuaries of God, I attend to their latter end.
18 Only, in slippery places Thou dost set them, Thou hast caused them to fall to desolations.
19 How have they become a desolation as in a moment, They have been ended -- consumed from terrors.
20 As a dream from awakening, O Lord, In awaking, their image Thou despisest.
21 For my heart doth show itself violent, And my reins prick themselves,

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22 And I am brutish, and do not know. A beast I have been with Thee.
23 And I [am] continually with Thee, Thou hast laid hold on my right hand.
24 With Thy counsel Thou dost lead me, And after honour dost receive me.
25 Whom have I in the heavens? And with Thee none I have desired in earth.
26 Consumed hath been my flesh and my heart, The rock of my heart and my portion [is] God to the age.
27 For, lo, those far from Thee do perish, Thou hast cut off every one, Who is going a whoring from Thee.
28 And I -- nearness of God to me [is] good, I have placed in the Lord Jehovah my refuge, To recount all Thy works!

PSALMS CHAPTER 74

An Instruction of Asaph.

1 Why, O God, hast Thou cast off for ever? Thine anger smoketh against the flock of Thy pasture.
2 Remember Thy company. Thou didst purchase of old, Thou didst redeem the rod of Thy inheritance, This mount Zion -- Thou didst dwell in it.
3 Lift up Thy steps to the perpetual desolations, Everything the enemy did wickedly in the sanctuary.
4 Roared have thine adversaries, In the midst of Thy meeting-places, They have set their ensigns as ensigns.
5 He is known as one bringing in on high Against a thicket of wood -- axes.
6 And now, its carvings together With axe and hatchet they break down,
7 They have sent into fire Thy sanctuary, to the earth they polluted the tabernacle of Thy name,
8 They said in their hearts, 'Let us oppress them together,' They did burn all the meeting-places of God in the land.
9 Our ensigns we have not seen, There is no more a prophet, Nor with us is one knowing how long.
10 Till when, O God, doth an adversary reproach? Doth an enemy despise thy name for ever?
11 Why dost Thou turn back Thy hand, Even Thy right hand? From the midst of Thy bosom remove [it].
12 And God [is] my king of old, Working salvation in the midst of the earth.
13 Thou hast broken by Thy strength a sea-[monster], Thou hast shivered Heads of dragons by the waters,
14 Thou hast broken the heads of leviathan, Thou makest him food, For the people of the dry places.
15 Thou hast cleaved a fountain and a stream, Thou hast dried up perennial flowings.
16 Thine [is] the day, also Thine [is] the night, Thou hast prepared a light giver -- the sun.
17 Thou hast set up all the borders of earth, Summer and winter Thou hast formed them.
18 Remember this -- an enemy reproached Jehovah, And a foolish people have despised Thy name.
19 Give not up to a company, The soul of Thy turtle-dove, The company of Thy poor ones forget not for ever.
20 Look attentively to the covenant, For the dark places of earth, Have been full of habitations of violence.
21 Let not the oppressed turn back ashamed, Let the poor and needy praise Thy name,
22 Arise, O God, plead Thy plea, Remember Thy reproach from a fool all the day.
23 Forget not the voice of Thine adversaries, The noise of Thy withstanders is going up continually!

PSALMS CHAPTER 75

To the Overseer. -- 'Destroy not.' -- A Psalm of Asaph. -- A Song.

1 We have given thanks to Thee, O God, We have given thanks, and near [is] Thy name, They have recounted Thy wonders.
2 When I receive an appointment, I -- I do judge uprightly.
3 Melted is the earth and all its inhabitants, I -- I have pondered its pillars. Selah.
4 I have said to the boastful, 'Be not boastful,' And to the wicked, 'Raise not up a horn.'
5 Raise not up on high your horn, (Ye speak with a stiff neck.)
6 For not from the east, or from the west, Nor from the wilderness -- [is] elevation.
7 But God [is] judge, This He maketh low -- and this He lifteth up.
8 For a cup [is] in the hand of Jehovah, And the wine hath foamed, It is full of mixture, and He poureth out of it, Only its dregs wring out, and drink, Do all the wicked of the earth,
9 And I -- I declare [it] to the age, I sing praise to the God of Jacob.
10 And all horns of the wicked I cut off, Exalted are the horns of the righteous!

PSALMS CHAPTER 76

To the Overseer with stringed instruments. -- A Psalm of Asaph. -- A Song.

1 In Judah [is] God known, in Israel His name [is] great.
2 And His tabernacle is in Salem, And His habitation in Zion.
3 There he hath shivered arrows of a bow, Shield, and sword, and battle. Selah.
4 Bright [art] Thou, honourable above hills of prey.
5 Spoiled themselves have the mighty of heart, They have slept their sleep, And none of the men of might found their hands.
6 From Thy rebuke, O God of Jacob, Both rider and horse have been fast asleep.
7 Thou, fearful [art] Thou, And who doth stand before Thee, Since Thou hast been angry!
8 From heaven Thou hast sounded judgment, Earth hath feared, and hath been still,
9 In the rising of God to judgment, To save all the humble of earth. Selah.
10 For the fierceness of man praiseth Thee, The remnant of fierceness Thou girdest on.

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11 Vow and complete to Jehovah your God, All ye surrounding him. They bring presents to the Fearful One.

12 He doth gather the spirit of leaders, Fearful to the kings of earth!

PSALMS CHAPTER 77

To the Overseer, for Jeduthun. -- A Psalm of Asaph.

1 My voice [is] to God, and I cry, my voice [is] to God, And He hath given ear unto me.

2 In a day of my distress the Lord I sought, My hand by night hath been spread out, And it doth not cease, My soul hath refused to be comforted.

3 I remember God, and make a noise, I meditate, and feeble is my spirit. Selah.

4 Thou hast taken hold of the watches of mine eyes, I have been moved, and I speak not.

5 I have reckoned the days of old, The years of the ages.

6 I remember my music in the night, With my heart I meditate, and my spirit doth search diligently:

7 To the ages doth the Lord cast off? Doth He add to be pleased no more?

8 Hath His kindness ceased for ever? The saying failed to all generations?

9 Hath God forgotten [His] favours? Hath He shut up in anger His mercies? Selah.

10 And I say: 'My weakness is, The changes of the right hand of the Most High.'

11 I mention the doings of Jah, For I remember of old Thy wonders,

12 And I have meditated on all Thy working, And I talk concerning Thy doings.

13 O God, in holiness [is] Thy way, Who [is] a great god like God?

14 Thou [art] the God doing wonders. Thou hast made known among the peoples Thy strength,

15 Thou hast redeemed with strength Thy people, The sons of Jacob and Joseph. Selah.

16 The waters have seen Thee, O God, The waters have seen Thee, They are afraid -- also depths are troubled.

17 Poured out waters have thick clouds, The skies have given forth a noise, Also -- Thine arrows go up and down.

18 The voice of Thy thunder [is] in the spheres, Lightnings have lightened the world, The earth hath trembled, yea, it shaketh.

19 In the sea [is] Thy way, And Thy paths [are] in many waters, And Thy tracks have not been known.

20 Thou hast led as a flock Thy people, By the hand of Moses and Aaron!

PSALMS CHAPTER 78

An Instruction of Asaph.

1 Give ear, O my people, to my law, Incline your ear to sayings of my mouth.

2 I open with a simile my mouth, I bring forth hidden things of old,

3 That we have heard and do know, And our fathers have recounted to us.

4 We do not hide from their sons, To a later generation recounting praises of Jehovah, And His strength, and His wonders that He hath done.

5 And He raiseth up a testimony in Jacob, And a law hath placed in Israel, That He commanded our fathers, To make them known to their sons.

6 So that a later generation doth know, Sons who are born, do rise and recount to their sons,

7 And place in God their confidence, And forget not the doings of God, But keep His commands.

8 And they are not like their fathers, A generation apostate and rebellious, A generation! it hath not prepared its heart, Nor stedfast with God [is] its spirit.

9 Sons of Ephraim -- armed bearers of bow, Have turned in a day of conflict.

10 They have not kept the covenant of God, And in His law they have refused to walk,

11 And they forget His doings, And His wonders that He shewed them.

12 Before their fathers He hath done wonders, In the land of Egypt -- the field of Zoan.

13 He cleft a sea, and causeth them to pass over, Yea, He causeth waters to stand as a heap.

14 And leadeth them with a cloud by day, And all the night with a light of fire.

15 He cleaveth rocks in a wilderness, And giveth drink -- as the great deep.

16 And bringeth out streams from a rock, And causeth waters to come down as rivers.

17 And they add still to sin against Him, To provoke the Most High in the dry place.

18 And they try God in their heart, To ask food for their lust.

19 And they speak against God -- they said: 'Is God able to array a table in a wilderness?'

20 Lo, He hath smitten a rock, And waters flow, yea, streams overflow. 'Also -- bread [is] He able to give? Doth He prepare flesh for His people?'

21 Therefore hath Jehovah heard, And He sheweth Himself wroth, And fire hath been kindled against Jacob, And anger also hath gone up against Israel,

22 For they have not believed in God, Nor have they trusted in His salvation.

23 And He commandeth clouds from above, Yea, doors of the heavens He hath opened.

24 And He raineth on them manna to eat, Yea, corn of heaven He hath given to them.

25 Food of the mighty hath each eaten, Venison He sent to them to satiety.

26 He causeth an east wind to journey in the heavens, And leadeth by His strength a south wind,

27 And He raineth on them flesh as dust, And as sand of the seas -- winged fowl,

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28 And causeth [it] to fall in the midst of His camp, Round about His tabernacles.
29 And they eat, and are greatly satisfied, And their desire He bringeth to them.
30 They have not been estranged from their desire, Yet [is] their food in their mouth,
31 And the anger of God hath gone up against them, And He slayeth among their fat ones, And youths of Israel He caused to bend.
32 With all this they have sinned again, And have not believed in His wonders.
33 And He consumeth in vanity their days, And their years in trouble.
34 If He slew them, then they sought Him, And turned back, and sought God earnestly,
35 And they remember that God [is] their rock, And God Most High their redeemer.
36 And -- they deceive Him with their mouth, And with their tongue do lie to Him,
37 And their heart hath not been right with Him, And they have not been stedfast in His covenant.
38 And He -- the Merciful One, Pardoneth iniquity, and destroyeth not, And hath often turned back His anger, And waketh not up all His fury.
39 And He remembereth that they [are] flesh, A wind going on -- and it returneth not.
40 How often do they provoke Him in the wilderness, Grieve Him in the desolate place?
41 Yea, they turn back, and try God, And the Holy One of Israel have limited.
42 They have not remembered His hand The day He ransomed them from the adversary.
43 When He set His signs in Egypt, And His wonders in the field of Zoan,
44 And He turneth to blood their streams, And their floods they drink not.
45 He sendeth among them the beetle, and it consumeth them, And the frog, and it destroyeth them,
46 And giveth to the caterpillar their increase, And their labour to the locust.
47 He destroyeth with hail their vine, And their sycamores with frost,
48 And delivereth up to the hail their beasts, And their cattle to the burning flames.
49 He sendeth on them the fury of His anger, Wrath, and indignation, and distress -- A discharge of evil messengers.
50 He pondereth a path for His anger, He kept not back their soul from death, Yea, their life to the pestilence He delivered up.
51 And He smiteth every first-born in Egypt, The first-fruit of the strong in tents of Ham.
52 And causeth His people to journey as a flock, And guideth them as a drove in a wilderness,
53 And He leadeth them confidently, And they have not been afraid, And their enemies hath the sea covered.
54 And He bringeth them in unto the border of His sanctuary, This mountain His right hand had got,
55 And casteth out nations from before them, And causeth them to fall in the line of inheritance, And causeth the tribes of Israel to dwell in their tents,
56 And they tempt and provoke God Most High, And His testimonies have not kept.
57 And they turn back, And deal treacherously like their fathers, They have been turned like a deceitful bow,
58 And make Him angry with their high places, And with their graven images make Him zealous,
59 God hath heard, and sheweth Himself wroth. And kicketh exceedingly against Israel.
60 And He leaveth the tabernacle of Shiloh, The tent He had placed among men,
61 And He giveth His strength to captivity, And His beauty into the hand of an adversary,
62 And delivereth up to the sword His people, And with His inheritance shewed Himself angry.
63 His young men hath fire consumed, And His virgins have not been praised.
64 His priests by the sword have fallen, And their widows weep not.
65 And the Lord waketh as a sleeper, As a mighty one crying aloud from wine.
66 And He smiteth His adversaries backward, A reproach age-during He hath put on them,
67 And He kicketh against the tent of Joseph, And on the tribe of Ephraim hath not fixed.
68 And He chooseth the tribe of Judah, With mount Zion that He loved,
69 And buildeth His sanctuary as a high place, Like the earth, He founded it to the age.
70 And He fixeth on David His servant, And taketh him from the folds of a flock,
71 From behind suckling ones He hath brought him in, To rule over Jacob His people, And over Israel His inheritance.
72 And he ruleth them according to the integrity of his heart, And by the skilfulness of his hands leadeth them!

PSALMS CHAPTER 79

A Psalm of Asaph.

1 O God, nations have come into Thy inheritance, They have defiled Thy holy temple, They made Jerusalem become heaps,
2 They gave the dead bodies of Thy servants Food for the fowls of the heavens, The flesh of Thy saints For the wild beast of the earth.
3 They have shed their blood As water round about Jerusalem, And there is none burying.
4 We have been a reproach to our neighbours, A scorn and a derision to our surrounders.
5 Till when, O Jehovah? art Thou angry for ever? Thy jealousy doth burn as fire.
6 Pour Thy fury on the nations who have not known Thee, And on kingdoms that have not called in Thy name.

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7 For [one] hath devoured Jacob, And his habitation they have made desolate.
8 Remember not for us the iniquities of forefathers, Haste, let Thy mercies go before us, For we have been very weak.
9 Help us, O God of our salvation, Because of the honour of Thy name, And deliver us, and cover over our sins, For Thy name's sake.
10 Why do the nations say, 'Where [is] their God?' Let be known among the nations before our eyes, The vengeance of the blood of Thy servants that is shed.
11 Let the groaning of the prisoner come in before Thee, According to the greatness of Thine arm, Leave Thou the sons of death.
12 And turn Thou back to our neighbours, Sevenfold unto their bosom, their reproach, Wherewith they reproached Thee, O Lord.
13 And we, Thy people, and the flock of Thy pasture, We give thanks to Thee to the age, To all generations we recount Thy praise!

PSALMS CHAPTER 80

To the Overseer. -- 'On the Lilies.' A testimony of Asaph. -- A Psalm.

1 Shepherd of Israel, give ear, Leading Joseph as a flock, Inhabiting the cherubs -- shine forth,
2 Before Ephraim, and Benjamin, and Manasseh, Wake up Thy might, and come for our salvation.
3 O God, cause us to turn back, And cause Thy face to shine, and we are saved.
4 Jehovah, God of Hosts, till when? Thou hast burned against the prayer of Thy people.
5 Thou hast caused them to eat bread of tears, And causest them to drink With tears a third time.
6 Thou makest us a strife to our neighbors, And our enemies mock at it.
7 God of Hosts, turn us back, And cause Thy face to shine, and we are saved.
8 A vine out of Egypt Thou dost bring, Thou dost cast out nations, and plantest it.
9 Thou hast looked before it, and dost root it, And it filleth the land,
10 Covered have been hills [with] its shadow, And its boughs [are] cedars of God.
11 It sendeth forth its branches unto the sea, And unto the river its sucklings.
12 Why hast Thou broken down its hedges, And all passing by the way have plucked it?
13 A boar out of the forest doth waste it, And a wild beast of the fields consumeth it.
14 God of Hosts, turn back, we beseech Thee, Look from heaven, and see, and inspect this vine,
15 And the root that Thy right hand planted, And the branch Thou madest strong for Thee,
16 Burnt with fire -- cut down, From the rebuke of Thy face they perish.
17 Let Thy hand be on the man of Thy right hand, On the son of man Thou hast strengthened for Thyself.
18 And we do not go back from Thee, Thou dost revive us, and in Thy name we call.
19 O Jehovah, God of Hosts, turn us back, Cause Thy face to shine, and we are saved!

PSALMS CHAPTER 81

To the Overseer. -- 'On the Gittith.' By Asaph.

1 Cry aloud to God our strength, Shout to the God of Jacob.
2 Lift up a song, and give out a timbrel, A pleasant harp with psaltery.
3 Blow in the month a trumpet, In the new moon, at the day of our festival,
4 For a statute to Israel it [is], An ordinance of the God of Jacob.
5 A testimony on Joseph He hath placed it, In his going forth over the land of Egypt. A lip, I have not known -- I hear.
6 From the burden his shoulder I turned aside, His hands from the basket pass over.
7 In distress thou hast called and I deliver thee, I answer thee in the secret place of thunder, I try thee by the waters of Meribah. Selah.
8 Hear, O My people, and I testify to thee, O Israel, if thou dost hearken to me:
9 There is not in thee a strange god, And thou bowest not thyself to a strange god.
10 I [am] Jehovah thy God, Who bringeth thee up out of the land of Egypt. Enlarge thy mouth, and I fill it.
11 But, My people hearkened not to My voice, And Israel hath not consented to Me.
12 And I send them away in the enmity of their heart, They walk in their own counsels.
13 O that My people were hearkening to Me, Israel in My ways would walk.
14 As a little thing their enemies I cause to bow, And against their adversaries I turn back My hand,
15 Those hating Jehovah feign obedience to Him, But their time is -- to the age.
16 He causeth him to eat of the fat of wheat, And [with] honey from a rock I satisfy thee!

PSALMS CHAPTER 82

A Psalm of Asaph.

1 God hath stood in the company of God, In the midst God doth judge.
2 Till when do ye judge perversely? And the face of the wicked lift up? Selah.
3 Judge ye the weak and fatherless, The afflicted and the poor declare righteous.
4 Let the weak and needy escape, From the hand of the wicked deliver them.

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5 They knew not, nor do they understand, In darkness they walk habitually, Moved are all the foundations of earth.
6 I -- I have said, 'Gods ye [are], And sons of the Most High -- all of you,
7 But as man ye die, and as one of the heads ye fall,
8 Rise, O God, judge the earth, For Thou hast inheritance among all the nations!

PSALMS CHAPTER 83

A Song, -- A Psalm of Asaph.

1 O God, let there be no silence to Thee, Be not silent, nor be quiet, O God.
2 For, lo, Thine enemies do roar, And those hating Thee have lifted up the head,
3 Against Thy people they take crafty counsel, And consult against Thy hidden ones.
4 They have said, 'Come, And we cut them off from [being] a nation, And the name of Israel is not remembered any more.'
5 For they consulted in heart together, Against Thee a covenant they make,
6 Tents of Edom, and Ishmaelites, Moab, and the Hagarenes,
7 Gebal, and Ammon, and Amalek, Philistia with inhabitants of Tyre,
8 Asshur also is joined with them, They have been an arm to sons of Lot. Selah.
9 Do to them as [to] Midian, As [to] Sisera, as [to] Jabin, at the stream Kishon.
10 They were destroyed at Endor, They were dung for the ground!
11 Make their nobles as Oreb and as Zeeb, And as Zebah and Zalmunna all their princes,
12 Who have said, 'Let us occupy for ourselves The comely places of God.'
13 O my God, make them as a rolling thing, As stubble before wind.
14 As a fire doth burn a forest, And as a flame setteth hills on fire,
15 So dost Thou pursue them with Thy whirlwind, And with Thy hurricane troublest them.
16 Fill their faces [with] shame, And they seek Thy name, O Jehovah.
17 They are ashamed and troubled for ever, Yea, they are confounded and lost.
18 And they know that Thou -- (Thy name [is] Jehovah -- by Thyself,) [Art] the Most High over all the earth!

PSALMS CHAPTER 84

To the Overseer. -- 'On the Gittith By sons of Korah.' -- A Psalm.

1 How beloved Thy tabernacles, Jehovah of Hosts!
2 My soul desired, yea, it hath also been consumed, For the courts of Jehovah, My heart and my flesh cry aloud unto the living God,
3 (Even a sparrow hath found a house, And a swallow a nest for herself, Where she hath placed her brood,) Thine altars, O Jehovah of Hosts, My king and my God.
4 O the happiness of those inhabiting Thy house, Yet do they praise Thee. Selah.
5 O the happiness of a man whose strength is in Thee, Highways [are] in their heart.
6 Those passing through a valley of weeping, A fountain do make it, Blessings also cover the director.
7 They go from strength unto strength, He appeareth unto God in Zion.
8 O Jehovah, God of Hosts, hear my prayer, Give ear, O God of Jacob. Selah.
9 Our shield, see, O God, And behold the face of Thine anointed,
10 For good [is] a day in Thy courts, O Teacher! I have chosen rather to be at the threshold, In the house of my God, Than to dwell in tents of wickedness.
11 For a sun and a shield [is] Jehovah God, Grace and honour doth Jehovah give. He withholdeth not good To those walking in uprightness.
12 Jehovah of Hosts! O the happiness of a man trusting in Thee.

PSALMS CHAPTER 85

To the Overseer. -- By sons of Korah. A Psalm.

1 Thou hast accepted, O Jehovah, Thy land, Thou hast turned [to] the captivity of Jacob.
2 Thou hast borne away the iniquity of Thy people, Thou hast covered all their sin. Selah.
3 Thou hast gathered up all Thy wrath, Thou hast turned back from the fierceness of Thine anger.
4 Turn back [to] us, O God of our salvation, And make void Thine anger with us.
5 To the age art Thou angry against us? Dost Thou draw out Thine anger To generation and generation?
6 Dost Thou not turn back? Thou revivest us, And Thy people do rejoice in Thee.
7 Show us, O Jehovah, thy kindness, And Thy salvation Thou dost give to us.
8 I hear what God Jehovah speaketh, For He speaketh peace unto His people, And unto His saints, and they turn not back to folly.
9 Only, near to those fearing Him [is] His salvation, That honour may dwell in our land.
10 Kindness and truth have met, Righteousness and peace have kissed,
11 Truth from the earth springeth up, And righteousness from heaven looketh out,
12 Jehovah also giveth that which is good, And our land doth give its increase.
13 Righteousness before Him goeth, And maketh His footsteps for a way!

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PSALMS CHAPTER 86

A Prayer of David.

1 Incline, O Jehovah, Thine ear, Answer me, for I [am] poor and needy.

2 Keep my soul, for I [am] pious, Save Thy servant -- who is trusting to Thee, O Thou, my God.

3 Favour me, O Lord, for to Thee I call all the day.

4 Rejoice the soul of Thy servant, For unto Thee, O Lord, my soul I lift up.

5 For Thou, Lord, [art] good and forgiving. And abundant in kindness to all calling Thee.

6 Hear, O Jehovah, my prayer, And attend to the voice of my supplications.

7 In a day of my distress I call Thee, For Thou dost answer me.

8 There is none like Thee among the gods, O Lord, And like Thy works there are none.

9 All nations that Thou hast made Come and bow themselves before Thee, O Lord, And give honour to Thy name.

10 For great [art] Thou, and doing wonders, Thou [art] God Thyself alone.

11 Show me, O Jehovah, Thy way, I walk in Thy truth, My heart doth rejoice to fear Thy name.

12 I confess Thee, O Lord my God, with all my heart, And I honour Thy name to the age.

13 For Thy kindness [is] great toward me, And Thou hast delivered my soul from the lowest Sheol.

14 O God, the proud have risen up against me, And a company of the terrible sought my soul, And have not placed Thee before them,

15 And Thou, O Lord, [art] God, merciful and gracious, Slow to anger, and abundant in kindness and truth.

16 Look unto me, and favour me, Give Thy strength to Thy servant, And give salvation to a son of Thine handmaid.

17 Do with me a sign for good, And those hating me see and are ashamed, For Thou, O Jehovah, hast helped me, Yea, Thou hast comforted me!

PSALMS CHAPTER 87

By sons of Korah. -- A Psalm, a song.

1 His foundation [is] in holy mountains.

2 Jehovah is loving the gates of Zion Above all the tabernacles of Jacob.

3 Honourable things are spoken in Thee, O city of God. Selah.

4 I mention Rahab and Babel to those knowing Me, Lo, Philistia, and Tyre, with Cush! This [one] was born there.

5 And of Zion it is said: Each one was born in her, And He, the Most High, doth establish her.

6 Jehovah doth recount in the describing of the peoples, 'This [one] was born there.' Selah.

7 Singers also as players on instruments, All my fountains [are] in Thee!

PSALMS CHAPTER 88

A Song, a Psalm, by sons of Korah, to the Overseer, 'Concerning the Sickness of Afflictions.' -- An instruction, by Heman the Ezrahite.

1 O Jehovah, God of my salvation, Daily I have cried, nightly before Thee,

2 My prayer cometh in before Thee, Incline Thine ear to my loud cry,

3 For my soul hath been full of evils, And my life hath come to Sheol.

4 I have been reckoned with those going down [to] the pit, I have been as a man without strength.

5 Among the dead -- free, As pierced ones lying in the grave, Whom Thou hast not remembered any more, Yea, they by Thy hand have been cut off.

6 Thou hast put me in the lowest pit, In dark places, in depths.

7 Upon me hath Thy fury lain, And [with] all Thy breakers Thou hast afflicted. Selah.

8 Thou hast put mine acquaintance far from me, Thou hast made me an abomination to them, Shut up -- I go not forth.

9 Mine eye hath grieved because of affliction, I called Thee, O Jehovah, all the day, I have spread out unto Thee my hands.

10 To the dead dost Thou do wonders? Do Rephaim rise? do they thank Thee? Selah.

11 Is Thy kindness recounted in the grave? Thy faithfulness in destruction?

12 Are Thy wonders known in the darkness? And Thy righteousness in the land of forgetfulness?

13 And I, unto Thee, O Jehovah, I have cried, And in the morning doth my prayer come before Thee.

14 Why, O Jehovah, castest Thou off my soul? Thou hidest Thy face from me.

15 I [am] afflicted, and expiring from youth, I have borne Thy terrors -- I pine away.

16 Over me hath Thy wrath passed, Thy terrors have cut me off,

17 They have surrounded me as waters all the day, They have gone round against me together,

18 Thou hast put far from me lover and friend, Mine acquaintance [is] the place of darkness!

PSALMS CHAPTER 89

An instruction, by Ethan the Ezrahite.

1 Of the kind acts of Jehovah, to the age I sing, To all generations I make known Thy faithfulness with my mouth,

2 For I said, 'To the age is kindness built, The heavens! Thou dost establish Thy faithfulness in them.'

3 I have made a covenant for My chosen, I have sworn to David My servant:

4 'Even to the age do I establish thy seed, And have built to generation and generation thy throne. Selah.

5 and the heavens confess Thy wonders, O Jehovah, Thy faithfulness also [is] in an assembly of holy ones.

6 For who in the sky, Compareth himself to Jehovah? Is like to Jehovah among sons of the mighty?

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7 God is very terrible, In the secret counsel of His holy ones, And fearful over all surrounding Him.
8 O Jehovah, God of Hosts, Who [is] like Thee -- a strong Jah? And Thy faithfulness [is] round about Thee.
9 Thou [art] ruler over the pride of the sea, In the lifting up of its billows Thou dost restrain them.
10 Thou hast bruised Rahab, as one wounded. With the arm of Thy strength Thou hast scattered Thine enemies.
11 Thine [are] the heavens -- the earth also [is] Thine, The habitable world and its fulness, Thou hast founded them.
12 North and south Thou hast appointed them, Tabor and Hermon in Thy name do sing.
13 Thou hast an arm with might, Strong is Thy hand -- high Thy right hand.
14 Righteousness and judgment [Are] the fixed place of Thy throne, Kindness and truth go before Thy face.
15 O the happiness of the people knowing the shout, O Jehovah, in the light of Thy face they walk habitually.
16 In Thy name they rejoice all the day, And in Thy righteousness they are exalted,
17 For the beauty of their strength [art] Thou, And in Thy good will is our horn exalted,
18 For of Jehovah [is] our shield, And of the Holy One of Israel our king.
19 Then Thou hast spoken in vision, To Thy saint, yea, Thou sayest, I have placed help upon a mighty one, Exalted a chosen one out of the people,
20 I have found David My servant, With My holy oil I have anointed him.
21 With whom My hand is established, My arm also doth strengthen him.
22 An enemy exacteth not upon him, And a son of perverseness afflicteth him not.
23 And I have beaten down before him his adversaries, And those hating him I plague,
24 And My faithfulness and kindness [are] with him, And in My name is his horn exalted.
25 And I have set on the sea his hand, And on the rivers his right hand.
26 He proclaimeth me: 'Thou [art] my Father, My God, and the rock of my salvation.'
27 I also first-born do appoint him, Highest of the kings of the earth.
28 To the age I keep for him My kindness, And My covenant [is] stedfast with him.
29 And I have set his seed for ever, And his throne as the days of the heavens.
30 If his sons forsake My law, And in My judgments do not walk;
31 If My statutes they pollute, And My commands do not keep,
32 I have looked after with a rod their transgression, And with strokes their iniquity,
33 And My kindness I break not from him, Nor do I deal falsely in My faithfulness.
34 I profane not My covenant, And that which is going forth from My lips I change not.
35 Once I have sworn by My holiness, I lie not to David,
36 His seed is to the age, And his throne [is] as the sun before Me,
37 As the moon it is established -- to the age, And the witness in the sky is stedfast. Selah.
38 And Thou, Thou hast cast off, and dost reject, Thou hast shown Thyself wroth With Thine anointed,
39 Hast rejected the covenant of Thy servant, Thou hast polluted to the earth his crown,
40 Thou hast broken down all his hedges, Thou hast made his fenced places a ruin.
41 Spoiled him have all passing by the way, He hath been a reproach to his neighbours,
42 Thou hast exalted the right hand of his adversaries, Thou hast caused all his enemies to rejoice.
43 Also -- Thou turnest back the sharpness of his sword, And hast not established him in battle,
44 Hast caused [him] to cease from his brightness, And his throne to the earth hast cast down.
45 Thou hast shortened the days of his youth, Hast covered him over [with] shame. Selah.
46 Till when, O Jehovah, art Thou hidden? For ever doth Thy fury burn as fire?
47 Remember, I pray Thee, what [is] life-time? Wherefore in vain hast Thou created All the sons of men?
48 Who [is] the man that liveth, and doth not see death? He delivereth his soul from the hand of Sheol. Selah.
49 Where [are] Thy former kindnesses, O Lord. Thou hast sworn to David in Thy faithfulness,
50 Remember, O Lord, the reproach of Thy servants, I have borne in my bosom all the strivings of the peoples,
51 Wherewith Thine enemies reproached, O Jehovah, Wherewith they have reproached The steps of Thine anointed.
52 Blessed [is] Jehovah to the age. Amen, and amen!

PSALMS CHAPTER 90

A Prayer of Moses, the man of God.

1 Lord, a habitation Thou -- Thou hast been, To us -- in generation and generation,
2 Before mountains were brought forth, And Thou dost form the earth and the world, Even from age unto age Thou [art] God.
3 Thou turnest man unto a bruised thing, And sayest, Turn back, ye sons of men.
4 For a thousand years in Thine eyes [are] as yesterday, For it passeth on, yea, a watch by night.
5 Thou hast inundated them, they are asleep, In the morning as grass he changeth.
6 In the morning it flourisheth, and hath changed, At evening it is cut down, and hath withered.
7 For we were consumed in Thine anger, And in Thy fury we have been troubled.
8 Thou hast set our iniquities before Thee, Our hidden things at the light of Thy face,

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9 For all our days pined away in Thy wrath, We consumed our years as a meditation.

10 Days of our years, in them [are] seventy years, And if, by reason of might, eighty years, Yet [is] their enlargement labour and vanity, For it hath been cut off hastily, and we fly away.

11 Who knoweth the power of Thine anger? And according to Thy fear -- Thy wrath?

12 To number our days aright let [us] know, And we bring the heart to wisdom.

13 Turn back, O Jehovah, till when? And repent concerning Thy servants.

14 Satisfy us at morn [with] Thy kindness, And we sing and rejoice all our days.

15 Cause us to rejoice according to the days Wherein Thou hast afflicted us, The years we have seen evil.

16 Let Thy work appear unto Thy servants, And Thine honour on their sons.

17 And let the pleasantness of Jehovah our God be upon us, And the work of our hands establish on us, Yea, the work of our hands establish it!

PSALMS CHAPTER 91

1 He who is dwelling In the secret place of the Most High, In the shade of the Mighty lodgeth habitually,

2 He is saying of Jehovah, 'My refuge, and my bulwark, my God, I trust in Him,'

3 For He delivereth thee from the snare of a fowler, From a calamitous pestilence.

4 With His pinion He covereth thee over, And under His wings thou dost trust, A shield and buckler [is] His truth.

5 Thou art not afraid of fear by night, Of arrow that flieth by day,

6 Of pestilence in thick darkness that walketh, Of destruction that destroyeth at noon,

7 There fall at thy side a thousand, And a myriad at thy right hand, Unto thee it cometh not nigh.

8 But with thine eyes thou lookest, And the reward of the wicked thou seest,

9 (For Thou, O Jehovah, [art] my refuge,) The Most High thou madest thy habitation.

10 Evil happeneth not unto thee, And a plague cometh not near thy tent,

11 For His messengers He chargeth for thee, To keep thee in all thy ways,

12 On the hands they bear thee up, Lest thou smite against a stone thy foot.

13 On lion and asp thou treadest, Thou trampest young lion and dragon.

14 Because in Me he hath delighted, I also deliver him -- I set him on high, Because he hath known My name.

15 He doth call Me, and I answer him, I [am] with him in distress, I deliver him, and honour him.

16 With length of days I satisfy him, And I cause him to look on My salvation!

PSALMS CHAPTER 92

A Psalm. -- A Song for the sabbath-day.

1 Good to give thanks to Jehovah, And to sing praises to Thy name, O Most High,

2 To declare in the morning Thy kindness, And Thy faithfulness in the nights.

3 On ten strings and on psaltery, On higgaion, with harp.

4 For Thou hast caused me to rejoice, O Jehovah, in Thy work, Concerning the works of Thy hands I sing.

5 How great have been Thy works, O Jehovah, Very deep have been Thy thoughts.

6 A brutish man doth not know, And a fool understandeth not this; --

7 When the wicked flourish as a herb, And blossom do all workers of iniquity -- For their being destroyed for ever and ever!

8 And Thou [art] high to the age, O Jehovah.

9 For, lo, Thine enemies, O Jehovah, For, lo, Thine enemies, do perish, Separate themselves do all workers of iniquity.

10 And Thou exaltest as a reem my horn, I have been anointed with fresh oil.

11 And mine eye looketh on mine enemies, Of those rising up against me, The evil doers, do mine ears hear.

12 The righteous as a palm-tree flourisheth, As a cedar in Lebanon he groweth.

13 Those planted in the house of Jehovah, In the courts of our God do flourish.

14 Still they bring forth in old age, Fat and flourishing are they,

15 To declare that upright [is] Jehovah my rock, And there is no perverseness in Him!

PSALMS CHAPTER 93

1 Jehovah hath reigned, Excellency He hath put on, Jehovah put on strength, He girded Himself, Also -- established is the world, unmoved.

2 Established is Thy throne since then, From the age Thou [art].

3 Floods have lifted up, O Jehovah, Floods have lifted up their voice, Floods lift up their breakers.

4 Than the voices of many mighty waters, Breakers of a sea, mighty on high [is] Jehovah,

5 Thy testimonies have been very stedfast, To Thy house comely [is] holiness, O Jehovah, for length of days!

PSALMS CHAPTER 94

1 God of vengeance -- Jehovah! God of vengeance, shine forth.

2 Be lifted up, O Judge of the earth, Send back a recompence on the proud.

3 Till when [do] the wicked, O Jehovah? Till when do the wicked exult?

4 They utter -- they speak an old saw, All working iniquity do boast themselves.

5 Thy people, O Jehovah, they bruise, And Thine inheritance they afflict.

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6 Widow and sojourner they slay, And fatherless ones they murder.
7 And they say, 'Jehovah doth not see, And the God of Jacob doth not consider.'
8 Consider, ye brutish among the people, And ye foolish, when do ye act wisely?
9 He who planteth the ear doth He not hear? He who formeth the eye doth He not see?
10 He who is instructing nations, Doth He not reprove? He who is teaching man knowledge [is] Jehovah.
11 He knoweth the thoughts of man, that they [are] vanity.
12 O the happiness of the man Whom Thou instructest, O Jah, And out of Thy law teachest him,
13 To give rest to him from days of evil, While a pit is digged for the wicked.
14 For Jehovah leaveth not His people, And His inheritance forsaketh not.
15 For to righteousness judgment turneth back, And after it all the upright of heart,
16 Who riseth up for me with evil doers? Who stationeth himself for me with workers of iniquity?
17 Unless Jehovah [were] a help to me, My soul had almost inhabited silence.
18 If I have said, 'My foot hath slipped,' Thy kindness, O Jehovah, supporteth me.
19 In the abundance of my thoughts within me, Thy comforts delight my soul.
20 Is a throne of mischief joined [with] Thee? A framer of perverseness by statute?
21 They decree against the soul of the righteous, And innocent blood declare wicked.
22 And Jehovah is for a high place to me, And my God [is] for a rock -- my refuge,
23 And turneth back on them their iniquity, And in their wickedness cutteth them off; Jehovah our God doth cut them off!

PSALMS CHAPTER 95
1 Come, we sing to Jehovah, We shout to the rock of our salvation.
2 We come before His face with thanksgiving, With psalms we shout to Him.
3 For a great God [is] Jehovah, And a great king over all gods.
4 In whose hand [are] the deep places of earth, And the strong places of hills [are] His.
5 Whose is the sea, and He made it, And His hands formed the dry land.
6 Come in, we bow ourselves, and we bend, We kneel before Jehovah our Maker.
7 For He [is] our God, and we the people of His pasture, And the flock of His hand, To-day, if to His voice ye hearken,
8 Harden not your heart as [in] Meribah, As [in] the day of Massah in the wilderness,
9 Where your fathers have tried Me, Have proved Me, yea, have seen My work.
10 Forty years I am weary of the generation, And I say, 'A people erring in heart -- they! And they have not known My ways:'
11 Where I sware in Mine anger, 'If they come in unto My rest -- !'

PSALMS CHAPTER 96
1 Sing to Jehovah a new song, Sing to Jehovah all the earth.
2 Sing to Jehovah, bless His name, Proclaim from day to day His salvation.
3 Declare among nations His honour, Among all the peoples His wonders.
4 For great [is] Jehovah, and praised greatly, Fearful He [is] over all gods.
5 For all the gods of the peoples [are] nought, And Jehovah made the heavens.
6 Honour and majesty [are] before Him, Strength and beauty in His sanctuary.
7 Ascribe to Jehovah, O families of the peoples, Ascribe to Jehovah honour and strength.
8 Ascribe to Jehovah the honour of His name, Lift up a present and come in to His courts.
9 Bow yourselves to Jehovah, In the honour of holiness, Be afraid of His presence, all the earth.
10 Say among nations, 'Jehovah hath reigned, Also -- established is the world, unmoved, He judgeth the peoples in uprightness.'
11 The heavens joy, and the earth is joyful, The sea and its fulness roar.
12 The field exulteth, and all that [is] in it, Then sing do all trees of the forest,
13 Before Jehovah, for He hath come, For He hath come to judge the earth. He judgeth the world in righteousness, And the peoples in His faithfulness!

PSALMS CHAPTER 97
1 Jehovah hath reigned, The earth is joyful, many isles rejoice.
2 Cloud and darkness [are] round about Him, Righteousness and judgment the basis of His throne.
3 Fire before Him goeth, And burneth round about His adversaries.
4 Lightened have His lightnings the world, The earth hath seen, and is pained.
5 Hills, like wax, melted before Jehovah, Before the Lord of all the earth.
6 The heavens declared His righteousness, And all the peoples have seen His honour.
7 Ashamed are all servants of a graven image, Those boasting themselves in idols, Bow yourselves to him, all ye gods.

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8 Zion hath heard and rejoiceth, And daughters of Judah are joyful, Because of Thy judgments, O Jehovah.
9 For Thou, Jehovah, [art] Most High over all the earth, Greatly Thou hast been exalted over all gods.
10 Ye who love Jehovah, hate evil, He is keeping the souls of His saints, From the hand of the wicked he delivereth them.
11 Light [is] sown for the righteous, And for the upright of heart -- joy.
12 Rejoice, ye righteous, in Jehovah, And give thanks at the remembrance of his holiness!

PSALMS CHAPTER 98
A Psalm.
1 Sing ye to Jehovah a new song, For wonders He hath done, Given salvation to Him hath His right hand and His holy arm.
2 Jehovah hath made known His salvation, Before the eyes of the nations, He hath revealed His righteousness,
3 He hath remembered His kindness, And His faithfulness to the house of Israel, All ends of earth have seen the salvation of our God.
4 Shout to Jehovah, all the earth, Break forth, and cry aloud, and sing.
5 Sing to Jehovah with harp, With harp, and voice of praise,
6 With trumpets, and voice of a cornet, Shout ye before the king Jehovah.
7 Roar doth the sea and its fulness, The world and the inhabitants in it.
8 Floods clap hand, together hills cry aloud,
9 Before Jehovah, For He hath come to judge the earth, He judgeth the world in righteousness, And the people in uprightness!

PSALMS CHAPTER 99
1 Jehovah hath reigned, peoples tremble, The Inhabitant of the cherubs, the earth shaketh.
2 Jehovah in Zion [is] great, And high He [is] over all the peoples.
3 They praise Thy name, 'Great, and fearful, holy [it] is.'
4 And the strength of the king Hath loved judgment, Thou -- Thou hast established uprightness; Judgment and righteousness in Jacob, Thou -- Thou hast done.
5 Exalt ye Jehovah our God, And bow yourselves at His footstool, holy [is] He.
6 Moses and Aaron among His priests, And Samuel among those proclaiming His name. They are calling unto Jehovah, And He doth answer them.
7 In a pillar of cloud He speaketh unto them, They have kept His testimonies, And the statute He hath given to them.
8 O Jehovah, our God, Thou hast afflicted them, A God forgiving Thou hast been to them, And taking vengeance on their actions.
9 Exalt ye Jehovah our God, And bow yourselves at His holy hill, For holy [is] Jehovah our God!

PSALMS CHAPTER 100
A Psalm of Thanksgiving.
1 Shout to Jehovah, all the earth.
2 Serve Jehovah with joy, come before him with singing.
3 Know that Jehovah He [is] God, He made us, and we are His, His people -- and the flock of His pasture.
4 Enter ye His gates with thanksgiving, His courts with praise, Give ye thanks to Him, bless ye His Name.
5 For good [is] Jehovah, to the age His kindness, And to generation and generation His faithfulness!

PSALMS CHAPTER 101
A Psalm of David.
1 Kindness and judgment I sing, To Thee, O Jehovah, I sing praise.
2 I act wisely in a perfect way, When dost Thou come in unto me? I walk habitually in the integrity of my heart, In the midst of my house.
3 I set not before mine eyes a worthless thing, The work of those turning aside I have hated, It adhereth not to me.
4 A perverse heart turneth aside from me, Wickedness I know not.
5 Whoso slandereth in secret his neighbour, Him I cut off, The high of eyes and proud of heart, him I endure not.
6 Mine eyes are on the faithful of the land, To dwell with me, Whoso is walking in a perfect way, he serveth me.
7 He dwelleth not in my house who is working deceit, Whoso is speaking lies Is not established before mine eyes.
8 At morning I cut off all the wicked of the land, To cut off from the city of Jehovah All the workers of iniquity!

PSALMS CHAPTER 102
A Prayer of the afflicted when he is feeble, and before Jehovah poureth out his plaint.
1 O Jehovah, hear my prayer, yea, my cry to Thee cometh.
2 Hide not Thou Thy face from me, In a day of mine adversity, Incline unto me Thine ear, In the day I call, haste, answer me.
3 For consumed in smoke have been my days, And my bones as a fire-brand have burned.
4 Smitten as the herb, and withered, is my heart, For I have forgotten to eat my bread.
5 From the voice of my sighing Hath my bone cleaved to my flesh.
6 I have been like to a pelican of the wilderness, I have been as an owl of the dry places.
7 I have watched, and I am As a bird alone on the roof.
8 All the day mine enemies reproached me, Those mad at me have sworn against me.
9 Because ashes as bread I have eaten, And my drink with weeping have mingled,
10 From Thine indignation and Thy wrath, For Thou hast lifted me up, And dost cast me down.
11 My days as a shadow [are] stretched out, And I -- as the herb I am withered.

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12 And Thou, O Jehovah, to the age abidest, And Thy memorial to all generations.
13 Thou -- Thou risest -- Thou pitiest Zion, For the time to favour her, For the appointed time hath come.
14 For Thy servants have been pleased with her stones, And her dust they favour.
15 And nations fear the name of Jehovah, And all kings of the earth Thine honour,
16 For Jehovah hath builded Zion, He hath been seen in His honour,
17 He turned unto the prayer of the destitute, And He hath not despised their prayer.
18 This is written for a later generation, And the people created do praise Jah.
19 For He hath looked From the high place of His sanctuary. Jehovah from heaven unto earth looked attentively,
20 To hear the groan of the prisoner, To loose sons of death,
21 To declare in Zion the name of Jehovah, And His praise in Jerusalem,
22 In the peoples being gathered together, And the kingdoms -- to serve Jehovah.
23 He hath humbled in the way my power, He hath shortened my days.
24 I say, 'My God, take me not up in the midst of my days,' Through all generations [are] Thine years.
25 Beforetime the earth Thou didst found, And the work of Thy hands [are] the heavens.
26 They -- They perish, and Thou remainest, And all of them as a garment become old, As clothing Thou changest them, And they are changed.
27 And Thou [art] the same, and Thine years are not finished.
28 The sons of Thy servants do continue, And their seed before Thee is established!

PSALMS CHAPTER 103
By David.
1 Bless, O my soul, Jehovah, And all my inward parts -- His Holy Name.
2 Bless, O my soul, Jehovah, And forget not all His benefits,
3 Who is forgiving all thine iniquities, Who is healing all thy diseases,
4 Who is redeeming from destruction thy life, Who is crowning thee -- kindness and mercies,
5 Who is satisfying with good thy desire, Renew itself as an eagle doth thy youth.
6 Jehovah is doing righteousness and judgments For all the oppressed.
7 He maketh known His ways to Moses, To the sons of Israel His acts.
8 Merciful and gracious [is] Jehovah, Slow to anger, and abundant in mercy.
9 Not for ever doth He strive, Nor to the age doth He watch.
10 Not according to our sins hath He done to us, Nor according to our iniquities Hath He conferred benefits upon us.
11 For, as the height of the heavens [is] above the earth, His kindness hath been mighty over those fearing Him.
12 As the distance of east from west He hath put far from us our transgressions.
13 As a father hath mercy on sons, Jehovah hath mercy on those fearing Him.
14 For He hath known our frame, Remembering that we [are] dust.
15 Mortal man! as grass [are] his days, As a flower of the field so he flourisheth;
16 For a wind hath passed over it, and it is not, And its place doth not discern it any more.
17 And the kindness of Jehovah [Is] from age even unto age on those fearing Him, And His righteousness to sons' sons,
18 To those keeping His covenant, And to those remembering His precepts to do them.
19 Jehovah in the heavens Hath established His throne, And His kingdom over all hath ruled.
20 Bless Jehovah, ye His messengers, Mighty in power -- doing His word, To hearken to the voice of His Word.
21 Bless Jehovah, all ye His hosts, His ministers -- doing His pleasure.
22 Bless Jehovah, all ye His works, In all places of His dominion. Bless, O my soul, Jehovah!

PSALMS CHAPTER 104
1 Bless, O my soul, Jehovah! Jehovah, my God, Thou hast been very great, Honour and majesty Thou hast put on.
2 Covering himself [with] light as a garment, Stretching out the heavens as a curtain,
3 Who is laying the beam of His upper chambers in the waters, Who is making thick clouds His chariot, Who is walking on wings of wind,
4 Making His messengers -- the winds, His ministers -- the flaming fire.
5 He hath founded earth on its bases, It is not moved to the age and for ever.
6 The abyss! as with clothing Thou hast covered it, Above hills do waters stand.
7 From Thy rebuke they flee, From the voice of Thy thunder haste away.
8 They go up hills -- they go down valleys, Unto a place Thou hast founded for them.
9 A border Thou hast set, they pass not over, They turn not back to cover the earth.
10 Who is sending forth fountains in valleys, Between hills they go on.
11 They water every beast of the field, Wild asses break their thirst.
12 By them the fowl of the heavens doth dwell, From between the branches They give forth the voice.
13 Watering hills from His upper chambers, From the fruit of Thy works is the earth satisfied.

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14 Causing grass to spring up for cattle, And herb for the service of man, To bring forth bread from the earth,
15 And wine -- it rejoiceth the heart of man, To cause the face to shine from oil, And bread -- the heart of man it supporteth.
16 Satisfied [are] the trees of Jehovah, Cedars of Lebanon that He hath planted,
17 Where birds do make nests, The stork -- the firs [are] her house.
18 The high hills [are] for wild goats, Rocks [are] a refuge for conies,
19 He made the moon for seasons, The sun hath known his place of entrance.
20 Thou settest darkness, and it is night, In it doth every beast of the forest creep.
21 The young lions are roaring for prey, And to seek from God their food.
22 The sun riseth, they are gathered, And in their dens they crouch.
23 Man goeth forth to his work, And to his service -- till evening.
24 How many have been Thy works, O Jehovah, All of them in wisdom Thou hast made, Full is the earth of thy possessions.
25 This, the sea, great and broad of sides, There [are] moving things -- innumerable, Living creatures -- small with great.
26 There do ships go: leviathan, That Thou hast formed to play in it.
27 All of them unto Thee do look, To give their food in its season.
28 Thou dost give to them -- they gather, Thou dost open Thy hand -- they [are] satisfied [with] good.
29 Thou hidest Thy face -- they are troubled, Thou gatherest their spirit -- they expire, And unto their dust they turn back.
30 Thou sendest out Thy Spirit, they are created, And Thou renewest the face of the ground.
31 The honour of Jehovah is to the age, Jehovah rejoiceth in His works,
32 Who is looking to earth, and it trembleth, He cometh against hills, and they smoke.
33 I sing to Jehovah during my life, I sing praise to my God while I exist.
34 Sweet is my meditation on Him, I -- I do rejoice in Jehovah.
35 Consumed are sinners from the earth, And the wicked are no more. Bless, O my soul, Jehovah. Praise ye Jehovah!

PSALMS CHAPTER 105

1 Give ye thanks to Jehovah -- call ye in His name, Make known among the peoples His acts.
2 Sing ye to Him -- sing praise to Him, Meditate ye on all His wonders.
3 Boast yourselves in His Holy Name, The heart of those seeking Jehovah rejoiceth.
4 Seek ye Jehovah and His strength, Seek ye His face continually.
5 Remember His wonders that He did, His signs and the judgments of His mouth.
6 O seed of Abraham, His servant, O sons of Jacob, His chosen ones.
7 He [is] Jehovah our God, In all the earth [are] His judgments.
8 He hath remembered to the age His covenant, The word He commanded to a thousand generations,
9 That He hath made with Abraham, And His oath to Isaac,
10 And doth establish it to Jacob for a statute, To Israel -- a covenant age-during,
11 Saying, 'To thee I give the land of Canaan, The portion of your inheritance,'
12 In their being few in number, But a few, and sojourners in it.
13 And they go up and down, from nation unto nation, From a kingdom unto another people.
14 He hath not suffered any to oppress them And He reproveth for their sakes kings.
15 'Strike not against Mine anointed, And to My prophets do not evil.'
16 And He calleth a famine on the land, The whole staff of bread He hath broken.
17 He hath sent before them a man, For a servant hath Joseph been sold.
18 They have afflicted with fetters his feet, Iron hath entered his soul,
19 Till the time of the coming of His word The saying of Jehovah hath tried him.
20 The king hath sent, and looseth him, The ruler of the peoples, and draweth him out.
21 He hath made him lord of his house, And ruler over all his possessions.
22 To bind his chiefs at his pleasure, And his elders he maketh wise.
23 And Israel cometh in to Egypt, And Jacob hath sojourned in the land of Ham.
24 And He maketh His people very fruitful, And maketh it mightier than its adversaries.
25 He turned their heart to hate His people, To conspire against His servants.
26 He hath sent Moses His servant, Aaron whom He had fixed on.
27 They have set among them the matters of His signs, And wonders in the land of Ham.
28 He hath sent darkness, and it is dark, And they have not provoked His word.
29 He hath turned their waters to blood, And putteth to death their fish.
30 Teemed hath their land [with] frogs, In the inner chambers of their kings.
31 He hath said, and the beetle cometh, Lice into all their border.

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32 He hath made their showers hail, A flaming fire [is] in their land.
33 And He smiteth their vine and their fig, And shivereth the trees of their border.
34 He hath said, and the locust cometh, And the cankerworm -- innumerable,
35 And it consumeth every herb in their land, And it consumeth the fruit of their ground.
36 And He smiteth every first-born in their land, The first-fruit of all their strength,
37 And bringeth them out with silver and gold, And there is not in its tribes a feeble one.
38 Rejoiced hath Egypt in their going forth, For their fear had fallen upon them.
39 He hath spread a cloud for a covering, And fire to enlighten the night.
40 They have asked, and He bringeth quails, And [with] bread of heaven satisfieth them.
41 He hath opened a rock, and waters issue, They have gone on in dry places -- a river.
42 For He hath remembered His holy word, With Abraham His servant,
43 And He bringeth forth His people with joy, With singing His chosen ones.
44 And He giveth to them the lands of nations, And the labour of peoples they possess,
45 That they may observe His statutes, And His laws may keep. Praise ye Jehovah!

PSALMS CHAPTER 106
1 Praise ye Jah, give thanks to Jehovah, For good, for to the age, [is] His kindness.
2 Who doth utter the mighty acts of Jehovah? Soundeth all His praise?
3 O the happiness of those keeping judgment, Doing righteousness at all times.
4 Remember me, O Jehovah, With the favour of Thy people, Look after me in Thy salvation.
5 To look on the good of Thy chosen ones, To rejoice in the joy of Thy nation, To boast myself with Thine inheritance.
6 We have sinned with our fathers, We have done perversely, we have done wickedly.
7 Our fathers in Egypt, Have not considered wisely Thy wonders, They have not remembered The abundance of Thy kind acts, And provoke by the sea, at the sea of Suph.
8 And He saveth them for His name's sake, To make known His might,
9 And rebuketh the sea of Suph, and it is dried up, And causeth them to go Through depths as a wilderness.
10 And He saveth them from the hand Of him who is hating, And redeemeth them from the hand of the enemy.
11 And waters cover their adversaries, One of them hath not been left.
12 And they believe in His words, they sing His praise,
13 They have hasted -- forgotten His works, They have not waited for His counsel.
14 And they lust greatly in a wilderness, And try God in a desert.
15 And He giveth to them their request, And sendeth leanness into their soul.
16 And they are envious of Moses in the camp, Of Aaron, Jehovah's holy one.
17 Earth openeth, and swalloweth up Dathan, And covereth over the company of Abiram.
18 And fire burneth among their company, A flame setteth on fire the wicked.
19 They make a calf in Horeb, And bow themselves to a molten image,
20 And change their Honour Into the form of an ox eating herbs.
21 They have forgotten God their saviour, The doer of great things in Egypt,
22 Of wonderful things in the land of Ham, Of fearful things by the sea of Suph.
23 And He saith to destroy them, Unless Moses, His chosen one, Had stood in the breach before Him, To turn back His wrath from destroying.
24 And they kick against the desirable land, They have not given credence to His word.
25 And they murmur in their tents, They have not hearkened to the voice of Jehovah.
26 And He lifteth up His hand to them, To cause them to fall in a wilderness,
27 And to cause their seed to fall among nations, And to scatter them through lands.
28 And they are coupled to Baal-Peor, And eat the sacrifices of the dead,
29 And they provoke to anger by their actions, And a plague breaketh forth upon them,
30 And Phinehas standeth, and executeth judgment, And the plague is restrained,
31 And it is reckoned to him to righteousness, To all generations -- unto the age.
32 And they cause wrath by the waters of Meribah, And it is evil to Moses for their sakes,
33 For they have provoked his spirit, And he speaketh wrongfully with his lips.
34 They have not destroyed the peoples, As Jehovah had said to them,
35 And mix themselves among nations, and learn their works,
36 And serve their idols, And they are to them for a snare.
37 And they sacrifice their sons And their daughters to destroyers,
38 And they shed innocent blood -- Blood of their sons and of their daughters, Whom they have sacrificed to idols of Canaan, And the land is profaned with blood.
39 And they are defiled with their works, And commit whoredom in their habitual doings.
40 And the anger of Jehovah Is kindled against His people, And He doth abominate His inheritance.

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41 And giveth them into the hand of nations, And those hating them rule over them,
42 And their enemies oppress them, And they are humbled under their hand.
43 Many times He doth deliver them, And they rebel in their counsel, And they are brought low in their iniquity.
44 And He looketh on their distress When He heareth their cry,
45 And remembereth for them His covenant, And is comforted, According to the abundance of His kindness.
46 And He appointeth them for mercies Before all their captors.
47 Save us, O Jehovah our God, and gather us from the nations, To give thanks to Thy holy name, To glory in Thy praise.
48 Blessed [is] Jehovah, God of Israel, From the age even unto the age. And all the people said, 'Amen, praise Jah!'

PSALMS CHAPTER 107

1 'Give ye thanks to Jehovah, For good, for to the age [is] His kindness:'
2 Let the redeemed of Jehovah say, Whom He redeemed from the hand of an adversary.
3 And from the lands hath gathered them, From east and from west, From north, and from the sea.
4 They wandered in a wilderness, in a desert by the way, A city of habitation they have not found.
5 Hungry -- yea -- thirsty, Their soul in them becometh feeble,
6 And they cry unto Jehovah in their adversity, From their distress He delivereth them,
7 And causeth them to tread in a right way, To go unto a city of habitation.
8 They confess to Jehovah His kindness, And His wonders to the sons of men.
9 For He hath satisfied a longing soul, And a hungry soul hath filled [with] goodness.
10 Inhabitants of dark places and death-shade, Prisoners of affliction and of iron,
11 Because they changed the saying of God, And the counsel of the Most High despised.
12 And He humbleth with labour their heart, They have been feeble, and there is no helper.
13 And they cry unto Jehovah in their adversity, From their distresses He saveth them.
14 He bringeth them out from the dark place, And death-shade, And their bands He draweth away.
15 They confess to Jehovah His kindness, And His wonders to the sons of men.
16 For He hath broken doors of brass, And bars of iron He hath cut.
17 Fools, by means of their transgression, And by their iniquities, afflict themselves.
18 All food doth their soul abominate, And they come nigh unto the gates of death,
19 And cry unto Jehovah in their adversity, From their distresses He saveth them,
20 He sendeth His word and healeth them, And delivereth from their destructions.
21 They confess to Jehovah His kindness, And His wonders to the sons of men,
22 And they sacrifice sacrifices of thanksgiving, And recount His works with singing.
23 Those going down [to] the sea in ships, Doing business in many waters,
24 They have seen the works of Jehovah, And His wonders in the deep.
25 And He saith, and appointeth a tempest, And it lifteth up its billows,
26 They go up [to] the heavens, they go down [to] the depths, Their soul in evil is melted.
27 They reel to and fro, and move as a drunkard, And all their wisdom is swallowed up.
28 And they cry to Jehovah in their adversity, And from their distresses He bringeth them out.
29 He establisheth a whirlwind to a calm, And hushed are their billows.
30 And they rejoice because they are quiet, And He leadeth them to the haven of their desire.
31 They confess to Jehovah His kindness, And His wonders to the sons of men,
32 And they exalt Him in the assembly of the people, And in the seat of the elders praise Him.
33 He maketh rivers become a wilderness, And fountains of waters become dry land.
34 A fruitful land becometh a barren place, For the wickedness of its inhabitants.
35 He maketh a wilderness become a pool of water, And a dry land become fountains of waters.
36 And He causeth the hungry to dwell there, And they prepare a city of habitation.
37 And they sow fields, and plant vineyards, And they make fruits of increase.
38 And He blesseth them, and they multiply exceedingly, And their cattle He doth not diminish.
39 And they are diminished, and bow down, By restraint, evil, and sorrow.
40 He is pouring contempt upon nobles, And causeth them to wander in vacancy -- no way.
41 And setteth on high the needy from affliction, And placeth families as a flock.
42 The upright do see and rejoice, And all perversity hath shut her mouth.
43 Who [is] wise, and observeth these? They understand the kind acts of Jehovah!

PSALMS CHAPTER 108

A Song, a Psalm of David.

1 Prepared is my heart, O God, I sing, yea, I sing praise, also my honour.
2 Awake, psaltery and harp, I awake the dawn.

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3 I thank Thee among peoples, O Jehovah, And I praise Thee among the nations.
4 For great above the heavens [is] Thy kindness, And unto the clouds Thy truth.
5 Be Thou exalted above the heavens, O God, And above all the earth Thy honour.
6 That Thy beloved ones may be delivered, Save [with] Thy right hand, and answer us.
7 God hath spoken in His holiness: I exult, I apportion Shechem, And the valley of Succoth I measure,
8 Mine [is] Gilead, mine [is] Manasseh, And Ephraim [is] the strength of my head, Judah [is] my lawgiver,
9 Moab [is] a pot for my washing, Upon Edom I cast my shoe, Over Philistia I shout habitually.
10 Who doth bring me in to the fenced city? Who hath led me unto Edom?
11 Hast not Thou, O God, cast us off? And Thou goest not out, O God, with our hosts!
12 Give to us help from adversity, And vain is the salvation of man.
13 In God we do mightily, And He doth tread down our adversaries!

PSALMS CHAPTER 109
To the Overseer. -- A Psalm of David.
1 O God of my praise, be not silent,
2 For the mouth of wickedness, and the mouth of deceit, Against me they have opened, They have spoken with me -- A tongue of falsehood, and words of hatred!
3 They have compassed me about, And they fight me without cause.
4 For my love they oppose me, and I -- prayer!
5 And they set against me evil for good, And hatred for my love.
6 Appoint Thou over him the wicked, And an adversary standeth at his right hand.
7 In his being judged, he goeth forth wicked, And his prayer is for sin.
8 His days are few, his oversight another taketh,
9 His sons are fatherless, and his wife a widow.
10 And wander continually do his sons, Yea, they have begged, And have sought out of their dry places.
11 An exactor layeth a snare for all that he hath, And strangers spoil his labour.
12 He hath none to extend kindness, Nor is there one showing favour to his orphans.
13 His posterity is for cutting off, In another generation is their name blotted out.
14 The iniquity of his fathers Is remembered unto Jehovah, And the sin of his mother is not blotted out.
15 They are before Jehovah continually, And He cutteth off from earth their memorial.
16 Because that he hath not remembered to do kindness, And pursueth the poor man and needy, And the smitten of heart -- to slay,
17 And he loveth reviling, and it meeteth him, And he hath not delighted in blessing, And it is far from him.
18 And he putteth on reviling as his robe, And it cometh in as water into his midst, And as oil into his bones.
19 It is to him as apparel -- he covereth himself, And for a continual girdle he girdeth it on.
20 This [is] the wage of mine accusers from Jehovah, And of those speaking evil against my soul.
21 And Thou, O Jehovah Lord, Deal with me for Thy name's sake, Because Thy kindness [is] good, deliver me.
22 For I [am] poor and needy, And my heart hath been pierced in my midst.
23 As a shadow when it is stretched out I have gone, I have been driven away as a locust.
24 My knees have been feeble from fasting, And my flesh hath failed of fatness.
25 And I -- I have been a reproach to them, They see me, they shake their head.
26 Help me, O Jehovah my God, Save me, according to Thy kindness.
27 And they know that this [is] Thy hand, Thou, O Jehovah, Thou hast done it.
28 They revile, and Thou dost bless, They have risen, and are ashamed, And Thy servant doth rejoice.
29 Mine accusers put on blushing, and are covered, As an upper robe [is] their shame.
30 I thank Jehovah greatly with my mouth, And in the midst of many I praise Him,
31 For He standeth at the right hand of the needy, To save from those judging his soul.

PSALMS CHAPTER 110
A Psalm of David.
1 The affirmation of Jehovah to my Lord: 'Sit at My right hand, Till I make thine enemies thy footstool.'
2 The rod of thy strength doth Jehovah send from Zion, Rule in the midst of thine enemies.
3 Thy people [are] free-will gifts in the day of Thy strength, in the honours of holiness, From the womb, from the morning, Thou hast the dew of thy youth.
4 Jehovah hath sworn, and doth not repent, 'Thou [art] a priest to the age, According to the order of Melchizedek.'
5 The Lord on thy right hand smote kings In the day of His anger.
6 He doth judge among the nations, He hath completed the carcases, Hath smitten the head over the mighty earth.
7 From a brook in the way he drinketh, Therefore he doth lift up the head!

PSALMS CHAPTER 111
1 Praise ye Jah! I thank Jehovah with the whole heart, In the secret meeting of the upright, And of the company.
2 Great [are] the works of Jehovah, Sought out by all desiring them.
3 Honourable and majestic is His work, And His righteousness is standing for ever.

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4 A memorial He hath made of His wonders, Gracious and merciful [is] Jehovah.
5 Prey He hath given to those fearing Him, He remembereth to the age His covenant.
6 The power of His works He hath declared to His people, To give to them the inheritance of nations.
7 The works of His hands [are] true and just, Stedfast [are] all His appointments.
8 They are sustained for ever to the age. They are made in truth and uprightness.
9 Redemption He hath sent to His people, He hath appointed to the age His covenant, Holy and fearful [is] His name.
10 The beginning of wisdom [is] fear of Jehovah, Good understanding have all doing them, His praise [is] standing for ever!

PSALMS CHAPTER 112

1 Praise ye Jah! O the happiness of one fearing Jehovah, In His commands he hath delighted greatly.
2 Mighty in the earth is his seed, The generation of the upright is blessed.
3 Wealth and riches [are] in his house, And his righteousness is standing for ever.
4 Light hath risen in darkness to the upright, Gracious, and merciful, and righteous.
5 Good [is] the man -- gracious and lending, He sustaineth his matters in judgment.
6 For -- to the age he is not moved; For a memorial age-during is the righteous.
7 Of an evil report he is not afraid, Prepared is His heart, confident in Jehovah.
8 Sustained is his heart -- he feareth not, Till that he look on his adversaries.
9 He hath scattered -- hath given to the needy, His righteousness is standing for ever, His horn is exalted with honour.
10 The wicked seeth, and hath been angry, His teeth he gnasheth, and hath melted, The desire of the wicked doth perish!

PSALMS CHAPTER 113

1 Praise ye Jah! Praise, ye servants of Jehovah. Praise the name of Jehovah.
2 The name of Jehovah is blessed, From henceforth, and unto the age.
3 From the rising of the sun unto its going in, Praised [is] the name of Jehovah.
4 High above all nations [is] Jehovah, Above the heavens [is] his honour.
5 Who [is] as Jehovah our God, He is exalting [Himself] to sit?
6 He is humbling [Himself] to look On the heavens and on the earth.
7 He is raising up from the dust the poor, From a dunghill He exalteth the needy.
8 To cause to sit with princes, With the princes of His people.
9 Causing the barren one of the house to sit, A joyful mother of sons; praise ye Jah!

PSALMS CHAPTER 114

1 In the going out of Israel from Egypt, The house of Jacob from a strange people,
2 Judah became His sanctuary, Israel his dominion.
3 The sea hath seen, and fleeth, The Jordan turneth backward.
4 The mountains have skipped as rams, Heights as sons of a flock.
5 What -- to thee, O sea, that thou fleest? O Jordan, thou turnest back!
6 O mountains, ye skip as rams! O heights, as sons of a flock!
7 From before the Lord be afraid, O earth, From before the God of Jacob,
8 He is turning the rock to a pool of waters, The flint to a fountain of waters!

PSALMS CHAPTER 115

1 Not to us, O Jehovah, not to us, But to Thy name give honour, For Thy kindness, for Thy truth.
2 Why do the nations say, 'Where, pray, [is] their God.
3 And our God [is] in the heavens, All that He hath pleased He hath done.
4 Their idols [are] silver and gold, work of man's hands,
5 A mouth they have, and they speak not, Eyes they have, and they see not,
6 Ears they have, and they hear not, A nose they have, and they smell not,
7 Their hands, but they handle not, Their feet, and they walk not;
8 Nor do they mutter through their throat, Like them are their makers, Every one who is trusting in them.
9 O Israel, trust in Jehovah, 'Their help and their shield [is] He.'
10 O house of Aaron, trust in Jehovah, 'Their help and their shield [is] He.'
11 Ye fearing Jehovah, trust in Jehovah, 'Their help and their shield [is] He.'
12 Jehovah hath remembered us, He blesseth, He blesseth the house of Israel, He blesseth the house of Aaron,
13 He blesseth those fearing Jehovah, The small with the great.
14 Jehovah addeth to you, to you, and to your sons.
15 Blessed [are] ye of Jehovah, maker of heaven and earth,
16 The heavens -- the heavens [are] Jehovah's, And the earth He hath given to sons of men,
17 The dead praise not Jah, Nor any going down to silence.
18 And we, we bless Jah, From henceforth, and unto the age. Praise ye Jah!

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PSALMS CHAPTER 116

1 I have loved, because Jehovah heareth My voice, my supplication,
2 Because He hath inclined His ear to me, And during my days I call.
3 Compassed me have cords of death, And straits of Sheol have found me, Distress and sorrow I find.
4 And in the name of Jehovah I call: I pray Thee, O Jehovah, deliver my soul,
5 Gracious [is] Jehovah, and righteous, Yea, our God [is] merciful,
6 A preserver of the simple [is] Jehovah, I was low, and to me He giveth salvation.
7 Turn back, O my soul, to thy rest, For Jehovah hath conferred benefits on thee.
8 For Thou hast delivered my soul from death, My eyes from tears, my feet from overthrowing.
9 I walk habitually before Jehovah In the lands of the living.
10 I have believed, for I speak, I -- I have been afflicted greatly.
11 I said in my haste, 'Every man [is] a liar.'
12 What do I return to Jehovah? All His benefits [are] upon me.
13 The cup of salvation I lift up, And in the name of Jehovah I call.
14 My vows to Jehovah let me complete, I pray you, before all His people.
15 Precious in the eyes of Jehovah [is] the death for His saints.
16 Cause [it] to come, O Jehovah, for I [am] Thy servant. I [am] Thy servant, son of Thy handmaid, Thou hast opened my bonds.
17 To Thee I sacrifice a sacrifice of thanks, And in the name of Jehovah I call.
18 My vows to Jehovah let me complete, I pray you, before all His people,
19 In the courts of the house of Jehovah, In thy midst, O Jerusalem, praise ye Jah!

PSALMS CHAPTER 117

1 Praise Jehovah, all ye nations, Glorify Him, all ye peoples.
2 For mighty to us hath been His kindness, And the truth of Jehovah [is] to the age. Praise ye Jah!

PSALMS CHAPTER 118

1 Give ye thanks to Jehovah, For good, for to the age [is] His kindness.
2 I pray you, let Israel say, That, to the age [is] His kindness.
3 I pray you, let the house of Aaron say, That, to the age [is] His kindness.
4 I pray you, let those fearing Jehovah say, That, to the age [is] His kindness.
5 From the straitness I called Jah, Jah answered me in a broad place.
6 Jehovah [is] for me, I do not fear what man doth to me.
7 Jehovah [is] for me among my helpers, And I -- I look on those hating me.
8 Better to take refuge in Jehovah than to trust in man,
9 Better to take refuge in Jehovah, Than to trust in princes.
10 All nations have compassed me about, In the name of Jehovah I surely cut them off.
11 They have compassed me about, Yea, they have compassed me about, In the name of Jehovah I surely cut them off.
12 They compassed me about as bees, They have been extinguished as a fire of thorns, In the name of Jehovah I surely cut them off.
13 Thou hast sorely thrust me to fall, And Jehovah hath helped me.
14 My strength and song [is] Jah, And He is to me for salvation.
15 A voice of singing and salvation, [Is] in the tents of the righteous, The right hand of Jehovah is doing valiantly.
16 The right hand of Jehovah is exalted, The right hand of Jehovah is doing valiantly.
17 I do not die, but live, And recount the works of Jah,
18 Jah hath sorely chastened me, And to death hath not given me up.
19 Open ye to me gates of righteousness, I enter into them -- I thank Jah.
20 This [is] the gate to Jehovah, The righteous enter into it.
21 I thank Thee, for Thou hast answered me, And art to me for salvation.
22 A stone the builders refused Hath become head of a corner.
23 From Jehovah hath this been, It [is] wonderful in our eyes,
24 This [is] the day Jehovah hath made, We rejoice and are glad in it.
25 I beseech Thee, O Jehovah, save, I pray Thee, I beseech Thee, O Jehovah, prosper, I pray Thee.
26 Blessed [is] he who is coming In the name of Jehovah, We blessed you from the house of Jehovah,
27 God [is] Jehovah, and He giveth to us light, Direct ye the festal-sacrifice with cords, Unto the horns of the altar.
28 My God Thou [art], and I confess Thee, My God, I exalt Thee.
29 Give ye thanks to Jehovah, For good, for to the age, [is] His kindness!

PSALMS CHAPTER 119

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They headline the paragraphs of this chapter. Letter names and their meaning, see detailed information at the end of Appendix B.)

[ALEPH.]

1 O the happiness of those perfect in the way, They are walking in the law of Jehovah,

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2 O the happiness of those keeping His testimonies, With the whole heart they seek Him.
3 Yea, they have not done iniquity, In His ways they have walked.
4 Thou hast commanded us Thy precepts to keep diligently,
5 O that my ways were prepared to keep Thy statutes,
6 Then I am not ashamed In my looking unto all Thy commands.
7 I confess Thee with uprightness of heart, In my learning the judgments of Thy righteousness.
8 Thy statutes I keep, leave me not utterly!

[BETH.]
9 With what doth a young man purify his path? To observe -- according to Thy word.
10 With all my heart I have sought Thee, Let me not err from Thy commands.
11 In my heart I have hid Thy saying, That I sin not before Thee.
12 Blessed [art] Thou, O Jehovah, teach me Thy statutes.
13 With my lips I have recounted All the judgments of Thy mouth.
14 In the way of Thy testimonies I have joyed, As over all wealth.
15 In Thy precepts I meditate, And I behold attentively Thy paths.
16 In Thy statutes I delight myself, I do not forget Thy word.

[GIMEL.]
17 Confer benefits on Thy servant, I live, and I keep Thy word.
18 Uncover mine eyes, and I behold wonders out of Thy law.
19 A sojourner I [am] on earth, Hide not from me Thy commands.
20 Broken hath my soul for desire Unto Thy judgments at all times.
21 Thou hast rebuked the cursed proud, Who are erring from Thy commands.
22 Remove from me reproach and contempt, For Thy testimonies I have kept.
23 Princes also sat -- against me they spoke, Thy servant doth meditate in Thy statutes,
24 Thy testimonies also [are] my delight, The men of my counsel!

[DALETH.]
25 Cleaved to the dust hath my soul, Quicken me according to Thy word.
26 My ways I have recounted, And Thou answerest me, teach me Thy statutes,
27 The way of Thy precepts cause me to understand, And I meditate in Thy wonders.
28 My soul hath dropped from affliction, Establish me according to Thy word.
29 The way of falsehood turn aside from me And with Thy law favour me.
30 The way of faithfulness I have chosen, Thy judgments I have compared,
31 I have adhered to Thy testimonies, O Jehovah, put me not to shame.
32 The way of Thy commands I run, For Thou dost enlarge my heart!

[HE.]
33 Show me, O Jehovah, the way of Thy statutes, And I keep it -- [to] the end.
34 Cause me to understand, and I keep Thy law, And observe it with the whole heart.
35 Cause me to tread in the path of Thy commands, For in it I have delighted.
36 Incline my heart unto Thy testimonies, And not unto dishonest gain.
37 Remove mine eyes from seeing vanity, In Thy way quicken Thou me.
38 Establish to Thy servant Thy saying, That [is] concerning Thy fear.
39 Remove my reproach that I have feared, For Thy judgments [are] good.
40 Lo, I have longed for Thy precepts, In Thy righteousness quicken Thou me,

[VAW.]
41 And meet me doth Thy kindness, O Jehovah, Thy salvation according to Thy saying.
42 And I answer him who is reproaching me a word, For I have trusted in Thy word.
43 And Thou takest not utterly away From my mouth the word of truth, Because for Thy judgment I have hoped.
44 And I keep Thy law continually, To the age and for ever.
45 And I walk habitually in a broad place, For Thy precepts I have sought.
46 And I speak of Thy testimonies before kings, And I am not ashamed.
47 And I delight myself in Thy commands, That I have loved,
48 And I lift up my hands unto Thy commands, That I have loved, And I do meditate on Thy statutes!

[ZAYIN.]
49 Remember the word to Thy servant, On which Thou hast caused me to hope.
50 This [is] my comfort in mine affliction, That Thy saying hath quickened me.
51 The proud have utterly scorned me, From Thy law I have not turned aside.
52 I remembered Thy judgments of old, O Jehovah, And I comfort myself.
53 Horror hath seized me, Because of the wicked forsaking Thy law.

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54 Songs have been to me Thy statutes, In the house of my sojournings.
55 I have remembered in the night Thy name, O Jehovah, And I do keep Thy law.
56 This hath been to me, That Thy precepts I have kept!

[KHETH.]
57 My portion [is] Jehovah; I have said -- to keep Thy words,
58 I appeased Thy face with the whole heart, Favour me according to Thy saying.
59 I have reckoned my ways, And turn back my feet unto Thy testimonies.
60 I have made haste, And delayed not, to keep Thy commands.
61 Cords of the wicked have surrounded me, Thy law I have not forgotten.
62 At midnight I rise to give thanks to Thee, For the judgments of Thy righteousness.
63 A companion I [am] to all who fear Thee, And to those keeping Thy precepts.
64 Of Thy kindness, O Jehovah, the earth is full, Thy statutes teach Thou me!

[TSETH.]
65 Good Thou didst with Thy servant, O Jehovah, According to Thy word.
66 The goodness of reason and knowledge teach me, For in Thy commands I have believed.
67 Before I am afflicted, I -- I am erring, And now Thy saying I have kept.
68 Good Thou [art], and doing good, Teach me Thy statutes.
69 Forged against me falsehood have the proud, I with the whole heart keep Thy precepts.
70 Insensate as fat hath been their heart, I -- in Thy law I have delighted.
71 Good for me that I have been afflicted, That I might learn Thy statutes.
72 Better to me [is] the law of Thy mouth Than thousands of gold and silver!

[YODH.]
73 Thy hands made me and establish me, Cause me to understand, and I learn Thy commands.
74 Those fearing Thee see me and rejoice, Because for Thy word I have hoped.
75 I have known, O Jehovah, That righteous [are] Thy judgments, And [in] faithfulness Thou hast afflicted me.
76 Let, I pray Thee, Thy kindness be to comfort me, According to Thy saying to Thy servant.
77 Meet me do Thy mercies, and I live, For Thy law [is] my delight.
78 Ashamed are the proud, For [with] falsehood they dealt perversely with me. I meditate in Thy precepts.
79 Those fearing Thee turn back to me, And those knowing Thy testimonies.
80 My heart is perfect in Thy statutes, So that I am not ashamed.

[KAPH.]
81 Consumed for Thy salvation hath been my soul, For Thy word I have hoped.
82 Consumed have been mine eyes for Thy word, Saying, 'When doth it comfort me?'
83 For I have been as a bottle in smoke, Thy statutes I have not forgotten.
84 How many [are] the days of Thy servant? When dost Thou execute Against my pursuers judgment?
85 The proud have digged for me pits, That [are] not according to Thy law.
86 All Thy commands [are] faithfulness, [With] falsehood they have pursued me, Help Thou me.
87 Almost consumed me on earth have they, And I -- I have not forsaken Thy precepts.
88 According to Thy kindness quicken Thou me, And I keep the testimony of Thy mouth!

[LAMEDH.]
89 To the age, O Jehovah, Thy word is set up in the heavens.
90 To all generations Thy faithfulness, Thou didst establish earth, and it standeth.
91 According to Thine ordinances They have stood this day, for the whole [are] Thy servants.
92 Unless Thy law [were] my delights, Then had I perished in mine affliction.
93 To the age I forget not Thy precepts, For by them Thou hast quickened me.
94 I [am] Thine, save Thou me, For Thy precepts I have sought.
95 Thy wicked waited for me to destroy me, Thy testimonies I understand.
96 Of all perfection I have seen an end, Broad [is] Thy command -- exceedingly!

[MEM.]
97 O how I have loved Thy law! All the day it [is] my meditation.
98 Than mine enemies Thy command maketh me wiser, For it [is] before me to the age.
99 Above all my teachers I have acted wisely. For Thy testimonies [are] my meditation.
100 Above elders I understand more, For Thy precepts I have kept.
101 From every evil path I restrained my feet, So that I keep Thy word.
102 From Thy judgments I turned not aside, For Thou -- Thou hast directed me.
103 How sweet to my palate hath been Thy saying, Above honey to my mouth.

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104 From Thy precepts I have understanding, Therefore I have hated every false path!

[NUN.]
105 A lamp to my foot [is] Thy word, And a light to my path.
106 I have sworn, and I confirm [it], To keep the judgments of Thy righteousness.
107 I have been afflicted very much, O Jehovah, quicken me, according to Thy word.
108 Free-will-offerings of my mouth, Accept, I pray Thee, O Jehovah, And Thy judgments teach Thou me.
109 My soul [is] in my hand continually, And Thy law I have not forgotten.
110 The wicked have laid a snare for me, And from thy precepts I wandered not.
111 I have inherited Thy testimonies to the age, For the joy of my heart [are] they.
112 I have inclined my heart To do Thy statutes, to the age -- [to] the end!

[SAMEKH.]
113 Doubting ones I have hated, And Thy law I have loved.
114 My hiding place and my shield [art] Thou, For Thy word I have hoped.
115 Turn aside from me, ye evil-doers, And I keep the commands of my God.
116 Sustain me according to Thy saying, And I live, and Thou puttest me not to shame Because of my hope.
117 Support Thou me, and I am saved, And I look on Thy statutes continually.
118 Thou hast trodden down All going astray from Thy statutes, For falsehood [is] their deceit.
119 Dross! Thou hast caused to cease All the wicked of the earth; Therefore I have loved Thy testimonies.
120 Trembled from Thy fear hath my flesh, And from Thy judgments I have been afraid!

[AYIN.]
121 I have done judgment and righteousness, Leave me not to mine oppressors.
122 Make sure Thy servant for good, Let not the proud oppress me.
123 Mine eyes have been consumed for Thy salvation. And for the saying of Thy righteousness.
124 Do with Thy servant according to Thy kindness. And Thy statutes teach Thou me.
125 Thy servant [am] I -- cause me to understand, And I know Thy testimonies.
126 Time for Jehovah to work! they have made void Thy law.
127 Therefore I have loved Thy commands Above gold -- even fine gold.
128 Therefore all my appointments I have declared wholly right, Every path of falsehood I have hated!

[PE.]
129 Wonderful [are] Thy testimonies, Therefore hath my soul kept them.
130 The opening of Thy words enlighteneth, Instructing the simple.
131 My mouth I have opened, yea, I pant, For, for Thy commands I have longed.
132 Look unto me, and favour me, As customary to those loving Thy name.
133 My steps establish by Thy saying, And any iniquity doth not rule over me.
134 Ransom me from the oppression of man, And I observe Thy precepts,
135 Thy face cause to shine on Thy servant, And teach me Thy statutes.
136 Rivulets of waters have come down mine eyes, Because they have not kept Thy law!

[TSADE.]
137 Righteous [art] Thou, O Jehovah, And upright [are] Thy judgments.
138 Thou hast appointed Thy testimonies, Righteous and exceeding faithful,
139 Cut me off hath my zeal, For mine adversaries forgot Thy words.
140 Tried [is] thy saying exceedingly, And Thy servant hath loved it.
141 Small I [am], and despised, Thy precepts I have not forgotten.
142 Thy righteousness [is] righteousness to the age, And Thy law [is] truth.
143 Adversity and distress have found me, Thy commands [are] my delights.
144 The righteousness of Thy testimonies [is] to Cause me to understand, and I live!

[QOPH.]
145 I have called with the whole heart, Answer me, O Jehovah, Thy statutes I keep,
146 I have called Thee, save Thou me, And I do keep Thy testimonies.
147 I have gone forward in the dawn, and I cry, For Thy word I have hoped.
148 Mine eyes have gone before the watches, To meditate in Thy saying.
149 My voice hear, according to Thy kindness, Jehovah, according to Thy judgment quicken me.
150 Near have been my wicked pursuers, From Thy law they have been far off.
151 Near [art] Thou, O Jehovah, And all Thy commands [are] truth.
152 Of old I have known Thy testimonies, That to the age Thou hast founded them!

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[RESH.]

153 See my affliction, and deliver Thou me, For Thy law I have not forgotten.

154 Plead my plea, and redeem me, According to Thy saying quicken me.

155 Far from the wicked [is] salvation, For Thy statutes they have not sought.

156 Thy mercies [are] many, O Jehovah, According to Thy judgments quicken me.

157 Many [are] my pursuers, and adversaries, From Thy testimonies I have not turned aside.

158 I have seen treacherous ones, And grieve myself, Because Thy saying they have not kept.

159 See, for thy precepts I have loved, Jehovah, According to Thy kindness quicken me.

160 The sum of Thy word [is] truth, And to the age [is] every judgment of Thy righteousness!

[SHIN.]

161 Princes have pursued me without cause, And because of Thy words was my heart afraid.

162 I do rejoice concerning Thy saying, As one finding abundant spoil.

163 Falsehood I have hated, yea I abominate [it], Thy law I have loved.

164 Seven [times] in a day I have praised Thee, Because of the judgments of Thy righteousness.

165 Abundant peace have those loving Thy law, And they have no stumbling-block.

166 I have waited for Thy salvation, O Jehovah, And Thy commands I have done.

167 Kept hath my soul Thy testimonies, And I do love them exceedingly.

168 I have kept Thy precepts and Thy testimonies, For all my ways are before Thee!

[TAW.]

169 My loud cry cometh near before Thee, O Jehovah; According to Thy word cause me to understand.

170 My supplication cometh in before Thee, According to Thy saying deliver Thou me.

171 My lips do utter praise, For Thou dost teach me Thy statutes.

172 My tongue doth sing of Thy saying, For all Thy commands [are] righteous.

173 Thy hand is for a help to me, For Thy commands I have chosen.

174 I have longed for Thy salvation, O Jehovah, And Thy law [is] my delight.

175 My soul liveth, and it doth praise Thee, And Thy judgments do help me.

176 I wandered as a lost sheep, seek Thy servant, For Thy precepts I have not forgotten!

PSALMS CHAPTER 120

A Song of the Ascents.

1 Unto Jehovah in my distress I have called, And He answereth me.

2 O Jehovah, deliver my soul from a lying lip, From a deceitful tongue!

3 What doth He give to thee? And what doth He add to thee? O deceitful tongue!

4 Sharp arrows of a mighty one, with broom-coals.

5 Wo to me, for I have inhabited Mesech, I have dwelt with tents of Kedar.

6 Too much hath my soul dwelt with him who is hating peace.

7 I [am] peace, and when I speak they [are] for war!

PSALMS CHAPTER 121

A Song of the Ascents.

1 I lift up mine eyes unto the hills, Whence doth my help come?

2 My help [is] from Jehovah, maker of heaven and earth,

3 He suffereth not thy foot to be moved, Thy preserver slumbereth not.

4 Lo, He slumbereth not, nor sleepeth, He who is preserving Israel.

5 Jehovah [is] thy preserver, Jehovah [is] thy shade on thy right hand,

6 By day the sun doth not smite thee, Nor the moon by night.

7 Jehovah preserveth thee from all evil, He doth preserve thy soul.

8 Jehovah preserveth thy going out and thy coming in, From henceforth even unto the age!

PSALMS CHAPTER 122

A Song of the Ascents, by David.

1 I have rejoiced in those saying to me, 'To the house of Jehovah we go.'

2 Our feet have been standing in thy gates, O Jerusalem!

3 Jerusalem -- the builded one -- [Is] as a city that is joined to itself together.

4 For thither have tribes gone up, Tribes of Jah, companies of Israel, To give thanks to the name of Jehovah.

5 For there have sat thrones of judgment, Thrones of the house of David.

6 Ask ye the peace of Jerusalem, At rest are those loving thee.

7 Peace is in thy bulwark, rest in thy high places,

8 For the sake of my brethren and my companions, Let me speak, I pray thee, 'Peace [be] in thee.'

9 For the sake of the house of Jehovah our God, I seek good for thee!

PSALMS CHAPTER 123

A Song of the Ascents.

1 Unto Thee I have lifted up mine eyes, O dweller in the heavens.

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2 Lo, as eyes of men-servants [Are] unto the hand of their masters, As eyes of a maid-servant [Are] unto the hand of her mistress, So [are] our eyes unto Jehovah our God, Till that He doth favour us.

3 Favour us, O Jehovah, favour us, For greatly have we been filled with contempt,

4 Greatly hath our soul been filled With the scorning of the easy ones, With the contempt of the arrogant!

PSALMS CHAPTER 124

A Song of the Ascents, by David.

1 Save [for] Jehovah -- who hath been for us, (Pray, let Israel say),

2 Save [for] Jehovah -- who hath been for us, In the rising up of man against us,

3 Then alive they had swallowed us up, In the burning of their anger against us,

4 Then the waters had overflowed us, The stream passed over our soul,

5 Then passed over our soul had the proud waters.

6 Blessed [is] Jehovah who hath not given us, A prey to their teeth.

7 Our soul as a bird hath escaped from a snare of fowlers, The snare was broken, and we have escaped.

8 Our help [is] in the name of Jehovah, Maker of the heavens and earth!

PSALMS CHAPTER 125

A Song of the Ascents.

1 Those trusting in Jehovah [are] as Mount Zion, It is not moved -- to the age it abideth.

2 Jerusalem! mountains [are] round about her, And Jehovah [is] round about His people, From henceforth even unto the age.

3 For the rod of wickedness resteth not On the lot of the righteous, That the righteous put not forth on iniquity their hands.

4 Do good, O Jehovah, to the good, And to the upright in their hearts.

5 As to those turning [to] their crooked ways, Jehovah causeth them to go with workers of iniquity. Peace on Israel!

PSALMS CHAPTER 126

A Song of the Ascents.

1 In Jehovah's turning back [to] the captivity of Zion, We have been as dreamers.

2 Then filled [with] laughter is our mouth, And our tongue [with] singing, Then do they say among nations, 'Jehovah did great things with these.'

3 Jehovah did great things with us, We have been joyful.

4 Turn again, O Jehovah, [to] our captivity, As streams in the south.

5 Those sowing in tears, with singing do reap,

6 Whoso goeth on and weepeth, Bearing the basket of seed, Surely cometh in with singing, bearing his sheaves!

PSALMS CHAPTER 127

A Song of the Ascents, by Solomon.

1 If Jehovah doth not build the house, In vain have its builders laboured at it, If Jehovah doth not watch a city, In vain hath a watchman waked.

2 Vain for you who are rising early, Who delay sitting, eating the bread of griefs, So He giveth to His beloved one sleep.

3 Lo, an inheritance of Jehovah [are] sons, A reward [is] the fruit of the womb.

4 As arrows in the hand of a mighty one, So [are] the sons of the young men.

5 O the happiness of the man Who hath filled his quiver with them, They are not ashamed, For they speak with enemies in the gate!

PSALMS CHAPTER 128

A Song of the Ascents.

1 O the happiness of every one fearing Jehovah, Who is walking in His ways.

2 The labour of thy hands thou surely eatest, Happy [art] thou, and good [is] to thee.

3 Thy wife [is] as a fruitful vine in the sides of thy house, Thy sons as olive plants around thy table.

4 Lo, surely thus is the man blessed who is fearing Jehovah.

5 Jehovah doth bless thee out of Zion, Look, then, on the good of Jerusalem, All the days of thy life,

6 And see the sons of thy sons! Peace on Israel!

PSALMS CHAPTER 129

A Song of the Ascents.

1 Often they distressed me from my youth, Pray, let Israel say:

2 Often they distressed me from my youth, Yet they have not prevailed over me.

3 Over my back have ploughers ploughed, They have made long their furrows.

4 Jehovah [is] righteous, He hath cut asunder cords of the wicked.

5 Confounded and turn backward do all hating Zion.

6 They are as grass of the roofs, That before it was drawn out withereth,

7 That hath not filled the hand of a reaper, And the bosom of a binder of sheaves.

8 And the passers by have not said, 'The blessing of Jehovah [is] on you, We blessed you in the Name of Jehovah!'

PSALMS CHAPTER 130

A Song of the Ascents.

1 From depths I have called Thee, Jehovah.

2 Lord, hearken to my voice, Thine ears are attentive to the voice of my supplications.

3 If iniquities Thou dost observe, O Lord, who doth stand?

4 But with Thee [is] forgiveness, that Thou mayest be feared.

5 I hoped [for] Jehovah -- hoped hath my soul, And for His word I have waited.

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6 My soul [is] for the Lord, More than those watching for morning, Watching for morning!
7 Israel doth wait on Jehovah, For with Jehovah [is] kindness, And abundant with Him [is] redemption.
8 And He doth redeem Israel from all his iniquities!

PSALMS CHAPTER 131
A Song of the Ascents, by David.
1 Jehovah, my heart hath not been haughty, Nor have mine eyes been high, Nor have I walked in great things, And in things too wonderful for me.
2 Have I not compared, and kept silent my soul, As a weaned one by its mother? As a weaned one by me [is] my soul.
3 Israel doth wait on Jehovah, From henceforth, and unto the age!

PSALMS CHAPTER 132
A Song of the Ascents.
1 Remember, Jehovah, for David, all his afflictions.
2 Who hath sworn to Jehovah. He hath vowed to the Mighty One of Jacob:
3 'If I enter into the tent of my house, If I go up on the couch of my bed,
4 If I give sleep to mine eyes, To mine eyelids -- slumber,
5 Till I do find a place for Jehovah, Tabernacles for the Mighty One of Jacob.
6 'Lo, we have heard it in Ephratah, We have found it in the fields of the forest.
7 We come in to His tabernacles, We bow ourselves at His footstool.
8 Arise, O Jehovah, to Thy rest, Thou, and the ark of Thy strength,
9 Thy priests do put on righteousness, And Thy pious ones cry aloud.
10 For the sake of David Thy servant, Turn not back the face of Thine anointed.
11 Jehovah hath sworn truth to David, He turneth not back from it: Of the fruit of thy body, I set on the throne for thee.
12 If thy sons keep My covenant, And My testimonies that I teach them, Their sons also for ever and ever, Do sit on the throne for thee.
13 For Jehovah hath fixed on Zion, He hath desired [it] for a seat to Himself,
14 This [is] My rest for ever and ever, Here do I sit, for I have desired it.
15 Her provision I greatly bless, Her needy ones I satisfy [with] bread,
16 And her priests I clothe [with] salvation, And her pious ones do sing aloud.
17 There I cause to spring up a horn for David, I have arranged a lamp for Mine anointed.
18 His enemies I do clothe [with] shame, And upon him doth his crown flourish!

PSALMS CHAPTER 133
A Song of the Ascents, by David.
1 Lo, how good and how pleasant The dwelling of brethren -- even together!
2 As the good oil on the head, Coming down on the beard, the beard of Aaron, That cometh down on the skirt of his robes,
3 As dew of Hermon -- That cometh down on hills of Zion, For there Jehovah commanded the blessing -- Life unto the age!

PSALMS CHAPTER 134
A Song of the Ascents.
1 Lo, bless Jehovah, all servants of Jehovah, Who are standing in the house of Jehovah by night.
2 Lift up your hands [in] the sanctuary, And bless ye Jehovah.
3 Jehovah doth bless thee out of Zion, The maker of the heavens and earth!

PSALMS CHAPTER 135
1 Praise ye Jah! Praise ye the name of Jehovah, Praise, ye servants of Jehovah,
2 Who are standing in the house of Jehovah, In the courts of the house of our God.
3 Praise ye Jah! for Jehovah [is] good, Sing praise to His name, for [it is] pleasant.
4 For Jacob hath Jah chosen for Himself, Israel for His peculiar treasure.
5 For I have known that great [is] Jehovah, Yea, our Lord [is] above all gods.
6 All that Jehovah pleased He hath done, In the heavens and in earth, In the seas and all deep places,
7 Causing vapours to ascend from the end of the earth, Lightnings for the rain He hath made, Bringing forth wind from His treasures.
8 Who smote the first-born of Egypt, From man unto beast.
9 He sent tokens and wonders into thy midst, O Egypt, On Pharaoh and on all his servants.
10 Who smote many nations, and slew strong kings,
11 Even Sihon king of the Amorite, And Og king of Bashan, And all kingdoms of Canaan.
12 And He gave their land an inheritance, An inheritance to Israel His people,
13 O Jehovah, Thy name [is] to the age, O Jehovah, Thy memorial to all generations.
14 For Jehovah doth judge His people, And for His servants comforteth Himself.
15 The idols of the nations [are] silver and gold, Work of the hands of man.
16 A mouth they have, and they speak not, Eyes they have, and they see not,
17 Ears they have, and they give not ear, Nose -- there is no breath in their mouth!
18 Like them are their makers, Every one who is trusting in them.

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19 O house of Israel, bless ye Jehovah, O house of Aaron, bless ye Jehovah,
20 O house of Levi, bless ye Jehovah, Those fearing Jehovah, bless ye Jehovah.
21 Blessed [is] Jehovah from Zion, Inhabiting Jerusalem -- praise ye Jah!

PSALMS CHAPTER 136

1 Give ye thanks to Jehovah, For good, for to the age [is] His kindness.
2 Give ye thanks to the God of gods, For to the age [is] His kindness.
3 Give ye thanks to the Lord of lords, For to the age [is] His kindness.
4 To Him doing great wonders by Himself alone, For to the age [is] His kindness.
5 To Him making the heavens by understanding, For to the age [is] His kindness.
6 To Him spreading the earth over the waters, For to the age [is] His kindness.
7 To Him making great lights, For to the age [is] His kindness.
8 The sun to rule by day, For to the age [is] His kindness.
9 The moon and stars to rule by night, For to the age [is] His kindness.
10 To Him smiting Egypt in their first-born, For to the age [is] His kindness.
11 And bringing forth Israel from their midst, For to the age [is] His kindness.
12 By a strong hand, and a stretched-out-arm, For to the age [is] His kindness.
13 To Him cutting the sea of Suph into parts, For to the age [is] His kindness,
14 And caused Israel to pass through its midst, For to the age [is] His kindness,
15 And shook out Pharaoh and his force in the sea of Suph, For to the age [is] His kindness.
16 To Him leading His people in a wilderness, For to the age [is] His kindness.
17 To Him smiting great kings, For to the age [is] His kindness.
18 Yea, He doth slay honourable kings, For to the age [is] His kindness.
19 Even Sihon king of the Amorite, For to the age [is] His kindness.
20 And Og king of Bashan, For to the age [is] His kindness.
21 And He gave their land for inheritance, For to the age [is] His kindness.
22 An inheritance to Israel His servant, For to the age [is] His kindness.
23 Who in our lowliness hath remembered us, For to the age [is] His kindness.
24 And He delivereth us from our adversaries, For to the age [is] His kindness.
25 Giving food to all flesh, For to the age [is] His kindness.
26 Give ye thanks to the God of the heavens, For to the age [is] His kindness!

PSALMS CHAPTER 137

1 By rivers of Babylon -- There we did sit, Yea, we wept when we remembered Zion.
2 On willows in its midst we hung our harps.
3 For there our captors asked us the words of a song, And our spoilers -- joy: 'Sing ye to us of a song of Zion.'
4 How do we sing the song of Jehovah, On the land of a stranger?
5 If I forget thee, O Jerusalem, my right hand forgetteth!
6 My tongue doth cleave to my palate, If I do not remember thee, If I do not exalt Jerusalem above my chief joy.
7 Remember, Jehovah, for the sons of Edom, The day of Jerusalem, Those saying, 'Rase, rase to its foundation!'
8 O daughter of Babylon, O destroyed one, O the happiness of him who repayeth to thee thy deed, That thou hast done to us.
9 O the happiness of him who doth seize, And hath dashed thy sucklings on the rock!

PSALMS CHAPTER 138

1 By David. I confess Thee, with all my heart, Before the gods I do praise Thee.
2 I bow myself toward Thy holy temple, And I confess Thy name, For Thy kindness, and for Thy truth, For Thou hast made great Thy saying above all Thy name.
3 In the day I called, when Thou dost answer me, Thou dost strengthen me in my soul [with] strength.
4 O Jehovah, all kings of earth confess Thee, When they have heard the sayings of Thy mouth.
5 And they sing in the ways of Jehovah, For great [is] the honour of Jehovah.
6 For high [is] Jehovah, and the lowly He seeth, And the haughty from afar He knoweth.
7 If I walk in the midst of distress Thou quickenest me, Against the anger of mine enemies Thou sendest forth Thy hand, And Thy right hand doth save me.
8 Jehovah doth perfect for me, O Jehovah, Thy kindness [is] to the age, The works of Thy hands let not fall!

PSALMS CHAPTER 139

To the Overseer. -- A Psalm by David.
1 Jehovah, Thou hast searched me, and knowest.
2 Thou -- Thou hast known my sitting down, And my rising up, Thou hast attended to my thoughts from afar.
3 My path and my couch Thou hast fanned, And [with] all my ways hast been acquainted.
4 For there is not a word in my tongue, Lo, O Jehovah, Thou hast known it all!
5 Behind and before Thou hast besieged me, And Thou dost place on me Thy hand.
6 Knowledge too wonderful for me, It hath been set on high, I am not able for it.

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7 Whither do I go from Thy Spirit? And whither from Thy face do I flee?
8 If I ascend the heavens -- there Thou [art], And spread out a couch in Sheol, lo, Thee!
9 I take the wings of morning, I dwell in the uttermost part of the sea,
10 Also there Thy hand doth lead me, And Thy right hand doth hold me.
11 And I say, 'Surely darkness bruiseth me, Then night [is] light to me.
12 Also darkness hideth not from Thee, And night as day shineth, as [is] darkness so [is] light.
13 For Thou -- Thou hast possessed my reins, Thou dost cover me in my mother's belly.
14 I confess Thee, because that [with] wonders I have been distinguished. Wonderful [are] Thy works, And my soul is knowing [it] well.
15 My substance was not hid from Thee, When I was made in secret, Curiously wrought in the lower part of earth.
16 Mine unformed substance Thine eyes saw, And on Thy book all of them are written, The days they were formed -- And not one among them.
17 And to me how precious have been Thy thoughts, O God, how great hath been their sum!
18 I recount them! than the sand they are more, I have waked, and I am still with Thee.
19 Dost Thou slay, O God, the wicked? Then, men of blood, turn aside from me!
20 Who exchange Thee for wickedness, Lifted up to vanity [are] Thine enemies.
21 Do not I hate, Jehovah, those hating Thee? And with Thy withstanders grieve myself?
22 [With] perfect hatred I have hated them, Enemies they have become to me.
23 Search me, O God, and know my heart, Try me, and know my thoughts,
24 And see if a grievous way be in me, And lead me in a way age-during!

PSALMS CHAPTER 140
To the Overseer. -- A Psalm of David.
1 Deliver me, O Jehovah, from an evil man, From one of violence Thou keepest me.
2 Who have devised evils in the heart, All the day they assemble [for] wars.
3 They sharpened their tongue as a serpent, Poison of an adder [is] under their lips. Selah.
4 Preserve me, Jehovah, from the hands of the wicked, From one of violence Thou keepest me, Who have devised to overthrow my steps.
5 The proud hid a snare for me -- and cords, They spread a net by the side of the path, Snares they have set for me. Selah.
6 I have said to Jehovah, 'My God [art] Thou, Hear, Jehovah, the voice of my supplications.'
7 O Jehovah, my Lord, strength of my salvation, Thou hast covered my head in the day of armour.
8 Grant not, O Jehovah, the desires of the wicked, His wicked device bring not forth, They are high. Selah.
9 The chief of my surrounders, The perverseness of their lips covereth them.
10 They cause to fall on themselves burning coals, Into fire He doth cast them, Into deep pits -- they arise not.
11 A talkative man is not established in the earth, One of violence -- evil hunteth to overflowing.
12 I have known that Jehovah doth execute The judgment of the afflicted, The judgment of the needy.
13 Only -- the righteous give thanks to Thy name, The upright do dwell with Thy presence!

PSALMS CHAPTER 141
A Psalm, by David.
1 O Jehovah, I have called Thee, haste to me, Give ear [to] my voice when I call to Thee.
2 My prayer is prepared -- incense before Thee, The lifting up of my hands -- the evening present.
3 Set, O Jehovah, a watch for my mouth, Watch Thou over the door of my lips.
4 Incline not my heart to an evil thing, To do habitually actions in wickedness, With men working iniquity, Yea, I eat not of their pleasant things.
5 The righteous doth beat me [in] kindness. And doth reprove me, Oil of the head my head disalloweth not, For still my prayer [is] about their vexations.
6 Their judges have been released by the sides of a rock, And they have heard my sayings, For they have been pleasant.
7 As one tilling and ripping up in the land, Have our bones been scattered at the command of Saul.
8 But to Thee, O Jehovah, my Lord, [are] mine eyes, In Thee I have trusted, Make not bare my soul.
9 Keep me from the gin they laid for me, Even snares of workers of iniquity.
10 The wicked fall in their nets together, till I pass over!

PSALMS CHAPTER 142
An Instruction of David, a Prayer when he is in the cave.
1 My voice [is] unto Jehovah, I cry, My voice [is] unto Jehovah, I entreat grace.
2 I pour forth before Him my meditation, My distress before Him I declare.
3 When my spirit hath been feeble in me, Then Thou hast known my path; In the way [in] which I walk, They have hid a snare for me.
4 Looking on the right hand -- and seeing, And I have none recognizing; Perished hath refuge from me, There is none inquiring for my soul.
5 I have cried unto thee, O Jehovah, I have said, 'Thou [art] my refuge, My portion in the land of the living.'
6 Attend Thou unto my loud cry, For I have become very low, Deliver Thou me from my pursuers, For they have been stronger than I.

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7 Bring forth from prison my soul to confess Thy name, The righteous do compass me about, When Thou conferrest benefits upon me!

PSALMS CHAPTER 143

A Psalm of David.

1 O Jehovah, hear my prayer, Give ear unto my supplications, In Thy faithfulness answer me -- in Thy righteousness.

2 And enter not into judgment with Thy servant, For no one living is justified before Thee.

3 For an enemy hath pursued my soul, He hath bruised to the earth my life, He hath caused me to dwell in dark places, As the dead of old.

4 And my spirit in me is become feeble, Within me is my heart become desolate.

5 I have remembered days of old, I have meditated on all Thine acts, On the work of Thy hand I muse.

6 I have spread forth my hands unto Thee, My soul [is] as a weary land for Thee. Selah.

7 Haste, answer me, O Jehovah, My spirit hath been consumed, Hide not Thou Thy face from me, Or I have been compared with those going down [to] the pit.

8 Cause me to hear in the morning Thy kindness, For in Thee I have trusted, Cause me to know the way that I go, For unto Thee I have lifted up my soul.

9 Deliver me from mine enemies, O Jehovah, Near Thee I am covered.

10 Teach me to do Thy good pleasure, For Thou [art] my God -- Thy Spirit [is] good, Lead me into a land of uprightness.

11 For Thy name's sake O Jehovah, Thou dost quicken me, In Thy righteousness, Thou bringest out from distress my soul,

12 And in Thy kindness cuttest off mine enemies, And hast destroyed all the adversaries of my soul, For I [am] Thy servant!

PSALMS CHAPTER 144

By David.

1 Blessed [is] Jehovah my rock, who is teaching My hands for war, my fingers for battle.

2 My kind one, and my bulwark, My tower, and my deliverer, My shield, and in whom I have trusted, Who is subduing my people under me!

3 Jehovah, what [is] man that Thou knowest him? Son of man, that Thou esteemest him?

4 Man to vanity hath been like, His days [are] as a shadow passing by.

5 Jehovah, incline Thy heavens and come down, Strike against mountains, and they smoke.

6 Send forth lightning, and scatter them, Send forth Thine arrows, and trouble them,

7 Send forth Thy hand from on high, Free me, and deliver me from many waters, From the hand of sons of a stranger,

8 Because their mouth hath spoken vanity, And their right hand [is] a right hand of falsehood.

9 O God, a new song I sing to Thee, On a psaltery of ten strings I sing praise to Thee.

10 Who is giving deliverance to kings, Who is freeing David His servant from the sword of evil.

11 Free me, and deliver me From the hand of sons of a stranger, Because their mouth hath spoken vanity, And their right hand [is] a right hand of falsehood,

12 Because our sons [are] as plants, Becoming great in their youth, Our daughters as hewn stones, Polished -- the likeness of a palace,

13 Our garners [are] full, bringing out from kind to kind, Our flocks are bringing forth thousands, Ten thousands in our out-places,

14 Our oxen are carrying, there is no breach, And there is no outgoing, And there is no crying in our broad places.

15 O the happiness of the people that is thus, O the happiness of the people whose God [is] Jehovah!

PSALMS CHAPTER145

Praise by David.

1 I exalt Thee, my God, O king, And bless Thy name to the age and for ever.

2 Every day do I bless Thee, And praise Thy name to the age and for ever.

3 Great [is] Jehovah, and praised greatly, And of His greatness there is no searching.

4 Generation to generation praiseth Thy works, And Thy mighty acts they declare.

5 The honour -- the glory of Thy majesty, And the matters of Thy wonders I declare.

6 And the strength of Thy fearful acts they tell, And Thy greatness I recount.

7 The memorial of the abundance of Thy goodness they send forth. And Thy righteousness they sing.

8 Gracious and merciful [is] Jehovah, Slow to anger, and great in kindness.

9 Good [is] Jehovah to all, And His mercies [are] over all His works.

10 Confess Thee O Jehovah, do all Thy works, And Thy saints do bless Thee.

11 The honour of Thy kingdom they tell, And [of] Thy might they speak,

12 To make known to sons of men His mighty acts, The honour of the majesty of His kingdom.

13 Thy kingdom [is] a kingdom of all ages, And Thy dominion [is] in all generations.

14 Jehovah is supporting all who are falling, And raising up all who are bowed down.

15 The eyes of all unto Thee do look, And Thou art giving to them their food in its season,

16 Opening Thy hand, and satisfying The desire of every living thing.

17 Righteous [is] Jehovah in all His ways, And kind in all His works.

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18 Near [is] Jehovah to all those calling Him, To all who call Him in truth.
19 The desire of those fearing Him He doth, And their cry He heareth, and saveth them.
20 Jehovah preserveth all those loving Him, And all the wicked He destroyeth.
21 The praise of Jehovah my mouth speaketh, And all flesh doth bless His holy name, To the age and for ever!

PSALMS CHAPTER 146

1 Praise ye Jah! Praise, O my soul, Jehovah.
2 I praise Jehovah during my life, I sing praise to my God while I exist.
3 Trust not in princes -- in a son of man, For he hath no deliverance.
4 His spirit goeth forth, he returneth to his earth, In that day have his thoughts perished.
5 O the happiness of him Who hath the God of Jacob for his help, His hope [is] on Jehovah his God,
6 Making the heavens and earth, The sea and all that [is] in them, Who is keeping truth to the age,
7 Doing judgment for the oppressed, Giving bread to the hungry.
8 Jehovah is loosing the prisoners, Jehovah is opening (the eyes of) the blind, Jehovah is raising the bowed down, Jehovah is loving the righteous,
9 Jehovah is preserving the strangers, The fatherless and widow He causeth to stand, And the way of the wicked He turneth upside down.
10 Jehovah doth reign to the age, Thy God, O Zion, to generation and generation, Praise ye Jah!

PSALMS CHAPTER 147

1 Praise ye Jah! For [it is] good to praise our God, For pleasant -- comely [is] praise.
2 Building Jerusalem [is] Jehovah, The driven away of Israel He gathereth.
3 Who is giving healing to the broken of heart, And is binding up their griefs.
4 Appointing the number of the stars, To all them He giveth names.
5 Great [is] our Lord, and abundant in power, Of His understanding there is no narration.
6 Jehovah is causing the meek to stand, Making low the wicked unto the earth.
7 Answer ye to Jehovah with thanksgiving, Sing ye to our God with a harp.
8 Who is covering the heavens with clouds, Who is preparing for the earth rain, Who is causing grass to spring up [on] mountains,
9 Giving to the beast its food, To the young of the ravens that call.
10 Not in the might of the horse doth He delight, Not in the legs of a man is He pleased.
11 Jehovah is pleased with those fearing Him, With those waiting for His kindness.
12 Glorify, O Jerusalem, Jehovah, Praise thy God, O Zion.
13 For He did strengthen the bars of thy gates, He hath blessed thy sons in thy midst.
14 Who is making thy border peace, [With] the fat of wheat He satisfieth Thee.
15 Who is sending forth His saying [on] earth, Very speedily doth His word run.
16 Who is giving snow like wool, Hoar-frost as ashes He scattereth.
17 Casting forth His ice like morsels, Before His cold who doth stand?
18 He sendeth forth His word and melteth them, He causeth His wind to blow -- the waters flow.
19 Declaring His words to Jacob, His statutes and His judgments to Israel.
20 He hath not done so to any nation, As to judgments, they have not known them. Praise ye Jah!

PSALMS CHAPTER 148

1 Praise ye Jah! Praise ye Jehovah from the heavens, Praise ye Him in high places.
2 Praise ye Him, all His messengers, Praise ye Him, all His hosts.
3 Praise ye Him, sun and moon, Praise ye Him, all stars of light.
4 Praise ye Him, heavens of heavens, And ye waters that are above the heavens.
5 They do praise the name of Jehovah, For He commanded, and they were created.
6 And He establisheth them for ever to the age, A statute He gave, and they pass not over.
7 Praise ye Jehovah from the earth, Dragons and all deeps,
8 Fire and hail, snow and vapour, Whirlwind doing His word;
9 The mountains and all heights, Fruit tree, and all cedars,
10 The wild beast, and all cattle, Creeping thing, and winged bird,
11 Kings of earth, and all peoples, Chiefs, and all judges of earth,
12 Young men, and also maidens, Aged men, with youths,
13 They praise the name of Jehovah, For His name alone hath been set on high, His honour [is] above earth and heavens.
14 And He exalteth the horn of His people, The praise of all His saints, Of the sons of Israel, a people near Him. Praise ye Jah!

PSALMS CHAPTER 149

1 Praise ye Jah! Sing ye to Jehovah a new song, His praise in an assembly of saints.
2 Israel doth rejoice in his Maker, Sons of Zion do joy in their king.

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3 They praise His name in a dance, With timbrel and harp sing praise to Him.
4 For Jehovah is pleased with His people, He beautifieth the humble with salvation.
5 Exult do saints in honour, They sing aloud on their beds.
6 The exaltation of God [is] in their throat, And a two-edged sword in their hand.
7 To do vengeance among nations, Punishments among the peoples.
8 To bind their kings with chains, And their honoured ones with fetters of iron,
9 To do among them the judgment written, An honour it [is] for all his saints. Praise ye Jah!

PSALMS CHAPTER 150

1 Praise ye Jah! Praise ye God in His holy place, Praise Him in the expanse of His strength.
2 Praise Him in His mighty acts, Praise Him according to the abundance of His greatness.
3 Praise Him with blowing of trumpet, Praise Him with psaltery and harp.
4 Praise Him with timbrel and dance, Praise Him with stringed instruments and organ.
5 Praise Him with cymbals of sounding, Praise Him with cymbals of shouting.
6 All that doth breathe doth praise Jah! Praise ye Jah!

THE HIDDEN OR LOST PSALMS 151-155

The Apocryphal Psalms in Syriac Aramaic

(The psalms 151-155 were considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities were we can find them in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls found in the caves of Qumran in 1947 and 1956, we know that at least Psalms 151, 154 and 155 are authentic. For this reason, we show them here.)

PSALMS CHAPTER 151

(Dead Sea scroll 11QPs(a) or 11Q5) This Psalm narrates the story of David when he slew Goliath in single combat.)

Superscription:
This psalm was written by David himself after he fought single-handedly with Goliath.

1 I was the youngest among my brethren, and a youth in my father's house.
2 I used to feed my father's flock, and I found a lion and a wolf, and slew them and rent them.
3 My hands made a harp, and my fingers fashioned a lyre.
4 Who will show me my Lord? He, my Lord, is become my God.
5 He sent His angel and took me away from my father's sheep, and anointed me with the oil of anointing.
6 My brethren, the fair and the tall, in them the Lord had no pleasure.
7 And I went forth to meet the Philistine, and he cursed me by his idols.
8 But I drew his sword and cut off his head, and took away the reproach from the children of Israel.

PSALMS CHAPTER 152

(This text survived only in Syriac. The original language may be Hebrew from about 323-31 BC.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.)

1 With a loud voice glorify ye God; in the assembly of many proclaim ye His glory.
2 Amid the multitude of the upright glorify His praise; and speak of His glory with the righteous.
3 Join yourselves literally, your soul to the good and to the perfect, to glorify the Most High.
4 Gather yourselves together to make known His strength; and be not slow in showing forth His deliverance [and His strength] and His glory to all babes.
5 That the honour of the Lord may be known, wisdom hath been given; and to tell of His works it hath been made known to men:
6 to make known unto babes His strength, and to make them that lack understanding literally, heart to comprehend His glory;
7 who are far from His entrances and distant from His gates:
8 because the Lord of Jacob is exalted, and His glory is upon all His works.
9 And a man who glorifies the Most High, in him will He take pleasure; as in one who offers fine meal, and as in one who offers he-goats and calves;
10 and as in one who makes fat the altar with a multitude of burnt offerings; and as the smell of incense from the hands of the just.
11 From thy upright gates 2 shall be heard His voice, and from the voice of the upright admonition.
12 And in their eating shall be satisfying in truth, and in their drinking, when they share together.
13 Their dwelling is in the law of the Most High, and their speech is to make known His strength.
14 How far from the wicked is speech of Him, and from all transgressors to know Him!
15 Lo, the eye of the Lord taketh pity on the good, and unto them that glorify Him will He multiply mercy, and from the time of evil will He deliver their soul.
16 Blessed be the Lord, who hath delivered the wretched from the hand of the wicked; who raiseth up a horn out of Jacob and a judge of the nations out of Israel;
17 that He may prolong His dwelling in Zion, and may adorn our age in Jerusalem.

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PSALMS CHAPTER 153

(Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them. This text survived only in Syriac. Date and provenance are like Psalm 152.)

1 O Lord, I have cried unto Thee; hearken Thou unto me.
2 I have lifted up my hands to Thy holy dwelling-place; incline Thine ear unto me.
3 And grant me my request;3 my prayer withhold not from me.
4 Build up my soul, and destroy it not; and lay it not bare before the wicked.
5 Them that recompense evil things turn Thou away from me, O judge of truth.
6 O Lord, judge me not according to my sins, because no flesh is innocent before Thee.
7 Make plain to me, O Lord, Thy law, and teach me Thy judgements;
8 and many shall hear of Thy works, and the nations shall praise Thine honour.
9 Remember me and forget me not; and lead me not into things that be too hard for me.
10 The sins of my youth make Thou to pass from me, and my chastisement let them not remember against me.
11 Cleanse me, O Lord, from the evil leprosy, and let it no more come unto me.
12 Dry up its roots in literally, from me, and let not its leaves sprout within me.
13 Great art Thou, O Lord; therefore my request shall be fulfilled from before Thee.
14 To whom shall I complain that he may give unto me? and what can the strength of men add [unto me]?
15 From before Thee, O Lord, is my confidence; I cried unto the Lord and He heard me, and healed the breaking of my heart.
16 I slumbered and slept; I dreamed and was helped, and the Lord sustained me.
17 They sorely pained my heart; I will return thanks because the Lord delivered me.
18 Now will I rejoice in their shame; I have hoped in Thee, and I shall not be ashamed.
19 Give Thou honour for ever, even for ever and ever.
20 Deliver Israel Thine elect, and them of the house of Jacob Thy proved one.

PSALMS CHAPTER 154

(This Psalm survived in Syriac biblical manuscripts and also was found in Hebrew, in the Dead Sea scroll 11QPs(a)154 (also known as 11Q5), a first-century AD manuscript.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.).

1 O God, O God, come to my aid; help Thou me and save me; deliver Thou my soul from the slayer.
2 Shall I go down to Sheol by the mouth of the lion? or shall the wolf confound me?
3 Was it not enough for them that they lay in wait for my father's flock, and rent in pieces a sheep of my father's drove, but they were wishing also to destroy my soul?
4 Have pity, O Lord, and save Thy holy one from destruction; that he may rehearse Thy glories in all his times, and may praise Thy great name:
5 when Thou hast delivered him from the hands of the destroying lion and of the ravening wolf, and when Thou hast rescued my captivity from the hands of the wild beasts.
6 Quickly, O my Lord Adonai, send from before Thee a deliverer, and draw me out of the gaping pit, which imprisons me in its depths.

PSALMS CHAPTER 155

(This psalm is extant in Syriac and was also found in the Dead Sea scroll 11QPs(a)155 (also called 11Q5), a first-century AD Hebrew manuscript. The theme of this psalm is similar to Psalm 22, date and origin unclear but its origin is clearly pre-Christian.) Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.)

1 Praise the Lord, all ye nations; glorify Him, and bless His name:
2 Who rescued the soul of His elect from the hands of death, and delivered His holy one from destruction:
3 and saved me from the nets of Sheol, and my soul from the pit that cannot be fathomed.
4 Because, ere my deliverance could go forth from before Him, I was well nigh rent in two pieces by two wild beasts.
5 But He sent His angel, and shut up from me the gaping mouths, and rescued my life from destruction.
6 My soul shall glorify Him and exalt Him, because of all His kindnesses which He hath done and will do unto me.

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THE BOOK OF PROVERBS

Proverbs of Solomon
Hebrew title: Mishle Shlomoh
Estimated Range of Dating: c. 5th - 1st centuries B.C.

(The Book of Proverbs (Hebrew: Mishle (Shlomoh), "Proverbs (of Solomon)") is a book in the third section (called Ketuvim) of the Hebrew Bible and a book of the Christian Old Testament. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived.

Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom." Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

The superscriptions divide the collections as follows:

- *Proverbs 1–9: "Proverbs of Solomon, Son of David, King of Israel"*
- *Proverbs 10–22:16: "Proverbs of Solomon"*
- *Proverbs 22:17–24:22: "The Sayings of the Wise"*
- *Proverbs 24:23–34: "These Also are Sayings of the Wise"*
- *Proverbs 25–29: "These are Other Proverbs of Solomon that the Officials of King Hezekiah of Judah Copied"*
- *Proverbs 30: "The Words of Agur"*
- *Proverbs 31:1–9: "The Words of King Lemuel of Massa, Which his Mother Taught Him"*
- *Proverbs 31:10–31: the ideal wise woman (elsewhere called the "woman of substance").*

It is impossible to offer precise dates for the sayings in Proverbs, a "collection of collections" relating to a pattern of life which lasted for more than a millennium. The phrase conventionally used for the title is taken from chapter 1:1, mishley shelomoh, Proverbs of Solomon (the phrase is repeated at 10:1 and 25:1), is likely more concerned with labeling the material than ascribing authorship.)

PROVERBS CHAPTER 1

1 Proverbs of Solomon, son of David, king of Israel:
2 For knowing wisdom and instruction, For understanding sayings of intelligence,
3 For receiving the instruction of wisdom, Righteousness, judgment, and uprightness,
4 For giving to simple ones -- prudence, To a youth -- knowledge and discretion.
5 (The wise doth hear and increaseth learning, And the intelligent doth obtain counsels.)
6 For understanding a proverb and its sweetness, Words of the wise and their acute sayings.
7 Fear of Jehovah [is] a beginning of knowledge, Wisdom and instruction fools have despised!
8 Hear, my son, the instruction of thy father, And leave not the law of thy mother,
9 For a graceful wreath [are] they to thy head, And chains to thy neck.
10 My son, if sinners entice thee be not willing.
11 If they say, 'Come with us, we lay wait for blood, We watch secretly for the innocent without cause,
12 We swallow them as Sheol -- alive, And whole -- as those going down [to] the pit,
13 Every precious substance we find, We fill our houses [with] spoil,
14 Thy lot thou dost cast among us, One purse is -- to all of us.'
15 My son! go not in the way with them, Withhold thy foot from their path,
16 For their feet to evil do run, And they haste to shed blood.
17 Surely in vain is the net spread out before the eyes of any bird.
18 And they for their own blood lay wait, They watch secretly for their own lives.
19 So [are] the paths of every gainer of dishonest gain, The life of its owners it taketh.
20 Wisdom in an out-place crieth aloud, In broad places she giveth forth her voice,
21 At the head of the multitudes she calleth, In the openings of the gates, In the city her sayings she saith:
22 'Till when, ye simple, do ye love simplicity? And have scorners their scorning desired? And do fools hate knowledge?
23 Turn back at my reproof, lo, I pour forth to you my spirit, I make known my words with you.
24 Because I have called, and ye refuse, I stretched out my hand, and none is attending,
25 And ye slight all my counsel, And my reproof ye have not desired.
26 I also in your calamity do laugh, I deride when your fear cometh,
27 When your fear cometh as destruction, And your calamity as a hurricane doth come, When on you come adversity and distress.
28 Then they call me, and I do not answer, They seek me earnestly, and find me not.
29 Because that they have hated knowledge, And the fear of Jehovah have not chosen.
30 They have not consented to my counsel, They have despised all my reproof,

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31 And they eat of the fruit of their way, And from their own counsels they are filled.
32 For the turning of the simple slayeth them, And the security of the foolish destroyeth them.
33 And whoso is hearkening to me dwelleth confidently, And [is] quiet from fear of evil!'

PROVERBS CHAPTER 2

1 My son, if thou dost accept my sayings, And my commands dost lay up with thee,
2 To cause thine ear to attend to wisdom, Thou inclinest thy heart to understanding,
3 For, if for intelligence thou callest, For understanding givest forth thy voice,
4 If thou dost seek her as silver, And as hid treasures searchest for her,
5 Then understandest thou fear of Jehovah, And knowledge of God thou findest.
6 For Jehovah giveth wisdom, From His mouth knowledge and understanding.
7 Even to lay up for the upright substance, A shield for those walking uprightly.
8 To keep the paths of judgment, And the way of His saints He preserveth.
9 Then understandest thou righteousness, And judgment, and uprightness -- every good path.
10 For wisdom cometh into thy heart, And knowledge to thy soul is pleasant,
11 Thoughtfulness doth watch over thee, Understanding doth keep thee,
12 To deliver thee from an evil way, From any speaking froward things,
13 Who are forsaking paths of uprightness, To walk in ways of darkness,
14 Who are rejoicing to do evil, They delight in frowardness of the wicked,
15 Whose paths [are] crooked, Yea, they are perverted in their ways.
16 To deliver thee from the strange woman, From the stranger who hath made smooth her sayings,
17 Who is forsaking the guide of her youth, And the covenant of her God hath forgotten.
18 For her house hath inclined unto death, And unto Rephaim her paths.
19 None going in unto her turn back, Nor do they reach the paths of life.
20 That thou dost go in the way of the good, And the paths of the righteous dost keep.
21 For the upright do inhabit the earth, And the perfect are left in it,
22 And the wicked from the earth are cut off, And treacherous dealers plucked out of it!

PROVERBS CHAPTER 3

1 My son! my law forget not, And my commands let thy heart keep,
2 For length of days and years, Life and peace they do add to thee.
3 Let not kindness and truth forsake thee, Bind them on thy neck, Write them on the tablet of thy heart,
4 And find grace and good understanding In the eyes of God and man.
5 Trust unto Jehovah with all thy heart, And unto thine own understanding lean not.
6 In all thy ways know thou Him, And He doth make straight thy paths.
7 Be not wise in thine own eyes, Fear Jehovah, and turn aside from evil.
8 Healing it is to thy navel, And moistening to thy bones.
9 Honour Jehovah from thy substance, And from the beginning of all thine increase;
10 And filled are thy barns [with] plenty, And [with] new wine thy presses break forth.
11 Chastisement of Jehovah, my son, despise not, And be not vexed with His reproof,
12 For whom Jehovah loveth He reproveth, Even as a father the son He is pleased with.
13 O the happiness of a man [who] hath found wisdom, And of a man [who] bringeth forth understanding.
14 For better [is] her merchandise Than the merchandise of silver, And than gold -- her increase.
15 Precious she [is] above rubies, And all thy pleasures are not comparable to her.
16 Length of days [is] in her right hand, In her left [are] wealth and honour.
17 Her ways [are] ways of pleasantness, And all her paths [are] peace.
18 A tree of life she [is] to those laying hold on her, And whoso is retaining her [is] happy.
19 Jehovah by wisdom did found the earth, He prepared the heavens by understanding.
20 By His knowledge depths have been rent, And clouds do drop dew.
21 My son! let them not turn from thine eyes, Keep thou wisdom and thoughtfulness,
22 And they are life to thy soul, and grace to thy neck.
23 Then thou goest thy way confidently, And thy foot doth not stumble.
24 If thou liest down, thou art not afraid, Yea, thou hast lain down, And sweet hath been thy sleep.
25 Be not afraid of sudden fear, And of the desolation of the wicked when it cometh.
26 For Jehovah is at thy side, And He hath kept thy foot from capture.
27 Withhold not good from its owners, When thy hand [is] toward God to do [it].
28 Say not thou to thy friend, 'Go, and return, and to-morrow I give,' And substance with thee.
29 Devise not against thy neighbour evil, And he sitting confidently with thee.
30 Strive not with a man without cause, If he have not done thee evil.

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31 Be not envious of a man of violence, Nor fix thou on any of his ways.
32 For an abomination to Jehovah [is] the perverted, And with the upright [is] His secret counsel.
33 The curse of Jehovah [is] in the house of the wicked. And the habitation of the righteous He blesseth.
34 If the scorners He doth scorn, Yet to the humble He doth give grace.
35 Honour do the wise inherit, And fools are bearing away shame!

PROVERBS CHAPTER 4

1 Hear, ye sons, the instruction of a father, And give attention to know understanding.
2 For good learning I have given to you, My law forsake not.
3 For, a son I have been to my father -- tender, And an only one before my mother.
4 And he directeth me, and he saith to me: 'Let thy heart retain my words, Keep my commands, and live.
5 Get wisdom, get understanding, Do not forget, nor turn away From the sayings of my mouth.
6 Forsake her not, and she doth preserve thee, Love her, and she doth keep thee.
7 The first thing [is] wisdom -- get wisdom, And with all thy getting get understanding.
8 Exalt her, and she doth lift thee up, She honoureth thee, when thou dost embrace her.
9 She giveth to thy head a wreath of grace, A crown of beauty she doth give thee freely.
10 Hear, my son, and receive my sayings, And years of life [are] multiplied to thee.
11 In a way of wisdom I have directed thee, I have caused thee to tread in paths of uprightness.
12 In thy walking thy step is not straitened, And if thou runnest, thou stumblest not.
13 Lay hold on instruction, do not desist, Keep her, for she [is] thy life.
14 Into the path of the wicked enter not, And be not happy in a way of evil doers.
15 Avoid it, pass not over into it, Turn aside from it, and pass on.
16 For they sleep not if they do not evil, And their sleep hath been taken violently away, If they cause not [some] to stumble.
17 For they have eaten bread of wickedness, And wine of violence they drink.
18 And the path of the righteous [is] as a shining light, Going and brightening till the day is established,
19 The way of the wicked [is] as darkness, They have not known at what they stumble.
20 My son, to my words give attention, To my sayings incline thine ear,
21 Let them not turn aside from thine eyes, Preserve them in the midst of thy heart.
22 For life they [are] to those finding them, And to all their flesh healing.
23 Above every charge keep thy heart, For out of it [are] the outgoings of life.
24 Turn aside from thee a froward mouth, And perverse lips put far from thee,
25 Thine eyes do look straightforward, And thine eyelids look straight before thee.
26 Ponder thou the path of thy feet, And all thy ways [are] established.
27 Incline not [to] the right or to the left, Turn aside thy foot from evil!

PROVERBS CHAPTER 5

1 My son! to my wisdom give attention, To mine understanding incline thine ear,
2 To observe thoughtfulness, And knowledge do thy lips keep.
3 For the lips of a strange woman drop honey, And smoother than oil [is] her mouth,
4 And her latter end [is] bitter as wormwood, Sharp as a sword [with] mouths.
5 Her feet are going down to death, Sheol do her steps take hold of.
6 The path of life -- lest thou ponder, Moved have her paths -- thou knowest not.
7 And now, ye sons, hearken to me, And turn not from sayings of my mouth.
8 Keep far from off her thy way, And come not near unto the opening of her house,
9 Lest thou give to others thy honour, And thy years to the fierce,
10 Lest strangers be filled [with] thy power, And thy labours in the house of a stranger,
11 And thou hast howled in thy latter end, In the consumption of thy flesh and thy food,
12 And hast said, 'How have I hated instruction, And reproof hath my heart despised,
13 And I have not hearkened to the voice of my directors, And to my teachers have not inclined mine ear.
14 As a little thing I have been all evil, In the midst of an assembly and a company.
15 Drink waters out of thine own cistern, Even flowing ones out of thine own well.
16 Let thy fountains be scattered abroad, In broad places rivulets of waters.
17 Let them be to thee for thyself, And not to strangers with thee.
18 Let thy fountain be blessed, And rejoice because of the wife of thy youth,
19 A hind of loves, and a roe of grace! Let her loves satisfy thee at all times, In her love magnify thyself continually.
20 And why dost thou magnify thyself, My son, with a stranger? And embrace the bosom of a strange woman?
21 For over-against the eyes of Jehovah are the ways of each, And all his paths He is pondering.

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22 His own iniquities do capture the wicked, And with the ropes of his sin he is holden.
23 He dieth without instruction, And in the abundance of his folly magnifieth himself!

PROVERBS CHAPTER 6

1 My son! if thou hast been surety for thy friend, Hast stricken for a stranger thy hand,
2 Hast been snared with sayings of thy mouth, Hast been captured with sayings of thy mouth,
3 Do this now, my son, and be delivered, For thou hast come into the hand of thy friend. Go, trample on thyself, and strengthen thy friend,
4 Give not sleep to thine eyes, And slumber to thine eyelids,
5 Be delivered as a roe from the hand, And as a bird from the hand of a fowler.
6 Go unto the ant, O slothful one, See her ways and be wise;
7 Which hath not captain, overseer, and ruler,
8 She doth prepare in summer her bread, She hath gathered in harvest her food.
9 Till when, O slothful one, dost thou lie? When dost thou arise from thy sleep?
10 A little sleep, a little slumber, A little clasping of the hands to rest,
11 And thy poverty hath come as a traveller, And thy want as an armed man.
12 A man of worthlessness, a man of iniquity, Walking [with] perverseness of mouth,
13 Winking with his eyes, speaking with his feet, Directing with his fingers,
14 Frowardness [is] in his heart, devising evil at all times, Contentions he sendeth forth.
15 Therefore suddenly cometh his calamity, Instantly he is broken -- and no healing.
16 These six hath Jehovah hated, Yea, seven [are] abominations to His soul.
17 Eyes high -- tongues false -- And hands shedding innocent blood --
18 A heart devising thoughts of vanity -- Feet hasting to run to evil --
19 A false witness [who] doth breathe out lies -- And one sending forth contentions between brethren.
20 Keep, my son, the command of thy father, And leave not the law of thy mother.
21 Bind them on thy heart continually, Tie them on thy neck.
22 In thy going up and down, it leadeth thee, In thy lying down, it watcheth over thee, And thou hast awaked -- it talketh [with] thee.
23 For a lamp [is] the command, And the law a light, And a way of life [are] reproofs of instruction,
24 To preserve thee from an evil woman, From the flattery of the tongue of a strange woman.
25 Desire not her beauty in thy heart, And let her not take thee with her eyelids.
26 For a harlot consumeth unto a cake of bread, And an adulteress the precious soul hunteth.
27 Doth a man take fire into his bosom, And are his garments not burnt?
28 Doth a man walk on the hot coals, And are his feet not scorched?
29 So [is] he who hath gone in unto the wife of his neighbour, None who doth touch her is innocent.
30 They do not despise the thief, When he stealeth to fill his soul when he is hungry,
31 And being found he repayeth sevenfold, All the substance of his house he giveth.
32 He who committeth adultery [with] a woman lacketh heart, He is destroying his soul who doth it.
33 A stroke and shame he doth find, And his reproach is not wiped away,
34 For jealousy [is] the fury of a man, And he doth not spare in a day of vengeance.
35 He accepteth not the appearance of any atonement, Yea, he doth not consent, Though thou dost multiply bribes!

PROVERBS CHAPTER 7

1 My son! keep my sayings, And my commands lay up with thee.
2 Keep my commands, and live, And my law as the pupil of thine eye.
3 Bind them on thy fingers, Write them on the tablet of thy heart.
4 Say to wisdom, 'My sister Thou [art].' And cry to understanding, 'Kinswoman!'
5 To preserve thee from a strange woman, From a stranger who hath made smooth her sayings.
6 For, at a window of my house, Through my casement I have looked out,
7 And I do see among the simple ones, I discern among the sons, A young man lacking understanding,
8 Passing on in the street, near her corner, And the way [to] her house he doth step,
9 In the twilight -- in the evening of day, In the darkness of night and blackness.
10 And, lo, a woman to meet him -- (A harlot's dress, and watchful of heart,
11 Noisy she [is], and stubborn, In her house her feet rest not.
12 Now in an out-place, now in broad places, And near every corner she lieth in wait) --
13 And she laid hold on him, and kissed him, She hath hardened her face, and saith to him,
14 'Sacrifices of peace-offerings [are] by me, To-day I have completed my vows.
15 Therefore I have come forth to meet thee, To seek earnestly thy face, and I find thee.
16 [With] ornamental coverings I decked my couch, Carved works -- cotton of Egypt.
17 I sprinkled my bed -- myrrh, aloes, and cinnamon.

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18 Come, we are filled [with] loves till the morning, We delight ourselves in loves.
19 For the man is not in his house, He hath gone on a long journey.
20 A bag of money he hath taken in his hand, At the day of the new moon he cometh to his house.'
21 She turneth him aside with the abundance of her speech, With the flattery of her lips she forceth him.
22 He is going after her straightway, As an ox unto the slaughter he cometh, And as a fetter unto the chastisement of a fool,
23 Till an arrow doth split his liver, As a bird hath hastened unto a snare, And hath not known that it [is] for its life.
24 And now, ye sons, hearken to me, And give attention to sayings of my mouth.
25 Let not thy heart turn unto her ways, Do not wander in her paths,
26 For many [are] the wounded she caused to fall, And mighty [are] all her slain ones.
27 The ways of Sheol -- her house, Going down unto inner chambers of death!

PROVERBS CHAPTER 8

1 Doth not wisdom call? And understanding give forth her voice?
2 At the head of high places by the way, Between the paths she hath stood,
3 At the side of the gates, at the mouth of the city, The entrance of the openings, she crieth aloud,
4 'Unto you, O men, I call, And my voice [is] unto the sons of men.
5 Understand, ye simple ones, prudence, And ye fools, understand the heart,
6 Hearken, for noble things I speak, And the opening of my lips [is] uprightness.
7 For truth doth my mouth utter, And an abomination to my lips [is] wickedness.
8 In righteousness [are] all the sayings of my mouth, Nothing in them is froward and perverse.
9 All of them [are] plain to the intelligent, And upright to those finding knowledge.
10 Receive my instruction, and not silver, And knowledge rather than choice gold.
11 For better [is] wisdom than rubies, Yea, all delights are not comparable with it.
12 I, wisdom, have dwelt with prudence, And a knowledge of devices I find out.
13 The fear of Jehovah [is] to hate evil; Pride, and arrogance, and an evil way, And a froward mouth, I have hated.
14 Mine [is] counsel and substance, I [am] understanding, I have might.
15 By me kings reign, and princes decree righteousness,
16 By me do chiefs rule, and nobles, All judges of the earth.
17 I love those loving me, And those seeking me earnestly do find me.
18 Wealth and honour [are] with me, Lasting substance and righteousness.
19 Better [is] my fruit than gold, even fine gold, And mine increase than choice silver.
20 In a path of righteousness I cause to walk, In midst of paths of judgment,
21 To cause my lovers to inherit substance, Yea, their treasures I fill.
22 Jehovah possessed me -- the beginning of His way, Before His works since then.
23 From the age I was anointed, from the first, From former states of the earth.
24 In there being no depths, I was brought forth, In there being no fountains heavy [with] waters,
25 Before mountains were sunk, Before heights, I was brought forth.
26 While He had not made the earth, and out-places, And the top of the dusts of the world.
27 In His preparing the heavens I [am] there, In His decreeing a circle on the face of the deep,
28 In His strengthening clouds above, In His making strong fountains of the deep,
29 In His setting for the sea its limit, And the waters transgress not His command, In His decreeing the foundations of earth,
30 Then I am near Him, a workman, And I am a delight -- day by day. Rejoicing before Him at all times,
31 Rejoicing in the habitable part of His earth, And my delights [are] with the sons of men.
32 And now, ye sons, hearken to me, Yea, happy are they who keep my ways.
33 Hear instruction, and be wise, and slight not.
34 O the happiness of the man hearkening to me, To watch at my doors day by day, To watch at the door-posts of my entrance.
35 For whoso is finding me, hath found life, And bringeth out good-will from Jehovah.
36 And whoso is missing me, is wronging his soul, All hating me have loved death!

PROVERBS CHAPTER 9

1 Wisdom hath builded her house, She hath hewn out her pillars -- seven.
2 She hath slaughtered her slaughter, She hath mingled her wine, Yea, she hath arranged her table.
3 She hath sent forth her damsels, She crieth on the tops of the high places of the city:
4 'Who [is] simple? let him turn aside hither.' Whoso lacketh heart: she hath said to him,
5 'Come, eat of my bread, And drink of the wine I have mingled.
6 Forsake ye, the simple, and live, And be happy in the way of understanding.

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7 The instructor of a scorner Is receiving for it -- shame,
And a reprover of the wicked -- his blemish.
8 Reprove not a scorner, lest he hate thee,
Give reproof to the wise, and he loveth thee.
9 Give to the wise, and he is wiser still,
Make known to the righteous, And he increaseth learning.
10 The commencement of wisdom [is] the fear of Jehovah,
And a knowledge of the Holy Ones [is] understanding.
11 For by me do thy days multiply,
And added to thee are years of life.
12 If thou hast been wise, thou hast been wise for thyself,
And thou hast scorned -- thyself bearest [it].
13 A foolish woman [is] noisy,
Simple, and hath not known what.
14 And she hath sat at the opening of her house,
On a throne -- the high places of the city,
15 To call to those passing by the way,
Who are going straight [on] their paths.
16 'Who [is] simple? let him turn aside hither.'
And whoso lacketh heart -- she said to him,
17 'Stolen waters are sweet,
And hidden bread is pleasant.'
18 And he hath not known that Rephaim [are] there,
In deep places of Sheol her invited ones!

PROVERBS CHAPTER 10

1 Proverbs of Solomon.
A wise son causeth a father to rejoice,
And a foolish son [is] an affliction to his mother.
2 Treasures of wickedness profit not,
And righteousness delivereth from death.
3 Jehovah causeth not the soul of the righteous to hunger,
And the desire of the wicked He thrusteth away.
4 Poor [is] he who is working -- a slothful hand,
And the hand of the diligent maketh rich.
5 Whoso is gathering in summer [is] a wise son,
Whoso is sleeping in harvest [is] a son causing shame.
6 Blessings [are] for the head of the righteous,
And the mouth of the wicked cover doth violence.
7 The remembrance of the righteous [is] for a blessing,
And the name of the wicked doth rot.
8 The wise in heart accepteth commands,
And a talkative fool kicketh.
9 Whoso is walking in integrity walketh confidently,
And whoso is perverting his ways is known.
10 Whoso is winking the eye giveth grief,
And a talkative fool kicketh.
11 A fountain of life [is] the mouth of the righteous,
And the mouth of the wicked cover doth violence.
12 Hatred awaketh contentions,
And over all transgressions love covereth.
13 In the lips of the intelligent is wisdom found,
And a rod [is] for the back of him who is lacking understanding.
14 The wise lay up knowledge,
and the mouth of a fool [is] near ruin.
15 The wealth of the rich [is] his strong city,
The ruin of the poor [is] their poverty.
16 The wage of the righteous [is] for life,
The increase of the wicked for sin.
17 A traveller to life [is] he who is keeping instruction,
And whoso is forsaking rebuke is erring.
18 Whoso is covering hatred with lying lips,
And whoso is bringing out an evil report is a fool.
19 In the abundance of words transgression ceaseth not,
And whoso is restraining his lips [is] wise.
20 The tongue of the righteous [is] chosen silver,
The heart of the wicked -- as a little thing.
21 The lips of the righteous delight many,
And fools for lack of heart die.
22 The blessing of Jehovah -- it maketh rich,
And He addeth no grief with it.
23 To execute inventions [is] as play to a fool,
And wisdom to a man of understanding.
24 The feared thing of the wicked it meeteth him,
And the desire of the righteous is given.
25 As the passing by of a hurricane, So the wicked is not,
And the righteous is a foundation age-during.
26 As vinegar to the teeth, And as smoke to the eyes,
So [is] the slothful to those sending him.
27 The fear of Jehovah addeth days,
And the years of the wicked are shortened.
28 The hope of the righteous [is] joyful,
And the expectation of the wicked perisheth.
29 The way of Jehovah [is] strength to the perfect,
And ruin to workers of iniquity.
30 The righteous to the age is not moved,
And the wicked inhabit not the earth.
31 The mouth of the righteous uttereth wisdom,
And the tongue of frowardness is cut out.
32 The lips of the righteous know a pleasing thing,
And the mouth of the wicked perverseness!

PROVERBS CHAPTER 11

1 Balances of deceit [are] an abomination to Jehovah,
And a perfect weight [is] His delight.
2 Pride hath come, and shame cometh,
And with the lowly [is] wisdom.
3 The integrity of the upright leadeth them,
And the perverseness of the treacherous destroyeth them.
4 Wealth profiteth not in a day of wrath,
And righteousness delivereth from death.
5 The righteousness of the perfect maketh right his way,
And by his wickedness doth the wicked fall.
6 The righteousness of the upright delivereth them,
And in mischief the treacherous are captured.
7 In the death of a wicked man, hope perisheth,
And the expectation of the iniquitous hath been lost.
8 The righteous from distress is drawn out,
And the wicked goeth in instead of him.
9 With the mouth a hypocrite corrupteth his friend,
And by knowledge the righteous are drawn out.

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10 In the good of the righteous a city exulteth, And in the destruction of the wicked [is] singing.
11 By the blessing of the upright is a city exalted, And by the mouth of the wicked thrown down.
12 Whoso is despising his neighbour lacketh heart, And a man of understanding keepeth silence.
13 A busybody is revealing secret counsel, And the faithful of spirit is covering the matter.
14 Without counsels do a people fall, And deliverance [is] in a multitude of counsellors.
15 Evil [one] suffereth when he hath been surety [for] a stranger, And whoso is hating suretyship is confident.
16 A gracious woman retaineth honour, And terrible [men] retain riches.
17 A kind man is rewarding his own soul, And the fierce is troubling his own flesh.
18 The wicked is getting a lying wage, And whoso is sowing righteousness -- a true reward.
19 Rightly [is] righteousness for life, And whoso is pursuing evil -- for his own death.
20 An abomination to Jehovah [are] the perverse of heart, And the perfect of the way [are] His delight.
21 Hand to hand, the wicked is not acquitted, And the seed of the righteous hath escaped.
22 A ring of gold in the nose of a sow -- A fair woman and stubborn of behaviour.
23 The desire of the righteous [is] only good, The hope of the wicked [is] transgression.
24 There is who is scattering, and yet is increased, And who is keeping back from uprightness, only to want.
25 A liberal soul is made fat, And whoso is watering, he also is watered.
26 Whoso is withholding corn, the people execrate him, And a blessing [is] for the head of him who is selling.
27 Whoso is earnestly seeking good Seeketh a pleasing thing, And whoso is seeking evil -- it meeteth him.
28 Whoso is confident in his wealth he falleth, And as a leaf, the righteous flourish.
29 Whoso is troubling his own house inheriteth wind, And a servant [is] the fool to the wise of heart.
30 The fruit of the righteous [is] a tree of life, And whoso is taking souls [is] wise.
31 Lo, the righteous in the earth is recompensed, Surely also the wicked and the sinner!

PROVERBS CHAPTER 12

1 Whoso is loving instruction, is loving knowledge, And whoso is hating reproof [is] brutish.
2 The good bringeth forth favour from Jehovah, And the man of wicked devices He condemneth.
3 A man is not established by wickedness, And the root of the righteous is not moved.
4 A virtuous woman [is] a crown to her husband, And as rottenness in his bones [is] one causing shame.
5 The thoughts of the righteous [are] justice, The counsels of the wicked -- deceit.
6 The words of the wicked [are]: 'Lay wait for blood,' And the mouth of the upright delivereth them.
7 Overthrow the wicked, and they are not, And the house of the righteous standeth.
8 According to his wisdom is a man praised, And the perverted of heart becometh despised.
9 Better [is] the lightly esteemed who hath a servant, Than the self-honoured who lacketh bread.
10 The righteous knoweth the life of his beast, And the mercies of the wicked [are] cruel.
11 Whoso is tilling the ground is satisfied [with] bread, And whoso is pursuing vanities is lacking heart,
12 The wicked hath desired the net of evil doers, And the root of the righteous giveth.
13 In transgression of the lips [is] the snare of the wicked, And the righteous goeth out from distress.
14 From the fruit of the mouth [is] one satisfied [with] good, And the deed of man's hands returneth to him.
15 The way of a fool [is] right in his own eyes, And whoso is hearkening to counsel [is] wise.
16 The fool -- in a day is his anger known, And the prudent is covering shame.
17 Whoso uttereth faithfulness declareth righteousness, And a false witness -- deceit.
18 A rash speaker is like piercings of a sword, And the tongue of the wise is healing.
19 The lip of truth is established for ever, And for a moment -- a tongue of falsehood.
20 Deceit [is] in the heart of those devising evil, And to those counselling peace [is] joy.
21 No iniquity is desired by the righteous, And the wicked have been full of evil.
22 An abomination to Jehovah [are] lying lips, And stedfast doers [are] his delight.
23 A prudent man is concealing knowledge, And the heart of fools proclaimeth folly.
24 The hand of the diligent ruleth, And slothfulness becometh tributary.
25 Sorrow in the heart of a man boweth down, And a good word maketh him glad.
26 The righteous searcheth his companion, And the way of the wicked causeth them to err.
27 The slothful roasteth not his hunting, And the wealth of a diligent man is precious.
28 In the path of righteousness [is] life, And in the way of [that] path [is] no death!

PROVERBS CHAPTER 13

1 A wise son -- the instruction of a father, And a scorner -- he hath not heard rebuke.
2 From the fruit of the mouth a man eateth good, And the soul of the treacherous -- violence.
3 Whoso is keeping his mouth, is keeping his soul, Whoso is opening wide his lips -- ruin to him!
4 The soul of the slothful is desiring, and hath not. And the soul of the diligent is made fat.

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5 A false word the righteous hateth, And the wicked causeth abhorrence, and is confounded.
6 Righteousness keepeth him who is perfect in the way, And wickedness overthroweth a sin offering.
7 There is who is making himself rich, and hath nothing, Who is making himself poor, and wealth [is] abundant.
8 The ransom of a man's life [are] his riches, And the poor hath not heard rebuke.
9 The light of the righteous rejoiceth, And the lamp of the wicked is extinguished.
10 A vain man through pride causeth debate, And with the counselled [is] wisdom.
11 Wealth from vanity becometh little, And whoso is gathering by the hand becometh great.
12 Hope prolonged is making the heart sick, And a tree of life [is] the coming desire.
13 Whoso is despising the Word is destroyed for it, And whoso is fearing the Command is repayed.
14 The law of the wise [is] a fountain of life, To turn aside from snares of death.
15 Good understanding giveth grace, And the way of the treacherous [is] hard.
16 Every prudent one dealeth with knowledge, And a fool spreadeth out folly.
17 A wicked messenger falleth into evil, And a faithful ambassador is healing.
18 Whoso is refusing instruction -- poverty and shame, And whoso is observing reproof is honoured.
19 A desire accomplished is sweet to the soul, And an abomination to fools [is]: Turn from evil.
20 Whoso is walking with wise men is wise, And a companion of fools suffereth evil.
21 Evil pursueth sinners, And good recompenseth the righteous.
22 A good man causeth sons' sons to inherit, And laid up for the righteous [is] the sinner's wealth.
23 Abundance of food -- the tillage of the poor, And substance is consumed without judgment.
24 Whoso is sparing his rod is hating his son, And whoso is loving him hath hastened him chastisement.
25 The righteous is eating to the satiety of his soul, And the belly of the wicked lacketh!

PROVERBS CHAPTER 14

1 Every wise woman hath builded her house, And the foolish with her hands breaketh it down.
2 Whoso is walking in his uprightness is fearing Jehovah, And the perverted [in] his ways is despising Him.
3 In the mouth of a fool [is] a rod of pride, And the lips of the wise preserve them.
4 Without oxen a stall [is] clean, And great [is] the increase by the power of the ox.
5 A faithful witness lieth not, And a false witness breatheth out lies.
6 A scorner hath sought wisdom, and it is not, And knowledge to the intelligent [is] easy.
7 Go from before a foolish man, Or thou hast not known the lips of knowledge.
8 The wisdom of the prudent [is] to understand his way, And the folly of fools [is] deceit.
9 Fools mock at a guilt-offering, And among the upright -- a pleasing thing.
10 The heart knoweth its own bitterness, And with its joy a stranger doth not intermeddle.
11 The house of the wicked is destroyed, And the tent of the upright flourisheth.
12 There is a way -- right before a man, And its latter end [are] ways of death.
13 Even in laughter is the heart pained, And the latter end of joy [is] affliction.
14 From his ways is the backslider in heart filled, And a good man -- from his fruits.
15 The simple giveth credence to everything, And the prudent attendeth to his step.
16 The wise is fearing and turning from evil, And a fool is transgressing and is confident.
17 Whoso is short of temper doth folly, And a man of wicked devices is hated.
18 The simple have inherited folly, And the prudent are crowned [with] knowledge.
19 The evil have bowed down before the good, And the wicked at the gates of the righteous.
20 Even of his neighbour is the poor hated, And those loving the rich [are] many.
21 Whoso is despising his neighbour sinneth, Whoso is favouring the humble, O his happiness.
22 Do not they err who are devising evil? And kindness and truth [are] to those devising good,
23 In all labour there is advantage, And a thing of the lips [is] only to want.
24 The crown of the wise is their wealth, The folly of fools [is] folly.
25 A true witness is delivering souls, And a deceitful one breatheth out lies.
26 In the fear of Jehovah [is] strong confidence, And to His sons there is a refuge.
27 The fear of Jehovah [is] a fountain of life, To turn aside from snares of death.
28 In the multitude of a people [is] the honour of a king, And in lack of people the ruin of a prince.
29 Whoso is slow to anger [is] of great understanding, And whoso is short in temper is exalting folly.
30 A healed heart [is] life to the flesh, And rottenness to the bones [is] envy.
31 An oppressor of the poor reproacheth his Maker, And whoso is honouring Him Is favouring the needy.
32 In his wickedness is the wicked driven away, And trustful in his death [is] the righteous.
33 In the heart of the intelligent wisdom doth rest. And in the midst of fools it is known.
34 Righteousness exalteth a nation, And the goodliness of peoples [is] a sin-offering.

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35 The favour of a king [is] to a wise servant, And an object of his wrath is one causing shame!

PROVERBS CHAPTER 15

1 A soft answer turneth back fury, And a grievous word raiseth up anger.
2 The tongue of the wise maketh knowledge good, And the mouth of fools uttereth folly.
3 In every place are the eyes of Jehovah, Watching the evil and the good.
4 A healed tongue [is] a tree of life, And perverseness in it -- a breach in the spirit.
5 A fool despiseth the instruction of his father, And whoso is regarding reproof is prudent.
6 [In] the house of the righteous [is] abundant strength, And in the increase of the wicked -- trouble.
7 The lips of the wise scatter knowledge, And the heart of fools [is] not right.
8 The sacrifice of the wicked [is] an abomination to Jehovah, And the prayer of the upright [is] His delight.
9 An abomination to Jehovah [is] the way of the wicked, And whoso is pursuing righteousness He loveth.
10 Chastisement [is] grievous to him who is forsaking the path, Whoso is hating reproof dieth.
11 Sheol and destruction [are] before Jehovah, Surely also the hearts of the sons of men.
12 A scorner loveth not his reprover, Unto the wise he goeth not.
13 A joyful heart maketh glad the face, And by grief of heart is the spirit smitten.
14 The heart of the intelligent seeketh knowledge, And the mouth of fools enjoyeth folly.
15 All the days of the afflicted [are] evil, And gladness of heart [is] a perpetual banquet.
16 Better [is] a little with the fear of Jehovah, Than much treasure, and tumult with it.
17 Better [is] an allowance of green herbs and love there, Than a fatted ox, and hatred with it.
18 A man of fury stirreth up contention, And the slow to anger appeaseth strife.
19 The way of the slothful [is] as a hedge of briers, And the path of the upright is raised up.
20 A wise son rejoiceth a father. And a foolish man is despising his mother.
21 Folly is joy to one lacking heart, And a man of intelligence directeth [his] going.
22 Without counsel [is] the making void of purposes, And in a multitude of counsellors it is established.
23 Joy [is] to a man in the answer of his mouth, And a word in its season -- how good!
24 A path of life [is] on high for the wise, To turn aside from Sheol beneath.
25 The house of the proud Jehovah pulleth down, And He setteth up the border of the widow.
26 An abomination to Jehovah [are] thoughts of wickedness, And pure [are] sayings of pleasantness.
27 A dishonest gainer is troubling his house, And whoso is hating gifts liveth.
28 The heart of the righteous meditateth to answer, And the mouth of the wicked uttereth evil things.
29 Far [is] Jehovah from the wicked, And the prayer of the righteous He heareth.
30 The light of the eyes rejoiceth the heart, A good report maketh fat the bone.
31 An ear that is hearing the reproof of life Doth lodge among the wise.
32 Whoso is refusing instruction is despising his soul, And whoso is hearing reproof Is getting understanding.
33 The fear of Jehovah [is] the instruction of wisdom, And before honour [is] humility!

PROVERBS CHAPTER 16

1 Of man [are] arrangements of the heart, And from Jehovah an answer of the tongue.
2 All the ways of a man are pure in his own eyes, And Jehovah is pondering the spirits.
3 Roll unto Jehovah thy works, And established are thy purposes,
4 All things hath Jehovah wrought for Himself, And also the wicked [worketh] for a day of evil.
5 An abomination to Jehovah [is] every proud one of heart, Hand to hand he is not acquitted.
6 In kindness and truth pardoned is iniquity, And in the fear of Jehovah Turn thou aside from evil.
7 When a man's ways please Jehovah, even his enemies, He causeth to be at peace with him.
8 Better [is] a little with righteousness, Than abundance of increase without justice.
9 The heart of man deviseth his way, And Jehovah establisheth his step.
10 An oath [is] on the lips of a king, In judgment his mouth trespasseth not.
11 A just beam and balances [are] Jehovah's, His work [are] all the stones of the bag.
12 An abomination to kings [is] doing wickedness, For by righteousness is a throne established.
13 The delight of kings [are] righteous lips, And whoso is speaking uprightly he loveth,
14 The fury of a king [is] messengers of death, And a wise man pacifieth it.
15 In the light of a king's face [is] life, And his good-will [is] as a cloud of the latter rain.
16 To get wisdom -- how much better than gold, And to get understanding to be chosen than silver!
17 A highway of the upright [is], 'Turn from evil,' Whoso is preserving his soul is watching his way.
18 Before destruction [is] pride, And before stumbling -- a haughty spirit.'
19 Better is humility of spirit with the poor, Than to apportion spoil with the proud.
20 The wise in any matter findeth good, And whoso is trusting in Jehovah, O his happiness.

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21 To the wise in heart is called, 'Intelligent,' And sweetness of lips increaseth learning.
22 A fountain of life [is] understanding to its possessors, The instruction of fools is folly.
23 The heart of the wise causeth his mouth to act wisely, And by his lips he increaseth learning,
24 Sayings of pleasantness [are] a honeycomb, Sweet to the soul, and healing to the bone.
25 There is a way right before a man, And its latter end -- ways of death.
26 A labouring man hath laboured for himself, For his mouth hath caused [him] to bend over it.
27 A worthless man is preparing evil, And on his lips -- as a burning fire.
28 A froward man sendeth forth contention, A tale-bearer is separating a familiar friend.
29 A violent man enticeth his neighbour, And hath causeth him to go in a way not good.
30 Consulting his eyes to devise froward things, Moving his lips he hath accomplished evil.
31 A crown of beauty [are] grey hairs, In the way of righteousness it is found.
32 Better [is] the slow to anger than the mighty, And the ruler over his spirit than he who is taking a city.
33 Into the centre is the lot cast, And from Jehovah [is] all its judgment!

PROVERBS CHAPTER 17

1 Better [is] a dry morsel, and rest with it, Than a house full of the sacrifices of strife.
2 A wise servant ruleth over a son causing shame, And in the midst of brethren He apportioneth an inheritance.
3 A refining pot [is] for silver, and a furnace for gold, And the trier of hearts [is] Jehovah.
4 An evil doer is attentive to lips of vanity, Falsehood is giving ear to a mischievous tongue.
5 Whoso is mocking at the poor Hath reproached his Maker, Whoso is rejoicing at calamity is not acquitted.
6 Sons' sons [are] the crown of old men, And the glory of sons [are] their fathers.
7 Not comely for a fool is a lip of excellency, Much less for a noble a lip of falsehood.
8 A stone of grace [is] the bribe in the eyes of its possessors, Whithersoever it turneth, it prospereth.
9 Whoso is covering transgression is seeking love, And whoso is repeating a matter Is separating a familiar friend.
10 Rebuke cometh down on the intelligent More than a hundred stripes on a fool.
11 An evil man seeketh only rebellion, And a fierce messenger is sent against him.
12 The meeting of a bereaved bear by a man, And -- not a fool in his folly.
13 Whoso is returning evil for good, Evil moveth not from his house.
14 The beginning of contention [is] a letting out of waters, And before it is meddled with leave the strife.
15 Whoso is justifying the wicked, And condemning the righteous, Even both of these [are] an abomination to Jehovah.
16 Why [is] this -- a price in the hand of a fool to buy wisdom, And a heart there is none?
17 At all times is the friend loving, And a brother for adversity is born.
18 A man lacking heart is striking hands, A surety he becometh before his friend.
19 Whoso is loving transgression is loving debate, Whoso is making high his entrance is seeking destruction.
20 The perverse of heart findeth not good, And the turned in his tongue falleth into evil.
21 Whoso is begetting a fool hath affliction for it, Yea, the father of a fool rejoiceth not.
22 A rejoicing heart doth good to the body, And a smitten spirit drieth the bone.
23 A bribe from the bosom the wicked taketh, To turn aside the paths of judgment.
24 The face of the intelligent [is] to wisdom, And the eyes of a fool -- at the end of the earth.
25 A provocation to his father [is] a foolish son, And bitterness to her that bare him.
26 Also, to fine the righteous is not good, To smite nobles for uprightness.
27 One acquainted with knowledge is sparing his words, And the cool of temper [is] a man of understanding.
28 Even a fool keeping silence is reckoned wise, He who is shutting his lips intelligent!

PROVERBS CHAPTER 18

1 For [an object of] desire he who is separated doth seek, With all wisdom he intermeddleth.
2 A fool delighteth not in understanding, But -- in uncovering his heart.
3 With the coming of the wicked come also hath contempt, And with shame -- reproach.
4 Deep waters [are] the words of a man's mouth, The fountain of wisdom [is] a flowing brook.
5 Acceptance of the face of the wicked [is] not good, To turn aside the righteous in judgment.
6 The lips of a fool enter into strife, And his mouth for stripes calleth.
7 The mouth of a fool [is] ruin to him, And his lips [are] the snare of his soul.
8 The words of a tale-bearer [are] as self-inflicted wounds, And they have gone down [to] the inner parts of the heart.
9 He also that is remiss in his work, A brother he [is] to a destroyer.
10 A tower of strength [is] the name of Jehovah, Into it the righteous runneth, and is set on high.
11 The wealth of the rich [is] the city of his strength, And as a wall set on high in his own imagination.
12 Before destruction the heart of man is high, And before honour [is] humility.

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13 Whoso is answering a matter before he heareth, Folly it is to him and shame.
14 The spirit of a man sustaineth his sickness, And a smitten spirit who doth bear?
15 The heart of the intelligent getteth knowledge, And the ear of the wise seeketh knowledge.
16 The gift of a man maketh room for him, And before the great it leadeth him.
17 Righteous [is] the first in his own cause, His neighbour cometh and hath searched him.
18 The lot causeth contentions to cease, And between the mighty it separateth.
19 A brother transgressed against is as a strong city, And contentions as the bar of a palace.
20 From the fruit of a man's mouth is his belly satisfied, [From the] increase of his lips he is satisfied.
21 Death and life [are] in the power of the tongue, And those loving it eat its fruit.
22 [Whoso] hath found a wife hath found good, And bringeth out good-will from Jehovah.
23 [With] supplications doth the poor speak, And the rich answereth fierce things.
24 A man with friends [is] to show himself friendly, And there is a lover adhering more than a brother!

PROVERBS CHAPTER 19

1 Better [is] the poor walking in his integrity, Than the perverse [in] his lips, who [is] a fool.
2 Also, without knowledge the soul [is] not good, And the hasty in feet is sinning.
3 The folly of man perverteth his way, And against Jehovah is his heart wroth.
4 Wealth addeth many friends, And the poor from his neighbour is separated.
5 A false witness is not acquitted, Whoso breatheth out lies is not delivered.
6 Many entreat the face of the noble, And all have made friendship to a man of gifts.
7 All the brethren of the poor have hated him, Surely also his friends have been far from him, He is pursuing words -- they are not!
8 Whoso is getting heart is loving his soul, He is keeping understanding to find good.
9 A false witness is not acquitted, And whoso breatheth out lies perisheth.
10 Luxury is not comely for a fool, Much less for a servant to rule among princes.
11 The wisdom of a man hath deferred his anger, And his glory [is] to pass over transgression.
12 The wrath of a king [is] a growl as of a young lion, And as dew on the herb his good-will.
13 A calamity to his father [is] a foolish son, And the contentions of a wife [are] a continual dropping.
14 House and wealth [are] the inheritance of fathers, And from Jehovah [is] an understanding wife.
15 Sloth causeth deep sleep to fall, And an indolent soul doth hunger.
16 Whoso is keeping the command is keeping his soul, Whoso is despising His ways dieth.
17 Whoso is lending [to] Jehovah is favouring the poor, And his deed He repayeth to him.
18 Chastise thy son, for there is hope, And to put him to death lift not up thy soul.
19 A man of great wrath is bearing punishment, For, if thou dost deliver, yet again thou dost add.
20 Hear counsel and receive instruction, So that thou art wise in thy latter end.
21 Many [are] the purposes in a man's heart, And the counsel of Jehovah it standeth.
22 The desirableness of a man [is] his kindness, And better [is] the poor than a liar.
23 The fear of Jehovah [is] to life, And satisfied he remaineth -- he is not charged with evil.
24 The slothful hath hidden his hand in a dish, Even unto his mouth he bringeth it not back.
25 A scorner smite, and the simple acts prudently, And give reproof to the intelligent, He understandeth knowledge.
26 Whoso is spoiling a father causeth a mother to flee, A son causing shame, and bringing confusion.
27 Cease, my son, to hear instruction -- To err from sayings of knowledge.
28 A worthless witness scorneth judgment, And the mouth of the wicked swalloweth iniquity.
29 Judgments have been prepared for scorners, And stripes for the back of fools!

PROVERBS CHAPTER 20

1 Wine [is] a scorner -- strong drink [is] noisy, And any going astray in it is not wise.
2 The fear of a king [is] a growl as of a young lion, He who is causing him to be wroth is wronging his soul.
3 An honour to a man is cessation from strife, And every fool intermeddleth.
4 Because of winter the slothful plougheth not, He asketh in harvest, and there is nothing.
5 Counsel in the heart of a man [is] deep water, And a man of understanding draweth it up.
6 A multitude of men proclaim each his kindness, And a man of stedfastness who doth find?
7 The righteous is walking habitually in his integrity, O the happiness of his sons after him!
8 A king sitting on a throne of judgment, Is scattering with his eyes all evil,
9 Who saith, 'I have purified my heart, I have been cleansed from my sin?'
10 A stone and a stone, an ephah and an ephah, Even both of them [are] an abomination to Jehovah.
11 Even by his actions a youth maketh himself known, Whether his work be pure or upright.
12 A hearing ear, and a seeing eye, Jehovah hath made even both of them.

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13 Love not sleep, lest thou become poor, Open thine eyes -- be satisfied [with] bread.
14 'Bad, bad,' saith the buyer, And going his way then he boasteth himself.
15 Substance, gold, and a multitude of rubies, Yea, a precious vessel, [are] lips of knowledge.
16 Take his garment when a stranger hath been surety, And for strangers pledge it.
17 Sweet to a man [is] the bread of falsehood, And afterwards is his mouth filled [with] gravel.
18 Purposes by counsel thou dost establish, And with plans make thou war.
19 A revealer of secret counsels is the busybody, And for a deceiver [with] his lips make not thyself surety.
20 Whoso is vilifying his father and his mother, Extinguished is his lamp in blackness of darkness.
21 An inheritance gotten wrongly at first, Even its latter end is not blessed.
22 Do not say, 'I recompense evil,' Wait for Jehovah, and He delivereth thee.
23 An abomination to Jehovah [are] a stone and a stone, And balances of deceit [are] not good.
24 From Jehovah [are] the steps of a man, And man -- how understandeth he his way?
25 A snare to a man [is] he hath swallowed a holy thing, And after vows to make inquiry.
26 A wise king is scattering the wicked, And turneth back on them the wheel.
27 The breath of man [is] a lamp of Jehovah, Searching all the inner parts of the heart.
28 Kindness and truth keep a king, And he hath supported by kindness his throne.
29 The beauty of young men is their strength, And the honour of old men is grey hairs.
30 The bandages of a wound thou removest with the evil, Also the plagues of the inner parts of the heart!

PROVERBS CHAPTER 21

1 Rivulets of waters [is] the heart of a king in the hand of Jehovah, Wherever He pleaseth He inclineth it.
2 Every way of a man [is] right in his own eyes, And Jehovah is pondering hearts.
3 To do righteousness and judgment, Is chosen of Jehovah rather than sacrifice.
4 Loftiness of eyes, and breadth of heart, Tillage of the wicked [is] sin.
5 The purposes of the diligent [are] only to advantage, And of every hasty one, only to want.
6 The making of treasures by a lying tongue, [Is] a vanity driven away of those seeking death.
7 The spoil of the wicked catcheth them, Because they have refused to do judgment.
8 Froward [is] the way of a man who is vile, And the pure -- upright [is] his work.
9 Better to sit on a corner of the roof, Than [with] a woman of contentions and a house of company.
10 The soul of the wicked hath desired evil, Not gracious in his eyes is his neighbour.
11 When the scorner is punished, the simple becometh wise, And in giving understanding to the wise He receiveth knowledge.
12 The Righteous One is acting wisely Towards the house of the wicked, He is overthrowing the wicked for wickedness.
13 Whoso is shutting his ear from the cry of the poor, He also doth cry, and is not answered.
14 A gift in secret pacifieth anger, And a bribe in the bosom strong fury.
15 To do justice [is] joy to the righteous, But ruin to workers of iniquity.
16 A man who is wandering from the way of understanding, In an assembly of Rephaim resteth.
17 Whoso [is] loving mirth [is] a poor man, Whoso is loving wine and oil maketh no wealth.
18 The wicked [is] an atonement for the righteous, And for the upright the treacherous dealer.
19 Better to dwell in a wilderness land, Than [with] a woman of contentions and anger.
20 A treasure to be desired, and oil, [Is] in the habitation of the wise, And a foolish man swalloweth it up.
21 Whoso is pursuing righteousness and kindness, Findeth life, righteousness, and honour.
22 A city of the mighty hath the wise gone up, And bringeth down the strength of its confidence.
23 Whoso is keeping his mouth and his tongue, Is keeping from adversities his soul.
24 Proud, haughty, scorner [is] his name, Who is working in the wrath of pride.
25 The desire of the slothful slayeth him, For his hands have refused to work.
26 All the day desiring he hath desired, And the righteous giveth and withholdeth not.
27 The sacrifice of the wicked [is] abomination, Much more when in wickedness he bringeth it.
28 A false witness doth perish, And an attentive man for ever speaketh.
29 A wicked man hath hardened by his face, And the upright -- he prepareth his way.
30 There is no wisdom, nor understanding, Nor counsel, over-against Jehovah.
31 A horse is prepared for a day of battle, And the deliverance [is] of Jehovah!

PROVERBS CHAPTER 22

1 A name is chosen rather than much wealth, Than silver and than gold -- good grace.
2 Rich and poor have met together, The Maker of them all [is] Jehovah.
3 The prudent hath seen the evil, and is hidden, And the simple have passed on, and are punished.
4 The end of humility [is] the fear of Jehovah, Riches, and honour, and life.

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5 Thorns -- snares [are] in the way of the perverse, Whoso is keeping his soul is far from them.
6 Give instruction to a youth about his way, Even when he is old he turneth not from it.
7 The rich over the poor ruleth, And a servant [is] the borrower to the lender.
8 Whoso is sowing perverseness reapeth sorrow, And the rod of his anger weareth out.
9 The good of eye -- he is blessed, For he hath given of his bread to the poor.
10 Cast out a scorner -- and contention goeth out, And strife and shame cease.
11 Whoso is loving cleanness of heart, Grace [are] his lips, a king [is] his friend.
12 The eyes of Jehovah have kept knowledge, And He overthroweth the words of the treacherous.
13 The slothful hath said, 'A lion [is] without, In the midst of the broad places I am slain.'
14 A deep pit [is] the mouth of strange women, The abhorred of Jehovah falleth there.
15 Folly is bound up in the heart of a youth, The rod of chastisement putteth it far from him.
16 He is oppressing the poor to multiply to him, He is giving to the rich -- only to want.
17 Incline thine ear, and hear words of the wise, And thy heart set to my knowledge,
18 For they are pleasant when thou dost keep them in thy heart, They are prepared together for thy lips.
19 That thy trust may be in Jehovah, I caused thee to know to-day, even thou.
20 Have I not written to thee three times With counsels and knowledge?
21 To cause thee to know the certainty of sayings of truth, To return sayings of truth to those sending thee.
22 Rob not the poor because he [is] poor, And bruise not the afflicted in the gate.
23 For Jehovah pleadeth their cause, And hath spoiled the soul of their spoilers.
24 Shew not thyself friendly with an angry man, And with a man of fury go not in,
25 Lest thou learn his paths, And have received a snare to thy soul.
26 Be not thou among those striking hands, Among sureties [for] burdens.
27 If thou hast nothing to pay, Why doth he take thy bed from under thee?
28 Remove not a border of olden times, That thy fathers have made.
29 Hast thou seen a man speedy in his business? Before kings he doth station himself, He stations not himself before obscure men!

PROVERBS CHAPTER 23

1 When thou sittest to eat with a ruler, Thou considerest diligently that which [is] before thee,
2 And thou hast put a knife to thy throat, If thou [art] a man of appetite.
3 Have no desire to his dainties, seeing it [is] lying food.
4 Labour not to make wealth, From thine own understanding cease, Dost thou cause thine eyes to fly upon it? Then it is not.
5 For wealth maketh to itself wings, As an eagle it flieth to the heavens.
6 Eat not the bread of an evil eye, And have no desire to his dainties,
7 For as he hath thought in his soul, so [is] he, 'Eat and drink,' saith he to thee, And his heart [is] not with thee.
8 Thy morsel thou hast eaten thou dost vomit up, And hast marred thy words that [are] sweet.
9 In the ears of a fool speak not, For he treadeth on the wisdom of thy words.
10 Remove not a border of olden times, And into fields of the fatherless enter not,
11 For their Redeemer [is] strong, He doth plead their cause with thee.
12 Bring in to instruction thy heart, And thine ear to sayings of knowledge.
13 Withhold not from a youth chastisement, When thou smitest him with a rod he dieth not.
14 Thou with a rod smitest him, And his soul from Sheol thou deliverest.
15 My son, if thy heart hath been wise, My heart rejoiceth, even mine,
16 And my reins exult when thy lips speak uprightly.
17 Let not thy heart be envious at sinners, But -- in the fear of Jehovah all the day.
18 For, is there a posterity? Then thy hope is not cut off.
19 Hear thou, my son, and be wise, And make happy in the way thy heart,
20 Be not thou among quaffers of wine, Among gluttonous ones of flesh,
21 For the quaffer and glutton become poor, And drowsiness clotheth with rags.
22 Hearken to thy father, who begat thee, And despise not thy mother when she hath become old.
23 Truth buy, and sell not, Wisdom, and instruction, and understanding,
24 The father of the righteous rejoiceth greatly, The begetter of the wise rejoiceth in him.
25 Rejoice doth thy father and thy mother, Yea, she that bare thee is joyful.
26 Give, my son, thy heart to me, And let thine eyes watch my ways.
27 For a harlot [is] a deep ditch, And a strange woman [is] a strait pit.
28 She also, as catching prey, lieth in wait, And the treacherous among men she increaseth.
29 Who hath wo? who hath sorrow? Who hath contentions? who hath plaint? Who hath wounds without cause? Who hath redness of eyes?

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30 Those tarrying by the wine, Those going in to search out mixed wine.
31 See not wine when it showeth itself red, When it giveth in the cup its colour, It goeth up and down through the upright.
32 Its latter end -- as a serpent it biteth, And as a basilisk it stingeth.
33 Thine eyes see strange women, And thy heart speaketh perverse things.
34 And thou hast been as one lying down in the heart of the sea, And as one lying down on the top of a mast.
35 'They smote me, I have not been sick, They beat me, I have not known. When I awake -- I seek it yet again!'

PROVERBS CHAPTER 24

1 Be not envious of evil men, And desire not to be with them.
2 For destruction doth their heart meditate, And perverseness do their lips speak.
3 By wisdom is a house builded, And by understanding it establisheth itself.
4 And by knowledge the inner parts are filled, [With] all precious and pleasant wealth.
5 Mighty [is] the wise in strength, And a man of knowledge is strengthening power,
6 For by plans thou makest for thyself war, And deliverance [is] in a multitude of counsellors.
7 Wisdom [is] high for a fool, In the gate he openeth not his mouth.
8 Whoso is devising to do evil, Him they call a master of wicked thoughts.
9 The thought of folly [is] sin, And an abomination to man [is] a scorner.
10 Thou hast shewed thyself weak in a day of adversity, Straitened is thy power,
11 If [from] delivering those taken to death, And those slipping to the slaughter -- thou keepest back.
12 When thou sayest, 'Lo, we knew not this.' Is not the Ponderer of hearts He who understandeth? And the Keeper of thy soul He who knoweth? And He hath rendered to man according to his work.
13 Eat my son, honey that [is] good, And the honeycomb -- sweet to thy palate.
14 So [is] the knowledge of wisdom to thy soul, If thou hast found that there is a posterity And thy hope is not cut off.
15 Lay not wait, O wicked one, At the habitation of the righteous. Do not spoil his resting-place.
16 For seven [times] doth the righteous fall and rise, And the wicked stumble in evil.
17 In the falling of thine enemy rejoice not, And in his stumbling let not thy heart be joyful,
18 Lest Jehovah see, and [it be] evil in His eyes, And He hath turned from off him His anger.
19 Fret not thyself at evil doers, Be not envious at the wicked,
20 For there is not a posterity to the evil, The lamp of the wicked is extinguished.
21 Fear Jehovah, my son, and the king, With changers mix not up thyself,
22 For suddenly doth their calamity rise, And the ruin of them both -- who knoweth!
23 These also are for the wise: -- To discern faces in judgment is not good.
24 Whoso is saying to the wicked, 'Thou [art] righteous,' Peoples execrate him -- nations abhor him.
25 And to those reproving it is pleasant, And on them cometh a good blessing.
26 Lips he kisseth who is returning straightforward words.
27 Prepare in an out-place thy work, And make it ready in the field -- go afterwards, Then thou hast built thy house.
28 Be not a witness for nought against thy neighbour, Or thou hast enticed with thy lips.
29 Say not, 'As he did to me, so I do to him, I render to each according to his work.'
30 Near the field of a slothful man I passed by, And near the vineyard of a man lacking heart.
31 And lo, it hath gone up -- all of it -- thorns! Covered its face have nettles, And its stone wall hath been broken down.
32 And I see -- I -- I do set my heart, I have seen -- I have received instruction,
33 A little sleep -- a little slumber -- A little folding of the hands to lie down.
34 And thy poverty hath come [as] a traveller, And thy want as an armed man!

PROVERBS CHAPTER 25

1 Also these are Proverbs of Solomon, that men of Hezekiah king of Judah transcribed: --
2 The honour of God [is] to hide a thing, And the honour of kings to search out a matter.
3 The heavens for height, and the earth for depth, And the heart of kings -- [are] unsearchable.
4 Take away dross from silver, And a vessel for the refiner goeth forth,
5 Take away the wicked before a king, And established in righteousness is his throne.
6 Honour not thyself before a king, And in the place of the great stand not.
7 For better [that] he hath said to thee, 'Come thou up hither,' Than [that] he humble thee before a noble, Whom thine eyes have seen.
8 Go not forth to strive, haste, turn, What dost thou in its latter end, When thy neighbour causeth thee to blush?
9 Thy cause plead with thy neighbour, And the secret counsel of another reveal not,
10 Lest the hearer put thee to shame, And thine evil report turn not back.
11 Apples of gold in imagery of silver, [Is] the word spoken at its fit times.
12 A ring of gold, and an ornament of pure gold, [Is] the wise reprover to an attentive ear.

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13 As a vessel of snow in a day of harvest, [So is] a faithful ambassador to those sending him, And the soul of his masters he refresheth.
14 Clouds and wind, and rain there is none, [Is] a man boasting himself in a false gift.
15 By long-suffering is a ruler persuaded, And a soft tongue breaketh a bone.
16 Honey thou hast found -- eat thy sufficiency, Lest thou be satiated [with] it, and hast vomited it.
17 Withdraw thy foot from thy neighbour's house, Lest he be satiated [with] thee, and have hated thee.
18 A maul, and a sword, and a sharp arrow, [Is] the man testifying against his neighbour a false testimony.
19 A bad tooth, and a tottering foot, [Is] the confidence of the treacherous in a day of adversity.
20 Whoso is taking away a garment in a cold day, [Is as] vinegar on nitre, And a singer of songs on a sad heart.
21 If he who is hating thee doth hunger, cause him to eat bread, And if he thirst, cause him to drink water.
22 For coals thou art putting on his head, And Jehovah giveth recompense to thee.
23 A north wind bringeth forth rain, And a secret tongue -- indignant faces.
24 Better to sit on a corner of a roof, Than [with] a woman of contentions, and a house of company.
25 [As] cold waters for a weary soul, So [is] a good report from a far country.
26 A spring troubled, and a fountain corrupt, [Is] the righteous falling before the wicked.
27 The eating of much honey is not good, Nor a searching out of one's own honour -- honour.
28 A city broken down without walls, [Is] a man without restraint over his spirit!

PROVERBS CHAPTER 26

1 As snow in summer, and as rain in harvest, So honour [is] not comely for a fool.
2 As a bird by wandering, as a swallow by flying, So reviling without cause doth not come.
3 A whip is for a horse, a bridle for an ass, And a rod for the back of fools.
4 Answer not a fool according to his folly, Lest thou be like to him -- even thou.
5 Answer a fool according to his folly, Lest he be wise in his own eyes.
6 He is cutting off feet, he is drinking injury, Who is sending things by the hand of a fool.
7 Weak have been the two legs of the lame, And a parable in the mouth of fools.
8 As one who is binding a stone in a sling, So [is] he who is giving honour to a fool.
9 A thorn hath gone up into the hand of a drunkard, And a parable in the mouth of fools.
10 Great [is] the Former of all, And He is rewarding a fool, And is rewarding transgressors.
11 As a dog hath returned to its vomit, A fool is repeating his folly.
12 Thou hast seen a man wise in his own eyes, More hope of a fool than of him!
13 The slothful hath said, 'A lion [is] in the way, A lion [is] in the broad places.'
14 The door turneth round on its hinge, And the slothful on his bed.
15 The slothful hath hid his hand in a dish, He is weary of bringing it back to his mouth.
16 Wiser [is] the slothful in his own eyes, Than seven [men] returning a reason.
17 Laying hold on the ears of a dog, [Is] a passer-by making himself wrath for strife not his own.
18 As [one] pretending to be feeble, Who is casting sparks, arrows, and death,
19 So hath a man deceived his neighbour, And hath said, 'Am not I playing?'
20 Without wood is fire going out, And without a tale-bearer, contention ceaseth,
21 Coal to burning coals, and wood to fire, And a man of contentions to kindle strife.
22 The words of a tale-bearer [are] as self-inflicted wounds, And they have gone down [to] the inner parts of the heart.
23 Silver of dross spread over potsherd, [Are] burning lips and an evil heart.
24 By his lips doth a hater dissemble, And in his heart he placeth deceit,
25 When his voice is gracious trust not in him, For seven abominations [are] in his heart.
26 Hatred is covered by deceit, Revealed is its wickedness in an assembly.
27 Whoso is digging a pit falleth into it, And the roller of a stone, to him it turneth.
28 A lying tongue hateth its bruised ones, And a flattering mouth worketh an overthrow!

PROVERBS CHAPTER 27

1 Boast not thyself of to-morrow, For thou knowest not what a day bringeth forth.
2 Let another praise thee, and not thine own mouth, A stranger, and not thine own lips.
3 A stone [is] heavy, and the sand [is] heavy, And the anger of a fool Is heavier than they both.
4 Fury [is] fierce, and anger [is] overflowing, And who standeth before jealousy?
5 Better [is] open reproof than hidden love.
6 Faithful are the wounds of a lover, And abundant the kisses of an enemy.
7 A satiated soul treadeth down a honeycomb, And [to] a hungry soul every bitter thing [is] sweet.
8 As a bird wandering from her nest, So [is] a man wandering from his place.
9 Ointment and perfume rejoice the heart, And the sweetness of one's friend -- from counsel of the soul.

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10 Thine own friend, and the friend of thy father, forsake not, And the house of thy brother enter not In a day of thy calamity, Better [is] a near neighbour than a brother afar off.
11 Be wise, my son, and rejoice my heart. And I return my reproacher a word.
12 The prudent hath seen the evil, he is hidden, The simple have passed on, they are punished.
13 Take his garment, when a stranger hath been surety, And for a strange woman pledge it.
14 Whoso is saluting his friend with a loud voice, In the morning rising early, A light thing it is reckoned to him.
15 A continual dropping in a day of rain, And a woman of contentions are alike,
16 Whoso is hiding her hath hidden the wind, And the ointment of his right hand calleth out.
17 Iron by iron is sharpened, And a man sharpens the face of his friend.
18 The keeper of a fig-tree eateth its fruit, And the preserver of his master is honoured.
19 As [in] water the face [is] to face, So the heart of man to man.
20 Sheol and destruction are not satisfied, And the eyes of man are not satisfied.
21 A refining pot [is] for silver, and a furnace for gold, And a man according to his praise.
22 If thou dost beat the foolish in a mortar, Among washed things -- with a pestle, His folly turneth not aside from off him.
23 Know well the face of thy flock, Set thy heart to the droves,
24 For riches [are] not to the age, Nor a crown to generation and generation.
25 Revealed was the hay, and seen the tender grass, And gathered the herbs of mountains.
26 Lambs [are] for thy clothing, And the price of the field [are] he-goats,
27 And a sufficiency of goats' milk [is] for thy bread, For bread to thy house, and life to thy damsels!

PROVERBS CHAPTER 28

1 The wicked have fled and there is no pursuer. And the righteous as a young lion is confident.
2 By the transgression of a land many [are] its heads. And by an intelligent man, Who knoweth right -- it is prolonged.
3 A man -- poor and oppressing the weak, [Is] a sweeping rain, and there is no bread.
4 Those forsaking the law praise the wicked, Those keeping the law plead against them.
5 Evil men understand not judgment, And those seeking Jehovah understand all.
6 Better [is] the poor walking in his integrity, Than the perverse of ways who is rich.
7 Whoso is keeping the law is an intelligent son, And a friend of gluttons, Doth cause his father to blush.
8 Whoso is multiplying his wealth by biting and usury, For one favouring the poor doth gather it.
9 Whoso is turning his ear from hearing the law, Even his prayer [is] an abomination.
10 Whoso is causing the upright to err in an evil way, Into his own pit he doth fall, And the perfect do inherit good.
11 A rich man is wise in his own eyes, And the intelligent poor searcheth him.
12 In the exulting of the righteous the glory [is] abundant, And in the rising of the wicked man is apprehensive.
13 Whoso is covering his transgressions prospereth not, And he who is confessing and forsaking hath mercy.
14 O the happiness of a man fearing continually, And whoso is hardening his heart falleth into evil.
15 A growling lion, and a ranging bear, [Is] the wicked ruler over a poor people.
16 A leader lacking understanding multiplieth oppressions, Whoso is hating dishonest gain prolongeth days.
17 A man oppressed with the blood of a soul, Unto the pit fleeth, none taketh hold on him.
18 Whoso is walking uprightly is saved, And the perverted of ways falleth at once.
19 Whoso is tilling his ground is satisfied [with] bread, And whoso is pursuing vanity, Is filled [with] poverty.
20 A stedfast man hath multiplied blessings, And whoso is hasting to be rich is not acquitted.
21 To discern faces is not good, And for a piece of bread doth a man transgress.
22 Troubled for wealth [is] the man [with] an evil eye, And he knoweth not that want doth meet him.
23 Whoso is reproving a man afterwards findeth grace, More than a flatterer with the tongue.
24 Whoso is robbing his father, or his mother, And is saying, 'It is not transgression,' A companion he is to a destroyer.
25 Whoso is proud in soul stirreth up contention, And whoso is trusting on Jehovah is made fat.
26 Whoso is trusting in his heart is a fool, And whoso is walking in wisdom is delivered.
27 Whoso is giving to the poor hath no lack, And whoso is hiding his eyes multiplied curses.
28 In the rising of the wicked a man is hidden, And in their destruction the righteous multiply!

PROVERBS CHAPTER 29

1 A man often reproved, hardening the neck, Is suddenly broken, and there is no healing.
2 In the multiplying of the righteous the people rejoice, And in the ruling of the wicked the people sigh.
3 A man loving wisdom rejoiceth his father, And a friend of harlots destroyeth wealth.
4 A king by judgment establisheth a land, And one receiving gifts throweth it down.
5 A man taking a portion above his neighbour, Spreadeth a net for his own steps.
6 In the transgression of the evil [is] a snare, And the righteous doth sing and rejoice.

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7 The righteous knoweth the plea of the poor, The wicked understandeth not knowledge.
8 Men of scorning ensnare a city, And the wise turn back anger.
9 A wise man is judged by the foolish man, And he hath been angry, And he hath laughed, and there is no rest.
10 Men of blood hate the perfect, And the upright seek his soul.
11 A fool bringeth out all his mind, And the wise till afterwards restraineth it.
12 A ruler who is attending to lying words, All his ministers [are] wicked.
13 The poor and the man of frauds have met together, Jehovah is enlightening the eyes of them both.
14 a king that is judging truly the poor, His throne for ever is established.
15 A rod and reproof give wisdom, And a youth let away is shaming his mother.
16 In the multiplying of the wicked transgression multiplieth, And the righteous on their fall do look.
17 Chastise thy son, and he giveth thee comfort, Yea, he giveth delights to thy soul.
18 Without a Vision is a people made naked, And whoso is keeping the law, O his happiness!
19 By words a servant is not instructed though he understand, And there is nothing answering.
20 Thou hast seen a man hasty in his words! More hope of a fool than of him.
21 Whoso is bringing up his servant delicately, from youth, [At] his latter end also he is continuator.
22 An angry man stirreth up contention, And a furious man is multiplying transgression.
23 The pride of man humbleth him, And humility of spirit upholdeth honour.
24 Whoso is sharing with a thief is hating his own soul, Execration he heareth, and telleth not.
25 Fear of man causeth a snare, And the confident in Jehovah is set on high.
26 Many are seeking the face of a ruler, And from Jehovah [is] the judgment of each.
27 An abomination to the righteous [is] the perverse man, And an abomination to the wicked [is] the upright in the way!

PROVERBS CHAPTER 30

1 Words of a Gatherer, son of an obedient one, the declaration, an affirmation of the man: -- I have wearied myself [for] God, I have wearied myself [for] God, and am consumed.
2 For I am more brutish than any one, And have not the understanding of a man.
3 Nor have I learned wisdom, Yet the knowledge of Holy Ones I know.
4 Who went up to heaven, and cometh down? Who hath gathered the wind in his fists? Who hath bound waters in a garment? Who established all ends of the earth? What [is] His name? and what His son's name? Surely thou knowest!
5 Every saying of God [is] tried, A shield He [is] to those trusting in Him.
6 Add not to His words, lest He reason with thee, And thou hast been found false.
7 Two things I have asked from Thee, Withhold not from me before I die.
8 Vanity and a lying word put far from me, Poverty or wealth give not to me, Cause me to eat the bread of my portion,
9 Lest I become satiated, and have denied, And have said, 'Who [is] Jehovah?' And lest I be poor, and have stolen, And have laid hold of the name of my God.
10 Accuse not a servant unto his lord, Lest he disesteem thee, and thou be found guilty.
11 A generation [is], that lightly esteemeth their father, And their mother doth not bless.
12 A generation -- pure in their own eyes, But from their own filth not washed.
13 A generation -- how high are their eyes, Yea, their eyelids are lifted up.
14 A generation -- swords [are] their teeth, And knives -- their jaw-teeth, To consume the poor from earth, And the needy from [among] men.
15 To the leech [are] two daughters, 'Give, give, Lo, three things are not satisfied, Four have not said 'Sufficiency;'
16 Sheol, and a restrained womb, Earth -- it [is] not satisfied [with] water, And fire -- it hath not said, 'Sufficiency,'
17 An eye that mocketh at a father, And despiseth to obey a mother, Dig it out do ravens of the valley, And eat it do young eagles.
18 Three things have been too wonderful for me, Yea, four that I have not known:
19 The way of the eagle in the heavens, The way of a serpent on a rock, The way of a ship in the heart of the sea, And the way of a man in youth.
20 So -- the way of an adulterous woman, She hath eaten and hath wiped her mouth, And hath said, 'I have not done iniquity.'
21 For three things hath earth been troubled, And for four -- it is not able to bear:
22 For a servant when he reigneth, And a fool when he is satisfied with bread,
23 For a hated one when she ruleth, And a maid-servant when she succeedeth her mistress.
24 Four [are] little ones of earth, And they are made wiser than the wise:
25 The ants [are] a people not strong, And they prepare in summer their food,
26 Conies [are] a people not strong, And they place in a rock their house,
27 A king there is not to the locust, And it goeth out -- each one shouting,
28 A spider with two hands taketh hold, And is in the palaces of a king.
29 Three there are going well, Yea, four are good in going:

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30 An old lion -- mighty among beasts, That turneth not back from the face of any,
31 A girt one of the loins, or a he-goat, And a king -- no rising up with him.
32 If thou hast been foolish in lifting up thyself, And if thou hast devised evil -- hand to mouth!
33 For the churning of milk bringeth out butter, And the wringing of the nose bringeth out blood, And the forcing of anger bringeth out strife!

PROVERBS CHAPTER 31

1 Words of Lemuel a king, a declaration that his mother taught him:
2 'What, my son? and what, son of my womb? And what, son of my vows?
3 Give not to women thy strength, And thy ways to wiping away of kings.
4 Not for kings, O Lemuel, Not for kings, to drink wine, And for princes a desire of strong drink.
5 Lest he drink, and forget the decree, And change the judgment of any of the sons of affliction.
6 Give strong drink to the perishing, And wine to the bitter in soul,
7 He drinketh, and forgetteth his poverty, And his misery he remembereth not again.
8 Open thy mouth for the dumb, For the right of all sons of change.
9 Open thy mouth, judge righteously, Both the cause of the poor and needy!'
10 A woman of worth who doth find? Yea, far above rubies [is] her price.
11 The heart of her husband hath trusted in her, And spoil he lacketh not.
12 She hath done him good, and not evil, All days of her life.
13 She hath sought wool and flax, And with delight she worketh [with] her hands.
14 She hath been as ships of the merchant, From afar she bringeth in her bread.
15 Yea, she riseth while yet night, And giveth food to her household, And a portion to her damsels.
16 She hath considered a field, and taketh it, From the fruit of her hands she hath planted a vineyard.
17 She hath girded with might her loins, And doth strengthen her arms.
18 She hath perceived when her merchandise [is] good, Her lamp is not extinguished in the night.
19 Her hands she hath sent forth on a spindle, And her hands have held a distaff.
20 Her hand she hath spread forth to the poor, Yea, her hands she sent forth to the needy.
21 She is not afraid of her household from snow, For all her household are clothed [with] scarlet.
22 Ornamental coverings she hath made for herself, Silk and purple [are] her clothing.
23 Known in the gates is her husband, In his sitting with elders of the land.
24 Linen garments she hath made, and selleth, And a girdle she hath given to the merchant.
25 Strength and honour [are] her clothing, And she rejoiceth at a latter day.
26 Her mouth she hath opened in wisdom, And the law of kindness [is] on her tongue.
27 She [is] watching the ways of her household, And bread of sloth she eateth not.
28 Her sons have risen up, and pronounce her happy, Her husband, and he praiseth her,
29 'Many [are] the daughters who have done worthily, Thou hast gone up above them all.'
30 The grace [is] false, and the beauty [is] vain, A woman fearing Jehovah, she may boast herself.
31 Give ye to her of the fruit of her hands, And her works do praise her in the gates!

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THE SCROLL OF ECCLESIASTES

Hebrew title: Megilath Kohelet
Estimated Range of Dating: 400-200 B.C.

(Ecclesiastes (Hebrew: Kohelet) is one of 24 books of the Tanakh (Hebrew Bible), where it is classified as one of the Ketuvim (Writings). The book takes its name from the Greek ekklesiastes, a translation of the title by which the central figure refers to himself: Kohelet, meaning something like "one who convenes or addresses an assembly" or "one who preaches." Originally written c. 400–200 BC, it is also among the canonical Wisdom literature of the Old Testament in most denominations of Christianity.

According to rabbinic tradition, Ecclesiastes was written by Solomon in his old age (an alternative tradition that "Hezekiah and his colleagues wrote Isaiah, Proverbs, the Song of Songs and Ecclesiastes" probably means simply that the book was edited under Hezekiah), but critical scholars have long rejected the idea of a pre-exilic origin. The presence of Persian loan-words and Aramaisms points to a date no earlier than about 450 BC, while the latest possible date for its composition is 180 BC, when the Jewish writer Ben Sira quotes from it. The dispute as to whether Ecclesiastes belongs to the Persian or the Hellenistic periods (i.e., the earlier or later part of this period) revolves around the degree of Hellenization (influence of Greek culture and thought) present in the book. Scholars arguing for a Persian date (c. 450–330 BC) hold that there is a complete lack of Greek influence; those who argue for a Hellenistic date (c. 330–180 BC) argue that it shows internal evidence of Greek thought and social setting.

Contents and Structure:

- *Title (1:1)*
- *Initial poem (1:2–11)*
- *I: Kohelet's investigation of life (1:12–6:9)*
- *II: Kohelet's conclusions (6:10–11:6)*
- *Introduction (6:10–12)*
- *A: Man cannot discover what is good for him to do (1–8:17)*
- *B: Man does not know what will come after him (9:1–11:6)*
- *Concluding poem (11:7–12:8)*
- *Epilogue (12:9–14)*

Ecclesiastes has taken its literary form from the Middle Eastern tradition of the fictional autobiography, in which a character, often a king, relates his experiences and draws lessons from them, often self-critical: Kohelet likewise identifies himself as a king, speaks of his search for wisdom, relates his conclusions, and recognises his limitations. It belongs to the category of wisdom literature, the body of biblical writings which give advice on life, together with reflections on its problems and meanings—other examples include the Book of Job, Proverbs, and some of the Psalms.

Ecclesiastes is presented as biography of "Kohelet". Kohelet's story is framed by voice of the narrator, who refers to Kohelet in the third person, praises his wisdom, but reminds the reader that wisdom has its limitations and is not man's main concern. Kohelet reports what he planned, did, experienced and thought. His journey to knowledge is, in the end, incomplete. The reader is not only to hear Kohelet's wisdom, but to observe his journey towards understanding and acceptance of life's frustrations and uncertainties: the journey itself is important.)

ECCLESIASTES CHAPTER 1

1 Words of a preacher, son of David, king in Jerusalem:

2 Vanity of vanities, said the Preacher, Vanity of vanities: the whole [is] vanity.

3 What advantage [is] to man by all his labour that he laboureth at under the sun?

4 A generation is going, and a generation is coming, and the earth to the age is standing.

5 Also, the sun hath risen, and the sun hath gone in, and unto its place panting it is rising there.

6 Going unto the south, and turning round unto the north, turning round, turning round, the wind is going, and by its circuits the wind hath returned.

7 All the streams are going unto the sea, and the sea is not full; unto a place whither the streams are going, thither they are turning back to go.

8 All these things are wearying; a man is not able to speak, the eye is not satisfied by seeing, nor filled is the ear from hearing.

9 What [is] that which hath been? it [is] that which is, and what [is] that which hath been done? it [is] that which is done, and there is not an entirely new thing under the sun.

10 There is a thing of which [one] saith: 'See this, it [is] new!' already it hath been in the ages that were before us!

11 There is not a remembrance of former [generations]; and also of the latter that are, there is no remembrance of them with those that are at the last.

12 I, a preacher, have been king over Israel in Jerusalem.

13 And I have given my heart to seek and to search out by wisdom concerning all that hath been done under the heavens. It [is] a sad travail God hath given to the sons of man to be humbled by it.

14 I have seen all the works that have been done under the sun, and lo, the whole [is] vanity and vexation of spirit!

15 A crooked thing [one] is not able to make straight, and a lacking thing is not able to be numbered.

16 I -- I spake with my heart, saying, 'I, lo, I have magnified and added wisdom above every one who hath been before me at Jerusalem, and my heart hath seen abundantly wisdom and knowledge.

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17 And I give my heart to know wisdom, and to know madness and folly: I have known that even this [is] vexation of spirit;

18 for, in abundance of wisdom [is] abundance of sadness, and he who addeth knowledge addeth pain.'

ECCLESIASTES CHAPTER 2

1 I said in my heart, 'Pray, come, I try thee with mirth, and look thou on gladness;' and lo, even it [is] vanity.

2 Of laughter I said, 'Foolish!' and of mirth, 'What [is] this it is doing?'

3 I have sought in my heart to draw out with wine my appetite, (and my heart leading in wisdom), and to take hold on folly till that I see where [is] this -- the good to the sons of man of that which they do under the heavens, the number of the days of their lives.

4 I made great my works, I builded for me houses, I planted for me vineyards.

5 I made for me gardens and paradises, and I planted in them trees of every fruit.

6 I made for me pools of water, to water from them a forest shooting forth trees.

7 I got men-servants, and maid-servants, and sons of the house were to me; also, I had much substance -- herd and flock -- above all who had been before me in Jerusalem.

8 I gathered for me also silver and gold, and the peculiar treasure of kings and of the provinces. I prepared for me men-singers and women-singers, and the luxuries of the sons of man -- a wife and wives.

9 And I became great, and increased above every one who had been before me in Jerusalem; also, my wisdom stood with me.

10 And all that mine eyes asked I kept not back from them; I withheld not my heart from any joy, for my heart rejoiced because of all my labour, and this hath been my portion, from all my labour,

11 and I have looked on all my works that my hands have done, and on the labour that I have laboured to do, and lo, the whole [is] vanity and vexation of spirit, and there is no advantage under the sun!

12 And I turned to see wisdom, and madness, and folly, but what [is] the man who cometh after the king? that which [is] already -- they have done it!

13 And I saw that there is an advantage to wisdom above folly, like the advantage of the light above the darkness.

14 The wise! -- his eyes [are] in his head, and the fool in darkness is walking, and I also knew that one event happeneth with them all;

15 and I said in my heart, 'As it happeneth with the fool, it happeneth also with me, and why am I then more wise?' And I spake in my heart, that also this [is] vanity:

16 That there is no remembrance to the wise -- with the fool -- to the age, for that which [is] already, [in] the days that are coming is all forgotten, and how dieth the wise? with the fool!

17 And I have hated life, for sad to me [is] the work that hath been done under the sun, for the whole [is] vanity and vexation of spirit.

18 And I have hated all my labour that I labour at under the sun, because I leave it to a man who is after me.

19 And who knoweth whether he is wise or foolish? yet he doth rule over all my labour that I have laboured at, and that I have done wisely under the sun! this also [is] vanity.

20 And I turned round to cause my heart to despair concerning all the labour that I laboured at under the sun.

21 For there is a man whose labour [is] in wisdom, and in knowledge, and in equity, and to a man who hath not laboured therein he giveth it -- his portion! Even this [is] vanity and a great evil.

22 For what hath been to a man by all his labour, and by the thought of his heart that he laboured at under the sun?

23 For all his days are sorrows, and his travail sadness; even at night his heart hath not lain down; this also [is] vanity.

24 There is nothing good in a man who eateth, and hath drunk, and hath shewn his soul good in his labour. This also I have seen that it [is] from the hand of God.

25 For who eateth and who hasteth out more than I?

26 For to a man who [is] good before Him, He hath given wisdom, and knowledge, and joy; and to a sinner He hath given travail, to gather and to heap up, to give to the good before God. Even this [is] vanity and vexation of spirit.

ECCLESIASTES CHAPTER 3

1 To everything -- a season, and a time to every delight under the heavens:

2 A time to bring forth, And a time to die. A time to plant, And a time to eradicate the planted.

3 A time to slay, And a time to heal, A time to break down, And a time to build up.

4 A time to weep, And a time to laugh. A time to mourn, And a time to skip.

5 A time to cast away stones, And a time to heap up stones. A time to embrace, And a time to be far from embracing.

6 A time to seek, And a time to destroy. A time to keep, And a time to cast away.

7 A time to rend, And a time to sew. A time to be silent, And a time to speak.

8 A time to love, And a time to hate. A time of war, And a time of peace.

9 What advantage hath the doer in that which he is labouring at?

10 I have seen the travail that God hath given to the sons of man to be humbled by it.

11 The whole He hath made beautiful in its season; also, that knowledge He hath put in their heart without which man findeth not out the work that God hath done from the beginning even unto the end.

12 I have known that there is no good for them except to rejoice and to do good during their life,

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13 yea, even every man who eateth and hath drunk and seen good by all his labour, it [is] a gift of God.

14 I have known that all that God doth is to the age, to it nothing is to be added, and from it nothing is to be withdrawn; and God hath wrought that they do fear before Him.

15 What is that which hath been? already it is, and that which [is] to be hath already been, and God requireth that which is pursued.

16 And again, I have seen under the sun the place of judgment -- there [is] the wicked; and the place of righteousness -- there [is] the wicked.

17 I said in my heart, 'The righteous and the wicked doth God judge, for a time [is] to every matter and for every work there.'

18 I said in my heart concerning the matter of the sons of man that God might cleanse them, so as to see that they themselves [are] beasts.

19 For an event [is to] the sons of man, and an event [is to] the beasts, even one event [is] to them; as the death of this, so [is] the death of that; and one spirit [is] to all, and the advantage of man above the beast is nothing, for the whole [is] vanity.

20 The whole are going unto one place, the whole have been from the dust, and the whole are turning back unto the dust.

21 Who knoweth the spirit of the sons of man that is going up on high, and the spirit of the beast that is going down below to the earth?

22 And I have seen that there is nothing better than that man rejoice in his works, for it [is] his portion; for who doth bring him in to look on that which is after him?

ECCLESIASTES CHAPTER 4

1 And I have turned, and I see all the oppressions that are done under the sun, and lo, the tear of the oppressed, and they have no comforter; and at the hand of their oppressors [is] power, and they have no comforter.

2 And I am praising the dead who have already died above the living who are yet alive.

3 And better than both of them [is] he who hath not yet been, in that he hath not seen the evil work that hath been done under the sun.

4 And I have seen all the labour, and all the benefit of the work, because for it a man is the envy of his neighbour. Even this [is] vanity and vexation of spirit.

5 The fool is clasping his hands, and eating his own flesh:

6 'Better [is] a handful [with] quietness, than two handfuls [with] labour and vexation of spirit.'

7 And I have turned, and I see a vain thing under the sun:

8 There is one, and there is not a second; even son or brother he hath not, and there is no end to all his labour! His eye also is not satisfied with riches, and [he saith not], 'For whom am I labouring and bereaving my soul of good?' This also is vanity, it is a sad travail.

9 The two [are] better than the one, in that they have a good reward by their labour.

10 For if they fall, the one raiseth up his companion, but wo to the one who falleth and there is not a second to raise him up!

11 Also, if two lie down, then they have heat, but how hath one heat?

12 And if the one strengthen himself, the two stand against him; and the threefold cord is not hastily broken.

13 Better is a poor and wise youth than an old and foolish king, who hath not known to be warned any more.

14 For from a house of prisoners he hath come out to reign, for even in his own kingdom he hath been poor.

15 I have seen all the living, who are walking under the sun, with the second youth who doth stand in his place;

16 there is no end to all the people, to all who were before them; also, the latter rejoice not in him. Surely this also is vanity and vexation of spirit.

ECCLESIASTES CHAPTER 5

1 Keep thy feet when thou goest unto a house of God, and draw near to hear rather than to give of fools the sacrifice, for they do not know they do evil.

2 Cause not thy mouth to hasten, and let not thy heart hasten to bring out a word before God, for God is in the heavens, and thou on the earth, therefore let thy words be few.

3 For the dream hath come by abundance of business, and the voice of a fool by abundance of words.

4 When thou vowest a vow to God, delay not to complete it, for there is no pleasure in fools; that which thou vowest -- complete.

5 Better that thou do not vow, than that thou dost vow and dost not complete.

6 Suffer not thy mouth to cause thy flesh to sin, nor say before the messenger, that 'it [is] an error,' why is God wroth because of thy voice, and hath destroyed the work of thy hands?

7 For, in the abundance of dreams both vanities and words abound; but fear thou God.

8 If oppression of the poor, and violent taking away of judgment and righteousness thou seest in a province, do not marvel at the matter, for a higher than the high is observing, and high ones [are] over them.

9 And the abundance of a land is for all. A king for a field is served.

10 Whoso is loving silver is not satisfied [with] silver, nor he who is in love with stores [with] increase. Even this [is] vanity.

11 In the multiplying of good have its consumers been multiplied, and what benefit [is] to its possessor except the sight of his eyes?

12 Sweet [is] the sleep of the labourer whether he eat little or much; and the sufficiency of the wealthy is not suffering him to sleep.

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13 There is a painful evil I have seen under the sun: wealth kept for its possessor, for his evil.
14 And that wealth hath been lost in an evil business, and he hath begotten a son and there is nothing in his hand!
15 As he came out from the belly of his mother, naked he turneth back to go as he came, and he taketh not away anything of his labour, that doth go in his hand.
16 And this also [is] a painful evil, just as he came, so he goeth, and what advantage [is] to him who laboureth for wind?
17 Also all his days in darkness he consumeth, and sadness, and wrath, and sickness abound.
18 Lo, that which I have seen: [It is] good, because beautiful, to eat, and to drink, and to see good in all one's labour that he laboureth at under the sun, the number of the days of his life that God hath given to him, for it [is] his portion.
19 Every man also to whom God hath given wealth and riches, and hath given him power to eat of it, and to accept his portion, and to rejoice in his labour, this is a gift of God.
20 For he doth not much remember the days of his life, for God is answering through the joy of his heart.

ECCLESIASTES CHAPTER 6

1 There is an evil that I have seen under the sun, and it [is] great on man:
2 A man to whom God giveth wealth, and riches, and honour, and there is no lack to his soul of all that he desireth, and God giveth him not power to eat of it, but a stranger eateth it; this [is] vanity, and it [is] an evil disease.
3 If a man doth beget a hundred, and live many years, and is great, because they are the days of his years, and his soul is not satisfied from the goodness, and also he hath not had a grave, I have said, 'Better than he [is] the untimely birth.'
4 For in vanity he came in, and in darkness he goeth, and in darkness his name is covered,
5 Even the sun he hath not seen nor known, more rest hath this than that.
6 And though he had lived a thousand years twice over, yet good he hath not seen; to the same place doth not every one go?
7 All the labour of man [is] for his mouth, and yet the soul is not filled.
8 For what advantage [is] to the wise above the fool? What to the poor who knoweth to walk before the living?
9 Better [is] the sight of the eyes than the going of the soul. This also [is] vanity and vexation of spirit.
10 What [is] that which hath been? already is its name called, and it is known that it [is] man, and he is not able to contend with him who is stronger than he.
11 For there are many things multiplying vanity; what advantage [is] to man?
12 For who knoweth what [is] good for a man in life, the number of the days of the life of his vanity, and he maketh them as a shadow? for who declareth to man what is after him under the sun?

ECCLESIASTES CHAPTER 7

1 Better [is] a name than good perfume, And the day of death than the day of birth.
2 Better to go unto a house of mourning, Than to go unto a house of banqueting, For that is the end of all men, And the living layeth [it] unto his heart.
3 Better [is] sorrow than laughter, For by the sadness of the face the heart becometh better.
4 The heart of the wise [is] in a house of mourning, And the heart of fools in a house of mirth.
5 Better to hear a rebuke of a wise man, Than [for] a man to hear a song of fools,
6 For as the noise of thorns under the pot, So [is] the laughter of a fool, even this [is] vanity.
7 Surely oppression maketh the wise mad, And a gift destroyeth the heart.
8 Better [is] the latter end of a thing than its beginning, Better [is] the patient of spirit, than the haughty of spirit.
9 Be not hasty in thy spirit to be angry, For anger in the bosom of fools resteth.
10 Say not thou, 'What was it, That the former days were better than these?' For thou hast not asked wisely of this.
11 Wisdom [is] good with an inheritance, And an advantage [it is] to those beholding the sun.
12 For wisdom [is] a defense, money [is] a defence, And the advantage of the knowledge of wisdom [is], She reviveth her possessors.
13 See the work of God, For who is able to make straight that which He made crooked?
14 In a day of prosperity be in gladness, And in a day of evil consider. Also this over-against that hath God made, To the intent that man doth not find anything after him.
15 The whole I have considered in the days of my vanity. There is a righteous one perishing in his righteousness, and there is a wrong-doer prolonging [himself] in his wrong.
16 Be not over-righteous, nor show thyself too wise, why art thou desolate?
17 Do not much wrong, neither be thou a fool, why dost thou die within thy time?
18 [It is] good that thou dost lay hold on this, and also, from that withdrawest not thy hand, for whoso is fearing God goeth out with them all.
19 The wisdom giveth strength to a wise man, more than wealth the rulers who have been in a city.
20 Because there is not a righteous man on earth that doth good and sinneth not.
21 Also to all the words that they speak give not thy heart, that thou hear not thy servant reviling thee.
22 For many times also hath thy heart known that thou thyself also hast reviled others.
23 All this I have tried by wisdom; I have said, 'I am wise,' and it [is] far from me.
24 Far off [is] that which hath been, and deep, deep, who doth find it?

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25 I have turned round, also my heart, to know and to search, and to seek out wisdom, and reason, and to know the wrong of folly, and of foolishness the madness.

26 And I am finding more bitter than death, the woman whose heart [is] nets and snares, her hands [are] bands; the good before God escapeth from her, but the sinner is captured by her.

27 See, this I have found, said the Preacher, one to one, to find out the reason

28 (that still my soul had sought, and I had not found), One man, a teacher, I have found, and a woman among all these I have not found.

29 See, this alone I have found, that God made man upright, and they -- they have sought out many devices.

ECCLESIASTES CHAPTER 8

1 Who [is] as the wise? and who knoweth the interpretation of a thing? The wisdom of man causeth his face to shine, and the hardness of his face is changed.

2 I pray thee, the commandment of a king keep, even for the sake of the oath of God.

3 Be not troubled at his presence, thou mayest go, stand not in an evil thing, for all that he pleaseth he doth.

4 Where the word of a king [is] power [is], and who saith to him, 'What dost thou?'

5 Whoso is keeping a command knoweth no evil thing, and time and judgment the heart of the wise knoweth.

6 For to every delight there is a time and a judgment, for the misfortune of man is great upon him.

7 For he knoweth not that which shall be, for when it shall be who declareth to him?

8 There is no man ruling over the spirit to restrain the spirit, and there is no authority over the day of death, and there is no discharge in battle, and wickedness delivereth not its possessors.

9 All this I have seen so as to give my heart to every work that hath been done under the sun; a time that man hath ruled over man to his own evil.

10 And so I have seen the wicked buried, and they went in, even from the Holy Place they go, and they are forgotten in the city whether they had so done. This also [is] vanity.

11 Because sentence hath not been done [on] an evil work speedily, therefore the heart of the sons of man is full within them to do evil.

12 Though a sinner is doing evil a hundred [times], and prolonging [himself] for it, surely also I know that there is good to those fearing God, who fear before Him.

13 And good is not to the wicked, and he doth not prolong days as a shadow, because he is not fearing before God.

14 There is a vanity that hath been done upon the earth, that there are righteous ones unto whom it is coming according to the work of the wicked, and there are wicked ones unto whom it is coming according to the work of the righteous. I have said that this also [is] vanity.

15 And I have praised mirth because there is no good to man under the sun except to eat and to drink, and to rejoice, and it remaineth with him of his labour the days of his life that God hath given to him under the sun.

16 When I gave my heart to know wisdom and to see the business that hath been done on the earth, (for there is also a spectator in whose eyes sleep is not by day and by night),

17 then I considered all the work of God, that man is not able to find out the work that hath been done under the sun, because though man labour to seek, yet he doth not find; and even though the wise man speak of knowing he is not able to find.

ECCLESIASTES CHAPTER 9

1 But all this I have laid unto my heart, so as to clear up the whole of this, that the righteous and the wise, and their works, [are] in the hand of God, neither love nor hatred doth man know, the whole [is] before them.

2 The whole [is] as to the whole; one event is to the righteous and to the wicked, to the good, and to the clean, and to the unclean, and to him who is sacrificing, and to him who is not sacrificing; as [is] the good, so [is] the sinner, he who is swearing as he who is fearing an oath.

3 This [is] an evil among all that hath been done under the sun, that one event [is] to all, and also the heart of the sons of man is full of evil, and madness [is] in their heart during their life, and after it -- unto the dead.

4 But [to] him who is joined unto all the living there is confidence, for to a living dog it [is] better than to the dead lion.

5 For the living know that they die, and the dead know not anything, and there is no more to them a reward, for their remembrance hath been forgotten.

6 Their love also, their hatred also, their envy also, hath already perished, and they have no more a portion to the age in all that hath been done under the sun.

7 Go, eat with joy thy bread, and drink with a glad heart thy wine, for already hath God been pleased with thy works.

8 At all times let thy garments be white, and let not perfume be lacking on thy head.

9 See life with the wife whom thou hast loved, all the days of the life of thy vanity, that He hath given to thee under the sun, all the days of thy vanity, for it [is] thy portion in life, even of thy labour that thou art labouring at under the sun.

10 All that thy hand findeth to do, with thy power do, for there is no work, and device, and knowledge, and wisdom in Sheol whither thou art going.

11 I have turned so as to see under the sun, that not to the swift [is] the race, nor to the mighty the battle, nor even to the wise bread, nor even to the intelligent wealth, nor even to the skilful grace, for time and chance happen with them all.

12 For even man knoweth not his time; as fish that are taken hold of by an evil net, and as birds that are taken hold of by a snare, like these [are] the sons of man snared at an evil time, when it falleth upon them suddenly.

13 This also I have seen: wisdom under the sun, and it is great to me.

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14 A little city, and few men in it, and a great king hath come unto it, and hath surrounded it, and hath built against it great bulwarks;

15 and there hath been found in it a poor wise man, and he hath delivered the city by his wisdom, and men have not remembered that poor man!

16 And I said, 'Better [is] wisdom than might, and the wisdom of the poor is despised, and his words are not heard.' --

17 The words of the wise in quiet are heard, More than the cry of a ruler over fools.

18 Better [is] wisdom than weapons of conflict, And one sinner destroyeth much good!

ECCLESIASTES CHAPTER 10

1 Dead flies cause a perfumer's perfume To send forth a stink; The precious by reason of wisdom -- By reason of honour -- a little folly!

2 The heart of the wise [is] at his right hand, And the heart of a fool at his left.

3 And also, when he that is a fool Is walking in the way, his heart is lacking, And he hath said to every one, 'He [is] a fool.'

4 If the spirit of the ruler go up against thee, Thy place leave not, For yielding quieteth great sinners.

5 There is an evil I have seen under the sun, As an error that goeth out from the ruler,

6 He hath set the fool in many high places, And the rich in a low place do sit.

7 I have seen servants on horses, And princes walking as servants on the earth.

8 Whoso is digging a pit falleth into it, And whoso is breaking a hedge, a serpent biteth him.

9 Whoso is removing stones is grieved by them, Whoso is cleaving trees endangered by them.

10 If the iron hath been blunt, And he the face hath not sharpened, Then doth he increase strength, And wisdom [is] advantageous to make right.

11 If the serpent biteth without enchantment, Then there is no advantage to a master of the tongue.

12 Words of the mouth of the wise [are] gracious, And the lips of a fool swallow him up.

13 The beginning of the words of his mouth [is] folly, And the latter end of his mouth [Is] mischievous madness.

14 And the fool multiplieth words: 'Man knoweth not that which is, And that which is after him, who doth declare to him?'

15 The labour of the foolish wearieth him, In that he hath not known to go unto the city.

16 Wo to thee, O land, when thy king [is] a youth, And thy princes do eat in the morning.

17 Happy art thou, O land, When thy king [is] a son of freemen, And thy princes do eat in due season, For might, and not for drunkenness.

18 By slothfulness is the wall brought low, And by idleness of the hands doth the house drop.

19 For mirth they are making a feast, And wine maketh life joyful, And the silver answereth with all.

20 Even in thy mind a king revile not, And in the inner parts of thy bed-chamber Revile not the rich: For a fowl of the heavens causeth the voice to go, And a possessor of wings declareth the word.

ECCLESIASTES CHAPTER 11

1 Send forth thy bread on the face of the waters, For in the multitude of the days thou dost find it.

2 Give a portion to seven, and even to eight, For thou knowest not what evil is on the earth.

3 If the thick clouds are full of rain, On the earth they empty [themselves]; And if a tree doth fall in the south or to the north, The place where the tree falleth, there it is.

4 Whoso is observing the wind soweth not, And whoso is looking on the thick clouds reapeth not.

5 As thou knowest not what [is] the way of the spirit, How -- bones in the womb of the full one, So thou knowest not the work of God who maketh the whole.

6 In the morning sow thy seed, And at even withdraw not thy hand, For thou knowest not which is right, this or that, Or whether both of them alike [are] good.

7 Sweet also [is] the light, And good for the eyes to see the sun.

8 But, if man liveth many years, In all of them let him rejoice, And remember the days of darkness, For they are many! all that is coming [is] vanity.

9 Rejoice, O young man, in thy childhood, And let thy heart gladden thee in days of thy youth, And walk in the ways of thy heart, And in the sight of thine eyes, And know thou that for all these, Doth God bring thee into judgment.

10 And turn aside anger from thy heart, And cause evil to pass from thy flesh, For the childhood and the age [are] vanity!

ECCLESIASTES CHAPTER 12

1 Remember also thy Creators in days of thy youth, While that the evil days come not, Nor the years have arrived, that thou sayest, 'I have no pleasure in them.'

2 While that the sun is not darkened, and the light, And the moon, and the stars, And the thick clouds returned after the rain.

3 In the day that keepers of the house tremble, And men of strength have bowed themselves, And grinders have ceased, because they have become few. And those looking out at the windows have become dim,

4 And doors have been shut in the street. When the noise of the grinding is low, And [one] riseth at the voice of the bird, And all daughters of song are bowed down.

5 Also of that which is high they are afraid, And of the low places in the way, And the almond-tree is despised, And the grasshopper is become a burden, And want is increased, For man is going unto his home age-during, And the mourners have gone round through the street.

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6 While that the silver cord is not removed, And the golden bowl broken, And the pitcher broken by the fountain, And the wheel broken at the well.

7 And the dust returneth to the earth as it was, And the spirit returneth to God who gave it.

8 Vanity of vanities, said the preacher, the whole [is] vanity.

9 And further, because the preacher was wise, he still taught the people knowledge, and gave ear, and sought out -- he made right many similes.

10 The preacher sought to find out pleasing words, and, written [by] the upright, words of truth.

11 Words of the wise [are] as goads, and as fences planted [by] the masters of collections, they have been given by one shepherd.

12 And further, from these, my son, be warned; the making of many books hath no end, and much study [is] a weariness of the flesh.

13 The end of the whole matter let us hear: -- 'Fear God, and keep His commands, for this [is] the whole of man.

14 For every work doth God bring into judgment, with every hidden thing, whether good or bad.'

THE SCROLL OF THE SONG OF SOLOMON

Song of Songs or Song for Solomon
Hebrew title: Megilath Shir Hashirim
Estimated Range of Dating: 4th to 3rd centuries B.C.

(The Song of Songs, also Song of Solomon or Canticles (Hebrew: Shir Hashirim, Greek and Ancient Greek: Asma Asmaton; Latin: Canticum Canticorum), is one of the megillot (scrolls) found in the last section of the Tanakh, known as the Ketuvim (or "Writings"), and a book of the Old Testament. The Song of Songs is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates); instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy". The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

The Song offers no clue to its author or to the date, place, or circumstances of its composition. The superscription states that it is "Solomon's", but even if this is meant to identify the author, it cannot be read as strictly as a similar modern statement. The most reliable evidence for its date is its language: Aramaic gradually replaced Hebrew after the end of the Babylonian exile in the late 6th century BC, and the evidence of vocabulary, morphology, idiom and syntax clearly points to a late date, centuries after King Solomon to whom it is traditionally attributed.

It has parallels with Mesopotamian and Egyptian love poetry from the first half of the 1st millennium, and with the pastoral idylls of Theocritus, a Greek poet who wrote in the first half of the 3rd century BC; as a result of these conflicting signs, speculation ranges from the 10th to the 2nd centuries BC, with the language supporting a date around the 3rd century.

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end. Beyond this, however, there appears to be little agreement and attempts to find a structure can only be indicative:

- *Introduction (1:1–6)*
- *Dialogue between the lovers (1:7–2:7)*
- *The woman recalls a visit from her lover (2:8–17)*
- *The woman addresses the daughters of Zion (3:1–5)*
- *Sighting a royal wedding procession (3:6–11)*
- *The man describes his lover's beauty (4:1–5:1)*

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• The woman addresses the daughters of Jerusalem (5:2–6:4)
• The man describes his lover, who visits him (6:5–12)
• Observers describe the woman's beauty (6:13–8:4)
• Appendix (8:5–14)

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.)

SONG OF SOLOMON (CANTICLES) CHAPTER 1

1 The Song of Songs, that [is] Solomon's.
2 Let him kiss me with kisses of his mouth, For better [are] thy loves than wine.
3 For fragrance [are] thy perfumes good. Perfume emptied out -- thy name, Therefore have virgins loved thee!
4 Draw me: after thee we run, The king hath brought me into his inner chambers, We do joy and rejoice in thee, We mention thy loves more than wine, Uprightly they have loved thee!
5 Dark [am] I, and comely, daughters of Jerusalem, As tents of Kedar, as curtains of Solomon.
6 Fear me not, because I [am] very dark, Because the sun hath scorched me, The sons of my mother were angry with me, They made me keeper of the vineyards, My vineyard -- my own -- I have not kept.
7 Declare to me, thou whom my soul hath loved, Where thou delightest, Where thou liest down at noon, For why am I as one veiled, By the ranks of thy companions?
8 If thou knowest not, O fair among women, Get thee forth by the traces of the flock, And feed thy kids by the shepherds' dwellings!
9 To my joyous one in chariots of Pharaoh, I have compared thee, my friend,
10 Comely have been thy cheeks with garlands, Thy neck with chains.
11 Garlands of gold we do make for thee, With studs of silver!
12 While the king [is] in his circle, My spikenard hath given its fragrance.
13 A bundle of myrrh [is] my beloved to me, Between my breasts it lodgeth.
14 A cluster of cypress [is] my beloved to me, In the vineyards of En-Gedi!
15 Lo, thou [art] fair, my friend, Lo, thou [art] fair, thine eyes [are] doves!
16 Lo, thou [art] fair, my love, yea, pleasant, Yea, our couch [is] green,
17 The beams of our houses [are] cedars, Our rafters [are] firs, I [am] a rose of Sharon, a lily of the valleys!

SONG OF SOLOMON (CANTICLES) CHAPTER 2

1 As a lily among the thorns,
2 So [is] my friend among the daughters!
3 As a citron among trees of the forest, So [is] my beloved among the sons, In his shade I delighted, and sat down, And his fruit [is] sweet to my palate.
4 He hath brought me in unto a house of wine, And his banner over me [is] love,
5 Sustain me with grape-cakes, Support me with citrons, for I [am] sick with love.
6 His left hand [is] under my head, And his right doth embrace me.
7 I have adjured you, daughters of Jerusalem, By the roes or by the hinds of the field, Stir not up nor wake the love till she please!
8 The voice of my beloved! lo, this -- he is coming, Leaping on the mountains, skipping on the hills.
9 My beloved [is] like to a roe, Or to a young one of the harts. Lo, this -- he is standing behind our wall, Looking from the windows, Blooming from the lattice.
10 My beloved hath answered and said to me, 'Rise up, my friend, my fair one, and come away,
11 For lo, the winter hath passed by, The rain hath passed away -- it hath gone.
12 The flowers have appeared in the earth, The time of the singing hath come, And the voice of the turtle was heard in our land,
13 The fig-tree hath ripened her green figs, And the sweet-smelling vines have given forth fragrance, Rise, come, my friend, my fair one, yea, come away.
14 My dove, in clefts of the rock, In a secret place of the ascent, Cause me to see thine appearance, Cause me to hear thy voice, For thy voice [is] sweet, and thy appearance comely.
15 Seize ye for us foxes, Little foxes -- destroyers of vineyards, Even our sweet-smelling vineyards.
16 My beloved [is] mine, and I [am] his, Who is delighting among the lilies,
17 Till the day doth break forth, And the shadows have fled away, Turn, be like, my beloved, To a roe, or to a young one of the harts, On the mountains of separation!

SONG OF SOLOMON (CANTICLES) CHAPTER 3

1 On my couch by night, I sought him whom my soul hath loved; I sought him, and I found him not!
2 -- Pray, let me rise, and go round the city, In the streets and in the broad places, I seek him whom my soul hath loved! -- I sought him, and I found him not.
3 The watchmen have found me, (Who are going round about the city), 'Him whom my soul have loved saw ye?'
4 But a little I passed on from them, Till I found him whom my soul hath loved! I seized him, and let him not go, Till I brought him in unto the house of my mother -- And the chamber of her that conceived me.
5 I have adjured you, daughters of Jerusalem, By the roes or by the hinds of the field, Stir not up nor wake the love till she please!

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6 Who [is] this coming up from the wilderness, Like palm-trees of smoke, Perfumed [with] myrrh and frankincense, From every powder of the merchant?

7 Lo, his couch, that [is] Solomon's, Sixty mighty ones [are] around it, Of the mighty of Israel,

8 All of them holding sword, taught of battle, Each his sword by his thigh, for fear at night.

9 A palanquin king Solomon made for himself, Of the wood of Lebanon,

10 Its pillars he made of silver, Its bottom of gold, its seat of purple, Its midst lined [with] love, By the daughters of Jerusalem.

11 Go forth, and look, ye daughters of Zion, On king Solomon, with the crown, With which his mother crowned him, In the day of his espousals, And in the day of the joy of his heart!

SONG OF SOLOMON (CANTICLES) CHAPTER 4

1 Lo, thou [art] fair, my friend, lo, thou [art] fair, Thine eyes [are] doves behind thy veil, Thy hair as a row of the goats That have shone from mount Gilead,

2 Thy teeth as a row of the shorn ones That have come up from the washing, For all of them are forming twins, And a bereaved one is not among them.

3 As a thread of scarlet [are] thy lips, And thy speech [is] comely, As the work of the pomegranate [is] thy temple behind thy veil,

4 As the tower of David [is] thy neck, built for an armoury, The chief of the shields are hung on it, All shields of the mighty.

5 Thy two breasts [are] as two fawns, Twins of a roe, that are feeding among lilies.

6 Till the day doth break forth, And the shadows have fled away, I will get me unto the mountain of myrrh, And unto the hill of frankincense.

7 Thou [art] all fair, my friend, And a blemish there is not in thee. Come from Lebanon, O spouse,

8 Come from Lebanon, come thou in. Look from the top of Amana, From the top of Shenir and Hermon, From the habitations of lions, From the mountains of leopards.

9 Thou hast emboldened me, my sister-spouse, Emboldened me with one of thine eyes, With one chain of thy neck.

10 How wonderful have been thy loves, my sister-spouse, How much better have been thy loves than wine, And the fragrance of thy perfumes than all spices.

11 Thy lips drop honey, O spouse, Honey and milk [are] under thy tongue, And the fragrance of thy garments [Is] as the fragrance of Lebanon.

12 A garden shut up [is] my sister-spouse, A spring shut up -- a fountain sealed.

13 Thy shoots a paradise of pomegranates, With precious fruits,

14 Cypresses with nard -- nard and saffron, Cane and cinnamon, With all trees of frankincense, Myrrh and aloes, with all chief spices.

15 A fount of gardens, a well of living waters, And flowings from Lebanon!

16 Awake, O north wind, and come, O south, Cause my garden to breathe forth, its spices let flow, Let my beloved come to his garden, And eat its pleasant fruits!

SONG OF SOLOMON (CANTICLES) CHAPTER 5

1 I have come in to my garden, my sister-spouse, I have plucked my myrrh with my spice, I have eaten my comb with my honey, I have drunk my wine with my milk. Eat, O friends, drink, Yea, drink abundantly, O beloved ones!

2 I am sleeping, but my heart waketh: The sound of my beloved knocking! 'Open to me, my sister, my friend, My dove, my perfect one, For my head is filled [with] dew, My locks [with] drops of the night.'

3 I have put off my coat, how do I put it on? I have washed my feet, how do I defile them?

4 My beloved sent his hand from the net-work, And my bowels were moved for him.

5 I rose to open to my beloved, And my hands dropped myrrh, Yea, my fingers flowing myrrh, On the handles of the lock.

6 I opened to my beloved, But my beloved withdrew -- he passed on, My soul went forth when he spake, I sought him, and found him not. I called him, and he answered me not.

7 The watchmen who go round about the city, Found me, smote me, wounded me, Keepers of the walls lifted up my veil from off me.

8 I have adjured you, daughters of Jerusalem, If ye find my beloved -- What do ye tell him? that I [am] sick with love!

9 What [is] thy beloved above [any] beloved, O fair among women? What [is] thy beloved above [any] beloved, That thus thou hast adjured us?

10 My beloved [is] clear and ruddy, Conspicuous above a myriad!

11 His head [is] pure gold -- fine gold, His locks flowing, dark as a raven,

12 His eyes as doves by streams of water, Washing in milk, sitting in fulness.

13 His cheeks as a bed of the spice, towers of perfumes, His lips [are] lilies, dropping flowing myrrh,

14 His hands rings of gold, set with beryl, His heart bright ivory, covered with sapphires,

15 His limbs pillars of marble, Founded on sockets of fine gold, His appearance as Lebanon, choice as the cedars.

16 His mouth is sweetness -- and all of him desirable, This [is] my beloved, and this my friend, O daughters of Jerusalem!

SONG OF SOLOMON (CANTICLES) CHAPTER 6

1 Whither hath thy beloved gone, O fair among women? Whither hath thy beloved turned, And we seek him with thee?

2 My beloved went down to his garden, To the beds of the spice, To delight himself in the gardens, and to gather lilies.

3 I [am] my beloved's, and my beloved [is] mine, Who is delighting himself among the lilies.

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4 Fair [art] thou, my friend, as Tirzah, Comely as Jerusalem, Awe-inspiring as bannered hosts.

5 Turn round thine eyes from before me, Because they have made me proud. Thy hair [is] as a row of the goats, That have shone from Gilead,

6 Thy teeth as a row of the lambs, That have come up from the washing, Because all of them are forming twins, And a bereaved one is not among them.

7 As the work of the pomegranate [is] thy temple behind thy veil.

8 Sixty are queens, and eighty concubines, And virgins without number.

9 One is my dove, my perfect one, One she [is] of her mother, The choice one she [is] of her that bare her, Daughters saw, and pronounce her happy, Queens and concubines, and they praise her.

10 'Who [is] this that is looking forth as morning, Fair as the moon -- clear as the sun, Awe-inspiring as bannered hosts?'

11 Unto a garden of nuts I went down, To look on the buds of the valley, To see whither the vine had flourished, The pomegranates had blossomed --

12 I knew not my soul, It made me -- chariots of my people Nadib.

13 Return, return, O Shulammith! Return, return, and we look upon thee. What do ye see in Shulammith?

SONG OF SOLOMON (CANTICLES) CHAPTER 7

1 As the chorus of 'Mahanaim.' How beautiful were thy feet with sandals, O daughter of Nadib. The turnings of thy sides [are] as ornaments, Work of the hands of an artificer.

2 Thy waist [is] a basin of roundness, It lacketh not the mixture, Thy body a heap of wheat, fenced with lilies,

3 Thy two breasts as two young ones, twins of a roe,

4 Thy neck as a tower of the ivory, Thine eyes pools in Heshbon, near the gate of Bath-Rabbim, Thy face as a tower of Lebanon looking to Damascus,

5 Thy head upon thee as Carmel, And the locks of thy head as purple, The king is bound with the flowings!

6 How fair and how pleasant hast thou been, O love, in delights.

7 This thy stature hath been like to a palm, And thy breasts to clusters.

8 I said, 'Let me go up on the palm, Let me lay hold on its boughs, Yea, let thy breasts be, I pray thee, as clusters of the vine, And the fragrance of thy face as citrons,

9 And thy palate as the good wine --' Flowing to my beloved in uprightness, Strengthening the lips of the aged!

10 I [am] my beloved's, and on me [is] his desire.

11 Come, my beloved, we go forth to the field,

12 We lodge in the villages, we go early to the vineyards, We see if the vine hath flourished, The sweet smelling-flower hath opened. The pomegranates have blossomed, There do I give to thee my loves;

13 The mandrakes have given fragrance, And at our openings all pleasant things, New, yea, old, my beloved, I laid up for thee!

SONG OF SOLOMON (CANTICLES) CHAPTER 8

1 Who doth make thee as a brother to me, Sucking the breasts of my mother? I find thee without, I kiss thee, Yea, they do not despise me,

2 I lead thee, I bring thee in unto my mother's house, She doth teach me, I cause thee to drink of the perfumed wine, Of the juice of my pomegranate,

3 His left hand [is] under my head, And his right doth embrace me.

4 I have adjured you, daughters of Jerusalem, How ye stir up, And how ye wake the love till she please!

5 Who [is] this coming from the wilderness, Hasting herself for her beloved? Under the citron-tree I have waked thee, There did thy mother pledge thee, There she gave a pledge [that] bare thee.

6 Set me as a seal on thy heart, as a seal on thine arm, For strong as death is love, Sharp as Sheol is jealousy, Its burnings [are] burnings of fire, a flame of Jah!

7 Many waters are not able to quench the love, And floods do not wash it away. If one give all the wealth of his house for love, Treading down -- they tread upon it.

8 We have a little sister, and breasts she hath not, What do we do for our sister, In the day that it is told of her?

9 If she is a wall, we build by her a palace of silver. And if she is a door, We fashion by her board-work of cedar.

10 I [am] a wall, and my breasts as towers, Then I have been in his eyes as one finding peace.

11 Solomon hath a vineyard in Baal-Hamon, He hath given the vineyard to keepers, Each bringeth for its fruit a thousand silverlings;

12 My vineyard -- my own -- is before me, The thousand [is] for thee, O Solomon. And the two hundred for those keeping its fruit. O dweller in gardens!

13 The companions are attending to thy voice, Cause me to hear. Flee, my beloved, and be like to a roe,

14 Or to a young one of the harts on mountains of spices!

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MAJOR PROPHETS

THE BOOK OF THE PROPHET ISAIAH

Hebrew title: Sefer Yeshayahu
Estimated Range of Dating: c. 8th and 5th centuries B.C.

(The Book of Isaiah is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets or Teachers in the Christian Old Testament. It is identified by a superscription as the words of the 8th-century BC teacher Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Isaiah, the son of Amoz lived in the Kingdom of Judah during the time of four kings from the mid to late 8th-century BC. During this time, Assyria was growing to the west from Mesopotamia (Iraq) towards the Mediterranean, destroying first Aram [modern Syria] in 734–732 BC, then the Kingdom of Israel in 722–721, and Judah in 701.

The Book of Isaiah is one of the major prophetical writings of the Old Testament. The superscription identifies Isaiah as the son of Amoz and his book as "the vision of Isaiah . . . concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." According to 6:1, Isaiah received his call "in the year that King Uzziah died" (742 BC), and his latest recorded activity is dated in 701 BC.

The work is a compilation of 3 distinct parts: Chapters 1–39 can be assigned to Isaiahs lifetime. Chapters 40–55 are much later in origin and therefore known as Deutero-Isaiah (Second Isaiah). And even more distant in time are the chapters 56–66 and Trito-Isaiah (Third Isaiah).

Chapters 1–39 consist of numerous sayings and reports of Isaiah along with several narratives about the prophet that are attributed to his disciples. The growth of the book (1–39) was a gradual process, its final form dating from perhaps as late as the 5th century BC, a date suggested by the arrangement of the materials and the late additions. In spite of the lengthy and complicated literary history of the book, however, Isaiah's message is clearly discernible. He was much influenced by the cult in Jerusalem, and the exalted view of Yahweh in the Zion traditions is reflected in his message. He was convinced that only an unshakable trust in Yahweh, rather than in political or military alliances, could protect Judah and Jerusalem from the advances of their enemies—specifically, in this period, the Assyrians. He called for a recognition of the sovereignty of Yahweh and passionately denounced anything that worked against or obscured Yahweh's purposes—from social injustices to meaningless cultic observances. Although Isaiah pronounced Yahweh's judgement upon Judah and Jerusalem for their unfaithfulness, he also announced a new future for those who relied on Yahweh.

Deutero-Isaiah (40–55), consisting of a collection of oracles, songs, and discourses, dates from the Babylonian Exile (6th century BC). The anonymous prophet is in exile and looks forward to the deliverance of his people. The destruction of Babylon is prophesied and the return of the exiles to their homeland is promised. The servant-of-Yahweh songs in Deutero-Isaiah (42:1–4; 49:1–6; 50:4–9; 52:13–53:12) have generated animated discussions among scholars, but the ideas reflected in the songs suggest that they were written under the influence of the ideology of the king—the anointed one who, through his righteous rule, had the power to effect his people's deliverance.

Trito-Isaiah (56–66), coming from a still later period, reflects a Palestinian point of view, with the latter chapters in particular addressed to the cultic concerns of the restored community. The diversity of materials in these chapters suggests multiple authorship. How the three "Isaiahs" came together is not known.

The Isaiah Scroll, designated 1QIsaa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first discovered in 1947 from Qumran Cave 1. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1,000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery. 1QIsaa is also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text. The exact authors of 1QIsa are unknown, as is the exact date of writing. Pieces of the scroll have been dated using both radiocarbon dating and palaeographic/scribal dating. These methods resulted in calibrated date ranges between 356 and 103 BC. The text of the Great Isaiah Scroll is generally consistent with the Masoretic version and preserves all sixty-six chapters of the Hebrew version in the same sequence.

It seems likely that Isaiah was the teacher of Hezekiah. King Hezekiah [reigned c. 715 and 686 BC.] was, according to the Bible, the son of Ahaz and the 13th king of Judah. He is considered a very righteous king in the Books of Kings. Hezekiah is most important to Jewish history because it was him who enacted sweeping religious reforms, including a strict mandate for the sole worship of Yahweh and a prohibition on venerating other deities within the Temple of Jerusalem. So, the is no surprise that Isaiah 44:6 contains the first clear statement of monotheism: "I am the first and I am the last; beside me there is no God". In Isaiah 44:09–20, this is developed into a satire [a genre of literture which we also find in the gospels] on the making and worship of idols, mocking the foolishness of the carpenter who worships the idol that he himself has carved. While Yahweh had shown his

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superiority to other gods before, in Second Isaiah, he becomes the sole God of the world. This model of monotheism became later the basis for Christianity and Islam.

The defeat of Jerusalem by Babylon and the exile of its ruling elite in 586 BC followed. Chapters 40 to 55 are given to the Jews in exile, telling them about the hope of return. This was the time of king Kurush II (Cyrus the Great). In 559 BC he became ruler of a small kingdom in what is today Iran. By 540 he ruled a big empire from the Mediterranean to Central Asia, and in 539 he conquered Babylon. Isaiah's "predictions" of the fall of Babylon and his talk about the glory of Cyrus as one who would help Israel mean these prophecies are about the period of 550–539 BC. [* It is better called 'report' because this passage was most likely written after the fall of Babylon. This is a literary tool which was used in the gospels too. There it talks about the "predictions" of Jerusalem's encirclement and fall.]*

The Persians ended the exile of Jewish teachers and leaders, and by 515 BC some of the exiles had returned to Jerusalem and rebuilt the Temple. This is what the final chapters of Isaiah are about. The Cyrus Cylinder, a Cunei script document, states that Cyrus was responsible for sending all captives home from Babylonia although it does not mention the Jews by name. Cyrus was a master of religious propaganda and presented himself as liberator rather than conqueror. It appears to have been effective with Jews as well. In the lengthy prophetic book attributed to the prophet Isaiah, the author explicitly states that Cyrus is God's anointed: "Thus says the Lord to his Anointed [Messiah], to Cyrus whom I took by his right hand" (Isa 45:1). The overwhelming majority of scholars believe that the Chapters 40—55 of Isaiah were written around the time of the return from exile and the years that followed.

Speculations florish as to the reasoning for Cyrus' release of the Jews from Babylon. The strongest argument is that Cyrus was a follower of Zoroaster [Zarathustra] the monotheistic prophet. His Zoroastrianism played a dominant religious role in Persia throughout its history until the Islamic conquest. As such, Cyrus would have felt a kindred spirit with the monotheistic Jews.)

ISAIAH CHAPTER 1

1 The Visions of Isaiah son of Amoz, that he hath seen concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth, For Jehovah hath spoken: Sons I have nourished and brought up, And they -- they transgressed against Me.

3 An ox hath known its owner, And an ass the crib of its master, Israel hath not known, My people hath not understood.

4 Ah, sinning nation, a people heavy [with] iniquity, A seed of evil doers, sons -- corrupters! They have forsaken Jehovah, They have despised the Holy One of Israel, They have gone away backward.

5 Wherefore are ye stricken any more? Ye do add apostacy! Every head is become diseased, and every heart [is] sick.

6 From the sole of the foot -- unto the head, There is no soundness in it, Wound, and bruise, and fresh smiting! They have not been closed nor bound, Nor have they softened with ointment.

7 Your land [is] a desolation, your cities burnt with fire, Your ground, before you strangers are consuming it, And a desolation as overthrown by strangers!

8 And left hath been the daughter of Zion, As a booth in a vineyard, As a lodge in a place of cucumbers -- as a city besieged.

9 Unless Jehovah of Hosts had left to us a remnant, Shortly -- as Sodom we had been, To Gomorrah we had been like!

10 Hear the word of Jehovah, ye rulers of Sodom, Give ear to the law of our God, ye people of Gomorrah,

11 'Why to Me the abundance of your sacrifices? saith Jehovah, I have been satiated [with] burnt-offerings of rams, And fat of fatlings; And blood of bullocks, and lambs, And he-goats I have not desired.

12 When ye come in to appear before Me, Who hath required this of your hand, To trample My courts?

13 Add not to bring in a vain present, Incense -- an abomination it [is] to Me, New moon, and sabbath, calling of convocation! Rendure not iniquity -- and a restraint!

14 Your new moons and your set seasons hath My soul hated, They have been upon me for a burden, I have been weary of bearing.

15 And in your spreading forth your hands, I hide mine eyes from you, Also when ye increase prayer, I do not hear, Your hands of blood have been full.

16 Wash ye, make ye pure, Turn aside the evil of your doings, from before Mine eyes, Cease to do evil, learn to do good.

17 Seek judgment, make happy the oppressed, Judge the fatherless, strive [for] the widow.

18 Come, I pray you, and we reason, saith Jehovah, If your sins are as scarlet, as snow they shall be white, If they are red as crimson, as wool they shall be!

19 If ye are willing, and have hearkened, The good of the land ye consume,

20 And if ye refuse, and have rebelled, [By] the sword ye are consumed, For the mouth of Jehovah hath spoken.

21 How hath a faithful city become a harlot? I have filled it [with] judgment, Righteousness lodgeth in it -- now murderers.

22 Thy silver hath become dross, Thy drink polluted with water.

23 Thy princes [are] apostates, and companions of thieves, Every one loving a bribe, and pursuing rewards, The fatherless they judge not, And the plea of the widow cometh not to them.

24 Therefore -- the affirmation of the Lord -- Jehovah of Hosts, the Mighty One of Israel: Ah, I am eased of Mine adversaries, And I am avenged of Mine enemies,

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25 And I turn back My hand upon thee, And I refine as purity thy dross, And I turn aside all thy tin,
26 And I give back thy judges as at the first, And thy counsellors as in the beginning, After this thou art called, 'A city of righteousness -- a faithful city.'
27 Zion in judgment is redeemed, And her captivity in righteousness.
28 And the destruction of transgressors and sinners [is] together, And those forsaking Jehovah are consumed.
29 For [men] are ashamed because of the oaks That ye have desired, And ye are confounded because of the gardens That ye have chosen.
30 For ye are as an oak whose leaf is fading, And as a garden that hath no water.
31 And the strong hath been for tow, And his work for a spark, And burned have both of them together, And there is none quenching!

ISAIAH CHAPTER 2

1 The thing that Isaiah son of Amoz hath seen concerning Judah and Jerusalem:
2 And it hath come to pass, In the latter end of the days, Established is the mount of Jehovah's house, Above the top of the mounts, And it hath been lifted up above the heights, And flowed unto it have all the nations.
3 And gone have many peoples and said, 'Come, and we go up unto the mount of Jehovah, Unto the house of the God of Jacob, And He doth teach us of His ways, And we walk in His paths, For from Zion goeth forth a law, And a word of Jehovah from Jerusalem.
4 And He hath judged between the nations, And hath given a decision to many peoples, And they have beat their swords to ploughshares, And their spears to pruning-hooks, Nation doth not lift up sword unto nation, Nor do they learn any more -- war.
5 O house of Jacob, come, And we walk in the light of Jehovah.'
6 For Thou hast left Thy people, the house of Jacob. For they have been filled from the east, And [are] sorcerers like the Philistines, And with the children of strangers strike hands.
7 And its land is full of silver and gold, And there is no end to its treasures, And its land is full of horses, And there is no end to its chariots,
8 And its land is full of idols, To the work of its hands it boweth itself, To that which its fingers have made,
9 And the low boweth down, and the high is humbled, And Thou acceptest them not.
10 Enter into a rock, and be hidden in dust, Because of the fear of Jehovah, And because of the honour of His excellency.
11 The haughty eyes of man have been humbled, And bowed down hath been the loftiness of men, And set on high hath Jehovah alone been in that day.
12 For a day [is] to Jehovah of Hosts, For every proud and high one, And for every lifted up and low one,
13 And for all cedars of Lebanon, The high and the exalted ones, And for all oaks of Bashan,
14 And for all the high mountains, And for all the exalted heights,
15 And for every high tower, And for every fenced wall,
16 And for all ships of Tarshish, And for all desirable pictures.
17 And bowed down hath been the haughtiness of man, And humbled the loftiness of men, And set on high hath Jehovah alone been in that day.
18 And the idols -- they completely pass away.
19 And [men] have entered into caverns of rocks, And into caves of dust, Because of the fear of Jehovah, And because of the honour of His excellency, In His rising to terrify the earth.
20 In that day doth man cast his idols of silver, And his idols of gold, That they have made for him to worship, To moles, and to bats,
21 To enter into cavities of the rocks, And into clefts of the high places, Because of the fear of Jehovah, And because of the honour of His excellency, In His rising to terrify the earth.
22 Cease for you from man, Whose breath [is] in his nostrils, For -- in what is he esteemed?

ISAIAH CHAPTER 3

1 For, lo, the Lord, Jehovah of Hosts, Is turning aside from Jerusalem, And from Judah, stay and staff, Every stay of bread, and every stay of water.
2 Hero and man of war, judge and prophet, And diviner and elder,
3 Head of fifty, and accepted of faces, And counsellor, and the wise of artificers, And the intelligent of charmers.
4 And I have made youths their heads, And sucklings rule over them.
5 And the people hath exacted -- man upon man, Even a man on his neighbour, Enlarge themselves do the youths against the aged, And the lightly esteemed against the honoured.
6 When one layeth hold on his brother, [Of] the house of his father, [by] the garment, 'Come, a ruler thou art to us, And this ruin [is] under thy hand.'
7 He lifteth up, in that day, saying: 'I am not a binder up, And in my house is neither bread nor garment, Ye do not make me a ruler of the people.'
8 For stumbled hath Jerusalem, and Judah hath fallen, For their tongue and their doings [are] against Jehovah, To provoke the eyes of His glory.
9 The appearance of their faces witnessed against them, And their sin, as Sodom, they declared, They have not hidden! Wo to their soul, For they have done to themselves evil.
10 Say ye to the righteous, that [it is] good, Because the fruit of their doings they eat.
11 Wo to the wicked -- evil, Because the deed of his hand is done to him.
12 My people -- its exactors [are] sucklings, And women have ruled over it. My people -- thy eulogists are causing to err, And the way of thy paths swallowed up.

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13 Jehovah hath stood up to plead, And He is standing to judge the peoples.

14 Jehovah into judgment doth enter With elders of His people, and its heads: 'And ye, ye have consumed the vineyard, Plunder of the poor [is] in your houses.

15 What -- to you? ye bruise My people, And the faces of the poor ye grind.' An affirmation of the Lord, Jehovah of Hosts, And Jehovah saith:

16 'Because that daughters of Zion have been haughty, And they walk stretching out the neck, And deceiving [with] the eyes, Walking and mincing they go, And with their feet they make a tinkling,

17 The Lord also hath scabbed The crown of the head of daughters of Zion, And Jehovah their simplicity exposeth.

18 In that day doth the Lord turn aside The beauty of the tinkling ornaments, And of the embroidered works, And of the round tires like moons,

19 Of the drops, and the bracelets, and the mufflers,

20 Of the bonnets, and the ornaments of the legs, And of the bands, And of the perfume boxes, and the amulets,

21 Of the seals, and of the nose-rings,

22 Of the costly apparel, and of the mantles, And of the coverings, and of the purses,

23 Of the mirrors, and of the linen garments, And of the hoods, and of the vails,

24 And it hath been, instead of spice is muck, And instead of a girdle, a rope, And instead of curled work, baldness, And instead of a stomacher a girdle of sackcloth.

25 For instead of glory, thy men by sword do fall, And thy might in battle.

26 And lamented and mourned have her openings, Yea, she hath been emptied, on the earth she sitteth!

ISAIAH CHAPTER 4

1 And taken hold have seven women on one man, In that day, saying, 'Our own bread we do eat, And our own raiment we put on, Only, let thy name be called over us, Remove thou our reproach.'

2 In that day is the Shoot of Jehovah for desire and for honour, And the fruit of the earth For excellence and for beauty to the escaped of Israel.

3 And it hath been, he who is left in Zion, And he who is remaining in Jerusalem, 'Holy' is said of him, Of every one who is written for life in Jerusalem.

4 If the Lord hath washed away The filth of daughters of Zion, And the blood of Jerusalem purgeth from her midst, By the spirit of judgment, and by the spirit of burning.

5 Then hath Jehovah prepared Over every fixed place of Mount Zion, And over her convocations, A cloud by day, and smoke, And the shining of a flaming fire by night, That, over all honour a safe-guard,

6 And a covering may be, For a shadow by day from drought, And for a refuge, and for a hiding place, From inundation and from rain!

ISAIAH CHAPTER 5

1 Let me sing, I pray you, for my beloved, A song of my beloved as to his vineyard: My beloved hath a vineyard in a fruitful hill,

2 And he fenceth it, and casteth out its stones, And planteth it [with] a choice vine, And buildeth a tower in its midst, And also a wine press hath hewn out in it, And he waiteth for the yielding of grapes, And it yieldeth bad ones!

3 And now, O inhabitant of Jerusalem, and man of Judah, Judge, I pray you, between me and my vineyard.

4 What -- to do still to my vineyard, That I have not done in it! Wherefore, I waited to the yielding of grapes, And it yieldeth bad ones!

5 And now, pray, let me cause you to know, That which I am doing to my vineyard, To turn aside its hedge, And it hath been for consumption, To break down its wall, And it hath been for a treading-place.

6 And I make it a waste, It is not pruned, nor arranged, And gone up have brier and thorn, And on the thick clouds I lay a charge, From raining upon it rain.

7 Because the vineyard of Jehovah of Hosts [Is] the house of Israel, And the man of Judah His pleasant plant, And He waiteth for judgment, and lo, oppression, For righteousness, and lo, a cry.

8 Wo [to] those joining house to house, Field to field they bring near, till there is no place, And ye have been settled by yourselves In the midst of the land!

9 By the weapons of Jehovah of Hosts Do not many houses a desolation become? Great and good without inhabitant!

10 For ten acres of vineyard do yield one bath, And an homer of seed yieldeth an ephah.

11 Wo [to] those rising early in the morning, Strong drink they pursue! Tarrying in twilight, wine inflameth them!

12 And harp, and psaltery, tabret, and pipe, And wine, have been their banquets, And the work of Jehovah they behold not, Yea, the work of His hands they have not seen.

13 Therefore my people removed without knowledge, And its honourable ones are famished, And its multitude dried up of thirst.

14 Therefore hath Sheol enlarged herself, And hath opened her mouth without limit. And gone down hath its honour, and its multitude, And its noise, and its exulting one -- into her.

15 And bowed down is the low, and humbled the high, And the eyes of the haughty become low,

16 And Jehovah of Hosts is high in judgment, And the Holy God sanctified in righteousness,

17 And fed have lambs according to their leading, And waste places of the fat ones Do sojourners consume.

18 Wo [to] those drawing out iniquity with cords of vanity, And as [with] thick ropes of the cart -- sin.

19 Who are saying, 'Let Him hurry, Let Him hasten His work, that we may see, And let the counsel of the Holy One of Israel Draw near and come, and we know.'

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20 Wo [to] those saying to evil 'good,' And to good 'evil,' Putting darkness for light, and light for darkness, Putting bitter for sweet, and sweet for bitter.

21 Wo [to] the wise in their own eyes, And -- before their own faces -- intelligent!

22 Wo [to] the mighty to drink wine, And men of strength to mingle strong drink.

23 Declaring righteous the wicked for a bribe, And the righteousness of the righteous They turn aside from him.

24 Therefore, as a tongue of fire devoureth stubble, And flaming hay falleth, Their root is as muck, And their flower as dust goeth up. Because they have rejected the law of Jehovah of Hosts, And the saying of the Holy One of Israel despised.

25 Therefore hath the anger of Jehovah burned among His people, And He stretcheth out His hand against it, And smiteth it, and the mountains tremble, And their carcase is as filth in the midst of the out-places. With all this His anger did not turn back, And still His hand is stretched out!

26 And He lifted up an ensign to nations afar off, And hissed to it from the end of the earth, And lo, with haste, swift it cometh.

27 There is none weary, nor stumbling in it, It doth not slumber, nor sleep, Nor opened hath been the girdle of its loins, Nor drawn away the latchet of its sandals.

28 Whose arrows [are] sharp, and all its bows bent, Hoofs of its horses as flint have been reckoned, And its wheels as a hurricane!

29 Its roaring [is] like a lioness, It roareth like young lions, And it howleth, and seizeth prey, And carrieth away safely, and there is none delivering.

30 And it howleth against it in that day as the howling of a sea, And it hath looked attentively to the land, And lo, darkness -- distress, And light hath been darkened by its abundance!

ISAIAH CHAPTER 6

1 In the year of the death of king Uzziah -- I see the Lord, sitting on a throne, high and lifted up, and His train is filling the temple.

2 Seraphs are standing above it: six wings hath each one; with two [each] covereth its face, and with two [each] covereth its feet, and with two [each] flieth.

3 And this one hath called unto that, and hath said: 'Holy, Holy, Holy, [is] Jehovah of Hosts, The fulness of all the earth [is] His glory.'

4 And the posts of the thresholds are moved by the voice of him who is calling, and the house is full of smoke.

5 And I say, 'Wo to me, for I have been silent, For a man -- unclean of lips [am] I, And in midst of a people unclean of lips I am dwelling, Because the King, Jehovah of Hosts, have my eyes seen.'

6 And flee unto me doth one of the seraphs, and in his hand a burning coal, (with tongs he hath taken [it] from off the altar,)

7 and he striketh against my mouth, and saith: 'Lo, this hath stricken against thy lips, And turned aside is thine iniquity, And thy sin is covered.'

8 And I hear the voice of the Lord, saying: 'Whom do I send? and who doth go for Us?' And I say, 'Here [am] I, send me.'

9 And He saith, 'Go, and thou hast said to this people, Hear ye -- to hear, and ye do not understand, And see ye -- to see, and ye do not know.

10 Declare fat the heart of this people, And its ears declare heavy, And its eyes declare dazzled, Lest it see with its eyes, And with its ears hear, and its heart consider, And it hath turned back, and hath health.'

11 And I say, 'Till when, O Lord?' And He saith, 'Surely till cities have been wasted without inhabitant, And houses without man, And the ground be wasted -- a desolation,

12 And Jehovah hath put man far off, And great [is] the forsaken part in the heart of the land.

13 And yet in it a tenth, and it hath turned, And hath been for a burning, As a teil-tree, and as an oak, that in falling, Have substance in them, The holy seed [is] its substance!'

ISAIAH CHAPTER 7

1 And it cometh to pass in the days of Ahaz, son of Jotham, son of Uzziah, king of Judah, gone up hath Rezin king of Aram, and Pekah, son of Remaliah, king of Israel, to Jerusalem, to battle against it, and he is not able to fight against it.

2 And it is declared to the house of David, saying, 'Aram hath been led towards Ephraim,' And his heart and the heart of his people is moved, like the moving of trees of a forest by the presence of wind.

3 And Jehovah saith unto Isaiah, 'Go forth, I pray thee, to meet Ahaz, thou, and Shear-Jashub thy son, unto the end of the conduit of the upper pool, unto the highway of the fuller's field,

4 and thou hast said unto him: 'Take heed, and be quiet, fear not, And let not thy heart be timid, Because of these two tails of smoking brands, For the fierceness of the anger of Rezin and Aram, And the son of Remaliah.

5 Because that Aram counselled against thee evil, Ephraim and the son of Remaliah, saying:

6 We go up into Judah, and we vex it, And we rend it unto ourselves, And we cause a king to reign in its midst -- The son of Tabeal.

7 Thus said the Lord Jehovah: It doth not stand, nor shall it be!

8 For the head of Aram [is] Damascus, And the head of Damascus [is] Rezin, And within sixty and five years Is Ephraim broken from [being] a people.

9 And the head of Ephraim [is] Samaria, And the head of Samaria [is] the son of Remaliah. If ye do not give credence, Surely ye are not stedfast.'

10 And Jehovah addeth to speak unto Ahaz, saying:

11 'Ask for thee a sign from Jehovah thy God, Make deep the request, or make [it] high upwards.'

12 And Ahaz saith, 'I do not ask nor try Jehovah.'

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13 And he saith, 'Hear, I pray you, O house of David, Is it a little thing for you to weary men, That ye weary also my God?
14 Therefore the Lord Himself giveth to you a sign, Lo, the Virgin is conceiving, And is bringing forth a son, And hath called his name Immanuel,
15 Butter and honey he doth eat, When he knoweth to refuse evil, and to fix on good.
16 For before the youth doth know To refuse evil, and to fix on good, Forsaken is the land thou art vexed with, because of her two kings.
17 Jehovah bringeth on thee, and on thy people, And on the house of thy father, Days that have not come, Even from the day of the turning aside of Ephraim from Judah, By the king of Asshur.
18 And it hath come to pass, in that day, Jehovah doth hiss for a fly that [is] in the extremity of the brooks of Egypt, And for a bee that [is] in the land of Asshur.
19 And they have come, and rested all of them in the desolate valleys, And in holes of the rocks, and on all the thorns, And on all the commendable things.
20 In that day doth the Lord shave, By a razor that is hired beyond the river, By the king of Asshur, The head, and the hair of the feet, Yea, also the beard it consumeth.
21 And it hath come to pass, in that day, A man keepeth alive a heifer of the herd, And two of the flock,
22 And it hath come to pass, From the abundance of the yielding of milk he eateth butter, For butter and honey doth every one eat Who is left in the heart of the land.
23 And it hath come to pass, in that day, Every place where there are a thousand vines, At a thousand silverlings, Is for briers and for thorns.
24 With arrows and with bow he cometh thither, Because all the land is brier and thorn.
25 And all the hills that with a mattock are kept in order, Thither cometh not the fear of brier and thorn, And it hath been for the sending forth of ox, And for the treading of sheep!'

ISAIAH CHAPTER 8

1 And Jehovah saith unto me, 'Take to thee a great tablet, and write upon it with a graving tool of man, To haste spoil, enjoy prey.'
2 And I cause faithful witnesses to testify to me, Uriah the priest, and Zechariah son of Jeberechiah.
3 And I draw near unto the prophetess, and she conceiveth, and beareth a son; and Jehovah saith unto me, 'Call his name Maher-shalal-hash-baz,
4 for before the youth doth know to cry, My father, and My mother, one taketh away the wealth of Damascus and the spoil of Samaria, before the king of Asshur.'
5 And Jehovah addeth to speak unto me again, saying:
6 'Because that this people hath refused The waters of Shiloah that go softly, And is rejoicing with Rezin and the son of Remaliah,
7 Therefore, lo, the Lord is bringing up on them, The waters of the river, the mighty and the great, (The king of Asshur, and all his glory,) And it hath gone up over all its streams, And hath gone on over all its banks.
8 And it hath passed on into Judah, It hath overflown and passed over, Unto the neck it cometh, And the stretching out of its wings Hath been the fulness of the breadth of thy land, O Emmanu-El!
9 Be friends, O nations, and be broken, And give ear, all ye far off ones of earth, Gird yourselves, and be broken, Gird yourselves, and be broken.
10 Take counsel, and it is broken, Speak a word, and it doth not stand, Because of Emmanu-El!'
11 For thus hath Jehovah spoken unto me with strength of hand, and instructeth me against walking in the way of this people, saying,
12 'Ye do not say, A confederacy, To all to whom this people saith, A confederacy, And its fear ye do not fear, Nor declare fearful.
13 Jehovah of Hosts -- Him ye do sanctify, And He [is] your Fear, and He your Dread,
14 And He hath been for a sanctuary, And for a stone of stumbling, and for a rock of falling, To the two houses of Israel, For a gin and for a snare to the inhabitants of Jerusalem.
15 And many among them have stumbled and fallen, And been broken, and snared, and captured.
16 Bind up the testimony, Seal the law among My disciples.
17 And I have waited for Jehovah, Who is hiding His face from the house of Jacob, And I have looked for Him.
18 Lo, I, and the children whom Jehovah hath given to me, [Are] for signs and for wonders in Israel, From Jehovah of Hosts, who is dwelling in Mount Zion.
19 And when they say unto you, 'Seek unto those having familiar spirits, And unto wizards, who chatter and mutter, Doth not a people seek unto its God? -- For the living unto the dead!
20 To the law and to the testimony! If not, let them say after this manner, 'That there is no dawn to it.'
21 -- And it hath passed over into it, hardened and hungry, And it hath come to pass, That it is hungry, and hath been wroth, And made light of its king, and of its God, And hath looked upwards.
22 And unto the land it looketh attentively, And lo, adversity and darkness! -- Dimness, distress, and thick darkness is driven away, But not the dimness for which she is in distress!

ISAIAH CHAPTER 9

1 As the former time made light The land of Zebulun and the land of Naphtali, So the latter hath honoured the way of the sea, Beyond the Jordan, Galilee of the nations.
2 The people who are walking in darkness Have seen a great light, Dwellers in a land of death-shade, Light hath shone upon them.
3 Thou hast multiplied the nation, Thou hast made great its joy, They have joyed before Thee as the joy in harvest, As [men] rejoice in their apportioning spoil.

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4 Because the yoke of its burden, And the staff of its shoulder, the rod of its exactor, Thou hast broken as [in] the day of Midian.

5 For every battle of a warrior [is] with rushing, and raiment rolled in blood, And it hath been for burning -- fuel of fire.

6 For a Child hath been born to us, A Son hath been given to us, And the princely power is on his shoulder, And He doth call his name Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace.

7 To the increase of the princely power, And of peace, there is no end, On the throne of David, and on his kingdom, To establish it, and to support it, In judgment and in righteousness, Henceforth, even unto the age, The zeal of Jehovah of Hosts doth this.

8 A word hath the Lord sent into Jacob, And it hath fallen in Israel.

9 And the people have known -- all of it, Ephraim, and the inhabitant of Samaria, In pride and in greatness of heart, saying,

10 'Bricks have fallen, and hewn work we build, Sycamores have been cut down, and cedars we renew.'

11 And Jehovah setteth the adversaries of Rezin on high above him, And his enemies he joineth together,

12 Aram from before, and Philistia from behind, And they devour Israel with the whole mouth. With all this not turned back hath His anger, And still His hand is stretched out.

13 And the people hath not turned back unto Him who is smiting it, And Jehovah of Hosts they have not sought.

14 And Jehovah cutteth off from Israel head and tail, Branch and reed -- the same day,

15 Elder, and accepted of face, he [is] the head, Prophet, teacher of falsehood, he [is] the tail.

16 And the eulogists of this people are causing to err, And its eulogised ones are consumed.

17 Therefore, over its young men the Lord rejoiceth not, And its orphans, and its widows He pitieth not, For every one [is] profane, and an evil doer, And every mouth is speaking folly. With all this not turned back hath His anger, And still His hand is stretched out.

18 For burned as a fire hath wickedness, Brier and thorn it devoureth, And it kindleth in thickets of the forest, And they lift themselves up, an exaltation of smoke!

19 In the wrath of Jehovah of Hosts Hath the land been consumed, And the people is as fuel of fire; A man on his brother hath no pity,

20 And cutteth down on the right, and hath been hungry, And he devoureth on the left, And they have not been satisfied, Each the flesh of his own arm they devour.

21 Manasseh -- Ephraim, and Ephraim -- Manasseh, Together they [are] against Judah, With all this not turned back hath His anger. And still His hand is stretched out!

ISAIAH CHAPTER 10

1 Wo [to] those decreeing decrees of iniquity, And writers who have prescribed perverseness.

2 To turn aside from judgment the poor, And to take violently away the judgment Of the afflicted of My people, That widows may be their prey, That the fatherless they may spoil.

3 And what do ye at a day of inspection? And at desolation? -- from afar it cometh. Near whom do ye flee for help? And where do ye leave your honour?

4 Without Me it hath bowed down In the place of a bound one, And in the place of the slain they fall. With all this not turned back hath His anger, And still His hand is stretched out.

5 Wo [to] Asshur, a rod of Mine anger, And a staff in their hand [is] Mine indignation.

6 Against a profane nation I send him, And concerning a people of My wrath I charge him, To spoil spoil, and to seize prey, And to make it a treading-place as the clay of out places.

7 And he -- he thinketh not so, And his heart reckoneth not so, For -- to destroy [is] in his heart, And to cut off nations not a few.

8 For he saith, 'Are not my princes altogether kings?

9 Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?

10 As my hand hath got to the kingdoms of a worthless thing, and their graven images, [Greater] than Jerusalem and than Samaria,

11 Do I not -- as I have done to Samaria, And to her worthless things, So do to Jerusalem and to her grievous things?

12 And it hath come to pass, When the Lord doth fulfil all His work In mount Zion and in Jerusalem, I see concerning the fruit of the greatness Of the heart of the king of Asshur. And concerning the glory of the height of his eyes.

13 For he hath said, 'By the power of my hand I have wrought, And by my wisdom, for I have been intelligent, And I remove borders of the peoples, And their chief ones I have spoiled, And I put down as a mighty one the inhabitants,

14 And my hand as to a nest Getteth to the wealth of the peoples, And as a gathering of forsaken eggs All the earth I -- I have gathered, And there hath not been one moving wing, Or opening mouth, or whispering.'

15 -- Doth the axe glorify itself Against him who is hewing with it? Doth the saw magnify itself Against him who is shaking it? As a rod waving those lifting it up! As a staff lifting up that which is not wood!

16 Therefore doth the Lord, the Lord of Hosts, Send among his fat ones leanness, And under his honour He kindleth a burning As the burning of a fire.

17 And the light of Israel hath been for a fire, And his Holy One for a flame, And it hath burned, and devoured his thorn And his brier in one day.

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18 And the honour of his forest, and his fruitful field, From soul even unto flesh He doth consume, And it hath been as the fainting of a standard-bearer.

19 And the rest of the trees of his forest [are] few, And a youth doth write them.

20 And it hath come to pass, in that day, The remnant of Israel, And the escaped of the house of Jacob, Do not add any more to lean on its smiter, And have leant on Jehovah, The Holy One of Israel, in truth.

21 A remnant returneth -- a remnant of Jacob, Unto the Mighty God.

22 For though thy people Israel be as the sand of the sea, A remnant doth return of it, A consumption determined, Overflowing [with] righteousness.

23 For a consumption that is determined, The Lord, Jehovah of Hosts, Is making in the midst of all the land.

24 Therefore, thus said the Lord, Jehovah of Hosts, 'Be not afraid, my people, inhabiting Zion, because of Asshur, With a rod he doth smite thee, And his staff lifteth up against thee, in the way of Egypt.

25 For yet a very little, And the indignation hath been completed, And Mine anger by their wearing out.

26 And awaking for him is Jehovah of Hosts, A scourge like the smiting of Midian at the rock Oreb, And his rod [is] over the sea, And he hath lifted it in the way of Egypt.

27 And it hath come to pass, in that day, Turned is his burden from off thy shoulder, And his yoke from off thy neck, And destroyed hath been the yoke, because of prosperity.

28 He hath come in against Aiath, He hath passed over into Migron, At Michmash he looketh after his vessels.

29 They have gone over the passage, Geba they have made a lodging place, Trembled hath Rama, Gibeah of Saul fled.

30 Cry aloud [with] thy voice, daughter of Gallim, Give attention, Laish! answer her, Anathoth.

31 Fled away hath Madmenah, The inhabitants of the high places have hardened themselves.

32 Yet to-day in Nob to remain, Wave its hand doth the mount of the daughter of Zion, The hill of Jerusalem.

33 Lo, the Lord, Jehovah of Hosts, Is lopping a branch with violence, And the high of stature are cut down, And the lofty are become low,

34 And He hath gone round the thickets of the forest with iron, And Lebanon by a mighty one falleth!

ISAIAH CHAPTER 11

1 And a rod hath come out from the stock of Jesse, And a branch from his roots is fruitful.

2 Rested on him hath the Spirit of Jehovah, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and fear of Jehovah.

3 To refresh him in the fear of Jehovah, And by the sight of his eyes he judgeth not, Nor by the hearing of his ears decideth.

4 And he hath judged in righteousness the poor, And decided in uprightness for the humble of earth, And hath smitten earth with the rod of his mouth, And with the breath of his lips he putteth the wicked to death.

5 And righteousness hath been the girdle of his loins, And faithfulness -- the girdle of his reins.

6 And a wolf hath sojourned with a lamb, And a leopard with a kid doth lie down, And calf, and young lion, and fatling [are] together, And a little youth is leader over them.

7 And cow and bear do feed, Together lie down their young ones, And a lion as an ox eateth straw.

8 And played hath a suckling by the hole of an asp, And on the den of a cockatrice Hath the weaned one put his hand.

9 Evil they do not, nor destroy in all My holy mountain, For full hath been the earth with the knowledge of Jehovah, As the waters are covering the sea.

10 And there hath been, in that day, A root of Jesse that is standing for an ensign of peoples, Unto him do nations seek, And his rest hath been -- honour!

11 And it hath come to pass, in that day, The Lord addeth a second time his power, To get the remnant of His people that is left, From Asshur, and from Egypt, And from Pathros, and from Cush, And from Elam, and from Shinar, And from Hamath, and from isles of the sea,

12 And He hath lifted up an ensign to nations, And gathereth the driven away of Israel, And the scattered of Judah He assembleth, From the four wings of the earth.

13 And turned aside hath the envy of Ephraim, And the adversaries of Judah are cut off, Ephraim doth not envy Judah, And Judah doth not distress Ephraim.

14 And they have flown on the shoulder of the Philistines westward, Together they spoil the sons of the east, Edom and Moab sending forth their hand, And sons of Ammon obeying them.

15 And Jehovah hath devoted to destruction The tongue of the sea of Egypt, And hath waved His hand over the river, In the terror of his wind, And hath smitten it at the seven streams, And hath caused [men] to tread [it] with shoes.

16 And there hath been a highway, For the remnant of His people that is left, from Asshur, As there was for Israel in the day of his coming up out of the land of Egypt!

ISAIAH CHAPTER 12

1 And thou hast said in that day: 'I thank thee, O Jehovah, Though Thou hast been angry with me, Turn back doth Thine anger, And Thou dost comfort me.

2 Lo, God [is] my salvation, I trust, and fear not, For my strength and song [is] Jah Jehovah, And He is to me for salvation.

3 And ye have drawn waters with joy Out of the fountains of salvation,

4 And ye have said in that day, Give ye praise to Jehovah, call in His name. Make known among the peoples His acts. Make mention that set on high is His name.

5 Praise ye Jehovah, for excellence He hath done, Known is this in all the earth.

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6 Cry aloud, and sing, O inhabitant of Zion, For great in thy midst [is] the Holy One of Israel!'

ISAIAH CHAPTER 13

1 The burden of Babylon that Isaiah son of Amoz hath seen:
2 'On a high mountain lift ye up an ensign, Raise the voice to them, wave the hand, And they go in to the openings of nobles.
3 I have given charge to My sanctified ones, Also I have called My mighty ones for Mine anger, Those rejoicing at Mine excellency.'
4 A voice of a multitude in the mountains, A likeness of a numerous people, A voice of noise from the kingdoms of nations who are gathered, Jehovah of Hosts inspecting a host of battle!
5 They are coming in from a land afar off, From the end of the heavens, Jehovah and the instruments of His indignation, To destroy all the land.
6 Howl ye, for near [is] the day of Jehovah, As destruction from the Mighty it cometh.
7 Therefore, all hands do fail, And every heart of man doth melt.
8 And they have been troubled, Pains and pangs they take, As a travailing woman they are pained, A man at his friend they marvel, The appearance of flames -- their faces!
9 Lo, the day of Jehovah doth come, Fierce, with wrath, and heat of anger, To make the land become a desolation, Yea, its sinning ones He destroyeth from it.
10 For the stars of the heavens, and their constellations, Cause not their light to shine, Darkened hath been the sun in its going out, And the moon causeth not its light to come forth.
11 And I have appointed on the world evil, And on the wicked their iniquity, And have caused to cease the excellency of the proud, And the excellency of the terrible I make low.
12 I make man more rare than fine gold, And a common man than pure gold of Ophir.
13 Therefore the heavens I cause to tremble, And the earth doth shake from its place, In the wrath of Jehovah of Hosts, And in a day of the heat of his anger.
14 And it hath been, as a roe driven away, And as a flock that hath no gatherer, Each unto his people -- they turn, And each unto his land -- they flee.
15 Every one who is found is thrust through, And every one who is added falleth by sword.
16 And their sucklings are dashed to pieces before their eyes, Spoiled are their houses, and their wives lain with.
17 Lo, I am stirring up against them the Medes, Who silver esteem not, And gold -- they delight not in it.
18 And bows dash young men to pieces, And the fruit of the womb they pity not, On sons their eye hath no pity.
19 And Babylon, the beauty of kingdoms, The glory, the excellency of the Chaldeans, Hath been as overthrown by God, With Sodom and with Gomorrah.
20 She doth not sit for ever, Nor continueth unto many generations, Nor doth Arab pitch tent there, And shepherds lie not down there.
21 And Ziim have lain down there, And full have been their houses of howlings, And dwelt there have daughters of an ostrich, And goats do skip there.
22 And Aiim have responded in his forsaken habitations, And dragons in palaces of delight, And near to come [is] her time, And her days are not drawn out!

ISAIAH CHAPTER 14

1 Because Jehovah loveth Jacob, And hath fixed again on Israel, And given them rest on their own land, And joined hath been the sojourner to them, And they have been admitted to the house of Jacob.
2 And peoples have taken them, And have brought them in unto their place, And the house of Israel have inherited them, On the land of Jehovah, For men-servants and for maid-servants, And they have been captors of their captors, And have ruled over their exactors.
3 And it hath come to pass, In the day of Jehovah's giving rest to thee, From thy grief, and from thy trouble, And from the sharp bondage, That hath been served upon thee,
4 That thou hast taken up this simile Concerning the king of Babylon, and said, How hath the exactor ceased,
5 Ceased hath the golden one. Broken hath Jehovah the staff of the wicked, The sceptre of rulers.
6 He who is smiting peoples in wrath, A smiting without intermission, He who is ruling in anger nations, Pursuing without restraint!
7 At rest -- quiet hath been all the earth, They have broken forth [into] singing.
8 Even firs have rejoiced over thee, Cedars of Lebanon -- [saying]: Since thou hast lain down, The hewer cometh not up against us.
9 Sheol beneath hath been troubled at thee, To meet thy coming in, It is waking up for thee Rephaim, All chiefs ones of earth, It hath raised up from their thrones All kings of nations.
10 All of them answer and say unto thee, Even thou hast become weak like us! Unto us thou hast become like!
11 Brought down to Sheol hath been thine excellency, The noise of thy psaltery, Under thee spread out hath been the worm, Yea, covering thee is the worm.
12 How hast thou fallen from the heavens, O shining one, son of the dawn! Thou hast been cut down to earth, O weakener of nations.
13 And thou saidst in thy heart: the heavens I go up, Above stars of God I raise my throne, And I sit in the mount of meeting in the sides of the north.
14 I go up above the heights of a thick cloud, I am like to the Most High.
15 Only -- unto Sheol thou art brought down, Unto the sides of the pit.
16 Thy beholders look to thee, to thee they attend, Is this the man causing the earth to tremble, Shaking kingdoms?

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17 He hath made the world as a wilderness, And his cities he hath broken down, Of his bound ones he opened not the house.

18 All kings of nations -- all of them, Have lain down in honour, each in his house,

19 And -- thou hast been cast out of thy grave, As an abominable branch, raiment of the slain, Thrust through ones of the sword, Going down unto the sons of the pit, As a carcase trodden down.

20 Thou art not united with them in burial, For thy land thou hast destroyed, Thy people thou hast slain, Not named to the age is the seed of evil doers.

21 Prepare ye for his sons slaughter; Because of the iniquity of their fathers, They rise not, nor have possessed the land, Nor filled the face of the world [with] cities.

22 And I have risen up against them, (The affirmation of Jehovah of Hosts,) And have cut off, in reference to Babylon, Name and remnant, and continuator and successor, The affirmation of Jehovah.

23 And have made it for a possession of a bittern, And ponds of waters, And daubed it with the mire of destruction, The affirmation of Jehovah of Hosts!

24 Sworn hath Jehovah of Hosts, saying, 'As I thought -- so hath it not been? And as I counselled -- it standeth;

25 To break Asshur in My land, And on My mountains I tread him down, And turned from off them hath his yoke, Yea, his burden from off their shoulder turneth aside.

26 This [is] the counsel that is counselled for all the earth, And this [is] the hand that is stretched out for all the nations.

27 For Jehovah of Hosts hath purposed, And who doth make void? And His hand that is stretched out, Who doth turn it back?'

28 In the year of the death of king Ahaz was this burden:

29 Rejoice not thou, Philistia, all of thee, That broken hath been the rod of thy smiter, For from the root of a serpent cometh out a viper, And its fruit [is] a flying saraph.

30 And delighted have the first-born of the poor, And the needy in confidence lie down, And I have put to death with famine thy root, And thy remnant it slayeth.

31 Howl, O gate; cry, O city, Melted art thou, Philistia, all of thee, For from the north smoke hath come, And there is none alone in his set places.

32 And what doth one answer the messengers of a nation? 'That Jehovah hath founded Zion, And in it do the poor of His people trust!'

ISAIAH CHAPTER 15

1 The burden of Moab. Because in a night destroyed was Ar of Moab -- It hath been cut off, Because in a night destroyed was Kir of Moab -- It hath been cut off.

2 He hath gone up to Bajith and Dibon, The high places -- to weep, On Nebo and on Medeba Moab howleth, On all its heads [is] baldness, every beard cut off.

3 In its out-places they girded on sackcloth, On its pinnacles, and in its broad places, Every one howleth -- going down with weeping.

4 And cry doth Heshbon and Elealeh, Unto Jahaz heard hath been their voice, Therefore the armed ones of Moab do shout, His life hath been grievous to him.

5 My heart [is] toward Moab, Cry do her fugitives unto Zoar, a heifer of the third [year], For -- the ascent of Luhith -- With weeping he goeth up in it, For, in the way of Horonaim, A cry of destruction they wake up.

6 For, the waters of Nimrim are desolations, For, withered hath been the hay, Finished hath been the tender grass, A green thing there hath not been.

7 Therefore the abundance he made, and their store, Unto the brook of the willows they carry.

8 For gone round hath the cry the border of Moab, Unto Eglaim [is] its howling, And to Beer-Elim [is] its howling.

9 For the waters of Dimon have been full of blood, For I set on Dimon additions, For the escaped of Moab a lion, And for the remnant of Adamah!

ISAIAH CHAPTER 16

1 Send ye a lamb [to] the ruler of the land, From Selah in the wilderness, Unto the mount of the daughter of Zion.

2 And it hath come to pass, As a wandering bird, a nest cast out, Are daughters of Moab, [at] fords of Arnon.

3 Bring ye in counsel, do judgment, Make as night thy shadow in the midst of noon, Hide outcasts, the wanderer reveal not.

4 Sojourn in thee do My outcasts, O Moab, Be a secret hiding-place to them, From the face of a destroyer, For ceased hath the extortioner, Finished hath been a destroyer, Consumed the treaders down out of the land.

5 And established in kindness is the throne, And [one] hath sat on it in truth, in the tent of David, Judging and seeking judgment, and hasting righteousness.

6 We have heard of the pride of Moab -- very proud, His pride, and his arrogance, and his wrath, Not right [are] his devices.

7 Therefore howl doth Moab for Moab, all of it doth howl, For the grape-cakes of Kir-Hareseth it meditateth, Surely they are smitten.

8 Because fields of Heshbon languish, The vine of Sibmah, Lords of nations did beat her choice vines, Unto Jazer they have come, They have wandered in a wilderness, Her plants have spread themselves, They have passed over a sea.

9 Therefore I weep with the weeping of Jazer, The vine of Sibmah, I water thee [with] my tear, O Heshbon and Elealeh, For -- for thy summer fruits, and for thy harvest, The shouting hath fallen.

10 And removed have been gladness and joy from the fruitful field, And in vineyards they sing not, nor shout, Wine in the presses treadeth not the treader, Shouting I have caused to cease.

11 Therefore my bowels for Moab as a harp do sound, And mine inward parts for Kir-Haresh.

12 And it hath come to pass, when it hath been seen, That weary hath been Moab on the high place, And he hath come unto his sanctuary to pray, And is not able.

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13 This [is] the word that Jehovah hath spoken unto Moab from that time,

14 And now hath Jehovah spoken, saying, 'In three years, as years of an hireling, Lightly esteemed is the honour of Moab, With all the great multitude, And the remnant [is] little, small, not mighty!'

ISAIAH CHAPTER 17

1 The burden of Damascus. Lo, Damascus is taken away from [being] a city, And it hath been a heap -- a ruin.

2 Forsaken are the cities of Aroer, For droves they are, and they have lain down, And there is none troubling.

3 And ceased hath the fortress from Ephraim, And the kingdom from Damascus, And the remnant of Aram are as the honour of the sons of Israel, The affirmation of Jehovah of Hosts!

4 And it hath come to pass, in that day, Wax poor doth the honour of Jacob, And the fatness of his flesh doth wax lean.

5 And it hath come to pass, As the gathering by the reaper of the standing corn, And his arm the ears reapeth, And it hath come to pass, As the gathering of the ears in the valley of Rephaim,

6 And left in him have been gleanings, As the compassing of an olive, Two -- three berries on the top of a branch, Four -- five on the fruitful boughs, The affirmation of Jehovah, God of Israel!

7 In that day doth man look to His Maker, Yea, his eyes to the Holy One of Israel look,

8 And he looketh not unto the altars. The work of his own hands, And that which his own fingers made He seeth not -- the shrines and the images.

9 In that day are the cities of his strength As the forsaken thing of the forest, And the branch that they have left, Because of the sons of Israel, It also hath been a desolation.

10 Because thou hast forgotten the God of thy salvation, And the rock of thy strength hast not remembered, Therefore thou plantest plants of pleasantness, And with a strange slip sowest it,

11 In the day thy plant thou causest to become great, And in the morning thy seed makest to flourish, A heap [is] the harvest in a day of overflowing, And of mortal pain.

12 Wo [to] the multitude of many peoples, As the sounding of seas they sound; And [to] the wasting of nations, As the wasting of mighty waters they are wasted.

13 Nations as the wasting of many waters are wasted, And He hath pushed against it, And it hath fled afar off, And been pursued as chaff of hills before wind, And as a rolling thing before a hurricane.

14 At even-time, lo, terror, before morning it is not, This [is] the portion of our spoilers, And the lot of our plunderers!

ISAIAH CHAPTER 18

1 Ho, land shadowed [with] wings, That [is] beyond the rivers of Cush,

2 That is sending by sea ambassadors, Even with implements of reed on the face of the waters, -- Go, ye light messengers, Unto a nation drawn out and peeled, Unto a people fearful from its beginning and onwards, A nation meeting out by line, and treading down, Whose land floods have spoiled.

3 All ye inhabitants of the world, And ye dwellers of earth, At the lifting up of an ensign on hills ye look, And at the blowing of a trumpet ye hear.

4 For thus said Jehovah unto me, 'I rest, and I look on My settled place, As a clear heat on an herb. As a thick cloud of dew in the heat of harvest.

5 For before harvest, when the flower is perfect, And the blossom is producing unripe fruit, Then hath [one] cut the sprigs with pruning hooks, And the branches he hath turned aside, cut down.

6 They are left together to the ravenous fowl of the mountains, And to the beast of the earth, And summered on them hath the ravenous fowl, And every beast of the earth wintereth on them.

7 At that time brought is a present to Jehovah of Hosts, A nation drawn out and peeled. Even of a people fearful from the beginning hitherto, A nation meting out by line, and treading down, Whose land floods have spoiled, Unto the place of the name of Jehovah of Hosts -- mount Zion!'

ISAIAH CHAPTER 19

1 The burden of Egypt. Lo, Jehovah is riding on a swift thick cloud, And He hath entered Egypt, And moved have been the idols of Egypt at His presence, And the heart of Egypt melteth in its midst.

2 And I armed Egyptians against Egyptians, And they fought, each against his brother, And each against his neighbour, City against city, kingdom against kingdom.

3 And emptied out hath been in its midst the spirit of Egypt. And its counsel I swallow up, And they have sought unto the idols, And unto the charmers, And unto those having familiar spirits, And unto the wizards.

4 And I have delivered the Egyptians Into the hand of a hard lord, And a strong king doth rule over them, An affirmation of the Lord, Jehovah of Hosts.

5 And failed have waters from the sea, And a river is wasted and dried up.

6 And they have turned away the flowings, Weak and dried up have been brooks of the bulwark, Reed and flag have withered.

7 Exposed things by the brook, by the edge of the brook, And every sown thing of the brook, hath withered, It hath been driven away, and is not.

8 And lamented have the fishers, And mourned have all casting angle into a brook, And those spreading nets on the face of the waters have languished.

9 And ashamed have been makers of fine flax, And weavers of net-works.

10 And its foundations have been smitten, All making wages [are] afflicted in soul.

11 Only, fools [are] the princes of Zoan, The counsel of the wise ones of the counsellors of Pharaoh hath become brutish.

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How say ye unto Pharaoh, 'A son of the wise am I, a son of kings of antiquity?'

12 Where [are] they now, thy wise ones? Yea, let them tell to thee, I pray thee, And they know what Jehovah of Hosts hath counselled against Egypt!

13 Foolish have been princes of Zoan, Lifted up have been princes of Noph, And they have caused Egypt to err, The chief of her tribes.

14 Jehovah hath mingled in her midst A spirit of perverseness, And they have caused Egypt to err in all its work, As a drunkard erreth in his vomit.

15 And there is no work to Egypt, That head or tail, branch or reed, may do.

16 In that day is Egypt like women, And it hath mourned, and been afraid, Because of the waving of the hand of Jehovah of Hosts, That He is waving over it.

17 And the land of Judah hath been to Egypt for a cause of staggering, Every one who doth mention it, for himself feareth, Because of the counsel of Jehovah of Hosts, That He is counselling against it.

18 In that day there are five cities in the land of Egypt, Speaking the lip of Canaan, And swearing to Jehovah of Hosts, 'The city of destruction,' is said of one.

19 In that day there is an altar to Jehovah In the midst of the land of Egypt, And a standing pillar near its border to Jehovah,

20 And it hath been for a sign and for a testimony, To Jehovah of Hosts in the land of Egypt, For they cry unto Jehovah from the face of oppressors, And He sendeth to them a saviour, Even a great one, and hath delivered them.

21 And known hath been Jehovah to Egypt, And the Egyptians have known Jehovah in that day, And done sacrifice and present, And vowed a vow to Jehovah, and completed [it].

22 And Jehovah hath smitten Egypt, smiting and healing, And they have turned back unto Jehovah, And He hath been entreated of them, And hath healed them.

23 In that day is a highway out of Egypt to Asshur, And come in have the Assyrians to Egypt, And the Egyptians into Asshur, And the Egyptians have served with the Assyrians.

24 In that day is Israel third, After Egypt, and after Asshur, A blessing in the heart of the earth.

25 In that Jehovah of Hosts did bless it, saying, 'Blessed [is] My people -- Egypt, And the work of My hands -- Asshur, And Mine inheritance -- Israel!'

ISAIAH CHAPTER 20

1 In the year of the coming in of Tartan to Ashdod, when Sargon king of Asshur sendeth him, and he fighteth against Ashdod, and captureth it,

2 at that time spake Jehovah by the hand of Isaiah son of Amoz, saying, 'Go, and thou hast loosed the sackcloth from off thy loins, and thy sandal thou dost draw from off thy foot,' and he doth so, going naked and barefoot.

3 And Jehovah saith, 'As My servant Isaiah hath gone naked and barefoot three years, a sign and a wonder for Egypt and for Cush,

4 so doth the king of Asshur lead the captivity of Egypt, and the removal of Cush, young and old, naked and barefoot, with seat uncovered -- the nakedness of Egypt;

5 and they have been affrighted and ashamed of Cush their confidence, and of Egypt their beauty,

6 and the inhabitant of this isle hath said in that day -- Lo, thus [is] our trust, Whither we have fled for help, To be delivered from the king of Asshur, And how do we escape -- we?'

ISAIAH CHAPTER 21

1 The burden of the wilderness of the sea. 'Like hurricanes in the south for passing through, From the wilderness it hath come, From a fearful land.

2 A hard vision hath been declared to me, The treacherous dealer is dealing treacherously, And the destroyer is destroying. Go up, O Elam, besiege, O Media, All its sighing I have caused to cease.

3 Therefore filled have been my loins [with] great pain, Pangs have seized me as pangs of a travailing woman, I have been bent down by hearing, I have been troubled by seeing.

4 Wandered hath my heart, trembling hath terrified me, The twilight of my desire He hath made a fear to me,

5 Arrange the table, watch in the watch-tower, Eat, drink, rise, ye heads, anoint the shield,

6 For thus said the Lord unto me: 'Go, station the watchman, That which he seeth let him declare.'

7 And he hath seen a chariot -- a couple of horsemen, The rider of an ass, the rider of a camel, And he hath given attention -- He hath increased attention!

8 And he crieth -- a lion, 'On a watch-tower my lord, I am standing continually by day, And on my ward I am stationed whole nights.

9 And lo, this, the chariot of a man is coming, A couple of horsemen.' And he answereth and saith: 'Fallen, fallen hath Babylon, And all the graven images of her gods He hath broken to the earth.

10 O my threshing, and the son of my floor, That which I heard from Jehovah of Hosts, God of Israel, I have declared to you!'

11 The burden of Dumah. Unto me is [one] calling from Seir 'Watchman, what of the night? Watchman, what of the night?'

12 The watchman hath said, 'Come hath morning, and also night, If ye inquire, inquire ye, turn back, come.'

13 The burden on Arabia. In a forest in Arabia ye lodge, O travellers of Dedanim.

14 To meet the thirsty brought water have Inhabitants of the land of Tema, With his bread they came before a fugitive.

15 For from the face of destructions they fled, From the face of a stretched-out sword, And from the face of a trodden bow, And from the face of the grievousness of battle.

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16 For thus said the Lord unto me: 'Within a year, as years of a hireling, Consumed hath been all the honour of Kedar.
17 And the remnant of the number of bow-men, The mighty of the sons of Kedar are few, For Jehovah, God of Israel, hath spoken!'

ISAIAH CHAPTER 22

1 The burden of the Valley of Vision. What -- to thee, now, that thou hast gone up, All of thee -- to the roofs?
2 Full of stirs -- a noisy city -- an exulting city, Thy pierced are not pierced of the sword, Nor dead in battle.
3 All thy rulers fled together from the bow, Bound have been all found of thee, They have been kept bound together, Afar off they have fled.
4 Therefore I said, 'Look ye from me, I am bitter in my weeping, Haste not to comfort me, For the destruction of the daughter of my people.'
5 For a day of noise, and of treading down, And of perplexity, [is] to the Lord, Jehovah of Hosts, In the valley of vision, digging down a wall, And crying unto the mountain.
6 And Elam hath borne a quiver, In a chariot of men -- horsemen, And Kir hath exposed a shield.
7 And it cometh to pass, The choice of thy valleys have been full of chariots, And the horsemen place themselves diligently at the gate.
8 And one removeth the covering of Judah, And thou lookest in that day Unto the armour of the house of the forest,
9 And the breaches of the city of David ye have seen, For they have become many, And ye gather the waters of the lower pool,
10 And the houses of Jerusalem ye did number, And ye break down the houses to fence the wall.
11 And a ditch ye made between the two walls, For the waters of the old pool, And ye have not looked unto its Maker, And its Framer of old ye have not seen.
12 And call doth the Lord, Jehovah of Hosts, In that day, to weeping and to lamentation, And to baldness and to girding on of sackcloth,
13 And lo, joy and gladness, slaying of oxen, And slaughtering of sheep, Eating of flesh, and drinking of wine, Eat and drink, for to-morrow we die.
14 And revealed it hath been in mine ears, [By] Jehovah of Hosts: Not pardoned is this iniquity to you, Till ye die, said the Lord, Jehovah of Hosts.
15 Thus said the Lord, Jehovah of Hosts: 'Go, enter in unto this steward, Unto Shebna, who [is] over the house:
16 What -- to thee here? And who -- to thee here? That thou hast hewn out to thee here -- a sepulchre? Hewing on high his sepulchre, Graving in a rock a dwelling for himself.
17 Lo, Jehovah is casting thee up and down, A casting up and down, O mighty one,
18 And thy coverer covering, wrapping round, Wrappeth thee round, O babbler, On a land broad of sides -- there thou diest, And there the chariots of thine honour [Are] the shame of the house of thy lord.
19 And I have thrust thee from thy station, And from thine office he throweth thee down.
20 And it hath come to pass, in that day, That I have called to my servant, To Eliakim son of Hilkiah.
21 And I have clothed him with thy coat, And with thy girdle I strengthen him, And thy garment I give into his hand, And he hath been for a father to the inhabitant of Jerusalem, And to the house of Judah.
22 And I have placed the key Of the house of David on his shoulder, And he hath opened, and none is shutting, And hath shut, and none is opening.
23 And I have fixed him a nail in a stedfast place, And he hath been for a throne of honour To the house of his father.
24 And they have hanged on him All the honour of the house of his father, The offspring and the issue, All vessels of small quality, From vessels of basins to all vessels of flagons.
25 In that day -- an affirmation of Jehovah of Hosts, Moved is the nail that is fixed In a stedfast place, Yea, it hath been cut down, and hath fallen, And cut off hath been the burden that [is] on it, For Jehovah hath spoken!'

ISAIAH CHAPTER 23

1 The Burden of Tyre. Howl, ye ships of Tarshish, For it hath been destroyed, Without house, without entrance, From the land of Chittim it was revealed to them.
2 Be silent, ye inhabitants of the isle, Trader of Zidon, passing the sea, they filled thee.
3 And in many waters [is] the seed of Sihor, The harvest of the brook [is] her increase, And she is a mart of nations.
4 Be ashamed, O Zidon; for the sea spake, The strength of the sea, saying: 'I have not been pained, nor have I brought forth, Nor have I nourished young men, [nor] brought up virgins.'
5 As [at] the report of Egypt they are pained, So [at] the report of Tyre.
6 Pass over to Tarshish, howl, ye inhabitants of the isle,
7 Is this your exulting one? From the days of old [is] her antiquity, Carry her do her own feet afar off to sojourn.
8 Who hath counselled this against Tyre, The crowning one, whose traders [are] princes, Her merchants the honoured of earth?'
9 Jehovah of Hosts hath counselled it, To pollute the excellency of all beauty, To make light all the honoured of earth.
10 Pass through thy land as a brook, Daughter of Tarshish, there is no more a girdle.
11 His hand He hath stretched out over the sea, He hath caused kingdoms to tremble, Jehovah hath charged concerning the merchant one, To destroy her strong places.
12 And He saith, 'Thou dost not add any more to exult, O oppressed one, virgin daughter of Zidon, To Chittim arise, pass over, Even there -- there is no rest for thee.'
13 Lo, the land of the Chaldeans -- this people was not, Asshur founded it for the Ziim, They raised its watch-towers, They lifted up her palaces, -- He hath appointed her for a ruin!

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14 Howl, ye ships of Tarshish, For your strength hath been destroyed.

15 And it hath come to pass, in that day, That forgotten is Tyre seventy years, According to the days of one king. At the end of seventy years there is to Tyre as the song of the harlot.

16 Take a harp, go round the city, O forgotten harlot, play well, Multiply song that thou mayest be remembered.

17 And it hath come to pass, At the end of seventy years Jehovah inspecteth Tyre, And she hath repented of her gift, That she committed fornication With all kingdoms of the earth on the face of the ground.

18 And her merchandise and her gift have been holy to Jehovah, Not treasured up nor stored, For to those sitting before Jehovah is her merchandise, To eat to satiety, and for a lasting covering!

ISAIAH CHAPTER 24

1 Lo, Jehovah is emptying the land, And is making it waste, And hath overturned [it on] its face, And hath scattered its inhabitants.

2 And it hath been -- as a people so a priest, As the servant so his master, As the maid-servant so her mistress, As the buyer so the seller, As the lender so the borrower, As the usurer so he who is lifting [it] on himself.

3 Utterly emptied is the land, and utterly spoiled, For Jehovah hath spoken this word:

4 Mourned, faded hath the land, Languished, faded hath the world, Languished have they -- the high place of the people of the land.

5 And the land hath been defiled under its inhabitants, Because they have transgressed laws, They have changed a statute, They have made void a covenant age-during.

6 Therefore a curse hath consumed the land, And the inhabitants in it are become desolate, Therefore consumed have been inhabitants of the land, And few men have been left.

7 Mourned hath the new wine, languished the vine, Sighed have all the joyful of heart.

8 Ceased hath the joy of tabrets, Ceased hath the noise of exulting ones, Ceased hath the joy of a harp.

9 With a song they drink not wine, Bitter is strong drink to those drinking it.

10 It was broken down -- a city of emptiness, Shut hath been every house from entrance.

11 A cry over the wine [is] in out-places, Darkened hath been all joy, Removed hath been the joy of the land.

12 Left in the city [is] desolation, And [with] wasting is the gate smitten.

13 When thus it is in the heart of the land, In the midst of the peoples, As the compassing of the olive, As gleanings when harvest hath been finished,

14 They -- they lift up their voice, They sing of the excellency of Jehovah, They have cried aloud from the sea.

15 Therefore in prosperity honour ye Jehovah, In isles of the sea, the name of Jehovah, God of Israel.

16 From the skirt of the earth we heard songs, The desire of the righteous. And I say, 'Leanness [is] to me, Leanness [is] to me, wo [is] to me.' Treacherous dealers dealt treacherously, Yea, treachery, treacherous dealers dealt treacherously.

17 Fear, and a snare, and a gin, [Are] on thee, O inhabitant of the land.

18 And it hath come to pass, He who is fleeing from the noise of the fear Doth fall into the snare, And he who is coming up from the midst of the snare, Is captured by the gin, For windows on high have been opened, And shaken are foundations of the land.

19 Utterly broken down hath been the land, Utterly broken hath been the land, Utterly moved hath been the land.

20 Stagger greatly doth the land as a drunkard, And it hath been moved as a lodge, And heavy on it hath been its transgression, And it hath fallen, and addeth not to rise.

21 And it hath come to pass, in that day, Jehovah layeth a charge on the host of the high place in the high place, And on the kings of the land on the land.

22 And they have been gathered -- A gathering of bound ones in a pit, And shut up they have been in a prison, And after a multitude of days are inspected.

23 And confounded hath been the moon, And ashamed hath been the sun, For reigned hath Jehovah of Hosts In mount Zion, and in Jerusalem, And over-against His elders -- honour!

ISAIAH CHAPTER 25

1 O Jehovah, my God [art] Thou, I exalt Thee, I confess Thy name, For Thou hast done a wonderful thing, Counsels of old, stedfastness, O stedfast One.

2 For Thou didst make of a city a heap, Of a fenced city a ruin, A high place of strangers from [being] a city, To the age it is not built.

3 Therefore honour Thee do a strong people, A city of the terrible nations feareth Thee.

4 For Thou hast been a stronghold for the poor, A stronghold for the needy in his distress, A refuge from storm, a shadow from heat, When the spirit of the terrible [is] as a storm -- a wall.

5 As heat in a dry place, The noise of strangers Thou humblest, Heat with the shadow of a thick cloud, The singing of the terrible is humbled.

6 And made hath Jehovah of Hosts, For all the peoples in this mount, A banquet of fat things, a banquet of preserved things, Fat things full of marrow, preserved things refined.

7 And swallowed up hath He in this mountain The face of the wrapping that is wrapped over all the peoples, And of the covering that is spread over all the nations.

8 He hath swallowed up death in victory, And wiped hath the Lord Jehovah, The tear from off all faces, And the reproach of His people He turneth aside from off all the earth, For Jehovah hath spoken.

9 And [one] hath said in that day, 'Lo, this [is] our God, We waited for Him, and He saveth us, This [is] Jehovah, we have waited for Him, We joy and rejoice in His salvation.'

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10 For rest doth the hand of Jehovah on this mountain,
And trodden down is Moab under Him, As trodden down is straw on a dunghill.
11 And he spread out his hands in its midst, As spread out doth the swimmer to swim; And He hath humbled his excellency With the machinations of his hands.
12 And the fortress of the high place of thy walls He hath bowed down -- He hath made low, He hath caused [it] to come to the earth, -- unto dust.

ISAIAH CHAPTER 26

1 In that day sung is this song in the land of Judah: 'We have a strong city, Salvation He doth make walls and bulwark.
2 Open ye the gates, that enter may a righteous nation, Preserving stedfastness.
3 An imagination supported Thou fortifiest peace -- peace! For in Thee it is confident.
4 Trust ye in Jehovah for ever, For in Jah Jehovah [is] a rock of ages,
5 For He bowed down the dwellers on high, A city set on high He maketh low, He maketh it low unto the earth, He causeth it to come unto the dust,
6 Tread it down doth a foot, Feet of the poor -- steps of the weak.
7 The path for the righteous [is] uprightness, O upright One, The path of the righteous Thou dost ponder.
8 Also, [in] the path of Thy judgments, O Jehovah, we have waited [for] Thee, To Thy name and to Thy remembrance [Is] the desire of the soul.
9 [With] my soul I desired Thee in the night, Also, [with] my spirit within me I seek Thee earnestly, For when Thy judgments [are] on the earth, The inhabitants of the world have learned righteousness.
10 The wicked findeth favour, He hath not learned righteousness, In a land of straightforwardness he dealeth perversely, And seeth not the excellency of Jehovah.
11 O Jehovah, high [is] Thy hand -- they see not, They see the zeal of the people, and are ashamed, Also, the fire -- Thine adversaries, consumeth them.
12 O Jehovah, Thou appointest peace to us, For, all our works also Thou hast wrought for us.
13 O Jehovah our God, lords have ruled us besides Thee, Only, by Thee we make mention of Thy name.
14 Dead -- they live not, Rephaim, they rise not, Therefore Thou hast inspected and dost destroy them, Yea, thou destroyest all their memory.
15 Thou hast added to the nation, O Jehovah, Thou hast added to the nation, Thou hast been honoured, Thou hast put far off all the ends of earth.
16 O Jehovah, in distress they missed Thee, They have poured out a whisper, Thy chastisement [is] on them.
17 When a pregnant woman cometh near to the birth, She is pained -- she crieth in her pangs, So we have been from Thy face, O Jehovah.
18 We have conceived, we have been pained. We have brought forth as it were wind, Salvation we do not work in the earth, Nor do the inhabitants of the world fall.
19 'Thy dead live -- My dead body they rise. Awake and sing, ye dwellers in the dust, For the dew of herbs [is] thy dew, And the land of Rephaim thou causest to fall.
20 Come, My people, enter into thy inner chambers, And shut thy doors behind thee, Hide thyself shortly a moment till the indignation pass over.
21 For, lo, Jehovah is coming out of His place, To charge the iniquity of the inhabitant of the earth upon him, And revealed hath the earth her blood, Nor doth she cover any more her slain!'

ISAIAH CHAPTER 27

1 In that day lay a charge doth Jehovah, With his sword -- the sharp, and the great, and the strong, On leviathan -- a fleeing serpent, And on leviathan -- a crooked serpent, And He hath slain the dragon that [is] in the sea.
2 In that day, 'A desirable vineyard,' respond ye to her,
3 I, Jehovah, am its keeper, every moment I water it, Lest any lay a charge against it, Night and day I keep it!
4 Fury is not in Me; Who giveth Me a brier -- a thorn in battle? I step into it, I burn it at once.
5 Or -- he doth take hold on My strength, He doth make peace with Me, Peace he doth make with Me.
6 Those coming in He causeth to take root, Jacob doth blossom, and flourished hath Israel, And they have filled the face of the world [with] increase.
7 As the smiting of his smiter hath He smitten him? As the slaying of his slain doth He slay?
8 In measure, in sending it forth, thou strivest with it, He hath taken away by His sharp wind, In the day of an east wind,
9 Therefore by this is the iniquity of Jacob covered, And this [is] all the fruit -- To take away his sin, in His setting all the stones of an altar, As chalkstones beaten in pieces, They rise not -- shrines and images.
10 For the fenced city [is] alone, A habitation cast out and forsaken as a wilderness, There doth the calf delight, And there it lieth down, And hath consumed its branches.
11 In the withering of its branch it is broken off, Women are coming in setting it on fire, For it [is] not a people of understanding, Therefore pity it not doth its Maker, And its Former doth not favour it.
12 And it hath come to pass, in that day, Beat out doth Jehovah from the branch of the river, Unto the stream of Egypt, And ye are gathered one by one, O sons of Israel.
13 And it hath come to pass, in that day, It is blown with a great trumpet, And come in have those perishing in the land of Asshur, And those cast out in the land of Egypt, And have bowed themselves to Jehovah, In the holy mount -- in Jerusalem!

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ISAIAH CHAPTER 28

1 Wo [to] the proud crown of the drunkards of Ephraim. And the fading flower of the beauty of his glory, That [is] on the head of the fat valley of the broken down of wine.

2 Lo, a mighty and strong one [is] to the Lord, As a storm of hail -- a destructive shower, As an inundation of mighty waters overflowing, He cast down to the earth with the hand.

3 By feet trodden down is the proud crown of the drunkards of Ephraim,

4 And the fading flower of the beauty of his glory That [is] on the head of the fat valley, Hath been as its first-fruit before summer, That its beholder seeth, While it [is] yet in his hand he swalloweth it.

5 In that day is Jehovah of Hosts For a crown of beauty, and for a diadem of glory, To the remnant of His people.

6 And for a spirit of judgment To him who is sitting in the judgment, And for might [to] those turning back the battle to the gate.

7 And even these through wine have erred, And through strong drink have wandered, Priest and prophet erred through strong drink, They have been swallowed up of the wine, They wandered because of the strong drink, They have erred in seeing, They have stumbled judicially.

8 For all tables have been full of vomit, Filth -- without place!

9 By whom doth He teach knowledge? And by whom doth He cause to understand the report? The weaned from milk, the removed from breasts,

10 For rule [is] on rule, rule on rule, line on line, line on line, A little here, a little there,

11 For by scorned lip, and by another tongue, Doth He speak unto this people.

12 Unto whom He hath said, 'This [is] the rest, give ye rest to the weary, And this -- the refreshing:' And they have not been willing to hear,

13 And to whom a word of Jehovah hath been, Rule on rule, rule on rule, line on line, line on line, A little here, a little there, So that they go and have stumbled backward, And been broken, and snared, and captured.

14 Therefore, hear a word of Jehovah, ye men of scorning, Ruling this people that [is] in Jerusalem.

15 Because ye have said: 'We have made a covenant with death, And with Sheol we have made a provision, An overflowing scourge, when it passeth over, Doth not meet us, Though we have made a lie our refuge, And in falsehood have been hidden.'

16 Therefore, thus said the Lord Jehovah: 'Lo, I am laying a foundation in Zion, A stone -- a tried stone, a corner stone precious, a settled foundation, He who is believing doth not make haste.

17 And I have put judgment for a line, And righteousness for a plummet, And sweep away doth hail the refuge of lies, And the secret hiding-place do waters overflow.

18 And disannulled hath been your covenant with death, And your provision with Sheol doth not stand, An overflowing scourge, when it passeth over, Then ye have been to it for a treading-place.

19 From the fulness of its passing over it taketh you, For morning by morning it passeth over, By day and by night, And it hath been only a trembling to consider the report.

20 For shorter hath been the bed Than to stretch one's self out in, And the covering hath been narrower Than to wrap one's self up in.

21 For as [at] mount Perazim rise doth Jehovah, As [at] the valley in Gibeon He is troubled, To do His work -- strange [is] His work, And to do His deed -- strange [is] His deed.'

22 And now, show not yourselves scorners, Lest strong be your bands, For a consumption, that is determined, I have heard, by the Lord, Jehovah of Hosts, [Is] for all the land.

23 Give ear, and hear my voice, Attend, and hear my saying:

24 The whole day plougheth the ploughman to sow? He openeth and harroweth his ground!

25 Hath he not, if he have made level its face, Then scattered fitches, and cummin sprinkle, And hath placed the principal wheat, And the appointed barley, And the rie [in] its own border?

26 And instruct him for judgment doth his God, He doth direct him.

27 For not with a sharp-pointed thing threshed are fitches, And the wheel of a cart on cummin turned round, For with a staff beaten out are fitches, And cummin with a rod.

28 Bread-[corn] is beaten small, For not for ever doth he sorely thresh it, Nor crushed [it] hath a wheel of his cart, Nor do his hoofs beat it small.

29 Even this from Jehovah of Hosts hath gone out, He hath made counsel wonderful, He hath made wisdom great!

ISAIAH CHAPTER 29

1 Wo [to] Ariel, Ariel, The city of the encampment of David! Add year to year, let festivals go round.

2 And I have sent distress to Ariel, And it hath been lamentation and mourning, And it hath been to me as Ariel.

3 And I encamped, O babbler, against thee, And I laid siege against thee -- a camp. And I raised up against thee bulwarks.

4 And thou hast been low, From the earth thou speakest, And from the dust makest thy saying low, And thy voice hath been from the earth, As one having a familiar spirit, And from the dust thy saying whisperest,

5 And as small dust hath been The multitude of those scattering thee, And as chaff passing on the multitude of the terrible, And it hath been at an instant -- suddenly.

6 By Jehovah of Hosts thou art inspected, With thunder, and with an earthquake, And great noise, hurricane, and whirlwind, And flame of devouring fire.

7 And as a dream, a vision of night, hath been The multitude of all the nations Who are warring against Ariel, And all its warriors, and its bulwark, Even of those distressing her.

8 And it hath been, as when the hungry dreameth, And lo, he is eating, And he hath waked, and empty [is] his soul, And as when the thirsty dreameth, And lo, he is drinking, and he

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hath waked, And lo, he is weary, and his soul is longing, So is the multitude of all the nations Who are warring against mount Zion.

9 Tarry and wonder, look ye, yea, look, Be drunk, and not with wine, Stagger, and not with strong drink.

10 For poured out on you hath Jehovah a spirit of deep sleep, And He closeth your eyes -- the prophets, And your heads -- the seers -- He covered.

11 And the vision of the whole is to you, As words of the sealed book, That they give unto one knowing books, Saying, 'Read this, we pray thee,' And he hath said, 'I am not able, for it [is] sealed;'

12 And the book is given to him who hath not known books, Saying, 'Read this, we pray thee,' And he hath said, 'I have not known books.'

13 And the Lord saith: Because drawn near hath this people, with its mouth, And with its lips they have honoured Me, And its heart it hath put far off from Me, And their fear of Me is -- A precept of men is taught!

14 Therefore, lo, I am adding to do wonderfully with this people, A wonder, and a marvel, And perished hath the wisdom of its wise ones, And the understanding of its intelligent ones hideth itself.'

15 Wo [to] those going deep from Jehovah to hide counsel, And whose works have been in darkness. And they say, 'Who is seeing us? And who is knowing us?'

16 Your perversion! as clay is the potter esteemed? That the work saith of its maker, 'He hath not made me?' And the framed thing said of its framer, 'He did not understand?'

17 Is it not yet a very little, And turned hath Lebanon to a fruitful field, And the fruitful field for a forest is reckoned?

18 And heard in that day have the deaf the words of a book, And out of thick darkness, and out of darkness, The eyes of the blind do see.

19 And the humble have added joy in Jehovah, And the poor among men In the Holy One of Israel rejoice.

20 For ceased hath the terrible one, And consumed hath been the scorner, And cut off have been all watching for iniquity,

21 Causing men to sin in word, And for a reprover in the gate lay a snare, And turn aside into emptiness the righteous.

22 Therefore, thus said Jehovah, Who ransomed Abraham, Concerning the house of Jacob: 'Not now ashamed is Jacob, Nor now doth his face become pale,

23 For in his seeing his children, The work of My hand, in his midst, They sanctify My name, And have sanctified the Holy One of Jacob, And the God of Israel they declare fearful.

24 And the erring in spirit have known understanding, And murmurers learn doctrine!'

ISAIAH CHAPTER 30

1 Wo [to] apostate sons, The affirmation of Jehovah! To do counsel, and not from Me, And to spread out a covering, and not of My spirit, So as to add sin to sin.

2 Who are walking to go down to Egypt, And My mouth have not asked, To be strong in the strength of Pharaoh, And to trust in the shadow of Egypt.

3 And the strength of Pharaoh Hath been to you for shame, And the trust in the shadow of Egypt confusion,

4 For in Zoan were his princes, And his messengers reach Hanes.

5 All he made ashamed of a people that profit not, Neither for help, not for profit, But for shame, and also for reproach!

6 The burden of the beasts of the south. Into a land of adversity and distress, Of young lion and of old lion, Whence [are] viper and flying saraph, They carry on the shoulder of asses their wealth, And on the hump of camels their treasures, Unto a people not profitable.

7 Yea, Egyptians [are] vanity, and in vain do help, Therefore I have cried concerning this: 'Their strength [is] to sit still.'

8 No, go in, write it on a tablet with them, And on a book engrave it, And it is for a latter day, for a witness unto the age,

9 That a rebellious people [is] this, sons -- liars, Sons not willing to hear the law of Jehovah.

10 Who have said to seers, 'Ye do not see,' And to prophets, 'Ye do not prophesy to us Straightforward things, Speak to us smooth things, prophesy deceits,

11 Turn aside from the way, decline from the path, Cause to cease from before us the Holy One of Israel.'

12 Therefore, thus said the Holy One of Israel, Because of your kicking against this word, And ye trust in oppression, And perverseness, and rely on it,

13 Therefore is this iniquity to you as a breach falling, Swelled out in a wall set on high, Whose destruction suddenly, at an instant cometh.

14 And He hath broken it As the breaking of the potters' bottle, Beaten down -- He doth not spare, Nor is there found, in its beating down, A potsherd to take fire from the burning, And to draw out waters from a ditch.

15 For thus said the Lord Jehovah, The Holy One of Israel: 'In returning and rest ye are saved, In keeping quiet and in confidence is your might, And ye have not been willing.

16 And ye say, No, for on a horse we flee? Therefore ye flee, And on the swift we ride! Therefore swift are your pursuers.

17 One thousand because of the rebuke of one, Because of the rebuke of five ye flee, Till ye have been surely left as a pole On the top of the mountain, And as an ensign on the height.

18 And therefore doth wait Jehovah to favour you, And therefore He is exalted to pity you, For a God of judgment [is] Jehovah, O the blessedness of all waiting for Him.

19 For the people in Zion dwell in Jerusalem, Weep thou not, weeping, Pitying, He pitieth thee at the voice of thy cry, When He heareth He answereth thee.

20 And the Lord hath given to you bread of adversity, And water of oppression. And thy directors remove no more, And thine eyes have seen thy directors,

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21 And thine ear heareth a word behind thee, Saying, 'This [is] the way, go ye in it,' When ye turn to the right, And when ye turn to the left.

22 And ye have defiled the covering of Thy graven images of silver, And the ephod of thy molten image of gold, Thou scatterest them as a sickening thing, 'Go out,' thou sayest to it.

23 And He hath given rain [for] thy seed, With which thou dost sow the ground, And bread, the increase of the ground, And it hath been fat and plenteous, Enjoy do thy cattle in that day an enlarged pasture.

24 And the oxen and the young asses serving the ground, Fermented provender do eat, That one is winnowing with shovel and fan.

25 And there hath been on every high mount, And on every exalted hill, Rivulets -- streams of waters, In a day of much slaughter, in the falling of towers.

26 And the light of the moon hath been as the light of the sun, And the light of the sun is sevenfold, As the light of seven days, In the day of Jehovah's binding up the breach of His people, When the stroke of its wound He healeth.

27 Lo, the name of Jehovah is coming from far, Burning is His anger, and great the flame, His lips have been full of indignation, And His tongue [is] as a devouring fire.

28 And His breath [is] as an overflowing stream, Unto the neck it divideth, To sift nations with a sieve of vanity, And a bridle causing to err, [Is] on the jaws of the peoples.

29 Singing is to you as in a night sanctified for a festival, And joy of heart as he who is going with a pipe, To go in to the mountain of Jehovah, Unto the rock of Israel.

30 And caused to be heard hath Jehovah The honour of His voice, And the coming down of His arm He doth shew with the raging of anger, And the flame of a consuming fire, Scattering, and inundation, and hailstone.

31 For from the voice of Jehovah broken down [is] Asshur, With a rod He smiteth.

32 And every passage of the settled staff, That Jehovah causeth to rest on him, Hath been with tabrets, and with harps, And in battles of shaking he hath fought with it.

33 For, arranged from former time is Tophet, Even it for the king is prepared, He hath made deep, He hath made large, Its pile [is] fire and much wood, The breath of Jehovah, As a stream of brim stone, is burning in it!

ISAIAH CHAPTER 31

1 Wo [to] those going down to Egypt for help, And on horses lean, And trust on chariots, because many, And on horsemen, because very strong, And have not looked on the Holy One of Israel, And Jehovah have not sought.

2 And He also [is] wise, and bringeth in evil, And His words He hath not turned aside, And He hath risen against a house of evil doers, And against the help of workers of iniquity.

3 And the Egyptians [are men], and not God, And their horses [are] flesh, and not spirit, And Jehovah stretcheth out His hand, And stumbled hath the helper, And fallen hath the helped one, And together all of them are consumed.

4 For thus said Jehovah unto me: 'As growl doth the lion and the young lion over his prey, Called against whom is a multitude of shepherds, From their voice he is not affrighted, And from their noise he is not humbled; So come down doth Jehovah of Hosts To war on mount Zion, and on her height.

5 As birds flying, so doth Jehovah of Hosts Cover over Jerusalem, covering and delivering, Passing over, and causing to escape.'

6 Turn back to Him from whom sons of Israel Have deepened apostacy.

7 For in that day despise doth each His idols of silver, and his idols of gold, That your hands made to you -- a sin.

8 And fallen hath Asshur by sword, not of the high, Yea, a sword -- not of the low, doth consume him, And he hath fled for himself from the face of a sword, And his young men become tributary.

9 And [to] his rock from fear he passeth on, And affrighted by the ensign have been his princes -- an affirmation of Jehovah, Who hath a light in Zion, And who hath a furnace in Jerusalem!

ISAIAH CHAPTER 32

1 Lo, for righteousness doth a king reign, As to princes, for judgment they rule.

2 And each hath been as a hiding-place [from] wind, And as a secret hiding-place [from] inundation, As rivulets of waters in a dry place, As a shadow of a heavy rock in a weary land.

3 And not dazzled are the eyes of beholders, And the ears of hearers do attend.

4 And the heart of those hastened Understandeth to know, And the tongue of stammerers hasteth to speak clearly.

5 A fool is no more called 'noble,' And to a miser it is not said, 'rich;'

6 For a fool speaketh folly, And his heart doth iniquity, to do profanity, And to speak concerning Jehovah error, To empty the soul of the hungry, Yea, drink of the thirsty he causeth to lack.

7 And the miser -- his instruments [are] evil, He hath counselled wicked devices, To corrupt the poor with lying sayings, Even when the needy speaketh justly.

8 And the noble counselled noble things, And he for noble things riseth up.

9 Women, easy ones, rise, hear my voice, Daughters, confident ones, give ear [to] my saying,

10 Days and a year ye are troubled, O confident ones, For consumed hath been harvest, The gathering cometh not.

11 Tremble ye women, ye easy ones, Be troubled, ye confident ones, Strip and make bare, with a girdle on the loins,

12 For breasts they are lamenting, For fields of desire, for the fruitful vine.

13 Over the ground of my people thorn -- brier goeth up, Surely over all houses of joy of the exulting city,

14 Surely the palace hath been left, The multitude of the city forsaken, Fort and watch-tower hath been for dens unto the age, A joy of wild asses -- a pasture of herds;

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15 Till emptied out on us is the Spirit from on high, And a wilderness hath become a fruitful field, And the fruitful field for a forest is reckoned.

16 And dwelt in the wilderness hath judgment, And righteousness in the fruitful field remaineth.

17 And a work of the righteousness hath been peace, And a service of the righteousness -- Keeping quiet and confidence unto the age.

18 And dwelt hath My people in a peaceful habitation, And in stedfast tabernacles, And in quiet resting-places.

19 And it hath hailed in the going down of the forest, And in the valley is the city low.

20 Happy [are] ye sowing by all waters, Sending forth the foot of the ox and the ass!

ISAIAH CHAPTER 33

1 Wo, spoiler! and thou not spoiled, And treacherous! and they dealt not treacherously with thee, When thou dost finish, O spoiler, thou art spoiled, When thou dost finish dealing treacherously, They deal treacherously with thee.

2 O Jehovah, favour us, for thee we have waited, Be their arm, in the mornings, Yea, our salvation in time of adversity.

3 From the voice of a multitude fled have peoples, From thine exaltation scattered have been nations.

4 And gathered hath been your spoil, A gathering of the caterpillar, As a running to and fro of locusts is he running on it.

5 Set on high is Jehovah, for He is dwelling on high, He filled Zion [with] judgment and righteousness,

6 And hath been the stedfastness of thy times, The strength of salvation, wisdom, and knowledge, Fear of Jehovah -- it [is] His treasure.

7 Lo, 'Their Ariel,' they have cried without, Messengers of peace do weep bitterly.

8 Desolated have been highways, Ceased hath he who passeth along the path, He hath broken covenant, He hath despised enemies, He hath not esteemed a man.

9 Mourned, languished hath the land, Confounded hath been Lebanon, Withered hath been Sharon as a wilderness, And shaking are Bashan and Carmel.

10 Now, do I arise, saith Jehovah, Now I am exalted, now I am lifted up.

11 Ye conceive chaff, ye bear stubble, Your spirit! -- fire devoureth you.

12 And peoples have been [as] burnings of lime, Thorns, as sweepings, with fire they burn.

13 Hear, ye far off, that which I have done, And know, ye near ones, My might.

14 Afraid in Zion have been sinners, Seized hath trembling the profane: Who doth dwell for us -- consuming fire, Who doth dwell for us -- burnings of the age?

15 Whoso is walking righteously, And is speaking uprightly, Kicking against gain of oppressions, Shaking his hands from taking hold on a bribe, Stopping his ear from hearing of blood, And shutting his eyes from looking on evil,

16 He high places doth inhabit, Strongholds of rock [are] his high tower, His bread hath been given, his waters stedfast.

17 A king in his beauty, see do thine eyes, They see a land afar off.

18 Thy heart doth meditate terror, Where [is] he who is counting? Where [is] he who is weighing? Where [is] he who is counting the towers?

19 The strong people thou seest not, A people deeper of lip than to be understood, Of a scorned tongue, there is no understanding.

20 See Zion, the city of our meetings, Thine eyes see Jerusalem a quiet habitation, A tent not taken down, Not removed are its pins for ever, And none of its cords are broken.

21 But there mighty [is] Jehovah for us, A place of rivers -- streams broad of sides, No ship with oars doth go into it, And a mighty ship doth not pass over it.

22 For Jehovah our judge, Jehovah our lawgiver, Jehovah our king -- He doth save us.

23 Left have been thy ropes, They strengthen not rightly their mast, They have not spread out a sail, Then apportioned hath been a prey of much spoil, The lame have taken spoil.

24 Nor doth an inhabitant say, 'I was sick,' The people that is dwelling in it, is forgiven of iniquity!

ISAIAH CHAPTER 34

1 Come near, ye nations, to hear, And ye peoples, give attention, Hear doth the earth and its fulness, The world, and all its productions.

2 For wrath [is] to Jehovah against all the nations, And fury against all their host, He hath devoted them to destruction, He hath given them to slaughter.

3 And their wounded are cast out, And their carcases cause their stench to ascend, And melted have been mountains from their blood.

4 And consumed have been all the host of the heavens, And rolled together as a book have been the heavens, And all their hosts do fade, As the fading of a leaf of a vine, And as the fading one of a fig-tree.

5 For soaked in the heavens was My sword, Lo, on Edom it cometh down, On the people of My curse for judgment.

6 A sword [is] to Jehovah -- it hath been full of blood, It hath been made fat with fatness, With blood of lambs and he-goats. With fat of kidneys of rams, For a sacrifice [is] to Jehovah in Bozrah, And a great slaughter in the land of Edom.

7 And come down have reems with them, And bullocks with bulls, And soaked hath been their land from blood, And their dust from fatness is made fat.

8 (For a day of vengeance [is] to Jehovah, A year of recompences for Zion's strife,)

9 And turned have been her streams to pitch, And her dust to brimstone, And her land hath become burning pitch.

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10 By night and by day she is not quenched, To the age go up doth her smoke, From generation to generation she is waste, For ever and ever, none is passing into her.

11 And possess her do pelican and hedge-hog, And owl and raven dwell in her, And He hath stretched out over her A line of vacancy, and stones of emptiness.

12 [To] the kingdom her freemen they call, But there are none there, And all her princes are at an end.

13 And gone up her palaces have thorns, Nettle and bramble [are] in her fortresses, And it hath been a habitation of dragons, A court for daughters of an ostrich.

14 And met have Ziim with Aiim, And the goat for its companion calleth, Only there rested hath the night-owl, And hath found for herself a place of rest.

15 There made her nest hath the bittern, Yea, she layeth, and hath hatched, And hath gathered under her shadow, Only there gathered have been vultures, Each with its companion.

16 Seek out of the book of Jehovah, and read, One of these hath not been lacking, None hath missed its companion, For My mouth -- it hath commanded, And His spirit -- He hath gathered them.

17 And He hath cast for them a lot, And His hand hath apportioned [it] to them by line, Unto the age they possess it, To all generations they dwell in it!

ISAIAH CHAPTER 35

1 They joy from the wilderness and dry place, And rejoice doth the desert, and flourish as the rose,

2 Flourishing it doth flourish, and rejoice, Yea, [with] joy and singing, The honour of Lebanon hath been given to it, The beauty of Carmel and Sharon, They -- they see the honour of Jehovah, The majesty of our God.

3 Strengthen ye the feeble hands, Yea, the stumbling knees strengthen.

4 Say to the hastened of heart, 'Be strong, Fear not, lo, your God; vengeance cometh, The recompence of God, He Himself doth come and save you.'

5 Then opened are eyes of the blind, And ears of the deaf are unstopped,

6 Then leap as a hart doth the lame, And sing doth the tongue of the dumb, For broken up in a wilderness have been waters, And streams in a desert.

7 And the mirage hath become a pond, And the thirsty land fountains of waters, In the habitation of dragons, Its place of couching down, a court for reed and rush.

8 And a highway hath been there, and a way, And the 'way of holiness' is called to it, Not pass over it doth the unclean, And He Himself [is] by them, Whoso is going in the way -- even fools err not.

9 No lion is there, yea, a destructive beast Ascendeth it not, it is not found there, And walked have the redeemed,

10 And the ransomed of Jehovah return, And have entered Zion with singing. And joy age-during on their head, Joy and gladness they attain, And fled away have sorrow and sighing!

ISAIAH CHAPTER 36

1 And it cometh to pass, in the fourteenth year of king Hezekiah, come up hath Sennacherib king of Asshur against all the fenced cities of Judah, and seizeth them.

2 And the king of Asshur sendeth Rabshakeh from Lachish to Jerusalem, unto the king Hezekiah, with a heavy force, and he standeth by the conduit of the upper pool, in the highway of the fuller's field,

3 and go forth unto him doth Eliakim son of Hilkiah, who [is] over the house, and Shebna the scribe, and Joah son of Asaph, the remembrancer.

4 And Rabshakeh saith unto them, 'Say ye, I pray you, unto Hezekiah, 'Thus said the great king, the king of Asshur, What [is] this confidence in which thou hast confided?

5 I have said: Only, a word of the lips! counsel and might [are] for battle: now, on whom hast thou trusted, that thou hast rebelled against me?

6 'Lo, thou hast trusted on the staff of this broken reed -- on Egypt -- which a man leaneth on, and it hath gone into his hand, and pierced it -- so [is] Pharaoh king of Egypt to all those trusting on him.

7 'And dost thou say unto me, Unto Jehovah our God we have trusted? is it not He, whose high places and whose altars Hezekiah hath turned aside, and saith to Judah and to Jerusalem, Before this altar ye do bow yourselves?

8 'And now, negotiate, I pray thee, with my lord the king of Asshur, and I give to thee two thousand horses, if thou art able to put for thee riders on them.

9 And how dost thou turn back the face of one captain of the least of the servants of my lord, and dost trust for thee on Egypt, for chariot and for horsemen?

10 And now, without Jehovah have I come up against this land to destroy it? Jehovah said unto me, Go up unto this land, and thou hast destroyed it.'

11 And Eliakim saith -- and Shebna and Joah -- unto Rabshakeh, 'Speak, we pray thee, unto thy servants [in] Aramaean, for we are understanding; and do not speak unto us [in] Jewish, in the ears of the people who [are] on the wall.'

12 And Rabshakeh saith, 'Unto thy lord, and unto thee, hath my lord sent me to speak these words? is it not for the men -- those sitting on the wall to eat their own dung and to drink their own water with you?'

13 And Rabshakeh standeth and calleth with a great voice [in] Jewish, and saith, 'Hear ye the words of the great king, the king of Asshur:

14 Thus said the king, Let not Hezekiah lift you up, for he is not able to deliver you;

15 and let not Hezekiah make you trust unto Jehovah, saying, Jehovah doth certainly deliver us, this city is not given into the hand of the king of Asshur.

16 'Do not hearken unto Hezekiah, for thus said the king of Asshur, Make ye with me a blessing, and come out unto me, and eat ye each of his vine, and each of his fig-tree, and drink ye each the waters of his own well,

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17 till my coming in, and I have taken you unto a land like your own land, a land of corn and wine, a land of bread and vineyards;

18 lest Hezekiah doth persuade you, saying, Jehovah doth deliver us. 'Have the gods of the nations delivered each his land out of the hand of the king of Asshur?

19 Where [are] the gods of Hamath and Arpad? Where the gods of Sepharvaim, that they have delivered Samaria out of my hand?

20 Who among all the gods of these lands [are] they who have delivered their land out of my hand, that Jehovah doth deliver Jerusalem out of my hand?'

21 And they keep silent, and have not answered him a word, for a command of the king is, saying, 'Do not answer him.'

22 And Eliakim son of Hilkiah, who [is] over the house, cometh in, and Shebna the scribe, and Joah son of Asaph, the remembrancer, unto Hezekiah with rent garments, and they declare to him the words of Rabshakeh.

ISAIAH CHAPTER 37

1 And it cometh to pass, at the king Hezekiah's hearing, that he rendeth his garments, and covereth himself with sackcloth, and entereth the house of Jehovah,

2 and sendeth Eliakim, who [is] over the house, and Shebna the scribe, and the elders of the priests, covering themselves with sackcloth, unto Isaiah son of Amoz the prophet,

3 and they say unto him, 'Thus said Hezekiah, A day of distress, and rebuke, and despising, [is] this day; for come have sons unto the birth, and power there is not to bear.

4 'It may be Jehovah thy God doth hear the words of Rabshakeh with which the king of Asshur his lord hath sent him to reproach the living God, and hath decided concerning the words that Jehovah thy God hath heard, and thou hast lifted up prayer for the remnant that is found.'

5 And the servants of king Hezekiah come in unto Isaiah,

6 and Isaiah saith unto them, 'Thus do ye say unto your lord, Thus said Jehovah, Be not afraid because of the words that thou hast heard, with which the servants of the king of Asshur have reviled Me.

7 Lo, I am giving in him a spirit, and he hath heard a report, and hath turned back unto his land, and I have caused him to fall by the sword in his land.'

8 And Rabshakeh turneth back and findeth the king of Asshur fighting against Libnah, for he hath heard that he hath journeyed from Lachish.

9 And he heareth concerning Tirhakah king of Cush, saying, 'He hath come out to fight with thee;' and he heareth, and sendeth messengers unto Hezekiah, saying,

10 'Thus do ye speak unto Hezekiah king of Judah, saying, Let not thy God lift thee up in whom thou art trusting, saying, Jerusalem is not given into the hand of the king of Asshur.

11 Lo, thou hast heard that which the kings of Asshur have done to all the lands -- to devote them -- and thou art delivered!

12 Did the gods of the nations deliver them whom my fathers destroyed -- Gozan, and Haran, and Rezeph, and the sons of Eden, who [are] in Telassar?

13 Where [is] the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivvah?'

14 And Hezekiah taketh the letters out of the hand of the messengers, and readeth them, and Hezekiah goeth up to the house of Jehovah, and Hezekiah spreadeth it before Jehovah.

15 And Hezekiah prayeth unto Jehovah, saying,

16 'Jehovah of Hosts, God of Israel, inhabiting the cherubs, Thou [art] God Himself -- Thyself alone -- to all kingdoms of the earth, Thou hast made the heavens and the earth.

17 Incline, O Jehovah, Thine ear, and hear; open, O Jehovah, Thine eyes and see; and hear Thou all the words of Sennacherib that he hath sent to reproach the living God.

18 'Truly, O Jehovah, kings of Asshur have laid waste all the lands and their land,

19 so as to put their gods into fire -- for they [are] no gods, but work of the hands of man, wood and stone -- and they destroy them.

20 And now, Jehovah our God, save us from his hand, and all kingdoms of the earth do know that Thou [art] Jehovah, Thyself alone.'

21 And Isaiah son of Amoz sendeth unto Hezekiah, saying, 'Thus said Jehovah, God of Israel, That which thou hast prayed unto me concerning Sennacherib king of Asshur --

22 this [is] the word that Jehovah spake concerning him: Trampled on thee, laughed at thee, Hath the virgin daughter of Zion, Behind thee shaken the head hath the daughter of Jerusalem.

23 Whom hast thou reproached and reviled? And against whom lifted up the voice? Yea, thou dost lift up on high thine eyes Against the Holy One of Israel.

24 By the hand of thy servants Thou hast reviled the Lord, and sayest: In the multitude of my chariots I have come up to a high place of hills, The sides of Lebanon, And I cut down the height of its cedars, The choice of its firs, And I enter the high place of its extremity, The forest of its Carmel.

25 I -- I have dug and drunk waters, And I dry up with the sole of my steps All floods of a bulwark.

26 Hast thou not heard from afar? -- it I did, From days of old -- that I formed it. Now, I have brought it in, And it is to make desolate, Ruinous heaps -- fenced cities,

27 And their inhabitants are feeble-handed, They were broken down, and are dried up. They have been the herb of the field, And the greenness of the tender grass, Grass of the roofs, And blasted corn, before it hath risen up.

28 And thy sitting down, and thy going out, And thy coming in, I have known, And thy anger towards Me.

29 Because of thy anger towards Me, And thy noise -- it came up into Mine ears, I have put My hook in thy nose, And My bridle in thy lips, And I have caused thee to turn back In the way in which thou camest.

30 -- And this to thee [is] the sign, Food of the year [is] self-sown grain, And in the second year the spontaneous growth,

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And in the third year, sow ye and reap, And plant vineyards, and eat their fruit.

31 And it hath continued -- the escaped Of the house of Judah that hath been left -- To take root beneath, And it hath made fruit upward.

32 For from Jerusalem goeth forth a remnant, And an escape from mount Zion, The zeal of Jehovah of Hosts doth this.

33 Therefore, thus said Jehovah, Concerning the king of Asshur: He doth not come in unto this city, Nor doth he shoot there an arrow, Nor doth he come before it [with] shield, Nor doth he pour out against it a mount.

34 In the way that he came, in it he turneth back, And unto this city he doth not come in, An affirmation of Jehovah,

35 And I have covered over this city, To save it, for Mine own sake, And for the sake of David My servant.'

36 And a messenger of Jehovah goeth out, and smiteth in the camp of Asshur a hundred and eighty and five thousand; and [men] rise early in the morning, and lo, all of them [are] dead corpses.

37 And journey, and go, and turn back doth Sennacherib king of Asshur, and dwelleth in Nineveh.

38 And it cometh to pass, he is bowing himself in the house of Nisroch his god, and Adrammelech and Sharezer his sons have smitten him with the sword, and they have escaped to the land of Ararat, and Esar-Haddon his son reigneth in his stead.

ISAIAH CHAPTER 38

1 In those days hath Hezekiah been sick unto death, and come in unto him doth Isaiah son of Amoz, the prophet, and saith unto him, 'Thus said Jehovah: Give a charge to thy house, for thou [art] dying, and dost not live.'

2 And Hezekiah turneth round his face unto the wall, and prayeth unto Jehovah,

3 and saith, 'I pray thee, O Jehovah, remember, I pray Thee, how I have walked habitually before Thee in truth, and with a perfect heart, and that which [is] good in thine eyes I have done;' and Hezekiah weepeth -- a great weeping.

4 And a word of Jehovah is unto Isaiah, saying,

5 Go, and thou hast said to Hezekiah, Thus said Jehovah, God of David thy father, 'I have heard thy prayer, I have seen thy tear, lo, I am adding to thy days fifteen years,

6 and out of the hand of the king of Asshur I deliver thee and this city, and have covered over this city.

7 And this [is] to thee the sign from Jehovah, that Jehovah doth this thing that He hath spoken.

8 Lo, I am bringing back the shadow of the degrees that it hath gone down on the degrees of Ahaz, by the sun, backward ten degrees:' and the sun turneth back ten degrees in the degrees that it had gone down.

9 A writing of Hezekiah king of Judah concerning his being sick, when he reviveth from his sickness:

10 'I -- I said in the cutting off of my days, I go in to the gates of Sheol, I have numbered the remnant of mine years.

11 I said, I do not see Jah -- Jah! In the land of the living, I do not behold man any more, With the inhabitants of the world.

12 My sojourning hath departed, And been removed from me as a shepherd's tent, I have drawn together, as a weaver, my life, By weakness it cutteth me off, From day unto night Thou dost end me.

13 I have set [Him] till morning as a lion, So doth He break all my bones, From day unto night Thou dost end me.

14 As a crane -- a swallow -- so I chatter, I mourn as a dove, Drawn up have been mine eyes on high, O Jehovah, oppression [is] on me, be my surety.

15 -- What do I say? seeing He said to me, And He Himself hath wrought, I go softly all my years for the bitterness of my soul.

16 Lord, by these do [men] live, And by all in them [is] the life of my spirit, And Thou savest me, make me also to live,

17 Lo, to peace He changed for me bitterness, And Thou hast delighted in my soul without corruption, For Thou hast cast behind Thy back all my sins.

18 For Sheol doth not confess Thee, Death doth not praise Thee, Those going down to the pit hope not for Thy truth.

19 The living, the living, he doth confess Thee.

20 Like myself to-day -- a father to sons Doth make known of Thy faithfulness, O Jehovah -- to save me: And my songs we sing all days of our lives In the house of Jehovah.'

21 And Isaiah saith, 'Let them take a bunch of figs, and plaster over the ulcer, and he liveth.'

22 And Hezekiah saith, 'What [is] the sign that I go up to the house of Jehovah!'

ISAIAH CHAPTER 39

1 At that time hath Merodach-Baladan, son of Baladan, king of Babylon, sent letters and a present unto Hezekiah, when he heareth that he hath been sick, and is become strong.

2 And Hezekiah rejoiceth over them, and sheweth them the house of his spices, the silver, and the gold, and the spices, and the good ointment, and all the house of his vessels, and all that hath been found in his treasures; there hath not been a thing in his house, and in all his dominion, that Hezekiah hath not shewed them.

3 And Isaiah the prophet cometh in unto king Hezekiah, and saith unto him, 'What said these men? and whence come they unto thee?' And Hezekiah saith, 'From a land afar off they have come unto me -- from Babylon.'

4 And he saith, 'What saw they in thy house?' and Hezekiah saith, 'All that [is] in my house they saw; there hath not been a thing that I have not shewed them among my treasures.'

5 And Isaiah saith unto Hezekiah, 'Hear a word of Jehovah of Hosts:

6 Lo, days are coming, and borne hath been all that [is] in thy house, and that thy fathers have treasured up till this day, to Babylon; there is not left a thing, said Jehovah;

7 and of thy sons who come forth from thee, whom thou begettest, they take, and they have been eunuchs in a palace of the king of Babylon.'

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8 And Hezekiah saith unto Isaiah, 'Good [is] the word of Jehovah that thou hast spoken;' and he saith, 'Because there is peace and truth in my days.'

ISAIAH CHAPTER 40

1 Comfort ye, comfort ye, My people, saith your God.
2 Speak to the heart of Jerusalem, and call to her, That her warfare hath been completed, That accepted hath been her punishment, That she hath received from the hand of Jehovah Double for all her sins.
3 A voice is crying -- in a wilderness -- Prepare ye the way of Jehovah, Make straight in a desert a highway to our God.
4 Every valley is raised up, And every mountain and hill become low, And the crooked place hath become a plain, And the entangled places a valley.
5 And revealed hath been the honour of Jehovah, And seen [it] have all flesh together, For the mouth of Jehovah hath spoken.
6 A voice is saying, 'Call,' And he said, 'What do I call?' All flesh [is] grass, and all its goodliness [is] As a flower of the field:
7 Withered hath grass, faded the flower, For the Spirit of Jehovah blew upon it, Surely the people [is] grass;
8 Withered hath grass, faded the flower, But a word of our God riseth for ever.
9 On a high mountain get thee up, O Zion, Proclaiming tidings, Lift up with power thy voice, O Jerusalem, proclaiming tidings, Lift up, fear not, say to cities of Judah, 'Lo, your God.'
10 Lo, the Lord Jehovah with strength cometh, And His arm is ruling for Him, Lo, His hire [is] with Him, and His wage before Him.
11 As a shepherd His flock He feedeth, With His arm He gathereth lambs, And in His bosom He carrieth [them]: Suckling ones He leadeth.
12 Who hath measured in the hollow of his hand the waters? And the heavens by a span hath meted out, And comprehended in a measure the dust of the earth, And hath weighed in scales the mountains, And the hills in a balance?
13 Who hath meted out the Spirit of Jehovah, And, [being] His counsellor, doth teach Him!
14 With whom consulted He, That he causeth Him to understand? And teacheth Him in the path of judgment, And teacheth Him knowledge? And the way of understanding causeth Him to know?
15 Lo, nations as a drop from a bucket, And as small dust of the balance, have been reckoned, Lo, isles as a small thing He taketh up.
16 And Lebanon is not sufficient to burn, Nor its beasts sufficient for a burnt-offering.
17 All the nations [are] as nothing before Him, Less than nothing and emptiness, They have been reckoned to Him.
18 And unto whom do ye liken God, And what likeness do ye compare to Him?
19 The graven image poured out hath a artizan, And a refiner with gold spreadeth it over, And chains of silver he is refining.
20 He who is poor [by] heave-offerings, A tree not rotten doth choose, A skilful artizan he seeketh for it, To establish a graven image -- not moved.
21 Do ye not know -- do ye not hear? Hath it not been declared from the first to you? Have ye not understood [From] the foundations of the earth?
22 He who is sitting on the circle of the earth, And its inhabitants [are] as grasshoppers, He who is stretching out as a thin thing the heavens, And spreadeth them as a tent to dwell in.
23 He who is making princes become nothing, Judges of earth as emptiness hath made;
24 Yea, they have not been planted, Yea, they have not been sown, Yea, not taking root in the earth is their stock, And also He hath blown upon them, and they wither, And a whirlwind as stubble taketh them away.
25 And unto whom do ye liken Me, And [am] I equal? saith the Holy One.
26 Lift up on high your eyes, And see -- who hath prepared these? He who is bringing out by number their host, To all of them by name He calleth, By abundance of strength (And [he is] strong in power) not one is lacking.
27 Why sayest thou, O Jacob? and speakest thou, O Israel? 'My way hath been hid from Jehovah, And from my God my judgment passeth over.'
28 Hast thou not known? hast thou not heard? The God of the age -- Jehovah, Preparer of the ends of the earth, Is not wearied nor fatigued, There is no searching of His understanding.
29 He is giving power to the weary, And to those not strong He increaseth might.
30 Even youths are wearied and fatigued, And young men utterly stumble,
31 But those expecting Jehovah pass [to] power, They raise up the pinion as eagles, They run and are not fatigued, They go on and do not faint!

ISAIAH CHAPTER 41

1 Keep silent towards Me, O isles, And the peoples pass on [to] power, They come nigh, then they speak, 'Together -- to judgment we draw near.'
2 Who stirred up from the east a righteous one? He calleth him to His foot, He giveth before him nations, And kings He causeth him to rule, He giveth [them] as dust [to] his sword, As driven stubble [to] his bow.
3 He pursueth them, he passeth over in safety A path with his feet he entereth not.
4 Who hath wrought and done, Calling the generations from the first? I, Jehovah, the first, and with the last I [am] He.
5 Seen have isles and fear, ends of the earth tremble, They have drawn near, yea, they come.

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6 Each his neighbour they help, And to his brother he saith, 'Be strong.'

7 And strengthen doth an artizan the refiner, A smoother [with] a hammer, Him who is beating [on] an anvil, Saying, 'For joining it [is] good,' And he strengtheneth it with nails, it is not moved!

8 -- And thou, O Israel, My servant, Jacob, whom I have chosen, Seed of Abraham, My lover,

9 Whom I have taken hold of, from the ends of the earth, And from its near places I have called thee, And I say to thee, My servant Thou [art], I have chosen thee, and not rejected thee.

10 Be not afraid, for with thee I [am], Look not around, for I [am] thy God, I have strengthened thee, Yea, I have helped thee, yea, I upheld thee, With the right hand of My righteousness.

11 Lo, all those displeased with thee, They are ashamed and blush, They are as nothing, yea, perish Do the men who strive with thee.

12 Thou seekest them, and findest them not, The men who debate with thee, They are as nothing, yea, as nothing, The men who war with thee.

13 For I, Jehovah thy God, Am strengthening thy right hand, He who is saying to thee, 'Fear not, I have helped thee.'

14 Fear not, O worm Jacob, ye men of Israel, I helped thee, an affirmation of Jehovah, Even thy redeemer, the Holy One of Israel.

15 Lo, I have set thee for a new sharp threshing instrument, Possessing teeth, thou threshest mountains, And beatest small, and hills as chaff thou makest.

16 Thou winnowest them, and a wind lifteth them up, And a whirlwind scattereth them, And thou -- thou rejoicest in Jehovah, In the Holy One of Israel dost boast thyself.

17 The poor and the needy are seeking water, And there is none, Their tongue with thirst hath failed, I, Jehovah do answer them, The God of Israel -- I forsake them not.

18 I open on high places rivers, And in midst of valleys fountains, I make a wilderness become a pond of water, And a dry land become springs of water.

19 I give in a wilderness the cedar, Shittah, and myrtle, and oil-tree, I set in a desert the fir-pine and box-wood together.

20 So that they see, and know, And regard, and act wisely together, For the hand of Jehovah hath done this, And the Holy One of Israel hath prepared it.

21 Bring near your cause, saith Jehovah, Bring nigh your mighty ones, saith the king of Jacob.

22 They bring nigh, and declare to us that which doth happen, The first things -- what they [are] declare ye, And we set our heart, and know their latter end, Or the coming things cause us to hear.

23 Declare the things that are coming hereafter, And we know that ye [are] gods, Yea, ye may do good or do evil, And we look around and see [it] together.

24 Lo, ye [are] of nothing, and your work of nought, An abomination -- it fixeth on you.

25 I have stirred up [one] from the north, And he cometh, From the rising of the sun he calleth in My name, And he cometh in [on] prefects as [on] clay, And as a potter treadeth down mire.

26 Who hath declared from the first, and we know? And beforetime, and we say, 'Righteous?' yea, there is none declaring, Yea, there is none proclaiming, Yea, there is none hearing your sayings.

27 First to Zion, Behold, behold them, And to Jerusalem one proclaiming tidings I give,

28 And I see that there is no man, Yea, of these that there is no counsellor, And I ask them, and they return word:

29 'Lo, all of them [are] vanity, Nought [are] their works, Wind and emptiness their molten images!'

ISAIAH CHAPTER 42

1 Lo, My servant, I take hold on him, My chosen one -- My soul hath accepted, I have put My Spirit upon him, Judgment to nations he bringeth forth.

2 He doth not cry, nor lift up, Nor cause his voice to be heard, in the street.

3 A bruised reed he breaketh not, And dim flax he quencheth not, To truth he bringeth forth judgment.

4 He doth not become weak nor bruised, Till he setteth judgment in the earth, And for his law isles wait with hope.

5 Thus said God, Jehovah, preparing The heavens, and stretching them out, Spreading out the earth and its productions, Giving breath to the people on it, And spirit to those walking in it.

6 I, Jehovah, did call thee in righteousness, And I lay hold on thy hand, and keep thee, And I give thee for a covenant of a people, And a light of nations.

7 To open the eyes of the blind, To bring forth from prison the bound one, From the house of restraint those sitting in darkness.

8 I [am] Jehovah, this [is] My name, And Mine honour to another I give not, Nor My praise to graven images.

9 The former things, lo, have come, And new things I am declaring, Before they spring up I cause you to hear.

10 Sing to Jehovah a new song, His praise from the end of the earth, Ye who are going down to the sea, and its fulness, Isles, and their inhabitants.

11 The wilderness and its cities do lift up [the voice], The villages Kedar doth inhabit, Sing do the inhabitants of Sela, From the top of mountains they cry.

12 They ascribe to Jehovah honour, And His praise in the isles they declare.

13 Jehovah as a mighty one goeth forth. As a man of war He stirreth up zeal, He crieth, yea, He shrieketh, Against His enemies He showeth Himself mighty.

14 I have kept silent from of old, I keep silent, I refrain myself, As a travailing woman I cry out, I desolate and swallow up together.

15 I make waste mountains and hills, And all their herbs I dry up, And I have made rivers become isles, And ponds I dry up.

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16 And I have caused the blind to go, In a way they have not known, In paths they have not known I cause them to tread, I make a dark place before them become light, And unlevelled places become a plain, These [are] the things I have done to them, And I have not forsaken them.

17 Removed backward -- utterly ashamed, Are those trusting in a graven image, Those saying to a molten image, 'Ye [are] our gods.'

18 Ye deaf, hear; and ye blind, look to see.

19 Who [is] blind but My servant? And deaf as My messenger I send? Who [is] blind as he who is at peace, Yea, blind, as the servant of Jehovah?

20 Seeing many things, and thou observest not, Opening ears, and he heareth not.

21 Jehovah hath delight for the sake of His righteousness, He magnifieth law, and maketh honourable.

22 And this [is] a people seized and spoiled, Snared in holes -- all of them, And in houses of restraint they were hidden, They have been for a prey, And there is no deliverer, A spoil, and none is saying, 'Restore.'

23 Who among you giveth ear [to] this? Attendeth, and heareth afterwards.

24 Who hath given Jacob for a spoil, And Israel to the spoilers? Is it not Jehovah -- He against whom we sinned? Yea, they have not been willing in His ways to walk, Nor have they hearkened to His law.

25 And He poureth on him fury, His anger, and the strength of battle, And it setteth him on fire round about, And he hath not known, And it burneth against him, and he layeth it not to heart!

ISAIAH CHAPTER 43

1 And now, thus said Jehovah, Thy Creator, O Jacob, and thy Fashioner, O Israel, Be not afraid, for I have redeemed thee, I have called on thy name -- thou [art] Mine.

2 When thou passest into waters, I [am] with thee, And into floods, they do not overflow thee, When thou goest into fire, thou art not burnt, And a flame doth not burn against thee.

3 For I -- Jehovah thy God, The Holy One of Israel, thy Saviour, I have appointed Egypt thine atonement, Cush and Seba in thy stead.

4 Since thou wast precious in Mine eyes, Thou wast honoured, and I have loved thee, And I appoint men in thy stead, And peoples instead of thy life.

5 Be not afraid, for I [am] with thee, From the east I bring in thy seed, And from the west I gather thee.

6 I am saying to the north, 'Give up,' And to the south, 'Restrain not.' Bring in My sons from afar, And My daughters from the end of the earth.

7 Every one who is called by My name, Even for My honour I have created him, I have formed him, yea, I have made him.

8 He brought out a blind people who have eyes, And deaf ones who have ears.

9 All the nations have been gathered together, And the peoples are assembled, Who among them declareth this, And former things causeth us to hear? They give their witnesses, And they are declared righteous, And they hear and say, 'Truth.'

10 Ye [are] My witnesses, an affirmation of Jehovah, And My servant whom I have chosen, So that ye know and give credence to Me, And understand that I [am] He, Before Me there was no God formed, And after Me there is none.

11 I -- I [am] Jehovah, And besides Me there is no saviour.

12 I -- I declared, and saved, and proclaimed, And there is no stranger with you, And ye [are] My witnesses, an affirmation of Jehovah, And I [am] God.

13 Even from the day I [am] He, And there is no deliverer from My hand, I work, and who doth turn it back?

14 Thus said Jehovah, your Redeemer, The Holy One of Israel: 'For your sake I have sent to Babylon, And caused bars to descend -- all of them, And the Chaldeans, whose song [is] in the ships.

15 I [am] Jehovah, your Holy One, Creator of Israel, your King.'

16 Thus said Jehovah, Who is giving in the sea a way, And in the strong waters a path.

17 Who is bringing forth chariot and horse, A force, even a strong one: 'Together they lie down -- they rise not, They have been extinguished, As flax they have been quenched.'

18 Remember not former things, And ancient things consider not.

19 Lo, I am doing a new thing, now it springeth up, Do ye not know it? Yea, I put in a wilderness a way, In a desolate place -- floods.

20 Honour me doth the beast of the field, Dragons and daughters of an ostrich, For I have given in a wilderness waters, Floods in a desolate place, To give drink to My people -- My chosen.

21 This people I have formed for Myself, My praise they recount.

22 And Me thou hast not called, O Jacob, For thou hast been wearied of me, O Israel,

23 Thou hast not brought in to Me, The lamb of thy burnt-offerings, And [with] thy sacrifices thou hast not honoured Me, I have not caused thee to serve with a present, Nor wearied thee with frankincense.

24 Thou hast not bought for Me with money sweet cane, And [with] the fat of thy sacrifices hast not filled Me, Only -- thou hast caused Me to serve with thy sins, Thou hast wearied Me with thine iniquities.

25 I -- I [am] He who is blotting out Thy transgressions for Mine own sake, And thy sins I do not remember.

26 Cause me to remember -- we are judged together, Declare thou that thou mayest be justified.

27 Thy first father sinned, And thine interpreters transgressed against me,

28 And I pollute princes of the sanctuary, And I give Jacob to destruction, and Israel to revilings!

ISAIAH CHAPTER 44

1 And now, hear, O Jacob, My servant, And Israel, whom I have fixed on:

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2 Thus said Jehovah, thy Maker, and thy Former, From the womb He doth help thee; Fear not, my servant Jacob, And Jeshurun, whom I have fixed on.

3 For I pour waters on a thirsty one, And floods on a dry land, I pour My Spirit on thy seed, And My blessing on thine offspring.

4 And they have sprung up as among grass, As willows by streams of water.

5 This [one] saith, For Jehovah I [am], And this calleth [himself] by the name of Jacob, And this [one] writeth [with] his hand, 'For Jehovah,' and by the name of Israel surnameth himself.

6 Thus said Jehovah, king of Israel, And his Redeemer, Jehovah of Hosts: 'I [am] the first, and I the last, And besides Me there is no God.

7 And who as I, doth call and declare it, And arrange it for Me, Since My placing the people of antiquity, And things that are coming, And those that do come, declare they to them?

8 Fear not, nor be afraid, Have I not from that time caused thee to hear, and declared? And ye [are] My witnesses, Is there a God besides Me? yea, there is none, A Rock I have not known.

9 Framers of a graven image [are] all of them emptiness, And their desirable things do not profit, And their own witnesses they [are], They see not, nor know, that they may be ashamed.

10 Who hath formed a god, And a molten image poured out -- not profitable?

11 Lo, all his companions are ashamed, As to artizans -- they [are] of men, All of them gather together, they stand up, They fear, they are ashamed together.

12 He hath wrought iron [with] an axe, And hath wrought with coals, And with hammers doth form it, And doth work it by his powerful arm, Yea, he is hungry, and there is no power, He doth not drink water, and he is wearied.

13 He hath wrought [with] wood, He hath stretched out a rule, He doth mark it out with a line, He maketh it with carving tools, And with a compass he marketh it out, And maketh it according to the form of a man, According to the beauty of a man, To remain in the house.

14 Cutting down to himself cedars, He taketh also a cypress, and an oak, And he strengtheneth [it] for himself Among the trees of a forest, He hath planted an ash, and the shower doth nourish [it].

15 And it hath been for man to burn, And he taketh of them, and becometh warm, Yea, he kindleth [it], and hath baked bread, Yea, he maketh a god, and boweth himself, He hath made it a graven image, And he falleth down to it.

16 Half of it he hath burnt in the fire, By [this] half of it he eateth flesh, He roasteth a roasting, and is satisfied, Yea, he is warm, and saith: 'Aha, I have become warm, I have enjoyed the light.

17 And its remnant for a god he hath made -- For his graven image, He falleth down to it, and worshippeth, And prayeth unto it, and he saith, 'Deliver me, for my god thou [art].'

18 They have not known, nor do they understand, For He hath daubed their eyes from seeing, Their heart from acting wisely.

19 And none doth turn [it] back unto his heart, Nor hath knowledge nor understanding to say, 'Half of it I have burned in the fire, Yea, also, I have baked bread over its coals, I roast flesh and I eat, And its remnant for an abomination I make, To the stock of a tree I fall down.'

20 Feeding on ashes, the heart is deceived, It hath turned him aside, And he delivereth not his soul, nor saith: 'Is there not a lie in my right hand?'

21 Remember these, O Jacob, and Israel, For My servant thou [art], I formed thee, a servant to Me thou [art], O Israel, thou dost not forget Me.

22 I have blotted out, as [by] a thick cloud, Thy transgressions, And as [by] a cloud thy sins, Return unto Me, for I have redeemed thee.

23 Sing, O heavens, for Jehovah hath wrought, Shout, O lower parts of earth, Break forth, O mountains, with singing, Forest, and every tree in it, For Jehovah hath redeemed Jacob, And in Israel He doth beautify Himself.

24 Thus said Jehovah, thy redeemer, And thy framer from the womb: 'I [am] Jehovah, doing all things, Stretching out the heavens by Myself, Spreading out the earth -- who [is] with Me?

25 Making void the tokens of devisers, And diviners it maketh mad, Turning the wise backward, And their knowledge it maketh foolish.

26 Confirming the word of His servant, The counsel of His messengers it perfecteth, Who is saying of Jerusalem, She is inhabited, And of cities of Judah, They shall be built, and her wastes I raise up,

27 Who is saying to the deep, Be dry, and thy rivers I cause to dry up,

28 Who is saying of Cyrus, My shepherd, And all my delight He doth perfect, So as to say of Jerusalem, Thou art built, And of the temple, Thou art founded.

ISAIAH CHAPTER 45

1 Thus said Jehovah, To His anointed, to Cyrus, Whose right hand I have laid hold on, To subdue nations before him, Yea, loins of kings I loose, To open before him two-leaved doors, Yea, gates are not shut:

2 'I go before thee, and crooked places make straight, Two-leaved doors of brass I shiver, And bars of iron I cut asunder,

3 And have given to thee treasures of darkness, Even treasures of secret places, So that thou knowest that I, Jehovah, Who am calling on thy name -- [am] the God of Israel.

4 For the sake of my servant Jacob, And of Israel My chosen, I call also thee by thy name, I surname thee, And thou hast not known Me.

5 I [am] Jehovah, and there is none else, Except Me there is no God, I gird thee, and thou hast not known Me.

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6 So that they know from the rising of the sun, And from the west, that there is none besides Me, I [am] Jehovah, and there is none else,

7 Forming light, and preparing darkness, Making peace, and preparing evil, I [am] Jehovah, doing all these things.'

8 Drop, ye heavens, from above, And clouds do cause righteousness to flow, Earth openeth, and they are fruitful, Salvation and righteousness spring up together, I, Jehovah, have prepared it.

9 Wo [to] him who is striving with his Former, (A potsherd with potsherds of the ground!) Doth clay say to its Framer, 'What dost thou?' And thy work, 'He hath no hands?'

10 Wo [to] him who is saying to a father, 'What dost thou beget?' Or to a wife, 'What dost thou bring forth?

11 Thus said Jehovah, The Holy One of Israel, and his Former: Ask Me of the things coming concerning My sons, Yea, concerning the work of My hands, ye command Me.'

12 I made earth, and man on it prepared, I -- My hands stretched out the heavens, And all their host I have commanded.

13 I have stirred him up in righteousness, And all his ways I make straight, He doth build My city, and My captivity doth send out, Not for price, nor for bribe, said Jehovah of Hosts.

14 Thus said Jehovah, 'The labour of Egypt, And the merchandise of Cush, And of the Sebaim -- men of measure, Unto thee pass over, and thine they are, After thee they go, in fetters they pass over, And unto thee they bow themselves, Unto thee they pray: Only in thee [is] God, And there is none else, no [other] God.

15 Surely Thou [art] a God hiding Thyself, God of Israel -- Saviour!

16 They have been ashamed, And they have even blushed -- all of them, Together gone in confusion have those carving images.

17 Israel hath been saved in Jehovah, A salvation age-during! Ye are not ashamed nor confounded Unto the ages of eternity!

18 For thus said Jehovah, Creator of heaven, He is God, Former of earth, and its Maker, He established it -- not empty He prepared it, For inhabiting He formed it: 'I [am] Jehovah, and there is none else.

19 Not in secret have I spoken, in a dark place of the earth, I have not said to the seed of Jacob, In vain seek ye Me, I [am] Jehovah, speaking righteousness, Declaring uprightness.

20 Be gathered, and come in, Come nigh together, ye escaped of the nations, They have not known, Who are lifting up the wood of their graven image, And praying unto a god [that] saveth not.

21 Declare ye, and bring near, Yea, they take counsel together, Who hath proclaimed this from of old? From that time hath declared it? Is it not I -- Jehovah? And there is no other god besides Me, A God righteous and saving, there is none save Me.

22 Turn to Me, and be saved, all ends of the earth, For I [am] God, and there is none else.

23 By Myself I have sworn, Gone out from my mouth in righteousness hath a word, And it turneth not back, That to Me, bow doth every knee, every tongue swear.

24 Only in Jehovah, said hath one, Have I righteousness and strength, Unto Him he cometh in, And ashamed are all those displeased with Him.

25 In Jehovah are all the seed of Israel justified, And they boast themselves.'

ISAIAH CHAPTER 46

1 Bowed down hath Bel, stooping is Nebo, Their idols have been for the beast and for cattle, Your burdens are loaded, a burden to the weary.

2 They have stooped, they have bowed together, They have not been able to deliver the burden, And themselves into captivity have gone.

3 Hearken unto Me, O house of Jacob, And all the remnant of Israel, Who are borne from the belly, Who are carried from the womb,

4 Even to old age I [am] He, and to grey hairs I carry, I made, and I bear, yea, I carry and deliver.

5 To whom do ye liken Me, and make equal? And compare Me, that we may be like?

6 -- They are pouring out gold from a bag, And silver on the beam they weigh, They hire a refiner, and he maketh it a god, They fall down, yea, they bow themselves.

7 They lift him up on the shoulder, They carry him, and cause him to rest in his place, And he standeth, from his place he moveth not, Yea, one crieth unto him, and he answereth not, From his adversity he saveth him not.

8 Remember this, and shew yourselves men, Turn [it] back, O transgressors, to the heart.

9 Remember former things of old, For I [am] Mighty, and there is none else, God -- and there is none like Me.

10 Declaring from the beginning the latter end, And from of old that which hath not been done, Saying, 'My counsel doth stand, And all My delight I do.'

11 Calling from the east a ravenous bird, From a far land the man of My counsel, Yea, I have spoken, yea, I bring it in, I have formed [it], yea, I do it.

12 Hearken unto Me, ye mighty in heart, Who are far from righteousness.

13 I have brought near My righteousness, It is not far off, And My salvation -- it doth not tarry, And I have given in Zion salvation, To Israel My glory!

ISAIAH CHAPTER 47

1 Come down, and sit on the dust, O virgin daughter of Babylon, Sit on the earth, there is no throne, O daughter of the Chaldeans, For no more do they cry to thee, 'O tender and delicate one.'

2 Take millstones, and grind flour, Remove thy veil, draw up the skirt, Uncover the leg, pass over the floods.

3 Revealed is thy nakedness, yea, seen is thy reproach, Vengeance I take, and I meet not a man.

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4 Our redeemer [is] Jehovah of Hosts, His name [is] the Holy One of Israel.

5 Sit silent, and go into darkness, O daughter of the Chaldeans, For no more do they cry to thee, 'Mistress of kingdoms.'

6 I have been wroth against My people, I have polluted Mine inheritance And I give them into thy hand, Thou hast not appointed for them mercies, On the aged thou hast made thy yoke very heavy,

7 And thou sayest, 'To the age I am mistress,' While thou hast not laid these things to thy heart, Thou hast not remembered the latter end of it.

8 And now, hear this, O luxurious one, Who is sitting confidently -- Who is saying in her heart, 'I [am], and none else, I sit not a widow, nor know bereavement.'

9 And come in to thee do these two things, In a moment, in one day, childlessness and widowhood, According to their perfection they have come upon thee, In the multitude of thy sorceries, In the exceeding might of thy charms.

10 And thou art confident in thy wickedness, Thou hast said, 'There is none seeing me,' Thy wisdom and thy knowledge, It is turning thee back, And thou sayest in thy heart, 'I [am], and none else.'

11 And come in on thee hath evil, Thou knowest not its rising, And fall on thee doth mischief, Thou art not able to pacify it, And come on thee suddenly doth desolation, Thou knowest not.

12 Stand, I pray thee, in thy charms, And in the multitude of thy sorceries, In which thou hast laboured from thy youth, It may be thou art able to profit, It may be thou dost terrify!

13 Thou hast been wearied in the multitude of thy counsels, Stand up, I pray thee, and save thee, Let the charmers of the heavens, Those looking on the stars, Those teaching concerning the months, From those things that come on thee!

14 Lo, they have been as stubble! Fire hath burned them, They deliver not themselves from the power of the flame, There is not a coal to warm them, a light to sit before it.

15 So have they been to thee with whom thou hast laboured, Thy merchants from thy youth, Each to his passage they have wandered, Thy saviour is not!

ISAIAH CHAPTER 48

1 Hear ye this, O house of Jacob, Who are called by the name of Israel, And from the waters of Judah came out, Who are swearing by the name of Jehovah, And of the God of Israel make mention, Not in truth nor in righteousness.

2 For from the Holy City they have been called, And on the God of Israel been supported, Jehovah of Hosts [is] His name.

3 The former things from that time I declared, And from my mouth they have gone forth, And I proclaim them, Suddenly I have done, and it cometh.

4 From my knowing that thou art obstinate, And a sinew of iron thy neck, And thy forehead brass,

5 And I declare to thee from that time, Before it cometh I have caused thee to hear, Lest thou say, 'Mine idol hath done them, And my graven image, And my molten image did command them.

6 Thou hast heard, see the whole of it, And ye, do ye not declare? I have caused thee to hear new things from this time, And things reserved that ye knew not.

7 Now they have been produced and not from that time, Yea, before the day, and thou hast not heard them, Lest thou say, 'Lo, I have known them.'

8 Yea, thou hast not heard, Yea, thou hast not known, Yea, from that time not opened hath thine ear, For I have known thou dealest treacherously, And 'Transgressor from the belly,' One is crying to thee.

9 For My name's sake I defer Mine anger, And My praise I restrain for thee, So as not to cut thee off.

10 Lo, I have refined thee, and not with silver, I have chosen thee in a furnace of affliction.

11 For My sake, for Mine own sake, I do [it], For how is it polluted? And Mine honour to another I give not.

12 Hearken to me, O Jacob, and Israel, My called one, I [am] He, I [am] first, and I [am] last;

13 Also, My hand hath founded earth, And My right hand stretched out the heavens, I am calling unto them, they stand together.

14 Be gathered all of you, and hear, Who among them did declare these things? Jehovah hath loved him, He doth His pleasure on Babylon, And His arm [is on] the Chaldeans.

15 I -- I have spoken, yea, I have called him, I have brought him in, And he hath made prosperous his way.

16 Come ye near unto me, hear this, Not from the beginning in secret spake I, From the time of its being, there [am] I, And now the Lord Jehovah hath sent me, and His Spirit.

17 Thus said Jehovah, thy redeemer, The Holy One of Israel, 'I [am] Jehovah thy God, teaching thee to profit, Causing thee to tread in the way thou goest.

18 O that thou hadst attended to My commands, Then as a river is thy peace, And thy righteousness as billows of the sea,

19 And as sand is thy seed, And the offspring of thy bowels as its gravel, Not cut off nor destroyed his name before Me.

20 Go out from Babylon, flee from the Chaldeans, With a voice of singing declare, Cause ye this to be heard, Bring it forth unto the end of the earth, Say, Redeemed hath Jehovah His servant Jacob.

21 And they have not thirsted in waste places, He hath caused them to go on, Waters from a rock he hath caused to flow to them, Yea, he cleaveth a rock, and flow do waters.

22 There is no peace, said Jehovah, to the wicked!

ISAIAH CHAPTER 49

1 Hearken, O isles, unto me, And attend, O peoples, from afar, Jehovah from the womb hath called me, From the bowels of my mother He hath made mention of my name.

2 And he maketh my mouth as a sharp sword, In the shadow of His hand He hath hid me, And He maketh me for a clear arrow, In His quiver He hath hid me.

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3 And He saith to me, 'My servant Thou art, O Israel, In whom I beautify Myself.'
4 And I said, 'For a vain thing I laboured, For emptiness and vanity my power I consumed, But my judgment [is] with Jehovah, And my wage with my God.
5 And now, said Jehovah, who is forming me from the belly for a servant to Him, To bring back Jacob unto Him, (Though Israel is not gathered, Yet I am honoured in the eyes of Jehovah, And my God hath been my strength.)
6 And He saith, 'It hath been a light thing That thou art to Me for a servant To raise up the tribes of Jacob, And the preserved of Israel to bring back, And I have given thee for a light of nations, To be My salvation unto the end of the earth.'
7 Thus said Jehovah, Redeemer of Israel, His Holy One, To the despised in soul, To the abominated of a nation, To the servant of rulers: 'Kings see, and have risen, princes, and worship, For the sake of Jehovah, who is faithful, The Holy of Israel, and He chooseth thee.'
8 Thus said Jehovah: 'In a time of good pleasure I answered thee, And in a day of salvation I helped thee, And I keep thee, and give thee, For a covenant of the people, To establish the earth, To cause to inherit desolate inheritances.
9 To say to the bound, Go out, To those in darkness, Be uncovered. On the ways they feed, And in all high places is their pasture.
10 They do not hunger, nor thirst, Nor smite them doth mirage and sun, For He who is pitying them doth lead them, And by fountains of waters doth tend them.
11 And I have made all My mountains for a way, And My highways are lifted up.
12 Lo, these from afar come in, And lo, these from the north, and from the sea, And these from the land of Sinim.
13 Sing, O heavens, and joy, O earth, And break forth, O mountains, with singing, For comforted hath Jehovah His people, And His afflicted ones He doth pity.
14 And Zion saith, 'Jehovah hath forsaken me, And my Lord hath forgotten me.'
15 Forget doth a woman her suckling, The loved one -- the son of her womb? Yea, these forget -- but I -- I forget not thee.
16 Lo, on the palms of the hand I have graven thee, Thy walls [are] before Me continually.
17 Hastened have those building thee, Those destroying thee, and laying thee waste, go out from thee.
18 Lift up round about thine eyes and see, All of them have been gathered, They have come to thee. I live, an affirmation of Jehovah! Surely all of them as an ornament thou puttest on, And thou bindest them on like a bride.
19 Because thy wastes, and thy desolate places, And the land of thy ruins, Surely now are straitened because of inhabitants, And far off have been those consuming thee.
20 Again do the sons of thy bereavement say in thine ears: 'The place is too strait for me, Come nigh to me -- and I dwell.'
21 And thou hast said in thy heart: 'Who hath begotten for me -- these? And I bereaved and gloomy, A captive, and turned aside, And these -- who hath nourished? Lo, I -- I was left by myself, these -- whence [are] they?
22 Thus said the Lord Jehovah: 'Lo, I lift up unto nations My hand, And unto peoples I raise up Mine ensign, And they have brought thy sons in the bosom, And thy daughters on the shoulder are carried.
23 And kings have been thy nursing fathers, And their princesses thy nursing mothers; Face to the earth -- they bow down to thee, And the dust of thy feet they lick up, And thou hast known that I [am] Jehovah, That those expecting Me are not ashamed.
24 Is prey taken from the mighty? And the captive of the righteous delivered?
25 For thus said Jehovah: Even the captive of the mighty is taken, And the prey of the terrible is delivered, And with thy striver I strive, and thy sons I save.
26 And I have caused thine oppressors to eat their own flesh, And as new wine they drink their own blood, And known have all flesh that I, Jehovah, Thy saviour, and thy redeemer, [Am] the Mighty One of Jacob!'

ISAIAH CHAPTER 50

1 Thus said Jehovah: 'Where [is] this -- the bill of your mother's divorce, Whom I sent away? Or to which of My creditors have I sold you? Lo, for your iniquities ye have been sold, And for your transgressions Hath your mother been sent away.
2 Wherefore have I come, and there is no one? I called, and there is none answering, Hath My hand been at all short of redemption? And is there not in me power to deliver? Lo, by My rebuke I dry up a sea, I make rivers a wilderness, Their fish stinketh, for there is no water, And dieth with thirst.
3 I clothe the heavens [with] blackness, And sackcloth I make their covering.
4 The Lord Jehovah hath given to me The tongue of taught ones, To know to aid the weary [by] a word, He waketh morning by morning, He waketh for me an ear to hear as taught ones.
5 The Lord Jehovah opened for me the ear, And I rebelled not -- backward I moved not.
6 My back I have given to those smiting, And my cheeks to those plucking out, My face I hid not from shame and spitting.
7 And the Lord Jehovah giveth help to me, Therefore I have not been ashamed, Therefore I have set my face as a flint, And I know that I am not ashamed.
8 Near [is] He who is justifying me, Who doth contend with me? We stand together, who [is] mine opponent? Let him come nigh unto me.
9 Lo, the Lord Jehovah giveth help to me, Who [is] he that declareth me wicked? Lo, all of them as a garment wear out, A moth doth eat them.
10 Who [is] among you, fearing Jehovah, Hearkening to the voice of His servant, That hath walked in dark places,

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And there is no brightness for him? Let him trust in the name of Jehovah, And lean upon his God.

11 Lo, all ye kindling a fire, girding on sparks, Walk ye in the light of your fire, And in the sparks ye have caused to burn, From my hand hath this been to you, In grief ye lie down!

ISAIAH CHAPTER 51

1 Hearken unto Me, ye pursuing righteousness, Seeking Jehovah, Look attentively unto the rock -- ye have been hewn, And unto the hole of the pit -- ye have been digged.

2 Look attentively unto Abraham your father, And unto Sarah -- she bringeth you forth, For -- one -- I have called him, And I bless him, and multiply him.

3 For Jehovah hath comforted Zion, He hath comforted all her wastes, And He setteth her wilderness as Eden, And her desert as a garden of Jehovah, Joy, yea, gladness is found in her, Confession, and the voice of song.

4 Attend unto Me, O My people, And, O My nation, unto Me give ear. For a law from Me goeth out, And My judgment to the light, Peoples I do cause to rest.

5 Near [is] My righteousness, Gone out hath My salvation and Mine arms, Peoples they judge, on Me isles do wait, Yea, on Mine arm they do wait with hope.

6 Lift ye up to the heavens your eyes, And look attentively unto the earth beneath, For the heavens as smoke have vanished, And the earth as a garment weareth out, And its inhabitants as gnats do die, And My salvation is to the age, And My righteousness is not broken.

7 Hearken unto Me, ye who know righteousness, A people, in whose heart [is] My law, Fear ye not the reproach of men, And for their reviling be not affrighted,

8 For as a garment eat them doth a moth, And as wool eat them doth a worm, And My righteousness is to the age, And My salvation to all generations.

9 Awake, awake, put on strength, O arm of Jehovah, Awake, as [in] days of old, generations of the ages, Art not Thou it that is hewing down Rahab, Piercing a dragon!

10 Art not Thou it that is drying up a sea, Waters of a great deep? That hath made deep places of a sea A way for the passing of the redeemed?

11 And the ransomed of Jehovah turn back, And they have come to Zion with singing, And joy age-during [is] on their head, Gladness and joy they attain, Fled away have sorrow and sighing,

12 I -- I [am] He -- your comforter, Who [art] thou -- and thou art afraid of man? he dieth! And of the son of man -- grass he is made!

13 And thou dost forget Jehovah thy maker, Who is stretching out the heavens, and founding earth, And thou dost fear continually all the day, Because of the fury of the oppressor, As he hath prepared to destroy. And where [is] the fury of the oppressor?

14 Hastened hath a wanderer to be loosed, And he doth not die at the pit, And his bread is not lacking.

15 And I [am] Jehovah thy God, Quieting the sea, when its billows roar, Jehovah of Hosts [is] His name.

16 And I put My words in thy mouth, And with the shadow of My hand have covered thee, To plant the heavens, and to found earth, And to say to Zion, 'My people [art] thou.'

17 Stir thyself, stir thyself, rise, Jerusalem, Who hast drunk from the hand of Jehovah The cup of His fury, The goblet, the cup of trembling, thou hast drunk, Thou hast wrung out.

18 There is not a leader to her Out of all the sons she hath borne, And there is none laying hold on her hand Out of all the sons she hath nourished.

19 These two are meeting thee, who is moved for thee? Spoiling and destruction -- Famine and sword, who -- I comfort thee?

20 Thy sons have been wrapt up, they have lain down, At the head of all out places, as a wild ox [in] a net, They are full of the fury of Jehovah, The rebuke of Thy God.

21 Therefore, hear, I pray thee, this, O afflicted and drunken one, and not with wine,

22 Thus said thy Lord Jehovah, and thy God, He pleadeth [for] his people: 'Lo, I have taken out of thy hand the cup of trembling, The goblet, the cup of My fury, Thou dost not add to drink it any more.

23 And I have put it into the hand of those afflicting thee, Who have said to thy soul, Bow down, and we pass over, And thou makest as the earth thy body, And as the street to those passing by!'

ISAIAH CHAPTER 52

1 Awake, awake, put on thy strength, O Zion, Put on the garments of thy beauty, Jerusalem -- the Holy City; For enter no more into thee again, Do the uncircumcised and unclean.

2 Shake thyself from dust, arise, sit, O Jerusalem, Bands of thy neck have loosed themselves, O captive, daughter of Zion.

3 For thus said Jehovah: 'For nought ye have been sold, And not by money are ye redeemed.'

4 For thus said the Lord Jehovah: 'To Egypt My people went down at first to sojourn there, And Asshur -- for nought he hath oppressed it.

5 And now, what -- to Me here, An affirmation of Jehovah, That taken is My people for nought? Its rulers cause howling, -- an affirmation of Jehovah, And continually all the day My name is despised.

6 Therefore doth My people know My name, Therefore, in that day, Surely I [am] He who is speaking, behold Me.'

7 How comely on the mountains, Have been the feet of one proclaiming tidings, Sounding peace, proclaiming good tidings, Sounding salvation, Saying to Zion, 'Reigned hath thy God.'

8 The voice of thy watchmen! They have lifted up the voice, together they cry aloud, Because eye to eye they see, in Jehovah's turning back [to] Zion.

9 Break forth, sing together, O wastes of Jerusalem, For Jehovah hath comforted His people, He hath redeemed Jerusalem.

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10 Jehovah hath made bare His holy arm Before the eyes of all the nations, And seen have all the ends of the earth, The salvation of our God.

11 Turn aside, turn aside, go out thence, The unclean touch not, go out from her midst, Be ye pure, who are bearing the weapons of Jehovah.

12 For not in haste do ye go out, Yea, with flight ye go not on, For going before you [is] Jehovah, And gathering you [is] the God of Israel!

13 Lo, My servant doth act wisely, He is high, and hath been lifted up, And hath been very high.

14 As astonished at thee have been many, (So marred by man his appearance, And his form by sons of men.)

15 So doth he sprinkle many nations. Concerning him kings shut their mouth, For that which was not recounted to them they have seen, And that which they had not heard they have understood!

ISAIAH CHAPTER 53

1 Who hath given credence to that which we heard? And the arm of Jehovah, On whom hath it been revealed?

2 Yea, he cometh up as a tender plant before Him, And as a root out of a dry land, He hath no form, nor honour, when we observe him, Nor appearance, when we desire him.

3 He is despised, and left of men, A man of pains, and acquainted with sickness, And as one hiding the face from us, He is despised, and we esteemed him not.

4 Surely our sicknesses he hath borne, And our pains -- he hath carried them, And we -- we have esteemed him plagued, Smitten of God, and afflicted.

5 And he is pierced for our transgressions, Bruised for our iniquities, The chastisement of our peace [is] on him, And by his bruise there is healing to us.

6 All of us like sheep have wandered, Each to his own way we have turned, And Jehovah hath caused to meet on him, The punishment of us all.

7 It hath been exacted, and he hath answered, And he openeth not his mouth, As a lamb to the slaughter he is brought, And as a sheep before its shearers is dumb, And he openeth not his mouth.

8 By restraint and by judgment he hath been taken, And of his generation who doth meditate, That he hath been cut off from the land of the living? By the transgression of My people he is plagued,

9 And it appointeth with the wicked his grave, And with the rich [are] his high places, Because he hath done no violence, Nor [is] deceit in his mouth.

10 And Jehovah hath delighted to bruise him, He hath made him sick, If his soul doth make an offering for guilt, He seeth seed -- he prolongeth days, And the pleasure of Jehovah in his hand doth prosper.

11 Of the labour of his soul he seeth -- he is satisfied, Through his knowledge give righteousness Doth the righteous one, My servant, to many, And their iniquities he doth bear.

12 Therefore I give a portion to him among the many, And with the mighty he apportioneth spoil, Because that he exposed to death his soul, And with transgressors he was numbered, And he the sin of many hath borne, And for transgressors he intercedeth.

ISAIAH CHAPTER 54

1 Sing, O barren, she hath not borne! Break forth with singing, and cry aloud, She hath not brought forth! For more [are] the sons of the desolate, Than the sons of the married one, said Jehovah.

2 Enlarge the place of thy tent, And the curtains of thy tabernacles they stretch out, Restrain not -- lengthen thy cords, And thy pins make strong.

3 For right and left thou breakest forth, And thy seed doth nations possess,

4 And desolate cities they cause to be inhabited. Fear not, for thou art not ashamed, Nor blush, for thou art not confounded, For the shame of thy youth thou forgettest, And the reproach of thy widowhood Thou dost not remember any more.

5 For thy Maker [is] thy husband, Jehovah of Hosts [is] His name, And thy Redeemer [is] the Holy One of Israel, 'God of all the earth,' He is called.

6 For, as a woman forsaken and grieved in spirit, Called thee hath Jehovah, Even a youthful wife when she is refused, said thy God.

7 In a small moment I have forsaken thee, And in great mercies I do gather thee,

8 In overflowing wrath I hid my face [for] a moment from thee, And in kindness age-during I have loved thee, Said thy Redeemer -- Jehovah!

9 For, the waters of Noah [is] this to Me, In that I have sworn -- the waters of Noah Do not pass again over the earth -- So I have sworn, Wrath is not upon thee, Nor rebuke against thee.

10 For the mountains depart, and the hills remove, And My kindness from thee departeth not, And the covenant of My peace removeth not, Said hath thy loving one -- Jehovah.

11 O afflicted, storm-tossed, not comforted, Lo, I am laying with cement thy stones, And have founded thee with sapphires,

12 And have made of agate thy pinnacles, And thy gates of carbuncle stones, And all thy border of stones of delight,

13 And all thy sons are taught of Jehovah, And abundant [is] the peace of thy sons.

14 In righteousness thou establishest thyself, Be far from oppression, for thou fearest not, And from ruin, for it cometh not near unto thee.

15 Lo, he doth diligently assemble without My desire, Who hath assembled near thee? By thee he falleth!

16 Lo, I -- I have prepared an artizan, Blowing on a fire of coals, And bringing out an instrument for his work, And I have prepared a destroyer to destroy.

17 No weapon formed against thee prospereth, And every tongue rising against thee, In judgment thou condemnest.

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This [is] the inheritance of the servants of Jehovah, And their righteousness from me, an affirmation of Jehovah!

ISAIAH CHAPTER 55

1 Ho, every thirsty one, come ye to the waters, And he who hath no money, Come ye, buy and eat, yea, come, buy Without money and without price, wine and milk.

2 Why do ye weigh money for that which is not bread? And your labour for that which is not for satiety? Hearken diligently unto me, and eat good, And your soul doth delight itself in fatness.

3 Incline your ear, and come unto me, Hear, and your soul doth live, And I make for you a covenant age-during, The kind acts of David -- that are stedfast.

4 Lo, a witness to peoples I have given him, A leader and commander to peoples.

5 Lo, a nation thou knowest not, thou callest, And a nation who know thee not unto thee do run, For the sake of Jehovah thy God, And for the Holy One of Israel, Because He hath beautified thee.

6 Seek ye Jehovah, while He is found, Call ye Him, while He is near,

7 Forsake doth the wicked his way, And the man of iniquity his thoughts, And he returneth to Jehovah, and He pitieth him, And unto our God for He multiplieth to pardon.

8 For not My thoughts [are] your thoughts, Nor your ways My ways, -- an affirmation of Jehovah,

9 For high have the heavens been above the earth, So high have been My ways above your ways, And My thoughts above your thoughts.

10 For, as come down doth the shower, And the snow from the heavens, And thither returneth not, But hath watered the earth, And hath caused it to yield, and to spring up, And hath given seed to the sower, and bread to the eater,

11 So is My word that goeth out of My mouth, It turneth not back unto Me empty, But hath done that which I desired, And prosperously effected that [for] which I sent it.

12 For with joy ye go forth, And with peace ye are brought in, The mountains and the hills Break forth before you [with] singing, And all trees of the field clap the hand.

13 Instead of the thorn come up doth fir, Instead of the brier come up doth myrtle, And it hath been to Jehovah for a name, For a sign age-during -- it is not cut off!

ISAIAH CHAPTER 56

1 Thus said Jehovah: 'Keep ye judgment, and do righteousness, For near [is] My salvation to come, And My righteousness to be revealed.'

2 O the happiness of a man who doth this, And of a son of man who keepeth hold on it, Keeping the sabbath from polluting it, And keeping his hand from doing any evil.

3 Nor speak let a son of the stranger, Who is joined unto Jehovah, saying: 'Jehovah doth certainly separate me from His people.' Nor say let the eunuch, 'Lo, I am a tree dried up,'

4 For thus said Jehovah of the eunuchs, Who do keep My sabbaths, And have fixed on that which I desired, And are keeping hold on My covenant:

5 I have given to them in My house, And within My walls a station and a name, Better than sons and than daughters, A name age-during I give to him That is not cut off.

6 And sons of the stranger, who are joined to Jehovah, To serve Him, and to love the name of Jehovah, To be to Him for servants, Every keeper of the sabbath from polluting it, And those keeping hold on My covenant.

7 I have brought them unto My holy mountain, And caused them to rejoice in My house of prayer, Their burnt-offerings and their sacrifices [Are] for a pleasing thing on Mine altar, For My house, 'A house of prayer,' Is called for all the peoples.

8 An affirmation of the Lord Jehovah, Who is gathering the outcasts of Israel: 'Again I gather to him -- to his gathered ones.'

9 Every beast of the field, Come to devour, every beast in the forest.

10 Blind [are] his watchmen -- all of them, They have not known, All of them [are] dumb dogs, they are not able to bark, Dozing, lying down, loving to slumber.

11 And the dogs [are] strong of desire, They have not known sufficiency, And they [are] shepherds! They have not known understanding, All of them to their own way they did turn, Each to his dishonest gain from his quarter:

12 'Come ye, I take wine, And we drink, quaff strong drink, And as this day hath been to-morrow, Great -- exceeding abundant!'

ISAIAH CHAPTER 57

1 The righteous hath perished, And there is none laying [it] to heart, And men of kindness are gathered, Without any considering that from the face of evil Gathered is the righteous one.

2 He entereth into peace, they rest on their beds, [Each] is going straightforward.

3 And ye, come near hither, O sons of a sorceress, seed of an adulterer, Even thou dost commit whoredom.

4 Against whom do ye sport yourselves? Against whom enlarge ye the mouth? Prolong ye the tongue? Are not ye children of transgression? a false seed?

5 Who are inflamed among oaks, under every green tree, Slaughtering the children in valleys, Under clefts of the rocks.

6 Among the smooth things of a brook [is] thy portion, They -- they [are] thy lot, Also to them thou hast poured out an oblation, Thou hast caused a present to ascend, For these things am I comforted?

7 On a mountain, high and exalted, Thou hast set thy couch, Also thither thou hast gone up to make a sacrifice.

8 And behind the door, and the post, Thou hast set up thy memorial, For from Me thou hast removed, and goest up, Thou hast enlarged thy couch, And dost covenant for thyself among them, Thou hast loved their couch, the station thou sawest,

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9 And goest joyfully to the king in ointment, And dost multiply thy perfumes, And sendest thine ambassadors afar off, And humblest thyself unto Sheol.

10 In the greatness of thy way thou hast laboured, Thou hast not said, 'It is desperate.' The life of thy hand thou hast found, Therefore thou hast not been sick.

11 And of whom hast thou been afraid, and fearest, That thou liest, and Me hast not remembered? Thou hast not laid [it] to thy heart, Am not I silent, even from of old? And Me thou fearest not?

12 I declare thy righteousness, and thy works, And they do not profit thee.

13 When thou criest, let thy gatherings deliver thee, And all of them carry away doth wind, Take away doth vanity, And whoso is trusting in Me inheriteth the land, And doth possess My holy mountain.

14 And he hath said, 'Raise up, raise up, prepare a way, Lift a stumbling-block out of the way of My people.'

15 For thus said the high and exalted One, Inhabiting eternity, and holy [is] His name: 'In the high and holy place I dwell, And with the bruised and humble of spirit, To revive the spirit of the humble, And to revive the heart of bruised ones,'

16 For, not to the age do I strive, nor for ever am I wroth, For the spirit from before Me is feeble, And the souls I have made.

17 For the iniquity of his dishonest gain, I have been wroth, and I smite him, Hiding -- and am wroth, And he goeth on turning back in the way of his heart.

18 His ways I have seen, and I heal him, yea, I lead him, And recompense comforts to him and to his mourning ones.

19 Producing the fruit of the lips, 'Peace, peace,' to the far off, and to the near, And I have healed him, said Jehovah.

20 And the wicked [are] as the driven out sea, For to rest it is not able, And its waters cast out filth and mire.

21 There is no peace, said my God, to the wicked!

ISAIAH CHAPTER 58

1 Call with the throat, restrain not, As a trumpet lift up thy voice, And declare to My people their transgression, And to the house of Jacob their sins;

2 Seeing -- Me day by day they seek, And the knowledge of My ways they desire, As a nation that righteousness hath done, And the judgment of its God hath not forsaken, They ask of me judgments of righteousness, The drawing near of God they desire:

3 'Why have we fasted, and Thou hast not seen? We have afflicted our soul, and Thou knowest not.' Lo, in the day of your fast ye find pleasure, And all your labours ye exact.

4 Lo, for strife and debate ye fast, And to smite with the fist of wickedness, Ye fast not as [to]-day, To sound in the high place your voice.

5 Like this is the fast that I choose? The day of a man's afflicting his soul? To bow as a reed his head, And sackcloth and ashes spread out? This dost thou call a fast, And a desirable day -- to Jehovah?

6 Is not this the fast that I chose -- To loose the bands of wickedness, To shake off the burdens of the yoke, And to send out the oppressed free, And every yoke ye draw off?

7 Is it not to deal to the hungry thy bread, And the mourning poor bring home, That thou seest the naked and cover him, And from thine own flesh hide not thyself?

8 Then broken up as the dawn is thy light, And thy health in haste springeth up, Gone before thee hath thy righteousness, The honour of Jehovah doth gather thee.

9 Then thou callest, and Jehovah answereth, Thou criest, and He saith, 'Behold Me.' If thou turn aside from thy midst the yoke, The sending forth of the finger, And the speaking of vanity,

10 And dost bring out to the hungry thy soul, And the afflicted soul dost satisfy, Then risen in the darkness hath thy light, And thy thick darkness [is] as noon.

11 And Jehovah doth lead thee continually, And hath satisfied in drought thy soul, And thy bones He armeth, And thou hast been as a watered garden, And as an outlet of waters, whose waters lie not.

12 And they have built out of thee the wastes of old, The foundations of many generations thou raisest up, And one calleth thee, 'Repairer of the breach, Restorer of paths to rest in.'

13 If thou dost turn from the sabbath thy foot, Doing thine own pleasure on My holy day, And hast cried to the sabbath, 'A delight,' To the holy of Jehovah, 'Honoured,' And hast honoured it, without doing thine own ways, Without finding thine own pleasure, And speaking a word.

14 Then dost thou delight thyself on Jehovah, And I have caused thee to ride on high places of earth, And have caused thee to eat the inheritance of Jacob thy father, For the mouth of Jehovah hath spoken!

ISAIAH CHAPTER 59

1 Lo, the hand of Jehovah Hath not been shortened from saving, Nor heavy his ear from hearing.

2 But your iniquities have been separating Between you and your God, And your sins have hidden The Presence from you -- from hearing.

3 For your hands have been polluted with blood, And your fingers with iniquity, Your lips have spoken falsehood, Your tongue perverseness doth mutter.

4 There is none calling in righteousness, And there is none pleading in faithfulness, Trusting on emptiness, and speaking falsehood, Conceiving perverseness, and bearing iniquity.

5 Eggs of a viper they have hatched, And webs of a spider they weave, Whoso is eating their eggs doth die, And the crushed hatcheth a viper.

6 Their webs become not a garment, Nor do they cover themselves with their works, Their works [are] works of iniquity, And a deed of violence [is] in their hands.

7 Their feet to evil do run, And they haste to shed innocent blood, Their thoughts [are] thoughts of iniquity, Spoiling and destruction [are] in their highways.

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8 A way of peace they have not known, And there is no judgment in their paths, Their paths they have made perverse for themselves, No treader in it hath known peace.

9 Therefore hath judgment been far from us, And righteousness reacheth us not, We wait for light, and lo, darkness, For brightness -- in thick darkness we go,

10 We feel like the blind [for] the wall, Yea, as without eyes we feel, We have stumbled at noon as at twilight, In desolate places as the dead.

11 We make a noise as bears -- all of us, And as doves we coo sorely; We wait for judgment, and there is none, For salvation -- it hath been far from us.

12 For our transgressions have been multiplied before Thee, And our sins have testified against us, For our transgressions [are] with us, And our iniquities -- we have known them.

13 Transgressing, and lying against Jehovah, And removing from after our God, Speaking oppression and apostacy, Conceiving and uttering from the heart Words of falsehood.

14 And removed backward is judgment, And righteousness afar off standeth, For truth hath been feeble in the street, And straightforwardness is not able to enter,

15 And the truth is lacking, And whoso is turning aside from evil, Is making himself a spoil. And Jehovah seeth, and it is evil in His eyes, That there is no judgment.

16 And He seeth that there is no man, And is astonished that there is no intercessor, And His own arm giveth salvation to Him, And His righteousness -- it sustained Him.

17 And He putteth on righteousness as a breastplate, And an helmet of salvation on His head, And He putteth on garments of vengeance [for] clothing, And is covered, as [with] an upper-robe, [with] zeal.

18 According to deeds -- so He repayeth. Fury to His adversaries, [their] deed to His enemies, To the isles [their] deed He repayeth.

19 And they fear from the west the name of Jehovah, And from the rising of the sun -- His honour, When come in as a flood doth an adversary, The Spirit of Jehovah hath raised an ensign against him.

20 And come to Zion hath a redeemer, Even to captives of transgression in Jacob, An affirmation of Jehovah.

21 And I -- this [is] My covenant with them, said Jehovah, My Spirit that [is] on thee, And My words that I have put in thy mouth, Depart not from thy mouth, And from the mouth of thy seed, And from the mouth of thy seed's seed, said Jehovah, From henceforth unto the age!

ISAIAH CHAPTER 60

1 Arise, be bright, for come hath thy light, And the honour of Jehovah hath risen on thee.

2 For, lo, the darkness doth cover the earth, And thick darkness the peoples, And on thee rise doth Jehovah, And His honour on thee is seen.

3 And come have nations to thy light, And kings to the brightness of thy rising.

4 Lift up round about thine eyes and see, All of them have been gathered, they have come to thee, Thy sons from afar do come, And thy daughters on the side are supported.

5 Then thou seest, and hast become bright, And thine heart hath been afraid and enlarged, For turn unto thee doth the multitude of the sea, The forces of nations do come to thee.

6 A company of camels covereth thee, Dromedaries of Midian and Ephah, All of them from Sheba do come, Gold and frankincense they bear, And of the praises of Jehovah they proclaim the tidings.

7 All the flock of Kedar are gathered to thee, The rams of Nebaioth do serve thee, They ascend for acceptance Mine altar, And the house of My beauty I beautify.

8 Who [are] these -- as a thick cloud they fly, And as doves unto their windows?

9 Surely for Me isles do wait, And ships of Tarshish first, To bring thy sons from afar, Their silver and their gold with them, To the name of Jehovah thy God, And to the Holy One of Israel, Because He hath beautified thee.

10 And sons of a stranger have built thy walls, And their kings do serve thee, For in My wrath I have smitten thee, And in My good pleasure I have pitied thee.

11 And opened have thy gates continually, By day and by night they are not shut, To bring unto thee the force of nations, Even their kings are led.

12 For the nation and the kingdom that do not serve thee perish, Yea, the nations are utterly wasted.

13 The honour of Lebanon unto thee doth come, Fir, pine, and box together, To beautify the place of My sanctuary, And the place of My feet I make honourable.

14 And come unto thee, bowing down, Have sons of those afflicting thee, And bowed themselves to the soles of thy feet Have all despising thee, And they have cried to thee: 'City of Jehovah, Zion of the Holy One of Israel.'

15 Instead of thy being forsaken and hated, And none passing through, I have made thee for an excellency age-during, A joy of generation and generation.

16 And thou hast sucked the milk of nations, Yea, the breast of kings thou suckest, And thou hast known that I, Jehovah, Thy Saviour, and Thy Redeemer, [Am] the Mighty One of Jacob.

17 Instead of the brass I bring in gold, And instead of the iron I bring in silver, And instead of the wood brass, And instead of the stone iron, And I have made thy inspection peace, And thy exactors righteousness.

18 Violence is not heard any more in thy land, Spoiling and destruction in thy borders, And thou hast called 'Salvation' thy walls, And thy gates, 'Praise.'

19 To thee no more is the sun for a light by day, And for brightness the moon giveth not light to thee, And Jehovah hath become to thee A light age-during, and thy God thy beauty.

20 Thy sun goeth no more in, And thy moon is not removed, For Jehovah becometh to thee a light age-during. And the days of thy mourning have been completed.

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21 And thy people [are] all of them righteous, To the age they possess the earth, A branch of My planting, A work of My hands, to be beautified.

22 The little one doth become a chief, And the small one a mighty nation, I, Jehovah, in its own time do hasten it!

ISAIAH CHAPTER 61

1 The Spirit of the Lord Jehovah [is] on me, Because Jehovah did anoint me To proclaim tidings to the humble, He sent me to bind the broken of heart, To proclaim to captives liberty, And to bound ones an opening of bands.

2 To proclaim the year of the good pleasure of Jehovah, And the day of vengeance of our God, To comfort all mourners.

3 To appoint to mourners in Zion, To give to them beauty instead of ashes, The oil of joy instead of mourning, A covering of praise for a spirit of weakness, And He is calling to them, 'Trees of righteousness, The planting of Jehovah -- to be beautified.'

4 And they have built the wastes of old, The desolations of the ancients they raise up, And they have renewed waste cities, The desolations of generation and generation.

5 And strangers have stood and fed your flock, Sons of a foreigner [are] your husbandmen, And your vine-dressers.

6 And ye are called 'Priests of Jehovah,' 'Ministers of our God,' is said of you, The strength of nations ye consume, And in their honour ye do boast yourselves.

7 Instead of your shame and confusion, A second time they sing of their portion, Therefore in their land A second time do they take possession, Joy age-during [is] for them.

8 For I [am] Jehovah, loving judgment, Hating plunder for a burnt-offering, And I have given their wage in truth, And a covenant age-during I make for them.

9 And known among nations hath been their seed, And their offspring in the midst of the peoples, All their beholders acknowledge them, For they [are] a seed Jehovah hath blessed.

10 I greatly rejoice in Jehovah, Joy doth my soul in my God, For He clothed me with garments of salvation, With a robe of righteousness covereth Me, As a bridegroom prepareth ornaments, And as a bride putteth on her jewels.

11 For, as the earth bringeth forth her shoots, And as a garden causeth its sown things to shoot up, So the Lord Jehovah causeth righteousness and praise To shoot up before all the nations!

ISAIAH CHAPTER 62

1 For Zion's sake I am not silent, And for Jerusalem's sake I do not rest, Till her righteousness go out as brightness, And her salvation, as a torch that burneth.

2 And nations have seen thy righteousness, And all kings thine honour, And He is giving to thee a new name, That the mouth of Jehovah doth define.

3 And thou hast been a crown of beauty in the hand of Jehovah, And a diadem of royalty in the hand of thy God,

4 It is not said of thee any more, 'Forsaken!' And of thy land it is not said any more, 'Desolate,' For to thee is cried, 'My delight [is] in her,' And to thy land, 'Married,' For Jehovah hath delighted in thee, And thy land is married.

5 For a young man doth marry a virgin, Thy Builders do marry thee, With the joy of a bridegroom over a bride, Rejoice over thee doth thy God.

6 'On thy walls, O Jerusalem, I have appointed watchmen, All the day, and all the night, Continually, they are not silent.' O ye remembrancers of Jehovah, Keep not silence for yourselves,

7 And give not silence to Him, Till He establish, and till He make Jerusalem A praise in the earth.

8 Sworn hath Jehovah by His right hand, Even by the arm of His strength: 'I give not thy corn any more [as] food for thine enemies, Nor do sons of a stranger drink thy new wine, For which thou hast laboured.

9 For, those gathering it do eat it, and have praised Jehovah, And those collecting it do drink it in My holy courts.'

10 Pass ye on, pass on through the gates, Prepare ye the way of the people, Raise up, raise up the highway, clear it from stones, Lift up an ensign over the peoples.

11 Lo, Jehovah hath proclaimed unto the end of the earth: 'Say ye to the daughter of Zion, Lo, thy salvation hath come,' Lo, his hire [is] with him, and his wage before him.

12 And they have cried to them, 'People of the Holy One, Redeemed of Jehovah,' Yea, to thee is called, 'Sought out one, a city not forsaken!'

ISAIAH CHAPTER 63

1 'Who [is] this coming from Edom? With dyed garments from Bozrah? This that is honourable in his clothing, Travelling in the abundance of his power?' -- 'I, speaking in righteousness, mighty to save.'

2 'Wherefore [is] thy clothing red? And thy garments as treading in a wine fat?'

3 -- 'A wine-press I have trodden by myself, And of the peoples there is no one with me, And I tread them in mine anger, And I trample them in my fury, Sprinkled is their strength on my garments, And all my clothing I have polluted.

4 For the day of vengeance [is] in my heart, And the year of my redeemed hath come.

5 And I look attentively, and there is none helping, And I am astonished that there is none supporting, And give salvation to me doth mine own arm. And my wrath -- it hath supported me.

6 And I tread down peoples in mine anger, And I make them drunk in my fury, And I bring down to earth their strength.

7 The kind acts of Jehovah I make mention of, The praises of Jehovah, According to all that Jehovah hath done for us, And the abundance of the goodness to the house of Israel, That He hath done for them, According to His mercies, And according to the abundance of His kind acts.

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8 And He saith, Only My people they [are], Sons -- they lie not, and He is to them for a saviour.

9 In all their distress [He is] no adversary, And the messenger of His presence saved them, In His love and in His pity He redeemed them, And He doth lift them up, And beareth them all the days of old.

10 And they have rebelled and grieved His Holy Spirit, And He turneth to them for an enemy, He Himself hath fought against them.

11 And He remembereth the days of old, Moses -- his people. Where [is] He who is bringing them up from the sea, The shepherd of his flock? Where [is] He who is putting in its midst His Holy Spirit?

12 Leading by the right hand of Moses, the arm of His glory, Cleaving waters from before them, To make to Himself a name age-during.

13 Leading them through the depths, As a horse in a plain they stumble not.

14 As a beast into a valley goeth down, The Spirit of Jehovah causeth him to rest, So hast Thou led Thy people, To make to Thyself a glorious name.

15 Look attentively from the heavens, And see from Thy holy and beauteous habitation, Where [is] Thy zeal and Thy might? The multitude of Thy bowels and Thy mercies Towards me have refrained themselves.

16 For Thou [art] our Father, For Abraham hath not known us, And Israel doth not acknowledge us, Thou, O Jehovah, [art] our Father, Our redeemer from the age, [is] Thy name.

17 Why causest Thou us to wander, O Jehovah, from Thy ways? Thou hardenest our heart from Thy fear, Turn back for Thy servants' sake, The tribes of Thine inheritance.

18 For a little while did Thy holy people possess, Our adversaries have trodden down Thy sanctuary.

19 We have been from of old, Thou hast not ruled over them, Not called is Thy name upon them!

ISAIAH CHAPTER 64

1 Didst Thou not rend the heavens? Thou didst come down, From thy presence did mountains flow,

2 (As fire kindleth stubble -- Fire causeth water to boil,) To make known Thy name to Thine adversaries, From Thy presence do nations tremble.

3 In Thy doing fearful things -- we expect not, Thou didst come down, From Thy presence did mountains flow.

4 Even from antiquity [men] have not heard, They have not given ear, Eye hath not seen a God save Thee, He doth work for those waiting for Him.

5 Thou hast met with the rejoicer And the doer of righteousness, In Thy ways they remember Thee, Lo, Thou hast been wroth when we sin, By them [is] continuance, and we are saved.

6 And we are as unclean -- all of us, And as a garment passing away, all our righteous acts; And we fade as a leaf -- all of us. And our iniquities as wind do take us away.

7 And there is none calling in Thy name, Stirring up himself to lay hold on Thee, For Thou hast hid Thy face from us, And thou meltest us away by our iniquities.

8 And now, O Jehovah, thou [art] our Father, We [are] the clay, and Thou our Framer, And the work of Thy hand -- all of us.

9 Be not wroth, O Jehovah, very sore, Nor for ever remember iniquity, Lo, look attentively, we beseech Thee, Thy people [are] we all.

10 Thy holy cities have been a wilderness, Zion a wilderness hath been, Jerusalem a desolation.

11 Our holy and our beautiful house, Where praise Thee did our fathers, Hath become burnt with fire, And all our desirable things have become a waste.

12 For these dost Thou refrain Thyself, Jehovah? Thou art silent, and dost afflict us very sore!'

ISAIAH CHAPTER 65

1 I have been inquired of by those who asked not, I have been found by those who sought Me not, I have said, 'Behold Me, behold Me,' Unto a nation not calling in My name.

2 I have spread out My hands all the day Unto an apostate people, Who are going in the way not good after their own thoughts.

3 The people who are provoking Me to anger, To My face continually, Sacrificing in gardens, and making perfume on the bricks:

4 Who are dwelling among sepulchres, And lodge in reserved places, Who are eating flesh of the sow, And a piece of abominable things -- their vessels.

5 Who are saying, 'Keep to thyself, come not nigh to me, For I have declared thee unholy.' These [are] a smoke in Mine anger, A fire burning all the day.

6 Lo, it is written before Me: 'I am not silent, but have recompensed; And I have recompensed into their bosom,

7 Your iniquities, and the iniquities of your fathers together, said Jehovah, Who have made perfume on the mountains, And on the heights have reproached Me, And I have measured their former work into their bosom.'

8 Thus said Jehovah: As the new wine is found in the cluster, And one hath said, 'Destroy it not for a blessing [is] in it,' So I do for My servants' sake, not to destroy the whole.

9 And I have brought out from Jacob a seed, And from Judah a possessor of My mount, And possess it do My chosen ones, And My servants do dwell there.

10 And Sharon hath been for the habitation of a flock, And the valley of Achor for the lying down of a herd, For My people who have sought Me.

11 And ye [are] those forsaking Jehovah, Who are forgetting My holy mountain, Who are setting in array for Gad a table, And who are filling for Meni a mixture.

12 And I have numbered you for the sword, And all of you for slaughter bow down, Because I called, and ye have not answered, I have spoken, and ye have not hearkened, And ye do the evil thing in Mine eyes, And on that which I desired not -- fixed.

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13 Therefore, thus said the Lord Jehovah: Lo, My servants do eat, and ye do hunger, Lo, My servants do drink, and ye do thirst, Lo, My servants rejoice, and ye are ashamed,

14 Lo, My servants sing from joy of heart, And ye cry from pain of heart, And from breaking of spirit ye do howl.

15 And ye have left your name For an oath for My chosen ones, And the Lord Jehovah hath put thee to death, And to His servants He giveth another name.

16 So that he who is blessing himself in the earth, Doth bless himself In the God of faithfulness, And he who is swearing in the earth, Doth swear by the God of faithfulness, Because the former distresses have been forgotten, And because they have been hid from Mine eyes.

17 For, lo, I am creating new heavens, and a new earth, And the former things are not remembered, Nor do they ascend on the heart.

18 But joy ye, and rejoice for ever, that I [am] Creator, For, lo, I am creating Jerusalem a rejoicing, And her people a joy.

19 And I have rejoiced in Jerusalem, And have joyed in My people, And not heard in her any more Is the voice of weeping, and the voice of crying.

20 There is not thence any more a suckling of days, And an aged man who doth not complete his days, For the youth a hundred years old dieth, And the sinner, a hundred years old, is lightly esteemed.

21 And they have built houses, and inhabited, And planted vineyards, and eaten their fruit.

22 They do not build, and another inhabit, They do not plant, and another eat, For as the days of a tree [are] the days of My people, And the work of their hands wear out do My chosen ones.

23 They labour not for a vain thing, Nor do they bring forth for trouble, For the seed of the blessed of Jehovah [are] they, And their offspring with them.

24 And it hath come to pass, They do not yet call, and I answer, They are yet speaking, and I hear.

25 Wolf and lamb do feed as one, And a lion as an ox eateth straw, As to the serpent -- dust [is] its food, They do no evil, nor destroy, In all My holy mountain, said Jehovah!

ISAIAH CHAPTER 66

1 Thus said Jehovah: The heavens [are] My throne, And the earth My footstool, Where [is] this -- the house that ye build for Me? And where [is] this -- the place -- My rest?

2 And all these My hand hath made, And all these things are, An affirmation of Jehovah! And unto this one I look attentively, Unto the humble and bruised in spirit, And who is trembling at My word.

3 Whoso slaughtereth the ox smiteth a man, Whoso sacrificeth the lamb beheadeth a dog, Whoso is bringing up a present -- The blood of a sow, Whoso is making mention of frankincense, Is blessing iniquity. Yea, they have fixed on their own ways, And in their abominations their soul hath delighted.

4 I also -- I fix on their vexations, And their fears I bring in to them, Because I have called, and there is none answering, I spake, and they have not hearkened, And they do the evil things in Mine eyes, And on that which I desired not -- fixed.

5 Hear a word of Jehovah, Ye who are trembling unto His word, Said have your brethren who are hating you, Who are driving you out, for My name's sake: 'Honoured is Jehovah, and we look on your joy,' But they are ashamed.

6 A voice of noise [is] from the city, a voice from the temple, The voice of Jehovah, giving recompence to His enemies.

7 Before she is pained she hath brought forth, Before a pang cometh to her, She hath delivered a male.

8 Who hath heard anything like this? Who hath seen anything like these? Is earth caused to bring forth in one day? Born is a nation at once? For she hath been pained, Zion also hath borne her sons.

9 'Do I bring to the birth, And not cause to bring forth?' saith Jehovah, 'Am not I He who is causing to beget? I have also restrained,' said thy God.

10 Rejoice ye with Jerusalem, And be glad in her, all ye loving her, Rejoice ye with her for joy, All ye are mourning for her,

11 So that ye suck, and have been satisfied, From the breast of her consolations, So that ye wring out, and have delighted yourselves From the abundance of her honour.

12 For thus said Jehovah: 'Lo, I am stretching out to her peace as a river, And as an overflowing stream the honour of nations, And ye have sucked, on the side ye are carried, And on the knees ye are dandled.

13 As one whom his mother comforteth, so do I comfort you, Yea, in Jerusalem ye are comforted.

14 And ye have seen, and rejoiced hath your heart, And your bones as tender grass do flourish, And the hand of Jehovah hath been known unto His servants, And He hath been indignant with His enemies.

15 For, lo, Jehovah in fire cometh, And as a hurricane His chariots, To refresh in fury His anger, And His rebuke in flames of fire.

16 For by fire and by His sword, Doth Jehovah do judgment with all flesh. And many have been Jehovah's pierced ones.'

17 Those sanctifying and cleansing themselves at the gardens, After Ahad in the midst, Eating flesh of the sow, And of the abomination, and of the mouse, Together are consumed, An affirmation of Jehovah.

18 And I -- their works and their thoughts, I come to gather all the nations and tongues, And they have come and seen My honour.

19 And I have set among them a sign, And have sent out of them those escaping unto the nations, (Tarshish, Pul, and Lud, drawing bow, Tubal and Javan, the isles that are far off,) Who have not heard My fame, nor seen Mine honour, And they have declared Mine honour among nations.

20 And they have brought all your brethren out of all the nations, A present to Jehovah, On horses, and on chariot, and on litters, And on mules, and on dromedaries, Unto My holy mountain Jerusalem, said Jehovah, As the sons of Israel bring the present in a clean vessel, Into the house of Jehovah.

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21 And also of them I take for priests, For Levites, said Jehovah.

22 For, as the new heavens and the new earth that I am making, Are standing before Me, An affirmation of Jehovah! So remain doth your seed and your name.

23 And it hath been from month to month, And from sabbath to sabbath, Come do all flesh to bow themselves before Me, Said Jehovah.

24 And they have gone forth, And looked on the carcases of the men Who are transgressing against me, For their worm dieth not, And their fire is not quenched, And they have been an abhorrence to all flesh!

THE BOOK OF THE PROPHET JEREMIAH

Hebrew title: Sefer Yirmeyahu
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Jeremiah, or Jeremiah (Hebrew: Sefer Yirməyahu), is part of the Hebrew Bible, Judaism's Tanakh, and later became a part of Christianity's Old Testament. Jeremiah Chapter 1, verses 1 to 3 says that the book is "the words of Jeremiah son of Hilkiah". Jeremiah is seen as a real person, talking to his scribe Baruch about his role as a servant of God who had bad news for the people. His book is a message to the Jews in exile in Babylon, saying that the disaster of exile is God's response to Israel's pagan worship.

Jeremiah began began his work in the thirteenth year of king Josiah (about 627 BC) and finished in the eleventh year of king Zedekiah (586 BC), when Jerusalem went into exile. During this period, Josiah reformed their religion, Babylon destroyed Assyria and Egypt briefly made Judah their subject. Then Babylon defeated Egypt and made Judah their subject (605 BC). Judah revolted several times and after the final time, Babylon destroyed Jerusalem and its Temple and took away its king and many of the leading people in 586 BC.

It is generally agreed that the three types of material interspersed through the book – poetic, narrative, and biographical – come from different sources or circles. Authentic oracles of Jeremiah are probably to be found in the poetic sections of chapters 1–25, but the book as a whole has been heavily edited and added to by followers (including perhaps the prophet's companion, the scribe Baruch) and later generations of Deuteronomists. The date of the final versions of the book (Greek and Hebrew) can be suggested by the fact that the Greek shows concerns typical of the early Persian period, while the Masoretic (i.e., Hebrew) shows perspectives which, although known in the Persian period, did not reach their realisation until the 2nd century BC.

Jeremiah exists in two versions, a Greek translation, called the Septuagint, dating from the last few centuries before Christ and found in the earliest Christian manuscripts, and the Masoretic Hebrew text of traditional Jewish bibles – the Greek version is shorter than the Hebrew by about one eighth, and arranges the material differently. Equivalents of both versions were found among the Dead Sea Scrolls, so that is clear that the differences mark important stages in the transmission of the text. Most scholars hold that the Hebrew text underlying the Septuagint version is older than the Masoretic text, and that the Masoretic evolved either from this or from a closely related version. The shorter version ultimately became canonical in Greek Orthodox churches, while the longer was adopted in Judaism and in Western Christian churches.)

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JEREMIAH CHAPTER 1

1 Words of Jeremiah son of Hilkiah, of the priests who [are] in Anathoth, in the land of Benjamin,

2 unto whom the word of Jehovah hath been in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign,

3 and it is in the days of Jehoiakim son of Josiah, king of Judah, till the completion of the eleventh year of Zedekiah son of Josiah, king of Judah, till the removal of Jerusalem in the fifth month.

4 And there is a word of Jehovah unto me, saying,

5 'Before I form thee in the belly, I have known thee; and before thou comest forth from the womb I have separated thee, a prophet to nations I have made thee.'

6 And I say, 'Ah, Lord Jehovah! lo, I have not known -- to speak, for I [am] a youth.'

7 And Jehovah saith unto me, 'Do not say, I [am] a youth, for to all to whom I send thee thou goest, and all that I command thee thou speakest.

8 Be not afraid of their faces, for with thee [am] I to deliver thee, -- an affirmation of Jehovah.'

9 And Jehovah putteth forth His hand, and striketh against my mouth, and Jehovah saith unto me, 'Lo, I have put my words in thy mouth.

10 See, I have charged thee this day concerning the nations, and concerning the kingdoms, to pluck up, and to break down, and to destroy, and to throw down, to build, and to plant.'

11 And there is a word of Jehovah unto me, saying, 'What art thou seeing, Jeremiah?' And I say, 'A rod of an almond tree I am seeing.'

12 And Jehovah saith unto me, 'Thou hast well seen: for I am watching over My word to do it.'

13 And there is a word of Jehovah unto me a second time, saying, 'What art thou seeing?' And I say, 'A blown pot I am seeing, and its face [is] from the north.'

14 And Jehovah saith unto me, 'From the north is the evil loosed against all inhabitants of the land.

15 For, lo, I am calling for all families of the kingdoms of the north, -- an affirmation of Jehovah -- and they have come, and put each his throne at the opening of the gates of Jerusalem, and by its walls round about, and by all cities of Judah.

16 And I have spoken My judgments with them concerning all their evil, in that they have forsaken Me, and make perfume to other gods, and bow themselves to the works of their own hands.

17 'And thou, thou dost gird up thy loins, and hast arisen, and spoken unto them all that I command thee: be not affrighted because of them, lest I affright thee before them.

18 And I, lo, I have given thee this day for a fenced city, and for an iron pillar, and for brazen walls over all the land, to the kings of Judah, to its heads, to its priests, and to the people of the land;

19 and they have fought against thee, and they prevail not against thee; for with thee [am] I, -- an affirmation of Jehovah -- to deliver thee.

JEREMIAH CHAPTER 2

1 And there is a word of Jehovah unto me, saying,

2 'Go, and thou hast called in the ears of Jerusalem, saying, Thus said Jehovah: I have remembered for thee The kindness of thy youth, the love of thine espousals, Thy going after Me in a wilderness, in a land not sown.

3 Holy [is] Israel to Jehovah, The first-fruit of His increase, All consuming him are guilty, Evil cometh in unto them, an affirmation of Jehovah.

4 Hear a word of Jehovah, O house of Jacob, And all ye families of the house of Israel.

5 Thus said Jehovah: What -- have your fathers found in Me perversity, That they have gone far off from Me, And go after the vanity, and become vain,

6 And have not said, Where [is] Jehovah, Who bringeth us up out of the land of Egypt, Who leadeth us in a wilderness, In a land of deserts and pits, In a dry land, and of death-shade, In a land -- none hath passed through it, Nor dwelt hath man there?'

7 Yea, I bring you in to a land of fruitful fields, To eat its fruit and its goodness, And ye come in and defile My land, And Mine inheritance have made an abomination.

8 The priests have not said, 'Where [is] Jehovah?' And those handling the law have not known Me. And the shepherds transgressed against Me, And the prophets have prophesied by Baal, And after those who profit not have gone.

9 Therefore, yet I plead with you, An affirmation of Jehovah, And with your sons' sons I plead.

10 For, pass to the isles of Chittim, and see, And to Kedar send, and consider well, And see if there hath been like this:

11 Hath a nation changed gods? (And they [are] no gods!) And My people hath changed its honour For that which doth not profit.

12 Be astonished, ye heavens, at this, Yea, be frightened, be greatly wasted, An affirmation of Jehovah.

13 For two evils hath My people done, Me they have forsaken, a fountain of living waters, To hew out for themselves wells -- broken wells, That contain not the waters.

14 A servant [is] Israel? Is he a child of the house? Wherefore hath he been for a prey?

15 Against him roar do young lions, They have given forth their voice, And make his land become a desolation, His cities have been burnt without inhabitant.

16 Also sons of Noph and Tahapanes Consume thee -- the crown of the head!

17 Dost thou not do this to thyself? [By] thy forsaking Jehovah thy God, At the time He is leading thee in the way?

18 And now, what -- to thee in the way of Egypt, To drink the waters of Sihor? And what -- to thee in the way of Asshur, To drink the waters of the River?

19 Instruct thee doth thy wickedness, And thy backslidings reprove thee, Know and see that an evil and a bitter thing [Is]

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thy forsaking Jehovah thy God, And My fear not being on thee, An affirmation of the Lord Jehovah of Hosts.

20 For from of old thou hast broken thy yoke, Drawn away thy bands, and sayest, 'I do not serve,' For, on every high height, and under every green tree, Thou art wandering -- a harlot.

21 And I planted thee a choice vine, wholly a true seed, And how hast thou been turned to Me, To the degenerate shoots of a strange vine?

22 But though thou dost wash with nitre, And dost multiply to thyself soap, Marked is thine iniquity before Me, An affirmation of the Lord Jehovah.

23 How sayest thou, 'I have not been defiled, After the Baalim I have not gone?' See thy way in a valley, know what thou hast done, A swift dromedary winding her ways,

24 A wild ass accustomed to a wilderness, In the desire of her soul she hath swallowed up wind, Her meeting -- who doth turn her back? None seeking her do weary themselves, In her month they find her.

25 Withhold thy foot from being unshod, And thy throat from thirst, And thou sayest, 'It is incurable, No, for I have loved strangers, and after them I go.'

26 As the shame of a thief when he is found, So put to shame have been the house of Israel, They, their kings, their heads, And their priests, and their prophets,

27 Saying to wood, 'My father [art] thou!' And to a stone, 'Thou hast brought me forth,' For they turned unto me the back and not the face, And in the time of their vexation, They say, 'Arise Thou, and save us.'

28 And where [are] thy gods, that thou hast made to thyself? Let them arise, if they may save thee, In the time of thy vexation, For -- the number of thy cities have been thy gods, O Judah,

29 Why do ye strive with Me? All of you have transgressed against Me, An affirmation of Jehovah.

30 In vain I have smitten your sons, Instruction they have not accepted, Devoured hath your sword your prophets, As a destroying lion.

31 O generation, see ye the word of Jehovah: A wilderness have I been to Israel? A land of thick darkness? Wherefore have My people said, 'We mourned, We come not in again unto Thee.'

32 Doth a virgin forget her ornaments? A bride her bands? And My people have forgotten Me days without number.

33 What -- dost thou make pleasing thy ways to seek love? Therefore even the wicked thou hast taught thy ways.

34 Also in thy skirts hath been found the blood of innocent needy souls, Not by digging have I found them, but upon all these.

35 And thou sayest, 'Because I have been innocent, Surely turned back hath His anger from me?' Lo, I have been judged with thee, Because of thy saying, 'I have not sinned.'

36 What? thou art very vile to repeat thy way, Even of Egypt thou art ashamed, As thou hast been ashamed of Asshur,

37 Also from this thou goest out, And thy hands on thy head, For Jehovah hath kicked at thy confidences, And thou dost not give prosperity to them!

JEREMIAH CHAPTER 3

1 Saying, 'Lo, one sendeth away his wife, And she hath gone from him, And she hath been to another man, Doth he turn back unto her again? Greatly defiled is not that land? And thou hast committed whoredom with many lovers, And turn again to Me, an affirmation of Jehovah.

2 Lift thine eyes to the high places, and see, Where hast thou not been lain with? On the ways thou hast sat for them, As an Arab in a wilderness, And thou defilest the land, By thy fornications, and by thy wickedness.

3 And withheld are showers, and gathered rain hath not been. The forehead of a whorish woman thou hast, Thou hast refused to be ashamed.

4 Hast thou not henceforth called to Me, 'My father, Thou [art] the leader of my youth?

5 Doth He keep to the age? watch for ever?' Lo, these things thou hast spoken, And thou dost the evil things, and prevailest.

6 And Jehovah saith unto me, in the days of Josiah the king, 'Hast thou seen that which backsliding Israel hath done? She is going on every high mountain, and unto the place of every green tree, and committeth fornication there.

7 And I say, after her doing all these, Unto Me thou dost turn back, and she hath not turned back, and see [it] doth her treacherous sister Judah.

8 And I see when (for all the causes whereby backsliding Israel committed adultery) I have sent her away, and I give the bill of her divorce unto her, that treacherous Judah her sister hath not feared, and goeth and committeth fornication -- she also.

9 And it hath come to pass, from the vileness of her fornication, that the land is defiled, and she committeth fornication with stone and with wood.

10 And even in all this her treacherous sister Judah hath not turned back unto Me with all her heart, but with falsehood, an affirmation of Jehovah.'

11 And Jehovah saith unto me: 'Justified herself hath backsliding Israel, More than treacherous Judah.

12 Go, and thou hast proclaimed these words toward the north, and hast said, Turn back, O backsliding Israel, An affirmation of Jehovah! I cause not Mine anger to fall upon you, For I [am] kind, an affirmation of Jehovah, I watch not to the age.

13 Only, know thine iniquity, For against Jehovah thy God thou hast transgressed, And thou dost scatter thy ways to strangers, Under every green tree, And to My voice thou hast not hearkened, An affirmation of Jehovah.

14 Turn back, O backsliding sons, An affirmation of Jehovah. For I have ruled over you, And taken you one of a city, and two of a family, And have brought you to Zion,

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15 And I have given to you shepherds According to Mine own heart, And they have fed you with knowledge and understanding.

16 And it hath come to pass, when ye are multiplied, And have been fruitful in the land, In those days -- an affirmation of Jehovah, They say not any more, 'The ark of the covenant of Jehovah,' Nor doth it go up on the heart, Nor do they remember concerning it, Nor do they inspect, nor is it made again.

17 At that time they cry to Jerusalem, 'O throne of Jehovah,' And gathered unto her hath been all the nations, For the name of Jehovah, to Jerusalem, Nor do they go any more after the stubbornness of their evil heart.

18 In those days do the house of Judah Go unto the house of Israel, And they come together from the land of the south, unto the land That I caused your fathers to inherit.

19 And I have said, How do I put thee among the sons, And give to thee a desirable land, A beauteous inheritance of the hosts of nations, And I say, My father -- ye do call to Me, And from after Me ye do not turn back.

20 But -- a woman hath deceived her friend, So ye have dealt treacherously with Me, O house of Israel, an affirmation of Jehovah.

21 A voice on high places is heard -- weeping, Supplications of the sons of Israel, For they have made perverse their way, They have forgotten Jehovah their God.

22 Turn back, O backsliding sons, I cause your backslidings to cease. -- Behold us, we have come to Thee, For Thou [art] Jehovah our God.

23 Surely in vain from the heights, The multitude of mountains -- Surely in Jehovah our God [is] the salvation of Israel.

24 And the shameful thing hath devoured The labour of our fathers from our youth, Their flock and their herd, Their sons and their daughters.

25 We have lain down in our shame, and cover us doth our confusion, For against Jehovah our God we have sinned, We, and our fathers, from our youth even unto this day, Nor have we hearkened to the voice of Jehovah our God!

JEREMIAH CHAPTER 4

1 If thou dost turn back, O Israel, An affirmation of Jehovah, unto Me turn back, And if thou dost turn aside Thine abominations from My face, Then thou dost not bemoan.

2 And thou hast sworn -- Jehovah liveth, In truth, in judgment, and in righteousness, And blessed themselves in Him have nations, And in Him they boast themselves.

3 For thus said Jehovah, To the man of Judah, and to Jerusalem: Till for yourselves tillage, And do not sow unto the thorns.

4 Be circumcised to Jehovah, And turn aside the foreskins of your heart, O man of Judah, and ye inhabitants of Jerusalem, Lest My fury go out as fire, and hath burned, And there is none quenching, Because of the evil of your doings.

5 Declare in Judah, and in Jerusalem sound, And say ye, 'Blow a trumpet in the land,' Call ye fully, and say ye: 'Be gathered, and we go in to the fenced city.'

6 Lift up an ensign Zionward, Strengthen yourselves, stand not still, For evil I am bringing in from the north, And a great destruction.

7 Gone up hath a lion from his thicket, And a destroyer of nations hath journeyed, He hath come forth from his place To make thy land become a desolation, Thy cities are laid waste, without inhabitant.

8 For this, gird on sackcloth, lament and howl, For the fierce anger of Jehovah hath not turned back from us.

9 And it hath come to pass, in that day, An affirmation of Jehovah: 'Perish doth the heart of the king, And the heart of the princes, And astonished have been the priests, And the prophets do wonder.'

10 And I say, 'Ah, Lord Jehovah, Surely thou hast entirely forgotten this people and Jerusalem, saying, Peace is for you, And struck hath a sword unto the soul!'

11 At that time it is said of this people, And of Jerusalem: 'A dry wind of high places in the wilderness,' The way of the daughter of My people, (Not for winnowing, nor for cleansing,)

12 A full wind from these doth come for Me, Now, also, I speak judgments with them.

13 Lo, as clouds he cometh up, And as a hurricane his chariots, Lighter than eagles have been his horses, Wo to us, for we have been spoiled.

14 Wash from evil thy heart, O Jerusalem, That thou mayest be saved, Till when dost thou lodge in thy heart Thoughts of thy strength?

15 For a voice is declaring from Dan, And sounding sorrow from mount Ephraim.

16 Make ye mention to the nations, Lo, sound ye to Jerusalem: 'Besiegers are coming from the land afar off, And they give forth against cities of Judah their voice.

17 As the keepers of a field They have been against her round about, For with Me she hath been rebellious, An affirmation of Jehovah.'

18 Thy way and thy doings have done these to thee, This [is] thy vexation, for [it is] bitter, For it hath struck unto thy heart.

19 My bowels, my bowels! I am pained [at] the walls of my heart, Make a noise for me doth My heart, I am not silent, For the voice of a trumpet I have heard, O my soul -- a shout of battle!

20 Destruction on destruction is proclaimed, For spoiled hath been all the land, Suddenly spoiled have been my tents, In a moment -- my curtains.

21 Till when do I see an ensign? Do I hear the voice of a trumpet?

22 For my people [are] foolish, me they have not known, Foolish sons [are] they, yea, they [are] not intelligent, Wise [are] they to do evil, And to do good they have not known.

23 I looked [to] the land, and lo, waste and void, And unto the heavens, and their light is not.

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24 I have looked [to] the mountains, And lo, they are trembling. And all the hills moved themselves lightly.

25 I have looked, and lo, man is not, And all fowls of the heavens have fled.

26 I have looked, and lo, The fruitful place [is] a wilderness, And all its cities have been broken down, Because of Jehovah, Because of the fierceness of His anger.

27 For thus said Jehovah: All the land is a desolation, but a completion I make not.

28 For this doth the land mourn, And black have been the heavens above, because I have spoken -- I have purposed, And I have not repented, Nor do I turn back from it.

29 From the voice of the horseman, And of him shooting with the bow, all the city is fleeing, They have come into thickets, And on cliffs they have gone up, All the city is forsaken, And there is no one dwelling in them.

30 And thou, O spoiled one, what dost thou? For thou puttest on scarlet, For thou adornest thyself [with] ornaments of gold. For thou rendest with pain thine eyes, In vain thou dost make thyself fair, Kicked against thee have doting ones, Thy life they do seek.

31 For a voice as of a sick woman I have heard, Distress, as of one bringing forth a first-born, The voice of the daughter of Zion, She bewaileth herself, she spreadeth out her hands, 'Wo to me now, for weary is my soul of slayers!'

JEREMIAH CHAPTER 5

1 Go to and fro in streets of Jerusalem, And see, I pray you, and know, And seek in her broad places, if ye find a man, If there be one doing judgment, seeking stedfastness -- Then am I propitious to her.

2 And if they say, 'Jehovah liveth,' Surely to a falsehood they swear.

3 Jehovah, Thine eyes, are they not on stedfastness? Thou hast smitten them, and they have not grieved, Thou hast consumed them, They have refused to receive instruction, They made their faces harder than a rock, They have refused to turn back.

4 And I -- I said, 'Surely these [are] poor, They have been foolish, For they have not known the way of Jehovah, The judgment of their God.

5 I get me to the great, and I speak with them, For they have known the way of Jehovah, The judgment of their God.' Surely they together have broken the yoke, They have drawn away the bands.

6 Therefore smitten them hath a lion out of the forest, A wolf of the deserts doth spoil them, A leopard is watching over their cities, Every one who is going out of them is torn, For many have been their transgressions, Mighty have been their backslidings.

7 For this I am not propitious to thee, Thy sons have forsaken Me, And are satisfied by that which is not god, I satisfy them, and they commit adultery, And at the house of a harlot They gather themselves together.

8 Fed horses -- they have been early risers, Each to the wife of his neighbour they neigh.

9 For these do I not lay a charge? An affirmation of Jehovah, And on a nation such as this, Doth not My soul avenge itself?

10 Go ye up on her walls, and destroy, And a completion make not, Turn aside her branches, for they [are] not Jehovah's,

11 For dealt treacherously against Me have the house of Israel, And the house of Judah, an affirmation of Jehovah.

12 They have lied against Jehovah, And they say, '[It is] not He, Nor come in against us doth evil, Yea, sword and famine we do not see.

13 And the prophets become wind, And the word is not in them,' -- thus it is done by them.

14 Therefore, thus said Jehovah, God of Hosts, Because of your speaking this word, Lo, I am making My words in thy mouth become fire, And this people wood, and it hath devoured them.

15 Lo, I am bringing against you a nation from afar, O house of Israel, an affirmation of Jehovah, A nation -- strong it [is], a nation -- from of old it [is], A nation -- thou knowest not its tongue, Nor understandest what it speaketh.

16 Its quiver [is] as an open sepulchre, All of them -- mighty ones.

17 And it hath consumed thy harvest and thy bread, They consume thy sons, and thy daughters, It consumeth thy flock, and thy herd, It consumeth thy vine, and thy fig-tree, It maketh poor thy fenced cities, In which thou art trusting -- by the sword.

18 And even in those days, an affirmation of Jehovah, I do not make you a completion.

19 And it hath come to pass, when ye say, 'For what hath Jehovah our God done to us all these?' That thou hast said unto them, 'As ye have forsaken Me, And serve the gods of a foreigner in your land, So do ye serve strangers in a land not yours.

20 Declare ye this in the house of Jacob, And sound ye it in Judah, saying,

21 Hear ye, I pray you, this, O people, foolish and without heart, Eyes they have, and they see not, Ears they have, and they hear not.

22 Me do ye not fear, an affirmation of Jehovah? From My presence are ye not pained? Who hath made sand the border of the sea, A limit age-during, and it passeth not over it, They shake themselves, and they are not able, Yea, sounded have its billows, and they pass not over.

23 And this people hath an apostate and rebellious heart, They have turned aside, and they go on.

24 And they have not said in their heart, 'Let us fear, we pray you, Jehovah our God, who is giving rain, The sprinkling and the gathered, in its season, The appointed weeks of harvest He keepeth for us.'

25 Your iniquities have turned these away, And your sins have kept the good from you.

26 For the wicked have been found among My people. It looketh about the covering of snares, They have set up a trap -- men they capture.

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27 As a cage full of fowls, So their houses are full of deceit, Therefore they have been great, and are rich.

28 They have been fat, they have shone, Yea, they have overpassed the acts of the evil, Judgment they have not judged, The judgment of the fatherless -- and they prosper, And the judgment of the needy they have not judged.

29 For these do not I inspect, an affirmation of Jehovah, On a nation such as this, Doth not My soul avenge itself?

30 An astonishing and horrible thing hath been in the land.

31 The prophets have prophesied falsely, And the priests bear rule by their means, And My people have loved [it] so, And what do they at its latter end?

JEREMIAH CHAPTER 6

1 Strengthen yourselves, sons of Benjamin, From the midst of Jerusalem, And in Tekoa blow ye a trumpet, And over Beth-Haccerem lift ye up a flame, For evil hath been seen from the north, And great destruction.

2 The comely and the delicate one I have cut off, The daughter of Zion.

3 Unto her come do shepherds and their droves, They have stricken tents by her round about, They have fed each [in] his own station.

4 Sanctify ye against her the battle, Rise, and we go up at noon. Wo to us, for turned hath the day, For stretched out are the shades of evening,

5 'Rise, and we go up by night, And we destroy her palaces.'

6 For thus said Jehovah of Hosts: Cut down her wood, And pour out against Jerusalem a mount, She [is] the city to be inspected, Wholly -- she is oppression in her midst.

7 As the digging of a well, is [for] its waters, So she hath digged [for] her wickedness, Violence and spoil is heard in her, Before My face continually [are] sickness and smiting.

8 Be instructed, O Jerusalem, Lest My soul be alienated from thee, Lest I make thee a desolation, a land not inhabited.

9 Thus said Jehovah of Hosts: They surely glean, as a vine, the remnant of Israel, Put back thy hand, as a gatherer to the baskets.

10 To whom do I speak, and testify, and they hear? Lo, their ear [is] uncircumcised, And they are not able to attend. Lo, a word of Jehovah hath been to them for a reproach, They delight not in it.

11 And with the fury of Jehovah I have been filled, (I have been weary of containing,) To pour [it] on the suckling in the street, And on the assembly of youths together, For even husband with wife are captured, An elder with one full of days,

12 And their houses have been turned to others, Fields and wives together, For I stretch out My hand against the inhabitants of the land, An affirmation of Jehovah.

13 For from their least unto their greatest, Every one is gaining dishonest gain, And from prophet even unto priest, Every one is dealing falsely,

14 And they heal the breach of the daughter of my people slightly, Saying, 'Peace, peace!' and there is no peace.

15 They were ashamed when they did abomination! Yea, they are not at all ashamed, Yea, blushing they have not known, Therefore they do fall among those falling, In the time I have inspected them, They stumble, said Jehovah.

16 Thus said Jehovah: Stand ye by the ways and see, and ask for paths of old, Where [is] this -- the good way? and go ye in it, And find rest for yourselves. And they say, 'We do not go.'

17 And I have raised up for you watchmen, Attend ye to the voice of the trumpet. And they say, 'We do not attend.'

18 Therefore hear, O nations, and know, O company, That which [is] upon them.

19 Hear, O earth, lo, I am bringing evil on this people, The fruit of their devices, For to My words they gave no attention, And My law -- they kick against it.

20 Why [is] this to Me? frankincense from Sheba cometh, And the sweet cane from a land afar off, Your burnt-offerings [are] not for acceptance, And your sacrifices have not been sweet to Me.

21 Therefore thus said Jehovah: Lo, I do give to this people stumbling blocks, And stumbled against them have fathers and sons together, The neighbour and his friend do perish.

22 Thus said Jehovah: Lo, a people hath come from a north country, And a great nation is stirred up from the sides of the earth.

23 Bow and javelin they take hold of, Fierce it [is], and they have no mercy, Their voice as a sea doth sound, And on horses they ride, set in array as a man of war, Against thee, O daughter of Zion.

24 'We have heard its sound, feeble have been our hands, Distress hath seized us, pain as of a travailing woman.

25 Go not forth to the field, And in the way walk not, For a sword hath the enemy, fear [is] round about.

26 O daughter of My people, Gird on sackcloth, and roll thyself in ashes, The mourning of an only one make for thee, A lamentation most bitter, For suddenly come doth the spoiler against us.

27 A watch-tower I have given thee, Among My people a fortress, And thou knowest, and hast tried their way.

28 All of them are turned aside by apostates, Walking slanderously -- brass and iron, All of them are corrupters.

29 The bellows have been burnt, By fire hath the lead been consumed, In vain hath a refiner refined, And the wicked have not been drawn away.

30 'Silver rejected,' they have called to them, For Jehovah hath kicked against them!

JEREMIAH CHAPTER 7

1 The word that hath been unto Jeremiah from Jehovah, saying,

2 Stand in the gate of the house of Jehovah, and thou hast proclaimed there this word, and hast said, Hear a word of Jehovah, all ye of Judah, who are coming in at these gates, to bow before Jehovah:

3 Thus said Jehovah of Hosts, God of Israel, Amend your ways, and your doings, And I cause you to dwell in this place.

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4 Do not trust for yourselves Unto the words of falsehood, saying, The temple of Jehovah, the temple of Jehovah, The temple of Jehovah [are] they!

5 For, if ye do thoroughly amend your ways and your doings, If ye do judgment thoroughly Between a man and his neighbour,

6 Sojourner, fatherless, and widow, ye oppress not, And innocent blood do not shed in this place, And after other gods do not walk, for evil to yourselves,

7 Then I have caused you to dwell in this place, In the land that I gave to your fathers, From age even unto age.

8 Lo, ye are trusting for yourselves On the words of falsehood, so as not to profit.

9 Stealing, murdering, and committing adultery, And swearing to falsehood, and giving perfume to Baal, And going after other gods whom ye knew not.

10 And ye have come in and stood before Me, In this house on which My name is called, And have said, 'We have been delivered,' In order to do all these abominations.

11 A den of burglars hath this house, On which My name is called, been in your eyes? Even I, lo, I have seen, an affirmation of Jehovah.

12 But go ye, I pray you, Unto My place that [is] in Shiloh, Where I caused My name to dwell at first, And see that which I have done to it, For the wickedness of My people Israel.

13 And now, because of your doing all these works, An affirmation of Jehovah, And I speak unto you, rising early and speaking, And ye have not hearkened, And I call you, and ye have not answered,

14 I also to the house on which My name is called, In which ye are trusting, And to the place that I gave to you, and to your fathers, Have done, as I have done to Shiloh.

15 And I have cast you from before My face, As I have cast out all your brethren, The whole seed of Ephraim.

16 And thou dost not pray for this people, Nor lift up for them crying and prayer, Nor intercede with Me, for I hear thee not.

17 Art thou not seeing what they are doing In cities of Judah, and in streets of Jerusalem?

18 The sons are gathering wood, And the fathers are causing the fire to burn, And the women are kneading dough, To make cakes to the queen of the heavens, And to pour out libations to other gods, So as to provoke Me to anger.

19 Me are they provoking to anger? an affirmation of Jehovah, Is it not themselves, For the shame of their own faces?

20 Therefore, thus said the Lord Jehovah, Lo, Mine anger and My fury is poured out on this place, On man, and beast, and on tree of the field, And on fruit of the ground, And it hath burned, and it is not quenched.

21 Thus said Jehovah of Hosts, God of Israel, Your burnt-offerings add to your sacrifices, And eat ye flesh.

22 For I did not speak with your fathers, Nor did I command them in the day of My bringing them out of the land of Egypt, Concerning the matters of burnt-offering and sacrifice,

23 But this thing I commanded them, saying: Hearken to My voice, And I have been to you for God, And ye -- ye are to Me for a people, And have walked in all the way that I command you, So that it is well for you.

24 And they have not hearkened, nor inclined their ear, And they walk in the counsels, In the stubbornness, of their evil heart, And are for backward, and not for forward.

25 Even from the day when your fathers Went out of the land of Egypt till this day, I send to you all my servants the prophets, Daily rising early and sending,

26 And they have not hearkened unto Me, Nor inclined their ear, and harden their neck, They have done evil above their fathers.

27 And thou hast spoken unto them all these words, And they do not hearken to thee, And thou hast called unto them, And they do not answer thee.

28 And thou hast said unto them: This [is] the nation that hath not hearkened, To the voice of Jehovah its God, Nor have they accepted instruction, Perished hath stedfastness, Yea, it hath been cut off from their mouth.

29 Cut off thy crown, and cast [it] away, And lift up on high places lamentation, For Jehovah hath rejected, And He leaveth the generation of His wrath.

30 For the sons of Judah Have done the evil thing in Mine eyes, An affirmation of Jehovah, They have set their abominations in the house On which My name is called -- to defile it,

31 And have built the high places of Tophet, That [are] in the valley of the son of Hinnom, To burn their sons and their daughters with fire, Which I did not command, Nor did it come up on My heart.

32 Therefore, lo, days are coming, An affirmation of Jehovah, And it is not said any more, 'The Tophet,' And 'Valley of the son of Hinnom,' But 'Valley of the slaughter,' And they have buried in Tophet -- without place.

33 And the carcase of this people hath been for food To a fowl of the heavens, and to a beast of the earth, And there is none troubling.

34 And I have caused to cease from cities of Judah, And from streets of Jerusalem, The voice of joy, and the voice of gladness, Voice of bridegroom, and voice of bride, For the land doth become a desolation!

JEREMIAH CHAPTER 8

1 At that time, an affirmation of Jehovah, They bring the bones of the kings of Judah, And the bones of its princes, And the bones of the priests, And the bones of the prophets, And the bones of inhabitants of Jerusalem, Out of their graves,

2 And have spread them to sun, and to moon, And to all the host of the heavens, that they have loved, And that they have served, And that they have walked after, And that they have sought, And to which they have bowed themselves, They are not gathered, nor buried, They are for dung on the face of the ground.

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3 And chosen is death rather than life By all the remnant who are left of this evil family, In all the remaining places, whither I have driven them, An affirmation of Jehovah of Hosts.

4 And thou hast said unto them: Thus said Jehovah, Do they fall, and not rise? Doth he turn back, and not return?

5 Wherefore hath this people of Jerusalem Turned back -- a perpetual backsliding? They have kept hold on deceit, They have refused to turn back.

6 I have given attention, yea, I hearken, They do not speak right, No man hath repented of his wickedness, Saying, What have I done? Every one hath turned to his courses, As a horse is rushing into battle.

7 Even a stork in the heavens hath known her seasons, And turtle, and swallow, and crane, Have watched the time of their coming, And -- My people have not known the judgment of Jehovah.

8 How do ye say, We [are] wise, And the law of Jehovah [is] with us? Surely, lo, falsely it hath wrought, The false pen of scribes.

9 Ashamed have been the wise, They have been affrighted, and are captured, Lo, against a word of Jehovah they kicked, And the wisdom of what -- have they?

10 Therefore, I give their wives to others, Their fields to dispossessors, For from the least even unto the greatest, Every one is gaining dishonest gain, From prophet even unto priest, every one is dealing falsely.

11 And they heal the breach of the daughter of my people slightly, Saying, Peace, peace! and there is no peace.

12 They were ashamed when they did abomination! Yea, they are not at all ashamed, And blushing they have not known, Therefore, they do fall among falling ones, In the time of their inspection they stumble, said Jehovah.

13 I utterly consume them, an affirmation of Jehovah, There are no grapes in the vine, Yea, there are no figs in the fig-tree, And the leaf hath faded, And the strength they have passeth from them.

14 Wherefore are we sitting still? Be gathered, and we go in to the fenced cities, And we are silent there, For Jehovah our God hath made us silent, Yea, He causeth us to drink water of gall, For we have sinned against Jehovah.

15 Looking for peace -- and there is no good, For a time of healing, and lo, terror.

16 From Dan hath been heard the snorting of his horses, From the voice of the neighings of his mighty ones, Trembled hath all the land, And they come in and consume the land and its fulness, The city and the inhabitants in it.

17 For, lo, I am sending among you serpents, Vipers that have no charmer, And they have bitten you, an affirmation of Jehovah.

18 My refreshing for me [is] sorrow, For me my heart [is] sick.

19 Lo, the voice of a cry of the daughter of my people from a land afar off, Is Jehovah not in Zion? is her king not in her? Wherefore have they provoked Me with their graven images, With the vanities of a foreigner?

20 Harvest hath passed, summer hath ended, And we -- we have not been saved.

21 For a breach of the daughter of my people have I been broken, I have been black, astonishment hath seized me.

22 Is there no balm in Gilead? Is there no physician there? For wherefore hath not the health of the daughter of my people gone up?

JEREMIAH CHAPTER 9

1 Who doth make my head waters, And mine eye a fountain of tears? And I weep by day and by night, For the wounded of the daughter of my people.

2 Who doth give me in a wilderness A lodging-place of travellers? And I leave my people, and go from them, For all of them [are] adulterers, An assembly of treacherous ones.

3 And they bend their tongue, their bow [is] a lie, And not for stedfastness have they been mighty in the land, For from evil unto evil they have gone forth, And Me they have not known, An affirmation of Jehovah!

4 Each of his friend -- beware ye, And on any brother, do not trust, For every brother doth utterly supplant, For every friend slanderously doth walk,

5 And each at his friend they mock, And truth they do not speak, They taught their tongue to speak falsehood, To commit iniquity they have laboured.

6 thy dwelling [is] in the midst of deceit, Through deceit they refused to know Me, An affirmation of Jehovah.

7 Therefore, thus said Jehovah of Hosts: Lo, I am refining them, and have tried them, For how do I do because of the daughter of My people?

8 A slaughtering arrow [is] their tongue, Deceit it hath spoken in its mouth, Peace with its neighbour it speaketh, And in its heart it layeth its ambush,

9 For these things do not I see after them? An affirmation of Jehovah, Against a nation such as this doth not My soul avenge itself?

10 For the mountains I lift up weeping and wailing, And for the habitations of the wilderness a lamentation, For they have been burnt up without any passing over, Nor have they heard the voice of cattle, From the fowl of the heavens unto the beast they have fled, they have gone.

11 And I make Jerusalem become heaps, A habitation of dragons, And the cities of Judah I make a desolation, Without inhabitant.

12 Who [is] the wise man? and he understandeth this, And he to whom the mouth of Jehovah spake? And he doth declare it, For what hath the land perished? It hath been burnt up as a wilderness, Without any passing through.

13 And Jehovah saith: Because of their forsaking My law that I set before them, And they have not hearkened to My voice nor walked in it,

14 And they walk after the stubbornness of their heart, And after the Baalim, that their fathers taught them,

15 Therefore, thus said Jehovah of Hosts, God of Israel: Lo, I am causing them -- this people -- to eat wormwood, And I have caused them to drink water of gall,

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16 And I have scattered them among nations Which they knew not, they and their fathers, And have sent after them the sword, Till I have consumed them.

17 Thus said Jehovah of Hosts: Consider ye, and call for mourning women, And they come, And to the wise women send, and they come,

18 And they hasten, and lift up for us a wailing. And run down our eyes do tears, And from our eyelids do waters flow.

19 For -- a voice of wailing is heard from Zion: How have we been spoiled! We have been greatly ashamed, Because we have forsaken the land, Because they have cast down our tabernacles.

20 But hear, ye women, a word of Jehovah, And your ear receiveth a word of His mouth, And teach ye your daughters wailing, and each her neighbour lamentation.

21 For death hath come up into our windows, It hath come into our palaces, To cut off the suckling from without, Young men from the broad places.

22 Speak thus -- an affirmation of Jehovah, And fallen hath the carcase of man, As dung on the face of the field, And as a handful after the reaper, And there is none gathering.

23 Thus said Jehovah: Let not the wise boast himself in his wisdom, Nor let the mighty boast himself in his might, Let not the rich boast himself in his riches,

24 But -- in this let the boaster boast himself, In understanding and knowing Me, For I [am] Jehovah, doing kindness, Judgment, and righteousness, in the earth, For in these I have delighted, An affirmation of Jehovah.

25 Lo, days are coming -- an affirmation of Jehovah, And I have laid a charge on all circumcised in the foreskin,

26 On Egypt, and on Judah, and on Edom, And on the sons of Ammon, and on Moab, And on all cutting the corner [of the beard], Who are dwelling in the wilderness, For all the nations [are] uncircumcised, And all the house of Israel [are] uncircumcised in heart!

JEREMIAH CHAPTER 10

1 Hear ye the word, O house of Israel, That Jehovah hath spoken for you.

2 Thus said Jehovah: Unto the way of the nations accustom not yourselves, And by the signs of the heavens be not affrighted, For the nations are affrighted by them.

3 For the statutes of the peoples are vanity, For a tree from a forest hath one cut, Work of the hands of an artificer, with an axe,

4 With silver and with gold they beautify it, With nails and with hammers they fix it, And it doth not stumble.

5 As a palm they [are] stiff, and they speak not, They are surely borne, for they step not, Be not afraid of them, for they do no evil, Yea, also to do good is not in them.

6 Because there is none like Thee, O Jehovah, Great [art] Thou, and great Thy name in might.

7 Who doth not fear Thee, king of the nations? For to Thee it is becoming, For among all the wise of the nations, And in all their kingdom there is none like Thee.

8 And in one they are brutish and foolish, An instruction of vanities [is] the tree itself.

9 Spread-out silver from Tarshish is brought, And gold from Uphaz, Work of an artizan, and of the hands of a refiner, Blue and purple [is] their clothing, Work of the skilful -- all of them.

10 And Jehovah [is] a God of truth, He [is] a living God, and a king age-during, From His wrath shake doth the earth, And nations endure not His indignation.

11 Thus do ye say to them, The gods Who the heavens and earth have not made, They do perish from the earth, And from under these heavens.

12 The maker of the earth by His power, The establisher of the world by His wisdom, Who, by His understanding, stretched forth the heavens,

13 At the voice He giveth forth, A multitude of waters [is] in the heavens, And He causeth vapours to come up from the end of the earth, Lightnings for rain He hath made, And bringeth out wind from His treasures.

14 Brutish is every man by knowledge, Put to shame is every refiner by a graven image, For false [is] his molten image. And there is no breath in them.

15 Vanity [are] they, work of erring ones, In the time of their inspection they perish.

16 Not like these [is] the Portion of Jacob, For framer of all things [is] He, And Israel [is] the rod of His inheritance, Jehovah of Hosts [is] His name.

17 Gather from the land thy merchandise, O dweller in the bulwark,

18 For thus said Jehovah: Lo, I am slinging out the inhabitants of the land at this time, And have been an adversary to them, So that they are found out.

19 Wo to me for my breaking, Grievious hath been my smiting, And I said, Only, this [is] my sickness, and I bear it.

20 My tent hath been spoiled, And all my cords have been broken, My sons have gone out from me, and they are not, There is none stretching out any more my tent, And raising up my curtains.

21 For the shepherds have become brutish, And Jehovah they have not sought, Therefore they have not acted wisely, And all their flock is scattered.

22 A voice of a report, lo, it hath come, Even a great shaking from the north country, To make the cities of Judah a desolation, A habitation of dragons.

23 I have known, O Jehovah, that not of man [is] his way, Not of man the going and establishing of his step.

24 Chastise me, O Jehovah, only in judgment, Not in Thine anger, lest Thou make me small.

25 Pour out Thy fury on the nations that have not known Thee, And on the families that have not called in Thy name, For they have eaten up Jacob, Yea, they have eaten him up, yea, they consume him, And his habitation they have made desolate!

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JEREMIAH CHAPTER 11

1 The word that hath been unto Jeremiah from Jehovah, saying:

2 'Hear ye the words of this covenant, and ye have spoken unto the men of Judah, and unto the inhabitants of Jerusalem,

3 and thou hast said unto them, Thus said Jehovah God of Israel: Cursed [is] the man who doth not obey the words of this covenant,

4 That I commanded your fathers, In the day of My bringing them out from the land of Egypt, Out of the iron furnace, saying, Hearken to My voice, and ye have done them, According to all that I command you, And ye have been to Me for a people, And I am to you for God,

5 In order to establish the oath that I have sworn to your fathers, To give to them a land flowing with milk and honey, as this day. And I answer and say, 'Amen, O Jehovah.'

6 And Jehovah saith unto me, 'Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying: Hear ye the words of this covenant, And ye have done them.

7 For I certainly testified against your fathers, In the day of My bringing them up out of the land of Egypt -- till this day, Rising early and testifying, saying, Hearken to My voice,

8 And they have not hearkened nor inclined their ear, And they walk each in the stubbornness of their evil heart, And I bring on them all the words of this covenant, That I commanded to do, and they did not.'

9 And Jehovah saith unto me: 'A conspiracy is found in the men of Judah, And in the inhabitants of Jerusalem.

10 They have turned back to the iniquities of their first fathers, Who refused to hear My words, And they have gone after other gods to serve them, The house of Israel, and the house of Judah, Have made void My covenant, that I made with their fathers.

11 Therefore thus said Jehovah: Lo, I am bringing in unto them evil, That they are not able to go out from, And they have cried unto Me, And I do not hearken unto them.

12 And the cities of Judah, and inhabitants of Jerusalem have gone, And they have cried unto the gods, To whom they are making perfume, And they give no deliverance at all to them, In the time of their vexation.

13 For -- the number of thy cities have been thy gods, O Judah, And -- the number of the streets of Jerusalem Ye have placed altars to a shameful thing, Altars to make perfume to Baal.

14 And thou, thou dost not pray for this people, Nor dost thou lift up for them cry and prayer, For I do not hearken in the time of their calling unto Me for their vexation.

15 What -- to My beloved in My house, Her doing wickedness with many, And the holy flesh do pass over from thee? When thou dost evil, then thou exultest.

16 'An olive, green, fair, of goodly fruit,' Hath Jehovah called thy name, At the noise of a great tumult He hath kindled fire against it, And broken have been its thin branches.

17 And Jehovah of Hosts, who is planting thee, Hath spoken evil concerning thee, For the evil of the house of Israel, and of the house of Judah, That they have done to themselves, To provoke Me to anger, to make perfume to Baal.

18 And, O Jehovah, cause me to know, and I know, Then Thou hast showed me their doings.

19 And I [am] as a trained lamb brought to slaughter, And I have not known That against me they have devised devices: We destroy the tree with its food, and cut him off From the land of the living, And his name is not remembered again.

20 And O Jehovah of Hosts, judging righteousness, Trying reins and heart, I do see Thy vengeance against them, For unto Thee I have revealed my cause.'

21 Therefore, thus said Jehovah concerning the men of Anathoth, who are seeking thy life, saying: Do not prophesy in the name of Jehovah, And thou dost not die by our hands.

22 Therefore, thus said Jehovah of Hosts: 'Lo, I am seeing after them, The chosen ones die by sword, Their sons and their daughters die by famine,

23 And they have no remnant, For I bring evil unto the men of Anathoth, The year of their inspection!'

JEREMIAH CHAPTER 12

1 Righteous [art] Thou, O Jehovah, When I plead towards thee, Only, judgments do I speak with Thee, Wherefore did the way of the wicked prosper? At rest have been all treacherous dealers.

2 Thou hast planted them, yea, they have taken root, They go on, yea, they have made fruit, Near [art] Thou in their mouth, And far off from their reins.

3 And Thou, O Jehovah, Thou hast known me, Thou seest me, and hast tried my heart with Thee, Draw them away as sheep to slaughter, And separate them for a day of slaughter.

4 Till when doth the earth mourn, And the herb of the whole field wither? For the wickedness of those dwelling in it, Consumed have been beast and fowl, Because they said, 'He doth not see our latter end.'

5 For -- with footmen thou hast run, And they weary thee, And how dost thou fret thyself with horses! Even in the land of peace, [In which] thou art confident -- And how dost thou in the rising of Jordan!

6 For even thy brethren and the house of thy father, Even they dealt treacherously against thee, Even they -- they called after thee fully, Trust not in them, when they speak to thee good things.

7 I have forsaken My house, I have left Mine inheritance, I have given the beloved of My soul Into the hand of her enemies.

8 Mine inheritance hath been to Me as a lion in a forest, She gave forth against Me with her voice, Therefore I have hated her.

9 A speckled fowl [is] Mine inheritance to Me? Is the fowl round about against her? Come, assemble, every beast of the field, Come ye for food.

10 Many shepherds did destroy My vineyard, They have trodden down My portion, They have made My desirable portion Become a wilderness -- a desolation.

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11 He hath made it become a desolation, The desolation hath mourned unto Me, Desolated hath been all the land, But there is no one laying it to heart.

12 On all high places in the plain have spoilers come in, For the sword of Jehovah is consuming, From the end of the land even unto the end of the land, There is no peace to any flesh.

13 They sowed wheat, and have thorns reaped, They have become sick -- they profit not, And they have been ashamed of your increases, Because of the fierceness of the anger of Jehovah.

14 Thus said Jehovah concerning all my evil neighbours, who are striking against the inheritance that I caused my people -- Israel -- to inherit: 'Lo, I am plucking them from off their ground, And the house of Judah I pluck out of their midst.

15 And it hath been, after My plucking them out, I turn back, and have pitied them, And I have brought them back, Each to his inheritance, and each to his land.

16 And it hath come to pass, If they learn well the ways of My people, To swear by My name, 'Jehovah liveth,' As they taught My people to swear by Baal, Then they have been built up in the midst of My people.

17 And if they do not hearken, Then I have plucked up that nation, Plucking up and destroying, An affirmation of Jehovah!'

JEREMIAH CHAPTER 13

1 Thus said Jehovah unto me, 'Go, and thou hast got for thee a girdle of linen, and hast placed it on thy loins, and into water thou dost not cause it to enter:'

2 and I get the girdle, according to the word of Jehovah, and I place [it] on my loins.

3 And there is a word of Jehovah unto me a second time, saying,

4 'Take the girdle that thou hast got, that [is] on thy loins, and rise, go to Phrat, and hide it there in a hole of the rock;

5 and I go and hide it by Phrat, as Jehovah commanded me.

6 And it cometh to pass, at the end of many days, that Jehovah saith unto me, 'Rise, go to Phrat, and take thence the girdle, that I commanded thee to hide there;'

7 and I go to Phrat, and dig, and take the girdle from the place where I had hid it; and lo, the girdle hath been marred, it is not profitable for anything.

8 And there is a word of Jehovah unto me, saying, 'Thus said Jehovah:

9 Thus do I mar the excellency of Judah, And the great excellency of Jerusalem.

10 This evil people, who refuse to hear My words, Who walk in the stubbornness of their heart, And go after other gods to serve them, And to bow themselves to them, Yea it is -- as this girdle, that is not profitable for anything.

11 For, as the girdle cleaveth unto the loins of a man, So I caused to cleave unto Me The whole house of Israel, And the whole house of Judah, an affirmation of Jehovah, To be to Me for a people, and for a name, And for praise, and for beauty, And they have not hearkened.

12 And thou hast said unto them this word, Thus said Jehovah, God of Israel, 'Every bottle is full of wine,' And they have said unto thee: 'Do we not certainly know that every bottle is full of wine?'

13 And thou hast said unto them, 'Thus said Jehovah: Lo, I am filling all the inhabitants of this land, And the kings who sit for David on his throne, And the priests, and the prophets, And all the inhabitants of Jerusalem, [With] drunkenness,

14 And have dashed them one against another, And the fathers and the sons together, An affirmation of Jehovah, I do not pity, nor spare, nor have I mercy, So as not to destroy them.

15 Hear, and give ear -- be not haughty, For Jehovah hath spoken.

16 Give ye to Jehovah your God honour, Before He doth cause darkness, And before your feet stumble on dark mountains, And ye have waited for light, And He hath made it for death-shade, And hath appointed [it] for thick darkness.

17 And if ye do not hear it, In secret places doth my soul weep, because of pride, Yea, it weepeth sore, And the tear cometh down mine eyes, For the flock of Jehovah hath been taken captive.

18 Say to the king and to the mistress: Make yourselves low -- sit still, For come down have your principalities, The crown of your beauty.

19 The cities of the south have been shut up, And there is none opening, Judah hath been removed -- all of her, She hath been removed completely --

20 Lift up your eyes, and see those coming in from the north, Where [is] the drove given to thee, thy beautiful flock?

21 What dost thou say, when He looketh after thee? And thou -- thou hast taught them [to be] over thee -- leaders for head? Do not pangs seize thee as a travailing woman?

22 And when thou dost say in thy heart, 'Wherefore have these met me?' For the abundance of thine iniquity Have thy skirts been uncovered, Have thy heels suffered violence.

23 Doth a Cushite change his skin? and a leopard his spots? Ye also are able to do good, who are accustomed to do evil.

24 And I scatter them as stubble, Passing away, by a wind of the wilderness.

25 This [is] thy lot, the portion of thy measures from Me -- an affirmation of Jehovah, Because thou hast forgotten me, And dost trust in falsehood.

26 I also have made bare thy skirts before thy face, And thy shame hath been seen.

27 Thine adulteries, and thy neighings, The wickedness of thy whoredom, on heights in a field, I have seen thine abominations. Wo to thee, O Jerusalem, Thou art not cleansed, after when [is it] again?

JEREMIAH CHAPTER 14

1 That which hath been the word of Jehovah unto Jeremiah concerning the matters of the dearths:

2 Mourned hath Judah, and her gates have languished, They have mourned to the earth, And the cry of Jerusalem hath gone up.

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3 And their honourable ones have sent their little ones to the water, They have come unto ditches, They have not found water, They have turned back -- their vessels empty! They have been ashamed, And have blushed and covered their head.

4 Because the ground hath been broken, For there hath been no rain in the land, Ashamed have been husbandmen, They have covered their head.

5 For even the hind in the field hath brought forth -- to forsake [it!] For there hath been no grass.

6 And wild asses have stood on high places, They have swallowed up wind like dragons, Consumed have been their eyes, for there is no herb.

7 Surely our iniquities have testified against us, O Jehovah, work for Thy name's sake, For many have been our backslidings, Against Thee we have sinned.

8 O Hope of Israel -- its saviour in time of trouble, Why art Thou as a sojourner in the land? And as a traveller turned aside to lodge?

9 Why art Thou as one dumb? As a mighty one not able to save? And Thou [art] in our midst, O Jehovah, And Thy name over us is called, leave us not.

10 Thus said Jehovah concerning this people: Well they have loved to wander, Their feet they have not restrained, And Jehovah hath not accepted them, Now doth He remember their iniquity, And inspect their sin.

11 And Jehovah saith unto me: Thou dost not pray for this people for good,

12 When they fast, I hearken not unto their cry, And when they cause to ascend burnt-offering and present, I accept them not, For by sword, and by famine, And by pestilence, I am consuming them.

13 And I say, 'Ah, Lord Jehovah, Lo, the prophets are saying to them: Ye do not see a sword, yea, famine is not to you, For true peace I give to you in this place.'

14 And Jehovah saith unto me: Falsehood the prophets are prophesying in My name, I did not send them, nor command them, Nor have I spoken unto them: A false vision, and divination, and vanity, And the deceit of their own heart, they are prophesying to you.

15 Therefore, thus said Jehovah concerning the prophets who are prophesying in My name, and I have not sent them, and they are saying, Sword and famine is not in this land: By sword and by famine are these prophets consumed.

16 And the people to whom they are prophesying, Are cast into out-places of Jerusalem, Because of the famine, and of the sword, And they have none burying them, Them, their wives, and their sons, and their daughters, And I have poured out upon them this evil.

17 And thou hast said unto them this word: Tears come down mine eyes night and day, And they do not cease, For, [with] a great breach, Broken hath been the virgin daughter of my people, A very grievous stroke.

18 If I have gone forth to the field, Then, lo, the pierced of the sword! And if I have entered the city, Then, lo, the diseased of famine! For both prophet and priest have gone up and down Unto a land that they knew not.

19 Hast Thou utterly rejected Judah? Zion hath Thy soul loathed? Wherefore hast Thou smitten us, And there is no healing to us? Looking for peace, and there is no good, And for a time of healing, and lo, terror.

20 We have known, O Jehovah, our wickedness, The iniquity of our fathers, For we have sinned against Thee.

21 Do not despise, for Thy name's sake, Dishonour not the throne of Thine honour, Remember, break not Thy covenant with us.

22 Are there among the vanities of the nations any causing rain? And do the heavens give showers? Art not Thou He, O Jehovah our God? And we wait for thee, for Thou -- Thou hast done all these!

JEREMIAH CHAPTER 15

1 And Jehovah saith unto me: Though Moses and Samuel should stand before Me, My soul is not toward this people, Send from before My face, and they go out.

2 And it hath come to pass, when they say to thee, Whither do we go out? that thou hast said unto them, Thus said Jehovah: Those who [are] for death -- to death, And those who are for the sword, to the sword, And those who are for famine, to famine, And those who are for captivity, to captivity.

3 And I have appointed over them four kinds, an affirmation of Jehovah, The sword to slay, and the dogs to drag, And the fowl of the heavens, And the beast of the earth, to consume and to devour.

4 And I have given them for a trembling To all kingdoms of the earth, Because of Manasseh son of Hezekiah king of Judah, For that which he did in Jerusalem.

5 For who hath pity on thee, O Jerusalem? And who doth bemoan for thee? And who turneth aside to ask of thy welfare?

6 Thou -- thou hast left Me -- an affirmation of Jehovah, Backward thou goest, And I stretch out My hand against thee, And I destroy thee, I have been weary of repenting,

7 And I scatter them with a fan, in the gates the land, I bereaved, I have destroyed My people, From their ways they turned not back.

8 Its widows have been more to Me than the sand of the seas, I brought in to them -- against the mother -- A young man -- a spoiler -- at noon. I caused to fall upon her suddenly, wrath and trouble.

9 Languished hath the bearer of seven, She hath breathed out her spirit, Gone in hath her sun while yet day, It hath been ashamed and confounded, And their residue to the sword I give up before their enemies, An affirmation of Jehovah.

10 Wo to me, my mother, For thou hast borne me a man of strife, And a man of contention to all the land, I have not lent on usury, Nor have they lent on usury to me -- All of them are reviling me.

11 Jehovah said, Did I not direct thee for good? Did not I intercede for thee in a time of evil, And in a time of adversity, with the enemy?

12 Doth one break iron -- northern iron, and brass?

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13 Thy strength and thy treasures For a prey I do give -- not for price, Even for all thy sins, and in all thy borders.

14 And I have caused thine enemies To pass over into the land -- Thou hast not known, For a fire hath been kindled in Mine anger, Against you it doth burn.

15 Thou, Thou hast known, O Jehovah, Remember me, and inspect me, And take vengeance for me of my pursuers, In Thy long-suffering take me not away, Know -- I have borne for Thee reproach.

16 Thy words have been found, and I eat them, And Thy word is to me for a joy, And for the rejoicing of my heart, For Thy name is called on me, O Jehovah, God of Hosts.

17 I have not sat in an assembly of deriders, Nor do I exult, because of thy hand, -- Alone I have sat, For [with] indignation Thou hast filled me.

18 Why hath my pain been perpetual? And my wound incurable? It hath refused to be healed, Thou art surely to me as a failing stream, Waters not stedfast.

19 Therefore, thus said Jehovah: If thou turnest back, then I bring thee back, Before Me thou dost stand, And if thou bringest out the precious from the vile, As My mouth thou art! They -- they turn back unto thee, And thou dost not turn back unto them.

20 And I have made thee to this people For a wall -- brazen -- fenced, And they have fought against thee, And they do not prevail against thee, For with thee [am] I to save thee, And to deliver thee -- an affirmation of Jehovah,

21 And I have delivered thee from the hand of evil doers, And I have ransomed thee From the hand of the terrible!

JEREMIAH CHAPTER 16

1 And there is a word of Jehovah unto me, saying:

2 Thou dost not take to thee a wife, Nor hast thou sons and daughters in this place.

3 For thus said Jehovah, Of the sons and of the daughters who are born in this place, And of their mothers -- those bearing them, And of their fathers -- those begetting them in this land:

4 Of painful deaths they die, They are not lamented, nor are they buried, For dung on the face of the ground they are, And by sword and by famine are consumed, And their carcase hath been for food To the fowl of the heavens, And to the beast of the earth.

5 For thus said Jehovah: Do not enter the house of a mourning-feast, Nor go to lament nor bemoan for them, For I have removed My peace from this people, An affirmation of Jehovah, The kindness and the mercies.

6 And died have great and small in this land, They are not buried, and none lament for them, Nor doth any cut himself, nor become bald for them.

7 Nor do they deal out to them for mourning, To comfort him concerning the dead, Nor cause them to drink a cup of consolations For his father and for his mother.

8 A house of banqueting thou dost not enter, To sit with them, to eat and to drink,

9 For thus said Jehovah of Hosts, God of Israel: Lo, I am causing to cease from this place, Before your eyes, and in your days, The voice of joy, and the voice of rejoicing, The voice of bridegroom and voice of bride.

10 And it hath come to pass when thou declarest to this people all these words, and they have said unto thee, 'For what hath Jehovah spoken against us all this great evil? yea, what [is] our iniquity, and what our sin, that we have sinned against Jehovah our God?'

11 Then thou hast said unto them: Because that your fathers have forsaken Me, An affirmation of Jehovah, And go after other gods, and serve them, And they bow themselves to them, And Me have forsaken, and My law not kept,

12 Ye also have done evil above your fathers, And lo, ye are walking each after the stubbornness of his evil heart, So as not to hearken unto Me.

13 And I have cast you from off this land, On to a land that ye have not known, Ye and your fathers, And ye have served there other gods by day and by night, Where I do not give to you grace.

14 Therefore, lo, days are coming, An affirmation of Jehovah, And it is not said any more: 'Jehovah liveth, who brought up The sons of Israel out of the land of Egypt,'

15 But, 'Jehovah liveth, who brought up The sons of Israel out of the land of the north, And out of all the lands whither He drove them,' And I have brought them back to their land, That I gave to their fathers.

16 Lo, I am sending for many fishers, An affirmation of Jehovah, And they have fished them, And after this I send for many hunters, And they have hunted them from off every mountain, And from off every hill, and from holes of the rocks.

17 For Mine eyes [are] upon all their ways, They have not been hidden from My face, Nor hath their iniquity been concealed from before Mine eyes.

18 And I have recompensed a first -- A second time -- their iniquity and their sin, Because of their polluting My land, With the carcase of their detestable things, Yea, their abominable things have filled Mine inheritance.

19 O Jehovah, my strength, and my fortress, And my refuge in a day of adversity, Unto Thee nations do come from the ends of earth, And say, Only falsehood did our fathers inherit, Vanity, and none among them is profitable.

20 Doth man make for himself gods, And they -- no gods?

21 Therefore, lo, I am causing them to know at this time, I cause them to know My hand and My might, And they have known that My name [is] Jehovah!

JEREMIAH CHAPTER 17

1 The sin of Judah is written with a pen of iron, With the point of a diamond, Graven on the tablet of their heart, And on the horns of your altars,

2 As their sons remember their altars and their shrines, By the green tree, by the high hills.

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3 O My mountain in the field -- thy strength, All thy treasures -- for a prey I give, Thy high places for sin in all thy borders.

4 And thou hast let go -- even through thyself, Of thine inheritance that I gave to thee, And I have caused thee to serve thine enemies, In a land that thou hast not known, For a fire ye have kindled in Mine anger, Unto the age it doth burn.

5 Thus said Jehovah: Cursed [is] the man who doth trust in man, And hath made flesh his arm, And from Jehovah whose heart turneth.

6 And he hath been as a naked thing in a desert, And doth not see when good cometh, And hath inhabited parched places in a wilderness, A salt land, and not inhabited.

7 Blessed [is] the man who trusteth in Jehovah, And whose confidence hath been Jehovah.

8 And hath been as a tree planted by waters, And by a rivulet he sendeth forth his roots, And he doth not see when heat cometh, And his leaf hath been green, And in a year of dearth he is not sorrowful, Nor doth he cease from making fruit.

9 Crooked [is] the heart above all things, And it [is] incurable -- who doth know it?

10 I Jehovah do search the heart, try the reins, Even to give to each according to his way, According to the fruit of his doings.

11 A partridge hatching, and not bringing forth, [Is] one making wealth, and not by right, In the midst of his days he doth forsake it, And in his latter end -- he is a fool.

12 A throne of honour on high from the beginning, The place of our sanctuary,

13 The hope of Israel [is] Jehovah, All forsaking Thee are ashamed, And 'My apostates' in the earth are written, For they have forsaken Jehovah, A fountain of living waters.

14 Heal me, O Jehovah, and I am healed, Save me, and I am saved, for my praise [art] Thou.

15 Lo, they are saying unto me: 'Where [is] the word of Jehovah? pray, let it come.'

16 And I hastened not from feeding after Thee, And the desperate day I have not desired, Thou -- Thou hast known, The produce of my lips, before Thy face it hath been,

17 Be not Thou to me for a terror, My hope [art] Thou in a day of evil.

18 Let my pursuers be ashamed, and let not me be ashamed -- me! Let them be affrighted, and let not me be affrighted -- me! Bring in on them a day of evil, And a second time [with] destruction destroy them.

19 Thus said Jehovah unto me: 'Go, and thou hast stood in the gate of the sons of the people, by which kings of Judah come in, and by which they go out, and in all gates of Jerusalem,

20 and thou hast said unto them: Hear a word of Jehovah, ye kings of Judah, and all Judah, and all inhabitants of Jerusalem, who are coming in by these gates,

21 Thus said Jehovah, Take ye heed to yourselves, And ye bear not a burden on the day of rest, Nor have ye brought [it] in by the gates of Jerusalem.

22 Nor do ye take out a burden from your houses on the day of rest, Yea, any work ye do not do, And ye have sanctified the day of rest, As I have commanded your fathers.

23 And they have not hearkened nor inclined their ear, And they stiffen their neck not to hear, And not to receive instruction.

24 And it hath been, if ye certainly hearken unto Me, An affirmation of Jehovah, So as not to bring in a burden By the gates of this city on the day of rest, And to sanctify the day of rest, So as not to do in it any work --

25 Then entered by the gates of this city have kings and princes, Sitting on the throne of David, Riding in a chariot, and on horses, They, and their princes, the man of Judah, And inhabitants of Jerusalem, And this city hath remained to the age.

26 And they have come in from cities of Judah, And from suburbs of Jerusalem, And from the land of Benjamin, And from the low country, And from the hill-country, and from the south, Bringing in burnt-offering, and sacrifice, And present, and frankincense, And bringing praise [to] the house of Jehovah.

27 And if ye do not hearken unto me to sanctify the day of rest, And so as not to bear a burden, And to come in at the gates of Jerusalem on the day of rest, Then I have kindled a fire in its gates, And it hath consumed the high places of Jerusalem, And it is not quenched!'

JEREMIAH CHAPTER 18

1 The word that hath been unto Jeremiah from Jehovah, saying,

2 Rise, and thou hast gone down [to] the potter's house, and there I cause thee to hear My words;

3 and I go down [to] the potter's house, and lo, he is doing a work on the stones,

4 and marred is the vessel that he is making, as clay in the hand of the potter, and he hath turned and he maketh it another vessel, as it was right in the eyes of the potter to make.

5 And there is a word of Jehovah to me, saying:

6 As this potter am I not able to do to you? O house of Israel, an affirmation of Jehovah. Lo, as clay in the hand of the potter, So [are] ye in My hand, O house of Israel.

7 The moment I speak concerning a nation, And concerning a kingdom, To pluck up and to break down, and to destroy,

8 And that nation hath turned from its evil, Because I have spoken against it, Then I have repented of the evil that I thought to do to it.

9 And the moment I speak concerning a nation, And concerning a kingdom, to build, and to plant,

10 And it hath done the evil thing in Mine eyes, So as not to hearken to My voice, Then I have repented of the good That I have spoken of doing to it.

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11 And now, speak, I pray thee, unto men of Judah, And against inhabitants of Jerusalem, Saying: Thus said Jehovah: Lo, I am framing against you evil, And devising against you a device, Turn back, I pray you, each from his evil way And amen your ways and your doings.

12 And they have said, It is incurable, For after our own devices we do go, And each the stubbornness of his evil heart we do.

13 Therefore, thus said Jehovah: Ask, I pray you, among the nations, Who hath heard like these? A very horrible thing hath the virgin of Israel done.

14 Doth snow of Lebanon Cease from the rock of the field? Failed are the cold strange waters that flow?

15 But My people have forgotten Me, to a vain thing they make perfume, And they cause them to stumble in their ways -- paths of old, To walk in paths -- a way not raised up,

16 To make their land become a desolation, A hissing age-during, Every passer by it is astonished, And bemoaneth with his head.

17 As an east wind I scatter them before an enemy, The neck, and not the face, I shew them, In the day of their calamity.'

18 And they say, Come, And we devise against Jeremiah devices, For law doth not perish from the priest, Nor counsel from the wise, Nor the word from the prophet, Come, and we smite him with the tongue, And we do not attend to any of his words.

19 Give attention, O Jehovah, unto me, And hearken to the voice of those contending with me.

20 Is evil recompensed instead of good, That they have dug a pit for my soul? Remember my standing before Thee to speak good of them, To turn back Thy wrath from them.

21 Therefore, give up their sons to famine, And cause them to run on the sides of the sword, And their wives are bereaved and widows, And their men are slain by death, Their young men smitten by sword in battle,

22 A cry is heard from their houses, For Thou bringest against them suddenly a troop, For they dug a pit to capture me, And snares they have hidden for my feet.

23 And Thou, O Jehovah, Thou hast known, All their counsel against me [is] for death, Thou dost not cover over their iniquity, Nor their sin from before Thee blottest out, And they are made to stumble before Thee, In the time of Thine anger work against them!

JEREMIAH CHAPTER 19

1 Thus said Jehovah, 'Go, and thou hast got a potter's earthen vessel, and of the elders of the people, and of the elders of the priests,

2 and thou hast gone forth unto the valley of the son of Hinnom, that [is] at the opening of the gate of the pottery, and hast proclaimed there the words that I speak unto thee,

3 and hast said, Hear a word of Jehovah, ye kings of Judah, and inhabitants of Jerusalem, Thus said Jehovah of Hosts, God of Israel: 'Lo, I am bringing in evil on this place, at which the ears of every one who is hearing it do tingle,

4 because that they have forsaken Me, and make known this place, and make perfume in it to other gods, that they knew not, they and their fathers, and the kings of Judah, and they have filled this place [with] innocent blood,

5 and have built the high places of Baal to burn their sons with fire, burnt-offerings to Baal, that I commanded not, nor spake of, nor did it come up on My heart.

6 'Therefore, lo, days are coming -- an affirmation of Jehovah -- and this place is not called any more, Tophet, and Valley of the son of Hinnom, but, Valley of slaughter.

7 And I have made void the counsel of Judah and Jerusalem in this place, and have caused them to fall by the sword before their enemies, and by the hand of those seeking their life, and I have given their carcase for food to the fowl of the heavens, and to the beast of the earth,

8 and I have made this city for a desolation, and for a hissing, every passer by it is astonished, and doth hiss for all its plagues.

9 And I have caused them to eat the flesh of their sons, and the flesh of their daughters, and each the flesh of his friend they do eat, in the siege and in the straitness with which straiten them do their enemies, and those seeking their life.

10 'And thou hast broken the bottle before the eyes of the men who are going with thee,

11 and hast said unto them: Thus said Jehovah of Hosts, Thus do I break this people and this city, as one breaketh the potter's vessel, that is not able to be repaired again, and in Tophet they bury -- without place to bury;

12 so I do to this place -- an affirmation of Jehovah -- and to its inhabitants, so as to make this city as Tophet;

13 and the houses of Jerusalem, and the houses of the kings of Judah, have been -- as the place of Tophet -- defiled, even all the houses on whose roofs they have made perfume to all the host of the heavens, so as to pour out oblations to other gods.'

14 And Jeremiah cometh in from Tophet, whither Jehovah had sent him to prophesy, and he standeth in the court of the house of Jehovah, and he saith unto all the people:

15 'Thus said Jehovah of Hosts, God of Israel: Lo, I am bringing in unto this city, and on all its cities, all the evil that I have spoken against it, for they have hardened their neck -- not to hear My words!'

JEREMIAH CHAPTER 20

1 And Pashhur son of Immer the priest -- who also [is] overseer, leader in the house of Jehovah -- heareth Jeremiah prophesying these things,

2 and Pashhur smiteth Jeremiah the prophet, and putteth him unto the stocks, that [are] by the high gate of Benjamin, that [is] by the house of Jehovah.

3 and it cometh to pass on the morrow, that Pashhur bringeth out Jeremiah from the stocks, and Jeremiah saith unto him, 'Not Pashhur hath Jehovah called thy name, but -- Magor-Missabib.

4 For thus said Jehovah: Lo, I am making thee for a fear to thyself, And to all loving thee, And they have fallen by the

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sword of their enemies, and thine eyes are beholding, And all Judah I give into the hand of the king of Babylon, And he hath removed them to Babylon, And he hath smitten them with the sword.

5 And I have given all the strength of this city, And all its labour, and all its precious things, Yea, all the treasures of the kings of Judah I do give into the hand of their enemies, And they have spoiled them, and taken them, And have brought them into Babylon.

6 And thou, Pashhur, and all dwelling in thy house, Do go into captivity. and Babylon thou dost enter, And there thou diest, and there thou art buried, Thou and all loving thee, To whom thou hast prophesied falsely.'

7 Thou hast persuaded me, O Jehovah, and I am persuaded; Thou hast hardened me, and dost prevail, I have been for a laughter all the day, Every one is mocking at me,

8 Because from the time I speak I cry out, 'Violence and destruction,' I cry, For the word of Jehovah hath been to me For reproach and for derision all the day.

9 And I said, 'I do not mention Him, Nor do I speak any more in His name,' And it hath been in my heart As a burning fire shut up in my bones, And I have been weary of containing, And I am not able.

10 For I have heard the evil report of many, Fear [is] round about: 'Declare, and we declare it,' All mine allies are watching [for] my halting, 'Perhaps he is enticed, and we prevail over him, And we take our vengeance out of him.'

11 And Jehovah [is] with me, as a terrible mighty one, Therefore my persecutors stumble and prevail not, They have been exceedingly ashamed, For they have not acted wisely, Confusion age-during is not forgotten.

12 And, O Jehovah of Hosts, trier of the righteous, Beholder of reins and heart, I do see Thy vengeance out of them, For unto Thee I have revealed my cause.

13 Sing ye to Jehovah, praise Jehovah, For He hath delivered the soul of the needy From the hand of evil doers.

14 Cursed [is] the day in which I was born, The day that my mother bare me, Let it not be blessed!

15 Cursed [is] the man who bore tidings [to] my father, saying, 'Born to thee hath been a child -- a male,' Making him very glad!

16 Then hath that man been as the cities, That Jehovah overthrew, and repented not, And he hath heard a cry at morning, And a shout at time of noon.

17 Because he hath not put me to death from the womb, And my mother is to me -- my grave, And her womb a pregnancy age-during.

18 Why [is] this? from the womb I have come out, To see labour and sorrow, Yea, consumed in shame are my days!

JEREMIAH CHAPTER 21

1 The word that hath been unto Jeremiah from Jehovah, in the king Zedekiah's sending unto him Pashhur son of Malchiah, and Zephaniah son of Maaseiah the priest, saying,

2 'Inquire, we pray thee, for us at Jehovah, for Nebuchadrezzar king of Babylon hath fought against us; perhaps Jehovah doth deal with us according to all His wonders, and doth cause him to go up from off us.'

3 And Jeremiah saith unto them, 'Thus do ye say unto Zedekiah,

4 Thus said Jehovah, God of Israel: Lo, I am turning round the weapons of battle That [are] in your hand, With which ye do fight the king of Babylon, And the Chaldeans, who are laying siege against you, At the outside of the wall, And I have gathered them into the midst of this city,

5 And I -- I have fought against you, With a stretched-out hand, and with a strong arm, And in anger, and in fury, and in great wrath,

6 And I have smitten the inhabitants of this city, Both man and beast, By a great pestilence do they die.

7 And after this -- an affirmation of Jehovah, I give Zedekiah king of Judah, And his servants, and the people, And those left in this city, From the pestilence, from the sword, and from the famine, Into the hand of Nebuchadrezzar king of Babylon, And into the hand of their enemies, And into the hand of those seeking their life, And he hath smitten them by the mouth of the sword, He hath no pity on them, Nor doth he spare, nor hath he mercy.

8 And unto this people thou dost say, Thus said Jehovah: Lo, I am setting before you the way of life, And the way of death!

9 Whoso is abiding in this city -- dieth, By sword, and by famine, and by pestilence, And whoso is going forth, And hath fallen unto the Chaldeans, Who are laying siege against you -- liveth, And his life hath been to him for a spoil.

10 For I have set My face against this city for evil, And not for good -- an affirmation of Jehovah. Into the hand of the king of Babylon it is given, And he hath burned it with fire.

11 And as to the house of the king of Judah, Hear ye a word of Jehovah;

12 O house of David, thus said Jehovah: Decide ye judgment at morning, And deliver the plundered from the hand of the oppressor, Lest My fury go forth as fire, And hath burned, and none is quenching, Because of the evil of your doings.

13 Lo, I [am] against thee -- an affirmation of Jehovah, O inhabitant of the valley, rock of the plain, Who are saying, Who cometh down against us? And who cometh into our habitations?

14 And I have laid a charge against you, According to the fruit of your doings, An affirmation of Jehovah, And I have kindled a fire in its forest, And it hath consumed -- all its suburbs!

JEREMIAH CHAPTER 22

1 Thus said Jehovah, 'Go down [to] the house of the king of Judah, and thou hast spoken there this word, and hast said,

2 Hear a word of Jehovah, O king of Judah, who art sitting on the throne of David, thou, and thy servants, and thy people, who are coming in at these gates,

3 Thus said Jehovah: Do ye judgment and righteousness, And deliver the plundered from the hand of the oppressor,

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And sojourner, orphan, and widow, ye do not oppress nor wrong, And innocent blood ye do not shed in this place.

4 For, if ye certainly do this thing, Then come in by the gates of this house Have kings sitting for David on his throne, Riding on chariot, and on horses, He, and his servants, and his people.

5 And if ye do not hear these words, By myself I have sworn -- an affirmation of Jehovah, That this house is for a desolation.

6 For thus said Jehovah, Concerning the house of the king of Judah: Gilead [art] thou to Me -- head of Lebanon, If not -- I make thee a wilderness, Cities not inhabited.

7 And I have separated for thee destroyers, Each with his weapons, And they have cut down the choice of thy cedars, And have cast them on the fire.

8 And many nations have passed by this city, And they have said, each to his neighbour, For what hath Jehovah done thus to this great city?

9 And they have said, 'Because that they have forsaken The covenant of Jehovah their God, And bow themselves to other gods, and serve them.'

10 Ye do not weep for the dead, nor bemoan for him, Weep ye sore for the traveller, For he doth not return again, Nor hath he seen the land of his birth.

11 For thus said Jehovah concerning Shallum son of Josiah king of Judah, who is reigning instead of Josiah his father, who hath gone forth from this place: He doth not turn back hither again;

12 For in the place whither they have removed him he dieth, And this land he doth not see again.

13 Wo to him who is building his house by unrighteousness, And his upper chambers by injustice, On his neighbour he layeth service for nought, And his wage he doth not give to him.

14 Who is saying, 'I build for myself a large house, And airy upper chambers,' And he hath cut out for himself its windows, Ceiled with cedar, and painted with vermillion.

15 Dost thou reign, because thou art fretting thyself in cedar? Thy father -- did he not eat and drink? Yea, he did judgment and righteousness, Then [it is] well with him.

16 He decided the cause of the poor and needy, Then [it is] well -- is it not to know Me? An affirmation of Jehovah.

17 But thine eyes and thy heart are not, Except on thy dishonest gain, And on shedding of innocent blood, And on oppression, and on doing of violence.

18 Therefore, thus said Jehovah concerning Jehoiakim son of Josiah king of Judah: They do not lament for him, Ah, my brother, and Ah, sister, They do not lament for him, Ah, lord, and Ah, his honour.

19 The burial of an ass -- he is buried, Dragged and cast out thence to the gates of Jerusalem.

20 Go up to Lebanon, and cry, And in Bashan give forth thy voice, And cry from Abarim, For destroyed have been all loving thee.

21 I have spoken unto thee in thine ease, Thou hast said, 'I do not hearken,' This [is] thy way from thy youth, For thou hast not hearkened to My voice.

22 All thy friends consume doth wind, And thy lovers into captivity do go, Surely then thou art ashamed, And hast blushed for all thy wickedness.

23 O dweller in Lebanon, making a nest among cedars, How gracious hast thou been when pangs come to thee, Pain -- as of a travailing woman.

24 I live -- an affirmation of Jehovah, Though Coniah son of Jehoiakim king of Judah Were a seal on My right hand, Surely thence I draw thee away,

25 And I have given thee into the hand of those seeking thy life, And into hands of which thou art afraid, Into the hand of Nebuchadrezzar king of Babylon, And into the hand of the Chaldeans.

26 And I have cast thee, And thy mother who bore thee, unto another country, Where ye were not born, and there do ye die.

27 And to the land whither they are lifting up their soul to return, Thither they do not return.

28 A grief -- a despised broken thing -- is this man Coniah? A vessel in which there is no pleasure? Wherefore have they been cast up and down, He and his seed, Yea, they were cast on to a land that they knew not?

29 Earth, earth, earth, hear a word of Jehovah,

30 Thus said Jehovah: Write ye this man childless, A man -- he doth not prosper in his days, For none of his seed doth prosper, Sitting on the throne of David, And ruling again in Judah!

JEREMIAH CHAPTER 23

1 Wo to shepherds destroying, And scattering the flock of My pasture, An affirmation of Jehovah.

2 Therefore, thus said Jehovah, God of Israel, Against the shepherds who feed My people, Ye have scattered My flock, and drive them away, And have not inspected them, Lo, I am charging on you the evil of your doings, An affirmation of Jehovah.

3 And I do gather the remnant of My flock Out of all the lands whither I drove them, And have brought them back unto their fold, And they have been fruitful, and multiplied.

4 And I have raised for them shepherds, And they have fed them, And they fear no more, nor are affrighted, Nor are they lacking -- an affirmation of Jehovah.

5 Lo, days are coming -- an affirmation of Jehovah, And I have raised to David a righteous shoot, And a king hath reigned and acted wisely, And done judgment and righteousness in the earth.

6 In his days is Judah saved, and Israel dwelleth confidently, And this his name that Jehovah proclaimeth him, 'Our Righteousness.'

7 Therefore, lo, days are coming, An affirmation of Jehovah, And they do not say any more, Jehovah liveth who brought up The sons of Israel out of the land of Egypt,

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8 But -- Jehovah liveth, who brought up, And who brought in, the seed of the house of Israel, From the land of the north, And from all the lands whither I drove them, And they have dwelt on their own ground!

9 In reference to the prophets: Broken hath been my heart in my midst, Fluttered have all my bones, I have been as a man -- a drunkard, And as a man -- wine hath passed over him, Because of Jehovah, and of His holy words.

10 For of adulterers hath the land been full, For because of these hath the land mourned, Dried up hath been the pleasant places of the wilderness, And their course is evil, and their might -- not right.

11 For both prophet and priest have been profane, Yea, in My house I found their wickedness, An affirmation of Jehovah.

12 Therefore is their way to them as slippery places, Into thick darkness they are driven, And they have fallen in it, For I bring in against them evil, The year of their inspection, An affirmation of Jehovah.

13 And in prophets of Samaria I have seen folly, They have prophesied by Baal, And cause my people -- Israel -- to err.

14 And in prophets of Jerusalem I have seen a horrible thing, Committing adultery, and walking falsely, Yea, they strengthened the hands of evil doers, So that they have not turned back Each from his wickedness, They have been to me -- all of them -- as Sodom, And its inhabitants as Gomorrah.

15 Therefore, thus said Jehovah of Hosts, concerning the prophets: Lo, I am causing them to eat wormwood, And have caused them to drink water of gall, For, from prophets of Jerusalem Hath profanity gone forth to all the land.

16 Thus said Jehovah of Hosts: Ye do not hearken unto the words Of the prophets who are prophesying to you, They are making you vain things, A vision of their own heart they speak, Not from the mouth of Jehovah.

17 Saying diligently to those despising The word of Jehovah: Peace is for you, And [to] every one walking in the stubbornness of his heart they have said: Evil doth not come in unto you.

18 For who hath stood in the counsel of Jehovah, And seeth and heareth His word? Who hath regarded My word, and hearkeneth?

19 Lo, a whirlwind of Jehovah -- Fury hath gone out, even a piercing whirlwind, On the head of the wicked it stayeth.

20 The anger of Jehovah doth not turn back Till His doing, and till His establishing, The thoughts of His heart, In the latter end of the days ye attend to it With understanding.

21 I have not sent the prophets, and they have run, I have not spoken unto them, and they have prophesied.

22 But -- if they stood in My counsel, Then they cause My people to hear My words, And they turn them back from their evil way, And from the evil of their doings.

23 A God near [am] I -- an affirmation of Jehovah, And not a God afar off?

24 Is any one hidden in secret places, And I see him not? an affirmation of Jehovah, Do not I fill the heavens and the earth? An affirmation of Jehovah.

25 I have heard that which the prophets said, Who prophesy in My name falsehood, saying, 'I have dreamed, I have dreamed.'

26 Till when is it in the heart of the prophets? The prophets of falsehood, Yea, prophets of the deceit of their heart,

27 Who are devising to cause My people To forget My name by their dreams, That they recount each to his neighbour, As their fathers forgot my name for Baal.

28 The prophet with whom [is] a dream, Let him recount the dream, And he with whom [is] My word, Let him truly speak My word. What -- to the straw with the corn? An affirmation of Jehovah.

29 Is it not thus? My word [is] as a fire, An affirmation of Jehovah. And as a hammer -- it breaketh in pieces a rock.

30 Therefore, lo, I [am] against the prophets, An affirmation of Jehovah, Stealing My words each from his neighbour.

31 Lo, I [am] against the prophets, An affirmation of Jehovah, Who are making smooth their tongue, And they affirm -- an affirmation.

32 Lo, I [am] against the prophets of false dreams, An affirmation of Jehovah, And they recount them, and cause my people to err, By their falsehoods, and by their instability, And I -- I have not sent them, Nor have I commanded them, And they are not at all profitable to this people, An affirmation of Jehovah.

33 And when this people, or the prophet, Or a priest, doth ask thee, saying, What [is] the burden of Jehovah? Then thou hast said unto them: Ye [are] the burden, and I have left you, An affirmation of Jehovah.

34 And the prophet, and the priest, and the people, That saith, The burden of Jehovah, I have seen after that man, and after his house.

35 Thus do ye say each unto his neighbour, And each unto his brother: What hath Jehovah answered? And what hath Jehovah spoken?

36 And the burden of Jehovah ye do not mention any more, For the burden to each is -- His word, And ye have overturned the words of the living God, Jehovah of Hosts, our God.

37 Thus dost thou say unto the prophet What hath Jehovah answered thee? And what hath Jehovah spoken?

38 And if the burden of Jehovah ye say, Therefore thus said Jehovah: Because of your saying this word, The burden of Jehovah, And I do send unto you, saying, Ye do not say, The burden of Jehovah.

39 Therefore, lo, I -- I have taken you utterly away, And I have sent you out, And the city that I gave to you, And to your fathers, from before My face,

40 And I have put on you reproach age-during, And shame age-during that is not forgotten!

JEREMIAH CHAPTER 24

1 Jehovah hath shewed me, and lo, two baskets of figs, appointed before the temple of Jehovah, -- after the removing by Nebuchadrezzar king of Babylon, of Jeconiah, son of

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Jehoiakim king of Judah, and the heads of Judah, and the artizan, and the smith, from Jerusalem, when he bringeth them into Babylon --

2 In the one basket [are] figs very good, like the first-ripe figs, and in the other basket [are] figs very bad, that are not eaten for badness.

3 And Jehovah saith unto me, 'What art thou seeing, Jeremiah?' and I say, 'Figs, the good figs [are] very good, and the bad [are] very bad, that are not eaten for badness.'

4 And there is a word of Jehovah unto me, saying:

5 Thus said Jehovah, God of Israel, Like these good figs so do I acknowledge The removed of Judah -- that I sent from this place, [To] the land of the Chaldeans -- for good.

6 And I have set Mine eyes on them for good, And have brought them back to this land, And built them up, and I throw not down, And have planted them, and pluck not up.

7 And have given to them a heart to know Me, For I [am] Jehovah, And they have been to Me for a people, And I am to them for God, For they turned back unto Me with all their heart.

8 And like the bad figs, that are not eaten for badness, Surely thus said Jehovah: So do I make Zedekiah king of Judah, And his heads, and the remnant of Jerusalem, Who are left in this land, And who are dwelling in the land of Egypt,

9 And I have given them for a trembling, For evil -- to all kingdoms of the earth, For a reproach, and for a simile, For a byword, and for a reviling, In all the places whither I drive them.

10 And I have sent against them the sword, The famine and the pestilence, Till their consumption from off the ground, That I gave to them and to their fathers!

JEREMIAH CHAPTER 25

1 The word that hath been unto Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim son of Josiah king of Judah, -- it [is] the first year of Nebuchadrezzar king of Babylon, --

2 Which Jeremiah the prophet hath spoken concerning all the people of Judah, even unto all the inhabitants of Jerusalem, saying:

3 'From the thirteenth year of Josiah son of Amon king of Judah, and unto this day -- this three and twentieth year -- hath the word of Jehovah been unto me, and I speak unto you, rising early and speaking, and ye have not hearkened;

4 And Jehovah hath sent unto you all His servants, the prophets, rising early and sending, and ye have not hearkened, nor inclined your ear to hear, saying:

5 'Turn back, I pray you, each from his evil way, and from the evil of your doings, and dwell on the ground that Jehovah hath given to you and to your fathers from age unto age,

6 And ye do not go after other gods to serve them, and to bow yourselves to them, nor do ye provoke Me to anger with the work of your hands, and I do no evil to you;

7 And ye have not hearkened unto Me -- an affirmation of Jehovah -- so as to provoke Me to anger with the work of your hands for evil to you.

8 'Therefore thus said Jehovah of Hosts, Because that ye have not obeyed My words,

9 Lo, I am sending, and have taken all the families of the north -- an affirmation of Jehovah -- even unto Nebuchadrezzar king of Babylon, My servant, and have brought them in against this land, and against its inhabitants, and against all these nations round about, and have devoted them, and appointed them for an astonishment, and for a hissing, and for wastes age-during.

10 And I have destroyed from them the voice of rejoicing, and the voice of joy, voice of bridegroom and voice of bride, noise of millstones, and the light of lamps.

11 And all this land hath been for a waste, for an astonishment, and these nations have served the king of Babylon seventy years.

12 'And it hath come to pass, at the fulness of seventy years, I charge against the king of Babylon, and against that nation -- an affirmation of Jehovah -- their iniquity, and against the land of the Chaldeans, and have appointed it for desolations age-during.

13 And I have brought in on that land all My words that I have spoken against it, all that is written in this book, that Jeremiah hath prophesied concerning all the nations.

14 For laid service on them -- also them -- have many nations and great kings, and I have given recompence to them according to their doing, and according to the work of their hands.

15 'For thus said Jehovah God of Israel unto me, Take the wine cup of this fury out of My hand, and thou hast caused all the nations to drink it unto whom I am sending thee;

16 And they have drunk, and shaken themselves and shewn themselves foolish, because of the sword that I am sending among them.

17 'And I take the cup out of the hand of Jehovah, and cause all the nations to drink unto whom Jehovah sent me:

18 Jerusalem, and the cities of Judah, And its kings, its heads, To give them to waste, to astonishment, To hissing, and to reviling, as [at] this day.

19 Pharaoh king of Egypt, and his servants, And his heads, and all his people,

20 And all the mixed people, And all the kings of the land of Uz, And all the kings of the land of the Philistines, And Ashkelon, and Gazzah, and Ekron, And the remnant of Ashdod,

21 Edom, and Moab, and the sons of Ammon,

22 And all the kings of Tyre, And all the kings of Zidon, And the kings of the isle that [is] beyond the sea,

23 Dedan, and Tema, and Buz, And all cutting the corners [of the beard],

24 And all the kings of Arabia, And all the kings of the mixed people, Who are dwelling in the wilderness,

25 And all the kings of Zimri, And all the kings of Elam, And all the kings of Media,

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26 And all the kings of the north, The near and the far off, one unto another, And all the kingdoms of the earth, That [are] on the face of the ground, And king Sheshach drinketh after them.

27 And thou hast said unto them: Thus said Jehovah of Hosts God of Israel, Drink ye, yea drink abundantly, And vomit, and fall, and rise not, Because of the sword that I am sending among you.

28 And it hath come to pass, When they refuse to receive the cup out of thy hand to drink, That thou hast said unto them: Thus said Jehovah of Hosts, Ye do certainly drink.

29 For lo, in the city over which My name is called, I am beginning to do evil, And ye -- ye are entirely acquitted! Ye are not acquitted, for a sword I am proclaiming, For all inhabitants of the land, An affirmation of Jehovah of Hosts.

30 And thou, thou dost prophesy unto them all these words, and hast said unto them: Jehovah from the high place doth roar, And from His holy habitation giveth forth His voice, He surely roareth for His habitation, A shout as of treaders down, God answereth all the inhabitants of the land,

31 Wasting hath come unto the end of the earth, For a controversy hath Jehovah with nations, He hath executed judgment for all flesh, The wicked! He hath given them to the sword, An affirmation of Jehovah.

32 Thus said Jehovah of Hosts: Lo, evil is going out from nation to nation, And a great whirlwind is stirred up from the sides of the earth.

33 And the pierced of Jehovah have been in that day, From the end of the earth even unto the end of the earth, They are not lamented, nor gathered, nor buried, For dung on the face of the ground they are.

34 Howl, ye shepherds, and cry, And roll yourselves, ye honourable of the flock, For full have been your days, For slaughtering, and [for] your scatterings, And ye have fallen as a desirable vessel.

35 And perished hath refuge from the shepherds, And escape from the honourable of the flock.

36 A voice [is] of the cry of the shepherds, And a howling of the honourable of the flock, For Jehovah is spoiling their pasture.

37 And the peaceable habitations have been cut down, Because of the fierceness of the anger of Jehovah.

38 He hath forsaken, as a young lion, His covert, Surely their land hath become a desolation, Because of the oppressing fierceness, And because of the fierceness of His anger!

JEREMIAH CHAPTER 26

1 In the beginning of the reign of Jehoiakim son of Josiah, king of Judah, hath this word been from Jehovah, saying:

2 'Thus said Jehovah, Stand thou in the court of the house of Jehovah, and thou hast spoken unto all [those of] the cities of Judah who are coming in to bow themselves in the house of Jehovah, all the words that I have commanded thee to speak unto them, thou dost not diminish a word.

3 If so be they hearken, and turn back each from his evil way, then I have repented concerning the evil that I am thinking of doing to them, because of the evil of their doings.

4 'And thou hast said unto them: Thus said Jehovah, If ye do not hearken unto Me, to walk in My law, that I set before you,

5 To hearken to the words of My servants the prophets, whom I am sending unto you, yea, rising early and sending, and ye have not hearkened,

6 Then I have given up this house as Shiloh, and this city I give up for a reviling to all nations of the earth.'

7 And the priests, and the prophets, and all the people, hear Jeremiah speaking these words in the house of Jehovah,

8 And it cometh to pass, at the completion of Jeremiah's speaking all that Jehovah hath commanded him to speak unto all the people, that the priests, and the prophets, and all the people catch him, saying, Thou dost surely die,

9 Wherefore hast thou prophesied in the name of Jehovah, saying, 'As Shiloh this house shall be, and this city is wasted, without inhabitant?' and all the people are assembled unto Jeremiah in the house of Jehovah.

10 And the heads of Judah hear these things, and they go up from the house of the king [to] the house of Jehovah, and sit in the opening of the new gate of Jehovah.

11 And the priests and the prophets speak unto the heads, and unto all the people, saying, 'Judgment of death [is] for this man, for he hath prophesied against this city, as ye have heard with your ears.'

12 And Jeremiah speaketh unto all the heads, and unto all the people, saying, 'Jehovah sent me to prophesy concerning this house, and concerning this city, all the words that ye have heard;

13 And now, amend your ways, and your doings, and hearken to the voice of Jehovah your God, and Jehovah doth repent concerning the evil that He hath spoken against you.

14 'And I, lo, I [am] in your hand, do to me as is good and as is right in your eyes;

15 Only, know ye certainly, that if ye are putting me to death, surely innocent blood ye are putting on yourselves, and on this city, and on its inhabitants; for truly hath Jehovah sent me unto you to speak in your ears all these words.'

16 And the heads and all the people say unto the priests and unto the prophets, 'There is not for this man a judgment of death, for in the name of Jehovah our God he hath spoken unto us.'

17 And certain of the elders of the land rise up, and speak unto all the assembly of the people, saying,

18 'Micah the Morashtite hath been prophesying in the days of Hezekiah king of Judah, and he saith unto all the people of Judah, saying: Thus said Jehovah of Hosts: Zion is a plowed field, and Jerusalem is heaps, And the mountain of the house is for high places of a forest.

19 'Put him at all to death did Hezekiah king of Judah, and all Judah? Did he not fear Jehovah? yea, he appeaseth the face of Jehovah, and Jehovah repenteth concerning the evil

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that He spake against them; and we are doing great evil against our souls.

20 'And also there hath been a man prophesying in the name of Jehovah, Urijah son of Shemaiah, of Kirjath-Jearim, and he prophesieth against this city, and against this land according to all the words of Jeremiah,

21 And the king Jehoiakim, and all his mighty ones, and all the heads, hear his words, and the king seeketh to put him to death, and Urijah heareth, and feareth, and fleeth, and goeth in to Egypt.

22 And the king Jehoiakim sendeth men to Egypt -- Elnathan son of Achbor, and men with him unto Egypt --

23 And they bring out Urijah from Egypt, and bring him in unto the king Jehoiakim, and he smiteth him with a sword, and casteth his corpse unto the graves of the sons of the people.'

24 Only, the hand of Ahikam son of Shaphan hath been with Jeremiah so as not to give him up into the hand of the people to put him to death.

JEREMIAH CHAPTER 27

1 In the beginning of the reign of Jehoiakim son of Josiah, king of Judah, hath this word been unto Jeremiah from Jehovah, saying,

2 'Thus said Jehovah unto me, Make to thee bands and yokes,

3 And thou hast put them on thy neck, and hast sent them unto the king of Edom, and unto the king of Moab, and unto the king of the sons of Ammon, and unto the king of Tyre, and unto the king of Zidon, by the hand of messengers who are coming in to Jerusalem, unto Zedekiah king of Judah;

4 And thou hast commanded them for their lords, saying, Thus said Jehovah of Hosts, God of Israel,

5 Thus do ye say unto your lords, I -- I have made the earth with man, and the cattle that [are] on the face of the earth, by My great power, and by My stretched-out arm, and I have given it to whom it hath been right in Mine eyes.

6 'And now, I -- I have given all these lands into the hand of Nebuchadnezzar king of Babylon, My servant, and also the beast of the field I have given to him to serve him;

7 And served him have all the nations, and his son, and his son's son, till the coming in of the time of his land, also it; and done service for him have many nations and great kings.

8 And it hath come to pass, the nation and the kingdom that do not serve him -- Nebuchadnezzar king of Babylon -- and that which putteth not its neck into the yoke of the king of Babylon, with sword, and with famine, and with pestilence, I lay a charge on that nation -- an affirmation of Jehovah -- till I consume them by his hand.

9 'And ye, ye do not hearken unto your prophets, and unto your diviners, and unto your dreamers, and unto your observers of clouds, and unto your sorcerers who are speaking unto you, saying, Ye do not serve the king of Babylon, --

10 For falsehood they are prophesying to you, so as to remove you far from off your ground, and I have driven you out, and ye have perished.

11 And the nation that causeth its neck to enter into the yoke of the king of Babylon, and hath served him -- I have left it on its ground -- an affirmation of Jehovah -- and it hath tilled it, and dwelt in it.'

12 And unto Zedekiah king of Judah I have spoken according to all these words, saying, 'Cause your necks to enter into the yoke of the king of Babylon, and serve him and his people, and live.

13 Why do ye die, thou and thy people, by sword, by famine, and by pestilence, as Jehovah hath spoken concerning the nation that doth not serve the king of Babylon?

14 'And ye do not hearken unto the words of the prophets who are speaking unto you, saying, Ye do not serve the king of Babylon, -- for falsehood they are prophesying to you.

15 For I have not sent them -- an affirmation of Jehovah -- and they are prophesying in My name falsely, so as to drive you out, and ye have perished, ye, and the prophets who are prophesying to you.'

16 And unto the priests, and unto all this people, I have spoken, saying, 'Thus said Jehovah, Ye do not hearken unto the words of your prophets, who are prophesying to you, saying, Lo, the vessels of the house of Jehovah are brought back from Babylon now in haste, for falsehood they are prophesying to you.

17 Ye do not hearken unto them, serve the king of Babylon, and live. Why is this city a waste?

18 'And, if they be prophets, and if a word of Jehovah be with them, let them intercede, I pray you, with Jehovah of Hosts, so that the vessels that are left in the house of Jehovah, and [in] the house of the king of Judah, and in Jerusalem, have not gone into Babylon.

19 For thus said Jehovah of Hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the rest of the vessels that are left in this city,

20 That Nebuchadnezzar king of Babylon hath not taken, in his removing Jeconiah son of Jehoiakim king of Judah from Jerusalem to Babylon with all the freemen of Judah and Jerusalem,

21 Surely thus said Jehovah of Hosts, God of Israel, concerning the vessels that are left of the house of Jehovah, and of the house of the king of Judah, and [in] Jerusalem:

22 To Babylon they are brought, and there they are till the day of My inspecting them -- an affirmation of Jehovah; then I have brought them up, and have brought them back unto this place.'

JEREMIAH CHAPTER 28

1 And it cometh to pass, in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, spoken unto me hath Hananiah son of Azur the prophet, who [is] of Gibeon, in the house of Jehovah, before the eyes of the priests, and all the people, saying,

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2 'Thus spake Jehovah of Hosts, God of Israel, saying, I have broken the yoke of the king of Babylon;
3 Within two years of days I am bringing back unto this place all the vessels of the house of Jehovah that Nebuchadnezzar king of Babylon hath taken from this place, and doth carry to Babylon,
4 And Jeconiah son of Jehoiakim, king of Judah, and all the removed of Judah, who are entering Babylon, I am bringing back unto this place -- an affirmation of Jehovah; for I do break the yoke of the king of Babylon.'
5 And Jeremiah the prophet saith unto Hananiah the prophet, before the eyes of the priests, and before the eyes of all the people who are standing in the house of Jehovah,
6 Yea, Jeremiah the prophet saith, 'Amen! so may Jehovah do; Jehovah establish thy words that thou hast prophesied, to bring back the vessels of the house of Jehovah and all the removal from Babylon, unto this place.
7 'Only, hear, I pray thee, this word that I am speaking in thine ears, and in the ears of all the people.
8 The prophets who have been before me, and before thee, from of old, even they prophesy concerning many lands, and concerning great kingdoms, of battle, and of evil, and of pestilence.
9 The prophet who doth prophesy of peace -- by the coming in of the word of the prophet, known is the prophet that Jehovah hath truly sent him.'
10 And Hananiah the prophet taketh the yoke from off the neck of Jeremiah the prophet, and breaketh it,
11 And Hananiah speaketh before the eyes of all the people, saying, 'Thus said Jehovah, Thus I break the yoke of Nebuchadnezzar king of Babylon, within two years of days, from off the neck of all the nations;' and Jeremiah the prophet goeth on his way.
12 And there is a word of Jehovah unto Jeremiah after the breaking, by Hananiah the prophet, of the yoke from off the neck of Jeremiah the prophet, saying,
13 'Go, and thou hast spoken unto Hananiah, saying, Thus said Jehovah, Yokes of wood thou hast broken, and I have made instead of them yokes of iron;
14 For thus said Jehovah of Hosts, God of Israel, A yoke of iron I have put on the neck of all these nations to serve Nebuchadnezzar king of Babylon, and they have served him, and also the beast of the field I have given to him.'
15 And Jeremiah the prophet saith unto Hananiah the prophet, 'Hear, I pray thee, O Hananiah; Jehovah hath not sent thee, and thou hast caused this people to trust on falsehood.
16 Therefore thus said Jehovah, Lo, I am casting thee from off the face of the ground; this year thou diest, for apostacy thou hast spoken concerning Jehovah.'
17 And Hananiah the prophet dieth in that year, in the seventh month.

JEREMIAH CHAPTER 29

1 And these [are] words of the letter that Jeremiah the prophet sent from Jerusalem unto the remnant of the elders of the removal, and unto the priests, and unto the prophets, and unto all the people -- whom Nebuchadnezzar removed from Jerusalem to Babylon,
2 After the going forth of Jeconiah the king, and the mistress, and the officers, heads of Judah and Jerusalem, and the artificer, and the smith, from Jerusalem --
3 By the hand of Eleasah son of Shaphan, and Gemariah son of Hilkijah, whom Zedekiah king of Judah sent unto Nebuchadnezzar king of Babylon -- to Babylon, saying,
4 'Thus said Jehovah of Hosts, God of Israel, to all the removal that I removed from Jerusalem to Babylon,
5 Build ye houses, and abide; and plant ye gardens, and eat their fruit;
6 Take ye wives, and beget sons and daughters; and take for your sons wives, and your daughters give to husbands, and they bear sons and daughters; and multiply there, and ye are not few;
7 And seek the peace of the city whither I have removed you, and pray for it unto Jehovah, for in its peace ye have peace.
8 'For thus said Jehovah of Hosts, God of Israel, Let not your prophets who [are] in your midst, and your diviners, lift you up, nor hearken ye unto their dreams, thay ye are causing [them] to dream;
9 For with falsehood they are prophesying to you in My name; I have not sent them, an affirmation of Jehovah.
10 'For thus said Jehovah, Surely at the fulness of Babylon -- seventy years -- I inspect you, and have established towards you My good word, to bring you back unto this place.
11 For I have known the thoughts that I am thinking towards you -- an affirmation of Jehovah; thoughts of peace, and not of evil, to give to you posterity and hope.
12 'And ye have called Me, and have gone, and have prayed unto Me, and I have hearkened unto you,
13 And ye have sought Me, and have found, for ye seek Me with all your heart;
14 And I have been found of you -- an affirmation of Jehovah; and I have turned back [to] your captivity, and have gathered you out of all the nations, and out of all the places whither I have driven you -- an affirmation of Jehovah -- and I have brought you back unto the place whence I removed you.
15 'Because ye have said, Jehovah hath raised up to us prophets in Babylon,
16 Surely thus said Jehovah concerning the king who is sitting on the throne of David, and concerning all the people that is dwelling in this city, your brethren who went not forth with you in the removal;
17 Thus said Jehovah of Hosts, Lo, I am sending among them the sword, the famine, and the pestilence, and I have given them up as figs that [are] vile, that are not eaten for badness.
18 And I have pursued after them with sword, with famine, and with pestilence, and have given them for a trembling to all kingdoms of the earth, for a curse and for an astonishment, and for a hissing, and for a reproach among all the nations whither I have driven them,

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19 Because that they have not hearkened unto My words -- an affirmation of Jehovah -- that I sent unto them by My servants the prophets, rising early and sending, and ye hearkened not -- an affirmation of Jehovah.

20 'And ye, hear ye a word of Jehovah, all ye of the captivity that I have sent from Jerusalem to Babylon,

21 Thus said Jehovah of Hosts, God of Israel, concerning Ahab son of Kolaiah, and concerning Zedekiah son of Maaseiah, who are prophesying to you in My name falsehood: Lo, I am giving them into the hand of Nebuchadrezzar king of Babylon, and he hath smitten them before your eyes,

22 And taken from them hath been a reviling by all the removed of Judah that [are] in Babylon, saying, Jehovah doth set thee as Zedekiah, and as Ahab, whom the king of Babylon roasted with fire;

23 Because that they have done folly in Israel, and commit adultery with the wives of their neighbours, and speak a word in My name falsely that I have not commanded them, and I [am] He who knoweth and a witness -- an affirmation of Jehovah.

24 'And unto Shemaiah the Nehelamite thou dost speak, saying,

25 Thus said Jehovah of Hosts, God of Israel, saying, Because that thou hast sent in thy name letters unto all the people who [are] in Jerusalem, and unto Zephaniah son of Maaseiah the priest, and unto all the priests, saying,

26 Jehovah hath made thee priest instead of Jehoiada the priest, for there being inspectors of the house of Jehovah, for every one mad and making himself a prophet, and thou hast put him unto the torture and unto the stocks.

27 And now, why hast thou not pushed against Jeremiah of Anathoth, who is making himself a prophet to you?

28 Because that he hath sent unto us to Babylon, saying, It [is] long, build ye houses, and abide; and plant ye gardens, and eat their fruit.'

29 And Zephaniah the priest readeth this letter in the ears of Jeremiah the prophet.

30 And there is a word of Jehovah unto Jeremiah, saying,

31 'Send unto all the removal, saying, Thus said Jehovah concerning Shemaiah the Nehelamite, Because that Shemaiah prophesied to you, and I -- I have not sent him, and he doth cause you to trust on falsehood,

32 Therefore, thus said Jehovah, Lo, I am seeing after Shemaiah the Nehelamite, and after his seed, he hath none dwelling in the midst of this people, nor doth he look on the good that I am doing to My people -- an affirmation of Jehovah -- for apostacy he hath spoken against Jehovah.'

JEREMIAH CHAPTER 30

1 The word that hath been unto Jeremiah from Jehovah, saying,

2 'Thus spake Jehovah, God of Israel, saying, Write for thee all the words that I have spoken unto thee on a book.

3 For, lo, days are coming -- an affirmation of Jehovah -- and I have turned back [to] the captivity of My people Israel and Judah, said Jehovah, and I have caused them to turn back unto the land that I gave to their fathers, and they do possess it.'

4 And these [are] the words that Jehovah hath spoken concerning Israel and concerning Judah:

5 Surely thus said Jehovah: A voice of trembling we have heard, Fear -- and there is no peace.

6 Ask, I pray you, and see, is a male bringing forth? Wherefore have I seen every man, His hands on his loins, as a travailing woman, And all faces have been turned to paleness?

7 Wo! for great [is] that day, without any like it, Yea, a time of adversity it [is] to Jacob, Yet out of it he is saved.

8 And it hath come to pass, in that day, An affirmation of Jehovah of Hosts, I break his yoke from off thy neck, And thy bands I draw away, And lay no more service on him do strangers.

9 And they have served Jehovah their God, And David their king whom I raise up to them.

10 And thou, be not afraid, My servant Jacob, An affirmation of Jehovah, Nor be affrighted, O Israel, For, lo, I am saving thee from afar, And thy seed from the land of their captivity, And Jacob hath turned back and rested, And is quiet, and there is none troubling.

11 For with thee [am] I, An affirmation of Jehovah -- to save thee, For I make an end of all the nations Whither I have scattered thee, Only, of thee I do not make an end, And I have chastised thee in judgment, And do not entirely acquit thee.

12 For thus said Jehovah: Incurable is thy breach, grievous thy stroke,

13 There is none judging thy cause to bind up, Healing medicines there are none for thee.

14 all loving thee have forgotten thee, Thee they do not seek, For with the stroke of an enemy I smote thee, The chastisement of a fierce one, Because of the abundance of thy iniquity, Mighty have been thy sins!

15 What! -- thou criest concerning thy breach! Incurable [is] thy pain, Because of the abundance of thy iniquity, Mighty have been thy sins! I have done these to thee.

16 Therefore all consuming thee are consumed, And all thine adversaries -- all of them -- Into captivity do go, And thy spoilers have been for a spoil, And all thy plunderers I give up to plunder.

17 For I increase health to thee, And from thy strokes I do heal thee, An affirmation of Jehovah, For 'Outcast' they have called to thee, 'Zion it [is], there is none seeking for her.'

18 Thus said Jehovah: Lo, I turn back [to] the captivity of the tents of Jacob, And his dwelling places I pity, And the city hath been built on its heap, And the palace according to its ordinance remaineth.

19 And gone forth from them hath thanksgiving, And the voice of playful ones, And I have multiplied them and they are not few, And made them honourable, and they are not small.

20 And his sons have been as aforetime, And his company before Me is established, And I have seen after all his oppressors.

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21 And his honourable one hath been of himself, And his ruler from his midst goeth forth, And I have caused him to draw near, And he hath drawn nigh unto Me, For who [is] he who hath pledged his heart To draw nigh unto Me? An affirmation of Jehovah.

22 And ye have been to Me for a people, And I am to you for God.

23 Lo, a whirlwind of Jehovah -- Fury hath gone forth -- a cutting whirlwind, On the head of the wicked it stayeth.

24 The fierceness of the anger of Jehovah Doth not turn back till His doing, Yea, till His establishing the devices of His heart, In the latter end of the days we consider it!

JEREMIAH CHAPTER 31

1 At that time, an affirmation of Jehovah, I am for God to all families of Israel, And they -- they are to Me for a people.

2 Thus said Jehovah: Found grace in the wilderness Hath a people remaining from the sword Going to cause it to rest -- Israel.

3 From afar Jehovah hath appeared to me, With love age-during I have loved thee, Therefore I have drawn thee [with] kindness.

4 Again do I build thee, And thou hast been built, O virgin of Israel, Again thou puttest on thy tabrets, And hast gone out in the chorus of the playful.

5 Again thou dost plant vineyards In mountains of Samaria, Planters have planted, and made common.

6 For there is a day, Cried have watchmen on mount Ephraim, 'Rise, and we go up to Zion, unto Jehovah our God;

7 For thus said Jehovah: Sing, O ye to Jacob, [with] joy, And cry aloud at the head of the nations, Sound ye, praise ye, and say, Save, O Jehovah, thy people, the remnant of Israel.

8 Lo, I am bringing them in from the north country, And have gathered them from the sides of the earth, Among them [are] blind and lame, Conceiving and travailing one -- together, A great assembly -- they turn back hither.

9 With weeping they come in, And with supplications I bring them, I cause them to go unto streams of waters, In a right way -- they stumble not in it, For I have been to Israel for a father, And Ephraim -- My first-born [is] he.

10 Hear a word of Jehovah, O nations, And declare ye among isles afar off, and say: He who is scattering Israel doth gather him, And hath kept him as a shepherd [doth] his flock,

11 For Jehovah hath ransomed Jacob, And redeemed him from a hand stronger than he.

12 And they have come in, And have sung in the high place of Zion, And flowed unto the goodness of Jehovah, For wheat, and for new wine, and for oil, And for the young of the flock and herd, And their soul hath been as a watered garden, And they add not to grieve any more.

13 Then rejoice doth a virgin in a chorus, Both young men and old men -- together, And I have turned their mourning to joy, And have comforted them, And gladdened them above their sorrow,

14 And satisfied the soul of the priests [with] fatness, And My people with My goodness are satisfied, An affirmation of Jehovah.

15 Thus said Jehovah, A voice in Ramah is heard, wailing, weeping most bitter, Rachel is weeping for her sons, She hath refused to be comforted for her sons, because they are not.

16 Thus said Jehovah: Withhold thy voice from weeping, and thine eyes from tears, For there is a reward for thy work, An affirmation of Jehovah, And they have turned back from the land of the enemy.

17 And there is hope for thy latter end, An affirmation of Jehovah, And the sons have turned back [to] their border.

18 I have surely heard Ephraim bemoaning himself, 'Thou hast chastised me, And I am chastised, as a heifer not taught, Turn me back, and I turn back, For thou [art] Jehovah my God.

19 For after my turning back I repented, And after my being instructed I struck on the thigh, I have been ashamed, I have also blushed, For I have borne the reproach of my youth.

20 A precious son is Ephraim to Me? A child of delights? For since My speaking against him, I do thoroughly remember him still, Therefore have My bowels been moved for him, I do greatly love him, An affirmation of Jehovah.

21 Set up for thee signs, make for thee heaps, Set thy heart to the highway, the way thou wentest, Turn back, O virgin of Israel, Turn back unto these thy cities.

22 Till when dost thou withdraw thyself, O backsliding daughter? For Jehovah hath prepared a new thing in the land, Woman doth compass man.

23 Thus said Jehovah of Hosts, God of Israel, Still they say this word in the land of Judah, And in its cities, In My turning back [to] their captivity, Jehovah doth bless thee, habitation of righteousness, Mountain of holiness.

24 And dwelt in Judah have husbandmen, and in all its cities together, And they have journeyed in order.

25 For I have satiated the weary soul, And every grieved soul I have filled.'

26 On this I have awaked, and I behold, and my sleep hath been sweet to me.

27 Lo, days are coming, an affirmation of Jehovah, And I have sown the house of Israel, And the house of Judah, With seed of man, and seed of beast.

28 And it hath been, as I watched over them to pluck up, And to break down, and to throw down, And to destroy, and to afflict; So do I watch over them to build, and to plant, An affirmation of Jehovah.

29 In those days they do not say any more: Fathers have eaten unripe fruit, And the sons' teeth are blunted.

30 But -- each for his own iniquity doth die, Every man who is eating the unripe fruit, Blunted are his teeth.

31 Lo, days are coming, an affirmation of Jehovah, And I have made with the house of Israel And with the house of Judah a new covenant,

32 Not like the covenant that I made with their fathers, In the day of My laying hold on their hand, To bring them out

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of the land of Egypt, In that they made void My covenant, And I ruled over them -- an affirmation of Jehovah.

33 For this [is] the covenant that I make, With the house of Israel, after those days, An affirmation of Jehovah, I have given My law in their inward part, And on their heart I do write it, And I have been to them for God, And they are to me for a people.

34 And they do not teach any more Each his neighbour, and each his brother, Saying, Know ye Jehovah, For they all know Me, from their least unto their greatest, An affirmation of Jehovah; For I pardon their iniquity, And of their sin I make mention no more.

35 Thus said Jehovah, Who is giving the sun for a light by day, The statutes of moon and stars for a light by night, Quieting the sea when its billows roar, Jehovah of Hosts [is] His name:

36 If these statutes depart from before Me, An affirmation of Jehovah, Even the seed of Israel doth cease From being a nation before Me all the days.

37 Thus said Jehovah: If the heavens above be measured, And the foundations of earth below searched, Even I kick against all the seed of Israel, For all that they have done, An affirmation of Jehovah.

38 Lo, days [are coming], an affirmation of Jehovah, And the city hath been built to Jehovah, From the tower of Hananeel to the gate of the corner.

39 And gone out again hath the measuring line Over-against it, unto the height of Gareb, And it hath compassed to Goah.

40 And all the valley of the carcases and of the ashes, And all the fields unto the brook Kidron, Unto the corner of the horse-gate eastward, [Are] holy to Jehovah, it is not plucked up, Nor is it thrown down any more to the age!

JEREMIAH CHAPTER 32

1 The word that hath been unto Jeremiah from Jehovah, in the tenth year of Zedekiah king of Judah -- it [is] the eighteenth year of Nebuchadrezzar,

2 And then the forces of the king of Babylon are laying siege against Jerusalem, and Jeremiah the prophet hath been shut up in the court of the prison that [is] in the house of the king of Judah,

3 Where Zedekiah king of Judah hath shut him up, saying, 'Wherefore art thou prophesying, saying, Thus said Jehovah, Lo, I am giving this city into the hand of the king of Babylon, and he hath captured it;

4 And Zedekiah king of Judah doth not escape out of the hand of the Chaldeans, but is certainly given into the hand of the king of Babylon, and his mouth hath spoken with his mouth, and his eyes see his eyes,

5 And [to] Babylon he leadeth Zedekiah, and there he is till My inspecting him, -- an affirmation of Jehovah -- because ye fight with the Chaldeans, ye do not prosper.'

6 And Jeremiah saith, 'A word of Jehovah hath been unto me saying,

7 Lo, Hanameel son of Shallum, thine uncle, is coming unto thee, saying, Buy for thee my field that [is] in Anathoth, for thine [is] the right of redemption -- to buy.

8 And Hanameel, my uncle's son, cometh in unto me, according to the word of Jehovah, unto the court of the prison, and saith unto me, 'Buy, I pray thee, my field that [is] in Anathoth, that [is] in the land of Benjamin, for thine [is] the right of possession, and thine of redemption -- buy for thee.' And I know that it [is] the word of Jehovah,

9 And I buy the field, that [is] in Anathoth, from Hanameel, my uncle's son, and I weigh to him the money -- seventeen shekels of silver.

10 And I write in a book, and seal, and cause witnesses to testify, and weigh the silver in balances;

11 And I take the purchase-book, the sealed one, according to law and custom, and the open one.

12 And I give the purchase-book unto Baruch son of Neriah, son of Maaseiah, before the eyes of Hanameel, my uncle's son, and before the eyes of the witnesses, those writing in the purchase-book, before the eyes of all the Jews who are sitting in the court of the prison.

13 And I charge Baruch before their eyes, saying,

14 'Thus said Jehovah of Hosts, God of Israel, Take these books, this purchase-book, both the sealed one and the open one, and thou hast put them in an earthen vessel, that they may remain many days;

15 For thus said Jehovah of Hosts, God of Israel, Again are houses and fields and vineyards bought in this land.'

16 And I pray unto Jehovah -- after my giving the purchase-book unto Baruch son of Neriah -- saying,

17 'Ah, Lord Jehovah, lo, Thou hast made the heavens and the earth by Thy great power, and by Thy stretched-out arm; there is nothing too wonderful for Thee:

18 Doing kindness to thousands, and recompensing iniquity of fathers into the bosom of their sons after them; God, the great, the mighty, Jehovah of Hosts [is] His name,

19 Great in counsel, and mighty in act, in that Thine eyes are open on all the ways of the sons of Adam, to give to each according to his ways, and according to the fruit of his doings:

20 In that thou hast done signs and wonders in the land of Egypt unto this day, and in Israel, and among men, and Thou dost make for Thee a name as [at] this day.

21 'And Thou bringest forth Thy people Israel from the land of Egypt, with signs and with wonders, and by a strong hand, and by a stretched-out arm, and by great fear,

22 And thou givest to them this land that thou didst swear to their fathers to give to them, a land flowing with milk and honey,

23 And they come in, and possess it, and they have not hearkened to Thy voice, and in Thy law have not walked, all that which Thou didst lay a charge on them to do they have not done, and Thou dost proclaim [to] them all this evil.

24 'Lo, the mounts -- they have come in to the city to capture it, and the city hath been given into the hand of the Chaldeans who are fighting against it, because of the sword,

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and the famine, and the pestilence; and that which Thou hast spoken hath come to pass, and lo, Thou art seeing;

25 Yet Thou hast said unto me, O Lord Jehovah, Buy for thee the field with money, and cause witnesses to testify -- and the city hath been given into the hand of the Chaldeans!'

26 And the word of Jehovah is unto Jeremiah, saying:

27 'Lo, I [am] Jehovah, God of all flesh: For Me is anything too wonderful?

28 'Therefore, thus said Jehovah, Lo, I am giving this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he hath captured it;

29 And come in have the Chaldeans who are fighting against this city, and they have set this city on fire, and have burned it, and the houses on whose roofs they made perfume to Baal, and poured out libations to other gods, so as to provoke Me to anger.

30 For the sons of Israel and the sons of Judah have been only doing evil in Mine eyes, from their youth; for the sons of Israel are only provoking Me with the work of their hands -- an affirmation of Jehovah.

31 'For a cause of Mine anger, and a cause of My fury, hath this city been to Me, even from the day that they built it, and unto this day -- to turn it aside from before My face,

32 Because of all the evil of the sons of Israel, and of the sons of Judah that they have done, so as to provoke Me -- they, their kings, their heads, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they turn unto Me the neck, and not the face, and teaching them, rising early and teaching, and they are not hearkening to accept instruction.

34 'And they set their abominations in the house over which My name is called, so as to defile it;

35 And they build the high places of Baal, that [are] in the valley of the son of Hinnom, to cause their sons and their daughters to pass through to Molech, which I did not command them, nor did it come up on my heart to do this abomination, so as to cause Judah to sin.

36 'And now, therefore, thus said Jehovah, God of Israel, concerning this city, of which ye are saying, It hath been given into the hand of the king of Babylon by sword, and by famine, and by pestilence,

37 Lo, I am gathering them out of all the lands whither I have driven them in Mine anger, and in My fury, and in great wrath, and I have brought them back unto this place, and have caused them to dwell confidently;

38 and they have been to Me for a people, and I am to them for God;

39 and I have given to them one heart, and one way, to fear Me all the days, for good to them, and to their sons after them:

40 and I have made for them a covenant age-during, in that I turn not back from after them for My doing them good, and My fear I put in their heart, so as not to turn aside from me;

41 and I have rejoiced over them to do them good, and have planted them in this land in truth, with all my heart, and with all My soul.

42 'For thus said Jehovah: As I brought in unto this people all this great evil, so I am bringing in on them all the good that I am speaking concerning them;

43 and bought hath been the field in this land of which ye are saying, A desolation it [is], without man and beast, it hath been given into the hand of the Chaldeans.

44 Fields with money they buy, so as to write in a book, and to seal, and to cause witnesses to testify, in the land of Benjamin, and in suburbs of Jerusalem, and in cities of Judah, and in cities of the hill-country, and in cities of the low country, and in cities of the south, for I turn back their captivity -- an affirmation of Jehovah.'

JEREMIAH CHAPTER 33

1 And there is a word of Jehovah unto Jeremiah a second time -- and he [is] yet detained in the court of the prison -- saying:

2 Thus said Jehovah its maker, Jehovah its former, at establishing it, Jehovah [is] His name:

3 Call unto Me, and I do answer thee, yea, I declare to thee great and fenced things -- thou hast not known them.

4 For thus said Jehovah, God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, that are broken down for the mounts, and for the tool;

5 they are coming in to fight with the Chaldeans, and to fill them with the carcases of men, whom I have smitten in Mine anger, and in My fury, and [for] whom I have hidden My face from this city, because of all their evil:

6 Lo, I am increasing to it health and cure, And have healed them, and revealed to them The abundance of peace and truth.

7 And I have turned back the captivity of Judah, And the captivity of Israel, And I have built them as at the first,

8 And cleansed them from all their iniquity, That they have sinned against Me, And I have pardoned all their iniquities, That they have sinned against Me, And that they transgressed against Me.

9 And it hath been to Me for a name of joy, For praise, and for beauty, to all nations of the earth, Who hear of all the good that I am doing them, And they have feared, And they have trembled for all the good, And for all the peace, that I am doing to it.

10 Thus said Jehovah: Again heard in this place of which ye are saying, Waste it [is], without man and without beast, In cities of Judah, and in streets of Jerusalem, That are desolated, without man, And without inhabitant, and without beast,

11 Is a voice of joy and a voice of gladness, Voice of bridegroom, and voice of bride, The voice of those saying, Thank Jehovah of Hosts, for Jehovah [is] good, For His kindness [is] to the age, Who are bringing in thanksgiving to the house of Jehovah, For I turn back the captivity of the land, As at the first, said Jehovah.

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12 Thus said Jehovah of Hosts: Again there is in this place -- that is waste, Without man and beast, And in all its cities -- a habitation of shepherds, Causing the flock to lie down.

13 In the cities of the hill-country, In the cities of the low country, And in the cities of the south, And in the land of Benjamin, And in the suburbs of Jerusalem, And in the cities of Judah, Again doth the flock pass by under the hands of the numberer, said Jehovah.

14 Lo, days are coming, an affirmation of Jehovah, And I have established the good word That I spake unto the house of Israel, And concerning the house of Judah.

15 In those days, and at that time, I cause to shoot up to David a shoot of righteousness, And he hath done judgment and righteousness in the earth.

16 In those days is Judah saved, And Jerusalem doth dwell confidently, And this [is] he whom Jehovah proclaimeth to her: 'Our Righteousness.'

17 For thus said Jehovah: 'Not cut off to David is one sitting on the throne of the house of Israel,

18 And to the priests -- the Levites, Not cut off from before Me is one, Causing a burnt-offering to ascend, And perfuming a present, and making sacrifice -- all the days.'

19 And there is a word of Jehovah unto Jeremiah, saying,

20 'Thus said Jehovah: If ye do break My covenant of the day, And My covenant of the night, So that they are not daily and nightly in their season,

21 Also My covenant is broken with David My servant, So that he hath not a son reigning on his throne, And with the Levites the priests, My ministers.

22 As the host of the heavens is not numbered, Nor the sand of the sea measured, So I multiply the seed of David My servant, And the Levites My ministers.'

23 And there is a word of Jehovah unto Jeremiah, saying:

24 'Hast thou not considered what this people have spoken, saying: The two families on which Jehovah fixed, He doth reject them, And my people they despise -- So that they are no more a people before them!

25 Thus said Jehovah: If My covenant [is] not daily and nightly, The statutes of heaven and earth I have not appointed --

26 Also the seed of Jacob, and David My servant, I reject, Against taking from his seed rulers For the seed of Abraham, Isaac, and Jacob, For I turn back [to] their captivity, and have pitied them.'

JEREMIAH CHAPTER 34

1 The word that hath been unto Jeremiah from Jehovah -- and Nebuchadnezzar king of Babylon, and all his force, and all kingdoms of the land of the dominion of his hand, and all the peoples are fighting against Jerusalem, and against all its cities -- saying:

2 'Thus said Jehovah, God of Israel: Go, and thou hast spoken unto Zedekiah king of Judah, and hast said unto him, Thus said Jehovah: Lo, I am giving this city into the hand of the king of Babylon, and he hath burned it with fire,

3 and thou, thou dost not escape out of his hand, for thou art certainly caught, and into his hand thou art given, and thine eyes see the eyes of the king of Babylon, and his mouth with thy mouth speaketh, and Babylon thou enterest.

4 'Only, hear a word of Jehovah, O Zedekiah king of Judah, Thus said Jehovah unto thee: Thou dost not die by sword,

5 in peace thou diest, and with the burnings of thy fathers, the former kings who have been before thee, so they make a burning for thee; and Ah, lord, they lament for thee, for the word I have spoken -- an affirmation of Jehovah.'

6 And Jeremiah the prophet speaketh unto Zedekiah king of Judah all these words in Jerusalem,

7 and the forces of the king of Babylon are fighting against Jerusalem, and against all the cities of Judah that are left -- against Lachish, and against Azekah, for these have been left among the cities of Judah, cities of fortresses.

8 The word that hath been unto Jeremiah from Jehovah, after the making by the king Zedekiah of a covenant with all the people who [are] in Jerusalem, to proclaim to them liberty,

9 to send out each his man-servant, and each his maid-servant -- the Hebrew and the Hebrewess -- free, so as not to lay service on them, any on a Jew his brother;

10 and hearken do all the heads, and all the people who have come in to the covenant to send forth each his man-servant and each his maid-servant free, so as not to lay service on them any more, yea, they hearken, and send them away;

11 and they turn afterwards, and cause the men-servants and the maid-servants to return, whom they had sent forth free, and they subdue them for men-servants and for maid-servants.

12 And there is a word of Jehovah unto Jeremiah from Jehovah, saying:

13 'Thus said Jehovah, God of Israel, I -- I made a covenant with your fathers in the day of My bringing them forth from the land of Egypt, from a house of servants, saying,

14 At the end of seven years ye do send forth each his brother, the Hebrew, who is sold to thee, and hath served thee six years, yea, thou hast sent him forth free from thee: and your fathers hearkened not unto Me, nor inclined their ear.

15 'And ye turn back, ye to-day, and ye do that which is right in Mine eyes, to proclaim liberty each to his neighbour, and ye make a covenant before Me in the house over which My name is called.

16 And -- ye turn back, and pollute My name, and ye cause each his man-servant and each his maid-servant, whom he had sent forth free, (at their pleasure,) to return, and ye subdue them to be to you for men-servants and for maid-servants.

17 'Therefore, thus said Jehovah: Ye have not hearkened unto Me to proclaim freedom, each to his brother, and each to his neighbour; lo, I am proclaiming to you liberty -- an affirmation of Jehovah -- unto the sword, unto the pestilence, and unto the famine, and I have given you for a trembling to all kingdoms of the earth.

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18 'And I have given the men who are transgressing My covenant, who have not established the words of the covenant that they have made before Me, by the calf, that they have cut in two, and pass through between its pieces --
19 heads of Judah, and heads of Jerusalem, the officers, and the priests, and all the people of the land those passing through between the pieces of the calf --
20 yea, I have given them into the hand of their enemies, and into the hand of those seeking their soul, and their carcase hath been for food to the fowl of the heavens, and to the beast of the earth.
21 'And Zedekiah king of Judah, and his heads, I give into the hand of their enemies, and into the hand of those seeking their soul, and into the hand of the forces of the king of Babylon, that are going up from off you.
22 Lo, I am commanding -- an affirmation of Jehovah -- and have brought them back unto this city, and they have fought against it, and captured it, and burned it with fire, and the cities of Judah I do make a desolation -- without inhabitant.'

JEREMIAH CHAPTER 35

1 The word that hath been unto Jeremiah from Jehovah, in the days of Jehoiakim son of Josiah king of Judah, saying:
2 'Go unto the house of the Rechabites, and thou hast spoken with them, and brought them into the house of Jehovah, unto one of the chambers, and caused them to drink wine.'
3 And I take Jaazaniah son of Jeremiah, son of Habazziniah, and his brethren, and all his sons, and all the house of the Rechabites,
4 and bring them into the house of Jehovah, unto the chamber of the sons of Hanan son of Igdaliah, a man of God, that [is] near to the chamber of the princes, that [is] above the chamber of Maaseiah son of Shallum, keeper of the threshold;
5 and I put before the sons of the house of the Rechabites goblets full of wine, and cups, and I say unto them, Drink ye wine.
6 And they say, 'We do not drink wine: for Jonadab son of Rechab, our father, charged us, saying, Ye do not drink wine, ye and your sons -- unto the age;
7 and a house ye do not build, and seed ye do not sow, and a vineyard ye do not plant, nor have ye any; for in tents do ye dwell all your days, that ye may live many days on the face of the ground whither ye are sojourning.
8 'And we hearken to the voice of Jonadab son of Rechab, our father, to all that he commanded us, not to drink wine all our days, we, our wives, our sons, and our daughters;
9 nor to build houses for our dwelling; and vineyard, and field, and seed, we have none;
10 and we dwell in tents, and we hearken, and we do according to all that Jonadab our father commanded us;
11 and it cometh to pass, in the coming up of Nebuchadrezzar king of Babylon unto the land, that we say, Come, and we enter Jerusalem, because of the force of the Chaldeans, and because of the force of Aram -- and we dwell in Jerusalem.'
12 And there is a word of Jehovah unto Jeremiah, saying:
'Thus said Jehovah of Hosts, God of Israel:
13 'Go, and thou hast said to the men of Judah, and to the inhabitants of Jerusalem: Do ye not receive instruction? -- to hearken unto My words -- an affirmation of Jehovah.
14 Performed have been the words of Jonadab son of Rechab, when he commanded his sons not to drink wine, and they have not drunk unto this day, for they have obeyed the command of their father; and I -- I have spoken unto you, rising early and speaking, and ye have not hearkened unto Me.
15 And I send unto you all My servants the prophets, rising early and sending, saying: Turn back, I pray you, each from his evil way, and amend your doings, yea, ye do not walk after other gods, to serve them, and dwell ye on the ground that I have given to you and to your fathers; and ye have not inclined your ear, nor hearkened unto Me.
16 'Because the sons of Jonadab son of Rechab have performed the command of their father, that he commanded them, and this people have not hearkened unto Me,
17 therefore thus said Jehovah, God of Hosts, God of Israel: Lo, I am bringing in unto Judah, and unto all inhabitants of Jerusalem, all the evil that I have spoken against them, because I have spoken unto them, and they have not hearkened, yea, I call to them, and they have not answered.'
18 And to the house of the Rechabites said Jeremiah: 'Thus said Jehovah of Hosts, God of Israel, Because that ye have hearkened unto the command of Jonadab your father, and ye observe all his commands, and do according to all that he commanded you;
19 therefore, thus said Jehovah of Hosts, God of Israel, Of Jonadab son of Rechab one standing before me is not cut off all the days.'

JEREMIAH CHAPTER 36

1 And it cometh to pass, in the fourth year of Jehoiakim son of Josiah king of Judah, this word hath been unto Jeremiah from Jehovah, saying:
2 'Take to thee a roll of a book, and thou hast written on it all the words that I have spoken unto thee concerning Israel, and concerning Judah, and concerning all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day;
3 if so be the house of Israel do hear all the evil that I am thinking of doing to them, so that they turn back each from is evil way, and I have been propitious to their iniquity, and to their sin.'
4 And Jeremiah calleth Baruch son of Neriah, and Baruch writeth from the mouth of Jeremiah all the words of Jehovah, that He hath spoken unto him, on a roll of a book.
5 And Jeremiah commandeth Baruch, saying, 'I am restrained, I am not able to enter the house of Jehovah;
6 but thou hast entered -- and thou hast read in the roll that thou hast written from my mouth, the words of Jehovah,

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in the ears of the people, in the house of Jehovah, in the day of the fast, and also in the ears of all Judah who are coming in from their cities thou dost read them;

7 if so be their supplication doth fall before Jehovah, and they turn back each from his evil way, for great [is] the anger and the fury that Jehovah hath spoken concerning this people.'

8 And Baruch son of Neriah doth according to all that Jeremiah the prophet commanded him, to read in the book the words of Jehovah in the house of Jehovah.

9 And it cometh to pass, in the fifth year of Jehoiakim son of Josiah king of Judah, in the ninth month, proclaimed a fast before Jehovah have all the people in Jerusalem, and all the people who are coming in from cities of Judah to Jerusalem;

10 and Baruch readeth in the book the words of Jeremiah in the house of Jehovah, in the chamber of Gemariah son of Shaphan the scribe, in the higher court, at the opening of the new gate of the house of Jehovah, in the ears of all the people.

11 And Michaiah son of Gemariah, son of Shaphan, heareth all the words of Jehovah from off the book,

12 and he goeth down [to] the house of the king, unto the chamber of the scribe, and lo, there are all the heads sitting: Elishama the scribe, and Delaiah son of Shemaiah, and Elnathan son of Acbor, and Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the heads.

13 And declare to them doth Micaiah all the words that he hath heard, when Baruch readeth in the book in the ears of the people;

14 and all the heads send unto Baruch, Jehudi son of Nethaniah, son of Shelemiah, son of Cushi, saying, 'The roll in which thou hast read in the ears of the people take in thy hand, and come.' And Baruch son of Neriah taketh the roll in his hand and cometh in unto them,

15 and they say unto him, 'Sit down, we pray thee, and read it in our ears,' and Baruch readeth in their ears,

16 and it cometh to pass, when they hear all the words, they have been afraid one at another, and say unto Baruch, 'We do surely declare to the king all these words.'

17 And they asked Baruch, saying, 'Declare, we pray thee, to us, how didst thou write all these words -- from his mouth?'

18 And Baruch saith to them, 'From his mouth, he pronounceth unto me all these words, and I am writing on the book with ink.'

19 And the heads say unto Baruch, 'Go, be hidden, thou and Jeremiah, and let no one know where ye [are].'

20 And they go in unto the king, to the court, and the roll they have laid up in the chamber of Elishama the scribe, and they declare in the ears of the king all the words.

21 And the king sendeth Jehudi to take the roll, and he taketh it out of the chamber of Elishama the scribe, and Jehudi readeth it in the ears of the king, and in the ears of all the heads who are standing by the king;

22 and the king is sitting in the winter-house, in the ninth month, and the stove before him is burning,

23 and it cometh to pass, when Jehudi readeth three or four leaves, he cutteth it out with the scribe's knife, and hath cast unto the fire, that [is] on the stove, till the consumption of all the roll by the fire that [is] on the stove.

24 And the king and all his servants who are hearing all these words have not been afraid, nor rent their garments.

25 And also Elnathan, and Delaiah, and Gemariah have interceded with the king not to burn the roll, and he hath not hearkened unto them.

26 And the king commandeth Jerahmeel son of Hammelek, and Seraiah son of Azriel, and Shelemiah son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet, and Jehovah doth hide them.

27 And there is a word of Jehovah unto Jeremiah -- after the king's burning the roll, even the words that Baruch hath written from the mouth of Jeremiah -- saying:

28 'Turn, take to thee another roll, and write on it all the former words that were on the first roll, that Jehoiakim king of Judah burnt,

29 and unto Jehoiakim king of Judah thou dost say: Thus said Jehovah, Thou hast burnt this roll, saying, Wherefore hast thou written on it, saying, The king of Babylon surely cometh in, and hath destroyed this land, and caused to cease from it man and beast?

30 'Therefore, thus said Jehovah, concerning Jehoiakim king of Judah: He hath none sitting on the throne of David, and his carcase is cast out to heat by day, and to cold by night;

31 and I have charged on him, and on his seed, and on his servants, their iniquity; and I have brought in on them, and on the inhabitants of Jerusalem, and unto the men of Judah, all the evil that I have spoken unto them, and they hearkened not.'

32 And Jeremiah hath taken another roll, and giveth it unto Baruch son of Neriah the scribe, and he writeth on it from the mouth of Jeremiah all the words of the book that Jehoiakim king of Judah hath burnt in the fire; and again there were added unto them many words like these.

JEREMIAH CHAPTER 37

1 And reign doth king Zedekiah son of Josiah instead of Coniah son of Jehoiakim whom Nebuchadrezzar king of Babylon had caused to reign in the land of Judah,

2 and he hath not hearkened, he, and his servants, and the people of the land, unto the words of Jehovah, that He spake by the hand of Jeremiah the prophet.

3 And Zedekiah the king sendeth Jehucal son of Shelemiah, and Zephaniah son of Maaseiah the priest, unto Jeremiah the prophet, saying, 'Pray, we beseech thee, for us unto Jehovah our God.'

4 And Jeremiah is coming in and going out in the midst of the people, (and they have not put him in the prison-house),

5 and the force of Pharaoh hath come out of Egypt, and the Chaldeans, who are laying siege against Jerusalem, hear their report, and go up from off Jerusalem.

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6 And there is a word of Jehovah unto Jeremiah the prophet, saying:

7 'Thus said Jehovah, God of Israel, Thus do ye say unto the king of Judah, who is sending you unto Me, to seek Me: Lo, the force of Pharaoh that is coming out to you for help hath turned back to its land, to Egypt,

8 and the Chaldeans have turned back, and fought against this city, and captured it, and burnt it with fire.

9 'Thus said Jehovah: Lift not up your souls saying, The Chaldeans surely go from off us, for they do not go;

10 for though ye had smitten all the force of the Chaldeans who are fighting with you, and there were left of them wounded men -- each in his tent -- they rise, and have burnt this city with fire.'

11 And it hath come to pass, in the going up of the force of the Chaldeans from off Jerusalem, because of the force of Pharaoh,

12 that Jeremiah goeth out from Jerusalem to go [to] the land of Benjamin, to receive a portion thence in the midst of the people.

13 And it cometh to pass, he is at the gate of Benjamin, and there [is] a master of the ward -- and his name is Irijah son of Shelemiah, son of Hananiah -- and he catcheth Jeremiah the prophet, saying, 'Unto the Chaldeans thou art falling.'

14 And Jeremiah saith, 'Falsehood -- I am not falling unto the Chaldeans;' and he hath not hearkened unto him, and Irijah layeth hold on Jeremiah, and bringeth him in unto the heads,

15 and the heads are wroth against Jeremiah, and have smitten him, and put him in the prison-house -- the house of Jonathan the scribe, for it they had made for a prison-house.

16 When Jeremiah hath entered into the house of the dungeon, and unto the cells, then Jeremiah dwelleth there many days,

17 and the king Zedekiah sendeth, and taketh him, and the king asketh him in his house in secret, and saith, 'Is there a word from Jehovah?' And Jeremiah saith, 'There is,' and he saith, 'Into the hand of the king of Babylon thou art given.'

18 And Jeremiah saith unto the king Zedekiah, 'What have I sinned against thee, and against thy servants, and against this people, that ye have given me unto a prison-house?

19 And where [are] your prophets who prophesied to you, saying, The king of Babylon doth not come in against you, and against this land?

20 And now, hearken, I pray thee, my lord, O king, let my supplication fall, I pray thee, before thee, and cause me not to return [to] the house of Jonathan the scribe, that I die not there.'

21 And the king Zedekiah commandeth, and they commit Jeremiah into the court of the prison, also to give to him a cake of bread daily from the bakers' street, till the consumption of all the bread of the city, and Jeremiah dwelleth in the court of the prison.

JEREMIAH CHAPTER 38

1 And Shephatiah son of Mattan, and Gedaliah son of Pashhur, and Jucal son of Shelemiah, and Pashhur son of Malchiah, hear the words that Jeremiah is speaking unto all the people, saying,

2 'Thus said Jehovah: He who is remaining in this city dieth, by sword, by famine, and by pestilence, and he who is going forth unto the Chaldeans liveth, and his soul hath been to him for a prey, and he liveth.

3 Thus said Jehovah: This city is certainly given into the hand of the force of the king of Babylon, and he hath captured it.'

4 And the heads say unto the king, 'Let, we pray thee, this man be put to death, because that he is making feeble the hands of the men of war, who are left in this city, and the hands of all the people, by speaking unto them according to these words, for this man is not seeking for the peace of this people, but for its evil.'

5 And the king Zedekiah saith, 'Lo, he [is] in your hand: for the king is not able for you [in] anything.'

6 And they take Jeremiah, and cast him into the pit of Malchiah son of the king, that [is] in the court of the prison, and they send down Jeremiah with cords; and in the pit there is no water, but mire, and Jeremiah sinketh in the mire.

7 And Ebed-Melech the Cushite, a eunuch who [is] in the king's house, heareth that they have put Jeremiah into the pit; and the king is sitting at the gate of Benjamin,

8 and Ebed-Melech goeth forth from the king's house, and speaketh unto the king, saying,

9 'My lord, O king, these men have done evil [in] all that they have done to Jeremiah the prophet, whom they have cast into the pit, and he dieth in his place because of the famine, for there is no more bread in the city.'

10 And the king commandeth Ebed-Melech the Cushite, saying, 'Take with thee from this thirty men, and thou hast brought up Jeremiah the prophet from the pit, before he dieth.'

11 And Ebed-Melech taketh the men with him, and entereth the house of the king, unto the place of the treasury, and taketh thence worn-out clouts, and worn-out rags, and sendeth them unto Jeremiah unto the pit by cords.

12 And Ebed-Melech the Cushite saith unto Jeremiah, 'Put, I pray thee, the worn-out clouts and rags under thine arm-holes, at the place of the cords,' and Jeremiah doth so,

13 and they draw out Jeremiah with cords, and bring him up out of the pit, and Jeremiah dwelleth in the court of the prison.

14 And the king Zedekiah sendeth, and taketh Jeremiah the prophet unto him, unto the third entrance that [is] in the house of Jehovah, and the king saith unto Jeremiah, 'I am asking thee a thing, do not hide from me anything.'

15 And Jeremiah saith unto Zedekiah, 'When I declare to thee, dost thou not surely put me to death? and when I counsel thee, thou dost not hearken unto me.'

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16 And the king Zedekiah sweareth unto Jeremiah in secret, saying, 'Jehovah liveth, He who made for us this soul, I do not put thee to death, nor give thee unto the hand of these men who are seeking thy soul.'

17 And Jeremiah saith unto Zedekiah, 'Thus said Jehovah, God of Hosts, God of Israel: If thou dost certainly go forth unto the heads of the king of Babylon, then hath thy soul lived, and this city is not burned with fire, yea, thou hast lived, thou and thy house.

18 And if thou dost not go forth unto the heads of the king of Babylon, then hath this city been given into the hand of the Chaldeans, and they have burnt it with fire, and thou dost not escape from their hand.'

19 And the king Zedekiah saith unto Jeremiah, 'I am fearing the Jews who have fallen unto the Chaldeans, lest they give me into their hand, and they have insulted me.'

20 And Jeremiah saith, 'They do not give thee up; hearken, I pray thee, to the voice of Jehovah, to that which I am speaking unto thee, and it is well for thee, and thy soul doth live.

21 'And if thou art refusing to go forth, this [is] the thing that Jehovah hath shewn me:

22 That, lo, all the women who have been left in the house of the king of Judah are brought forth unto the heads of the king of Babylon, and lo, they are saying: Persuaded thee, and prevailed against thee, Have thine allies, Sunk into mire have thy feet, They have been turned backward.

23 'And all thy wives, and thy sons, are brought forth unto the Chaldeans, and thou dost not escape from their hand, for by the hand of the king of Babylon thou art caught, and this city is burnt with fire.'

24 And Zedekiah saith unto Jeremiah, 'Let no man know of these words, and thou dost not die;

25 and when the heads hear that I have spoken with thee, and they have come in unto thee, and have said unto thee, Declare to us, we pray thee, what thou didst speak unto the king, do not hide [it] from us, and we do not put thee to death, and what the king spake unto thee,

26 then thou hast said unto them, I am causing my supplication to fall before the king, not to cause me to return to the house of Jonathan, to die there.'

27 And all the heads come in unto Jeremiah, and ask him, and he declareth to them according to all these words that the king commanded, and they keep silent from him, for the matter was not heard;

28 and Jeremiah dwelleth in the court of the prison till the day that Jerusalem hath been captured, and he was [there] when Jerusalem was captured.

JEREMIAH CHAPTER 39

1 In the ninth year of Zedekiah king of Judah, in the tenth month, come hath Nebuchadrezzar king of Babylon and all his force unto Jerusalem, and they lay siege against it;

2 in the eleventh year of Zedekiah, in the fourth month, in the ninth of the month, hath the city been broken up;

3 and come in do all the heads of the king of Babylon, and they sit at the middle gate, Nergal-Sharezer, Samgar-Nebo, Sarsechim, chief of the eunuchs, Nergal-Sharezer, chief of the Mages, and all the rest of the heads of the king of Babylon.

4 And it cometh to pass, when Zedekiah king of Judah, and all the men of war, have seen them, that they flee and go forth by night from the city, the way of the king's garden, through the gate between the two walls, and he goeth forth the way of the plain.

5 And the forces of the Chaldeans pursue after them, and overtake Zedekiah in the plains of Jericho, and they take him, and bring him up unto Nebuchadnezzar king of Babylon, to Riblah, in the land of Hamath, and he speaketh with him -- judgments.

6 And the king of Babylon slaughtereth the sons of Zedekiah, in Riblah, before his eyes, yea, all the freemen of Judah hath the king of Babylon slaughtered.

7 And the eyes of Zedekiah he hath blinded, and he bindeth him with brazen fetters, to bring him in to Babylon.

8 And the house of the king, and the house of the people, have the Chaldeans burnt with fire, and the walls of Jerusalem they have broken down.

9 And the remnant of the people who are left in the city, and those falling who have fallen to him, and the remnant of the people who are left, hath Nebuzar-Adan, chief of the executioners, removed [to] Babylon.

10 And of the poor people, who have nothing, hath Nebuzar-Adan, chief of the executioners, left in the land of Judah, and he giveth to them vineyards and fields on the same day.

11 And Nebuchadrezzar king of Babylon giveth a charge concerning Jeremiah, by the hand of Nebuzar-Adan, chief of the executioners, saying,

12 'Take him, and place thine eyes upon him, and do no evil thing to him, but as he speaketh unto thee, so do with him.'

13 And Nebuzar-Adan, chief of the executioners sendeth, and Nebushazban, chief of the eunuchs, and Nergal-Sharezer, chief of the Mages, and all the chiefs of the king of Babylon;

14 yea, they send and take Jeremiah out of the court of the prison, and give him unto Gedaliah son of Ahikam, son of Shaphan, to carry him home, and he dwelleth in the midst of the people.

15 And unto Jeremiah hath a word of Jehovah been -- in his being detained in the court of the prison -- saying:

16 'Go, and thou hast spoken to Ebed-Melech the Cushite, saying: Thus said Jehovah of Hosts, God of Israel: Lo, I am bringing in My words unto this city for evil, and not for good, and they have been before thee in that day.

17 And I have delivered thee in that day -- an affirmation of Jehovah -- and thou art not given into the hand of the men of whose face thou art afraid,

18 for I do certainly deliver thee, and by sword thou fallest not, and thy life hath been to thee for a spoil, for thou hast trusted in Me -- an affirmation of Jehovah.'

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JEREMIAH CHAPTER 40

1 The word that hath been unto Jeremiah from Jehovah, after Nebuzar-Adan, chief of the executioners, hath sent him from Ramah, in his taking him -- and he a prisoner in chains -- in the midst of all the removal of Jerusalem and of Judah, who are removed to Babylon.

2 And the chief of the executioners taketh Jeremiah, and saith unto him, 'Jehovah thy God hath spoken this evil concerning this place,

3 and Jehovah bringeth [it] in, and doth as He spake, because ye have sinned against Jehovah, and have not hearkened to His voice, even this thing hath been to you.

4 'And now, lo, I have loosed thee to-day from the chains that [are] on thy hand; if good in thine eyes to come with me [to] Babylon, come, and I keep mine eye upon thee: and if evil in thine eyes to come with me to Babylon, forbear; see, all the land [is] before thee, whither [it be] good, and whither [it be] right in thine eyes to go -- go.' --

5 and while he doth not reply -- 'Or turn back unto Gedaliah son of Ahikam, son of Shaphan, whom the king of Babylon hath appointed over the cities of Judah, and dwell with him in the midst of the people, or whithersoever it is right in thine eyes to go -- go.' And the chief of the executioners giveth to him for the way, and a gift, and sendeth him away,

6 and Jeremiah cometh in unto Gedaliah son of Ahikam, to Mizpah, and dwelleth with him, in the midst of the people who are left in the land.

7 And all the heads of the forces that [are] in the field hear, they and their men, that the king of Babylon hath appointed Gedaliah son of Ahikam over the land, and that he hath charged him [with] men, and women, and infants, and of the poor of the land, of those who have not been removed to Babylon;

8 and they come in unto Gedaliah to Mizpah, even Ishmael son of Nethaniah, and Johanan and Jonathan sons of Kareah, and Seraiah son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah son of the Maachathite, they and their men.

9 And swear to them doth Gedaliah son of Ahikam, son of Shaphan, and to their men, saying, 'Be not afraid of serving the Chaldeans, abide in the land, and serve the king of Babylon, and it is well for you;

10 and I, lo, I am dwelling in Mizpah, to stand before the Chaldeans who are come in unto us, and ye, gather ye wine, and summer fruit, and oil, and put in your vessels, and dwell in your cities that ye have taken.'

11 And also all the Jews who [are] in Moab, and among the sons of Ammon, and in Edom, and who [are] in all the lands, have heard that the king of Babylon hath given a remnant to Judah, and that he hath appointed over them Gedaliah son of Ahikam, son of Shaphan,

12 and all the Jews from all the places whither they have been driven, turn back and enter the land of Judah, unto Gedaliah, to Mizpah, and they gather wine and summer fruit -- very much.

13 And Johanan son of Kareah, and all the heads of the forces that [are] in the field, have come in unto Gedaliah to Mizpah,

14 and they say unto him, 'Dost thou really know that Baalis king of the sons of Ammon hath sent Ishmael son of Nethaniah to smite thy soul?' And Gedaliah son of Ahikam hath not given to them credence.

15 And Johanan son of Kareah hath spoken unto Gedaliah in secret, in Mizpah, saying, 'Let me go, I pray thee, and I smite Ishmael son of Nethaniah, and no one doth know; why doth he smite thy soul? and scattered have been all Judah who are gathered unto thee, and perished hath the remnant of Judah.'

16 And Gedaliah son of Ahikam saith unto Johanan son of Kareah, 'Thou dost not do this thing, for falsehood thou art speaking concerning Ishmael.'

JEREMIAH CHAPTER 41

1 And it cometh to pass, in the seventh month, come hath Ishmael son of Nethaniah, son of Elishama, of the seed royal, and of the chiefs of the king, and ten men with him, unto Gedaliah son of Ahikam, to Mizpah, and they eat there bread together in Mizpah.

2 And Ishmael son of Nethaniah riseth, and the ten men who have been with him, and they smite Gedaliah son of Ahikam, son of Shaphan, with the sword, and he putteth him to death whom the king of Babylon hath appointed over the land.

3 And all the Jews who have been with him, with Gedaliah, in Mizpah, and the Chaldeans who have been found there -- the men of war -- hath Ishmael smitten.

4 And it cometh to pass, on the second day of the putting of Gedaliah to death, (and no one hath known,)

5 that men come in from Shechem, from Shiloh, and from Samaria -- eighty men -- with shaven beards, and rent garments, and cutting themselves, and an offering and frankincense in their hand, to bring in to the house of Jehovah.

6 And Ishmael son of Nethaniah goeth forth to meet them, from Mizpah, going on and weeping, and it cometh to pass, at meeting them, that he saith unto them, 'Come in unto Gedaliah son of Ahikam.'

7 And it cometh to pass, at their coming in unto the midst of the city, that Ishmael son of Nethaniah doth slaughter them, at the midst of the pit, he and the men who [are] with him.

8 And ten men have been found among them, and they say unto Ishmael, 'Do not put us to death, for we have things hidden in the field -- wheat, and barley, and oil, and honey.' And he forbeareth, and hath not put them to death in the midst of their brethren.

9 And the pit whither Ishmael hath cast all the carcases of the men whom he hath smitten along with Gedaliah, is that which the king Asa made because of Baasha king of Israel -- it hath Ishmael son of Nethaniah filled with the pierced.

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10 And Ishmael taketh captive all the remnant of the people who [are] in Mizpah, the daughters of the king, and all the people who are left in Mizpah, whom Nebuzar-Adan, chief of the executioners, hath committed [to] Gedaliah son of Ahikam, and Ishmael son of Nethaniah taketh them captive, and goeth to pass over unto the sons of Ammon.

11 And hear doth Johanan son of Kareah, and all the heads of the forces that [are] with him, of all the evil that Ishmael son of Nethaniah hath done,

12 and they take all the men, and go to fight with Ishmael son of Nethaniah, and they find him at the great waters that [are] in Gibeon.

13 And it cometh to pass, when all the people who [are] with Ishmael see Johanan son of Kareah, and all the heads of the forces who [are] with him, that they rejoice.

14 And all the people whom Ishmael hath taken captive from Mizpah turn round, yea, they turn back, and go unto Johanan son of Kareah.

15 And Ishmael son of Nethaniah hath escaped, with eight men, from the presence of Johanan, and he goeth unto the sons of Ammon.

16 And Johanan son of Kareah, and all the heads of the forces who [are] with him, take all the remnant of the people whom he hath brought back from Ishmael son of Nethaniah, from Mizpah -- after he had smitten Gedaliah son of Ahikam -- mighty ones, men of war, and women, and infants, and eunuchs, whom he had brought back from Gibeon,

17 and they go and abide in the habitations of Chimham, that [are] near Beth-Lehem, to go to enter Egypt,

18 from the presence of the Chaldeans, for they have been afraid of them, for Ishmael son of Nethaniah had smitten Gedaliah son of Ahikam, whom the king of Babylon had appointed over the land.

JEREMIAH CHAPTER 42

1 And they come nigh -- all the heads of the forces, and Johanan son of Kareah, and Jezaniah son of Hoshaiah, and all the people from the least even unto the greatest --

2 and they say unto Jeremiah the prophet, 'Let, we pray thee, our supplication fall before thee, and pray for us unto Jehovah thy God, for all this remnant; for we have been left a few out of many, as thine eyes do see us;

3 and Jehovah thy God doth declare to us the way in which we walk, and the thing that we do.'

4 And Jeremiah the prophet saith unto them, 'I have heard: lo, I am praying unto Jehovah your God according to your words, and it hath come to pass, the whole word that Jehovah answereth you, I declare to you -- I do not withhold from you a word.'

5 And they have said to Jeremiah, 'Jehovah is against us for a witness true and faithful, if -- according to all the word with which Jehovah thy God doth send thee unto us -- we do not so.

6 Whether good or evil, to the voice of Jehovah our God, to whom we are sending thee, we do hearken; because it is good for us when we hearken to the voice of Jehovah our God.'

7 And it cometh to pass, at the end of ten days, that there is a word of Jehovah unto Jeremiah,

8 and he calleth unto Johanan son of Kareah, and unto all the heads of the forces that [are] with him, and to all the people, from the least even unto the greatest,

9 and he saith unto them, 'Thus said Jehovah, God of Israel, unto whom ye sent me, to cause your supplication to fall before Him:

10 'If ye do certainly dwell in this land, then I have builded you up, and I throw not down; and I have planted you, and I pluck not up; for I have repented concerning the evil that I have done to you.

11 Be not afraid of the king of Babylon, whom ye are afraid of; be not afraid of him -- an affirmation of Jehovah -- for with you [am] I, to save you, and to deliver you from his hand.

12 And I give to you mercies, and he hath pitied you, and caused you to turn back unto your own ground.

13 'And if ye are saying, We do not dwell in this land -- not to hearken to the voice of Jehovah your God,

14 saying, No; but the land of Egypt we enter, that we see no war, and the sound of a trumpet do not hear, and for bread be not hungry; and there do we dwell.

15 And now, therefore, hear ye a word of Jehovah, O remnant of Judah: Thus said Jehovah of Hosts, God of Israel: If ye really set your faces to enter Egypt, and have gone in to sojourn there,

16 then it hath come to pass, the sword that ye are afraid of, doth there overtake you, in the land of Egypt; and the hunger, because of which ye are sorrowful, doth there cleave after you in Egypt, and there ye die.

17 'Thus are all the men who have set their faces to enter Egypt to sojourn there; they die -- by sword, by hunger, and by pestilence, and there is not to them a remnant and an escaped one, because of the evil that I am bringing in upon them;

18 for thus said Jehovah of Hosts, God of Israel: As poured out hath been Mine anger and My fury on the inhabitants of Jerusalem, so poured out is My fury upon you in your entering Egypt, and ye have been for an execration, and for an astonishment, and for a reviling, and for a reproach, and ye do not see any more this place.

19 'Jehovah hath spoken against you, O remnant of Judah, do not enter Egypt: know certainly that I have testified against you to-day;

20 for ye have shewed yourselves perverse in your souls, for ye sent me unto Jehovah your God, saying, Pray for us unto Jehovah our God, and according to all that Jehovah our God saith, so declare to us, and we have done [it];

21 and I declare to you to-day, and ye have not hearkened to the voice of Jehovah your God, and to anything with which He hath sent me unto you.

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22 And now, know ye certainly that by sword, by famine, and by pestilence ye die, in the place that ye have desired to go in to sojourn there.'

JEREMIAH CHAPTER 43

1 And it cometh to pass, when Jeremiah doth finish to speak unto all the people all the words of Jehovah their God, with which Jehovah their God hath sent him unto them -- all these words --

2 that Azariah son of Hoshaiah, and Johanan son of Kareah, and all the proud men, speak unto Jeremiah, saying, 'Falsehood thou art speaking; Jehovah our God hath not sent thee to say, Do not enter Egypt to sojourn there;

3 for Baruch son of Neriah is moving thee against us, in order to give us up into the hand of the Chaldeans, to put us to death, and to remove us to Babylon.'

4 And Johanan son of Kareah, and all the heads of the forces, and all the people, have not hearkened to the voice of Jehovah, to dwell in the land of Judah;

5 and Johanan son of Kareah, and all the heads of the forces, take all the remnant of Judah who have turned from all the nations whither they were driven to sojourn in the land of Judah,

6 the men, and the women, and the infant, and the daughters of the king, and every person that Nebuzar-Adan, chief of the executioners, had left with Gedaliah son of Ahikam, son of Shaphan, and Jeremiah the prophet, and Baruch son of Neriah,

7 and they enter the land of Egypt, for they have not hearkened to the voice of Jehovah, and they enter unto Tahpanhes.

8 And there is a word of Jehovah unto Jeremiah in Tahpanhes, saying,

9 'Take in thy hand great stones, and thou hast hidden them, in the clay, in the brick-kiln, that [is] at the opening of the house of Pharaoh in Tahpanhes, before the eyes of the men of Judah,

10 and thou hast said unto them: Thus said Jehovah of Hosts, God of Israel: 'Lo, I am sending, and I have taken Nebuchadrezzar king of Babylon, My servant, and I have set his throne above these stones that I have hid, and he hath stretched out his pavilion over them,

11 and he hath come, and smitten the land of Egypt -- those who [are] for death to death, and those who [are] for captivity to captivity, and those who [are] for the sword to the sword.

12 And I have kindled a fire in the houses of the gods of Egypt, and it hath burned them, and he hath taken them captive, and covered himself with the land of Egypt, as cover himself doth the shepherd with his garment, and he hath gone forth thence in peace;

13 and he hath broken the standing pillars of the house of the sun, that [is] in the land of Egypt, and the houses of the gods of Egypt he doth burn with fire.'

JEREMIAH CHAPTER 44

1 The word that hath been unto Jeremiah concerning all the Jews who are dwelling in the land of Egypt -- who are dwelling in Migdol, and in Tahpanhes, and in Noph, and in the land of Pathros -- saying,

2 'Thus said Jehovah of Hosts, God of Israel: Ye -- ye have seen all the evil that I have brought in on Jerusalem, and on all the cities of Judah, and lo, they [are] a waste this day, and there is none dwelling in them,

3 because of their wickedness that they have done, by provoking Me to anger, by going to make perfume, by serving other gods, that they knew not, they, ye, and your fathers.

4 'And I send unto you all my servants, the prophets, rising early and sending, saying: I pray you, do not this abomination that I have hated --

5 and they have not hearkened nor inclined their ear, to turn back from their wickedness, not to make perfume to other gods,

6 and poured out is My fury, and Mine anger, and it burneth in cities of Judah, and in streets of Jerusalem, and they are for a waste, for a desolation, as [at] this day.

7 'And, now, thus said Jehovah of Hosts, God of Israel: Why are ye doing great evil unto your own souls, to cut off to you man and woman, infant and suckling, from the midst of Judah, so as not to leave to you a remnant:

8 by provoking Me to anger by the works of your hands, by making perfume to other gods in the land of Egypt, whither ye are going in to sojourn, so as to cut yourselves off, and so as to your being for a reviling and for a reproach among all nations of the earth?

9 'Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, that they have done in the land of Judah, and in streets of Jerusalem?

10 They have not been humbled unto this day, nor have they been afraid, nor have they walked in My law, and in My statutes, that I have set before you and before your fathers.

11 'Therefore, thus said Jehovah of Hosts, God of Israel: Lo, I am setting my face against you for evil, even to cut off all Judah,

12 and I have taken the remnant of Judah, who have set their faces to enter the land of Egypt to sojourn there, and they have all been consumed in the land of Egypt; they fall by sword, by famine they are consumed, from the least even unto the greatest, by sword and by famine they die, and they have been for an execration, for an astonishment, and for a reviling, and for a reproach.

13 'And I have seen after those dwelling in the land of Egypt, as I saw after Jerusalem, with sword, with famine, and with pestilence,

14 and there is not an escaped and remaining one of the remnant of Judah, who are entering into the land of Egypt to sojourn there, even to turn back to the land of Judah,

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whither they are lifting up their soul to return to dwell, for they do not turn back, except those escaping.'

15 And they answer Jeremiah -- all the men who are knowing that their wives are making perfume to other gods, and all the women who are remaining, a great assembly, even all the people who are dwelling in the land of Egypt, in Pathros -- saying:

16 'The word that thou hast spoken unto us in the name of Jehovah -- we are not hearkening unto thee;

17 for we certainly do everything that hath gone out of our mouth, to make perfume to the queen of the heavens, and to pour out to her libations, as we have done, we, and our fathers, our kings, and our heads, in cities of Judah, and in streets of Jerusalem, and -- we are satisfied with bread, and we are well, and evil we have not seen.

18 'And from the time we have ceased to make perfume to the queen of the heavens, and to pour out to her libations, we have lacked all, and by sword and by famine we have been consumed,

19 and when we are making perfume to the queen of the heavens, and pouring out to her libations -- without our husbands have we made for her cakes to idolize her, and to pour out to her libations?'

20 And Jeremiah saith unto all the people, concerning the men and concerning the women, and concerning all the people who are answering him, saying:

21 'The perfume that ye made in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your heads, and the people of the land, hath not Jehovah remembered it? yea, it cometh up on His heart.

22 And Jehovah is not able any more to accept [you], because of the evil of your doings, because of the abominations that ye have done, and your land is for a waste, and for an astonishment, and for a reviling, without inhabitant, as [at] this day.

23 'Because that ye have made perfume, and because ye have sinned against Jehovah, and have not hearkened to the voice of Jehovah, and in His law, and in His statutes, and in His testimonies ye have not walked, therefore hath this evil met you as [at] this day.'

24 And Jeremiah saith unto all the people, and unto all the women, 'Hear ye a word of Jehovah, all Judah who [are] in the land of Egypt,

25 Thus spake Jehovah of Hosts, God of Israel, saying: Ye and your wives both speak with your mouth, and with your hands have fulfilled, saying: We certainly execute our vows that we have vowed, to make perfume to the queen of the heavens, and to pour out to her libations, ye do certainly establish your vows, and certainly execute your vows.

26 'Therefore, hear ye a word of Jehovah, all Judah who are dwelling in the land of Egypt: Lo, I -- I have sworn by My great name, said Jehovah, My name is no more proclaimed by the mouth of any man of Judah, saying, Live doth the Lord Jehovah -- in all the land of Egypt.

27 Lo, I am watching over them for evil, and not for good, and consumed have been all the men of Judah who [are] in the land of Egypt, by sword and by famine, till their consumption.

28 'And the escaped of the sword turn back out of the land of Egypt to the land of Judah, few in number, and known have all the remnant of Judah who are coming into the land of Egypt to sojourn there, whose word is established, Mine or theirs.

29 'And this [is] to you the sign -- an affirmation of Jehovah -- that I am seeing after you in this place, so that ye know that My words are certainly established against you for evil;

30 Thus said Jehovah, Lo, I am giving Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hand of those seeking his life, as I have given Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and who is seeking his life.'

JEREMIAH CHAPTER 45

1 The word that Jeremiah the prophet hath spoken unto Baruch son of Neriah, in his writing these words on a book from the mouth of Jeremiah, in the fourth year of Jehoiakim son of Josiah king of Judah, saying:

2 'Thus said Jehovah, God of Israel, concerning thee, O Baruch:

3 'Thou hast said, Wo to me, now, for Jehovah hath added sorrow to my pain, I have been wearied with my sighing, and rest I have not found.

4 Thus dost thou say unto him: Thus said Jehovah: Lo, that which I have built I am throwing down, and that which I have planted I am plucking up, even the whole land itself.

5 And thou -- thou seekest for thee great things -- do not seek, for lo, I am bringing in evil on all flesh -- an affirmation of Jehovah -- and I have given to thee thy life for a spoil, in all places whither thou goest.'

JEREMIAH CHAPTER 46

1 That which hath been the word of Jehovah unto Jeremiah the prophet concerning the nations,

2 For Egypt, concerning the force of Pharaoh-Necho king of Egypt, that hath been by the river Phrat, in Carchemish, that Nebuchadrezzar king of Babylon hath smitten, in the fourth year of Jehoiakim son of Josiah king of Judah:

3 'Set ye in array shield and buckler, And draw nigh to battle.

4 Gird the horses, and go up, ye horsemen, And station yourselves with helmets, Polish the javelins, put on the coats of mail.

5 Wherefore have I seen them dismayed -- They are turned backward, And their mighty ones are beaten down, And [to] a refuge they have fled, and not turned the face? Fear [is] round about -- an affirmation of Jehovah.

6 The swift do not flee, nor do the mighty escape, Northward, by the side of the river Phrat, They have stumbled and fallen.

7 Who is this? as a flood he cometh up, As rivers do his waters shake themselves!

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8 Egypt, as a flood cometh up, And as rivers the waters shake themselves. And he saith, I go up; I cover the land, I destroy the city and the inhabitants in it.

9 Go up, ye horses; and boast yourselves, ye chariots, And go forth, ye mighty, Cush and Phut handling the shield, And Lud handling -- treading the bow.

10 And that day [is] to the Lord Jehovah of Hosts A day of vengeance, To be avenged of His adversaries, And the sword hath devoured, and been satisfied, And it hath been watered from their blood, For a sacrifice [is] to the Lord Jehovah of Hosts, In the land of the north, by the river Phrat.

11 Go up to Gilead, and take balm, O virgin daughter of Egypt, In vain thou hast multiplied medicines, Healing there is none for thee.

12 Nations have heard of thy shame, And thy cry hath filled the land, For the mighty on the mighty did stumble, Together they have fallen -- both of them!'

13 The word that Jehovah hath spoken unto Jeremiah the prophet concerning the coming in of Nebuchadrezzar king of Babylon, to smite the land of Egypt:

14 'Declare ye in Egypt, and sound in Migdol, Yea, sound in Noph, and in Tahpanhes say: Station thyself, yea, prepare for thee, For a sword hath devoured around thee,

15 Wherefore hath thy bull been swept away? He hath not stood, because Jehovah thrust him away.

16 He hath multiplied the stumbling, Yea one hath fallen upon his neighbour, And they say: Rise, and we turn back to our people, And unto the land of our birth, Because of the oppressing sword.

17 They have cried there: Pharaoh king of Egypt [is] a desolation, Passed by hath the appointed time.

18 I live -- an affirmation of the King, Jehovah of Hosts [is] His name, Surely as Tabor [is] among mountains, And as Carmel by the sea -- he cometh in,

19 Goods for removal make for thee, O inhabitant, daughter of Egypt, For Noph becometh a desolation, And hath been burnt up, without inhabitant.

20 A heifer very fair [is] Egypt, Rending from the north doth come into her.

21 Even her hired ones in her midst [are] as calves of the stall, For even they have turned, They have fled together, they have not stood, For the day of their calamity hath come on them, The time of their inspection.

22 Its voice as a serpent goeth on, For with a force they go, And with axes they have come in to her, As hewers of trees.

23 They have cut down her forest, An affirmation of Jehovah -- for it is not searched, For they have been more than the grasshopper, And they have no numbering.

24 Ashamed hath been the daughter of Egypt, She hath been given into the hand of the people of the north.

25 Said hath Jehovah of Hosts, God of Israel: Lo, I am seeing after Amon of No, And after Pharaoh, and after Egypt, And after her gods, and after her kings, And after Pharaoh, and after those trusting in him,

26 And I have given them into the hand of those seeking their life, And into the hand of Nebuchadrezzar king of Babylon, And into the hand of his servants, And afterwards it is inhabited, As [in] days of old -- an affirmation of Jehovah.

27 And thou, thou dost not fear, my servant Jacob, Nor [art] thou dismayed, O Israel, For lo, I am saving thee from afar, And thy seed from the land of their captivity, And Jacob hath turned back, And hath been at rest, and been at ease, And there is none disturbing.

28 Thou, thou dost not fear, My servant Jacob, An affirmation of Jehovah -- for with thee I [am], For I make an end of all the nations Whither I have driven thee, And of thee I do not make an end, And I have reproved thee in judgment, And do not entirely acquit thee!'

JEREMIAH CHAPTER 47

1 That which hath been the word of Jehovah unto Jeremiah concerning the Philistines, before Pharaoh smiteth Gaza:

2 'Thus said Jehovah: Lo, waters are coming up from the north, And have been for an overflowing stream, And they overflow the land and its fulness, The city, and the inhabitants in it, And men have cried out, And howled hath every inhabitant of the land.

3 From the sound of the stamping of the hoofs of his mighty ones, From the rushing of his chariot, the noise of his wheels, Fathers have not turned unto sons, From feebleness of hands,

4 Because of the day that hath come to spoil all the Philistines, To cut off to Tyre and to Zidon every helping remnant. For Jehovah is spoiling the Philistines, The remnant of the isle of Caphtor.

5 Come hath baldness unto Gaza, Cut off hath been Ashkelon, O remnant of their valley, Till when dost thou cut thyself?

6 Ho, sword of Jehovah, till when art thou not quiet? Be removed unto thy sheath, rest and cease.

7 How shall it be quiet, And Jehovah hath given a charge to it, Against Ashkelon, and against the sea shore? There hath He appointed it!'

JEREMIAH CHAPTER 48

1 Concerning Moab: 'Thus said Jehovah of Hosts, God of Israel: Wo unto Nebo, for it is spoiled, Put to shame, captured hath been Kiriathaim, Put to shame hath been the high tower, Yea, it hath been broken down.

2 There is no more praise of Moab, In Heshbon they devised against it evil: Come, and we cut it off from [being] a nation, Also, O Madmen, thou art cut off, After thee goeth a sword.

3 A voice of a cry [is] from Horonaim, Spoiling and great destruction.

4 Destroyed hath been Moab, Caused a cry to be heard have her little ones.

5 For the ascent of Luhith with weeping, Go up doth weeping, For in the descent of Horonaim Adversaries a cry of desolation have heard.

6 Flee ye, deliver yourselves, Ye are as a naked thing in a wilderness.

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7 For, because of thy trusting in thy works, And in thy treasures, even thou art captured, And gone out hath Chemosh in a removal, His priests and his heads together.

8 And come in doth a spoiler unto every city, And no city doth escape, And perished hath the valley, And destroyed been the plain, as Jehovah said.

9 Give wings to Moab, for she utterly goeth out, And her cities are for a desolation, Without an inhabitant in them.

10 Cursed [is] he who is doing the work of Jehovah slothfully, And cursed [is] he Who is withholding his sword from blood.

11 Secure is Moab from his youth, And at rest [is] he for his preserved things, And he hath not been emptied out from vessel unto vessel, And into captivity he hath not gone, Therefore hath his taste remained in him, And his fragrance hath not been changed.

12 Therefore, lo, days are coming, An affirmation of Jehovah, And I have sent to him wanderers, And they have caused him to wander, And his vessels they empty out, And his bottles they dash in pieces.

13 And ashamed hath been Moab because of Chemosh, As the house of Israel have been ashamed Because of Beth-El their confidence.

14 How do ye say, We [are] mighty, And men of strength for battle?

15 Spoiled is Moab, and her cities hath one gone up, And the choice of its young men Have gone down to slaughter, An affirmation of the King, Jehovah of Hosts [is] His name.

16 Near is the calamity of Moab to come, And his affliction hath hasted exceedingly.

17 Bemoan for him, all ye round about him, And all knowing his name, say ye: How hath it been broken, the staff of strength, The rod of beauty.

18 Come down from honour, sit in thirst, O inhabitant, daughter of Dibon, For a spoiler of Moab hath come up to thee, He hath destroyed thy fenced places.

19 On the way stand, and watch, O inhabitant of Aroer, Ask the fugitive and escaped, Say, What hath happened?

20 Put to shame hath been Moab, For it hath been broken down, Howl and cry, declare ye in Arnon, For spoiled is Moab,

21 And judgment hath come in unto the land of the plain -- unto Holon, And unto Jahazah, and on Mephaath,

22 And on Dibon, and on Nebo, And on Beth-Diblathaim, and on Kirathaim,

23 And on Beth-Gamul, and on Beth-Meon,

24 And on Kerioth, and on Bozrah, And on all cities of the land of Moab, The far off and the near.

25 Cut down hath been the horn of Moab, And his arm hath been broken, An affirmation of Jehovah.

26 Declare ye him drunk, For against Jehovah he made himself great And Moab hath stricken in his vomit, And he hath been for a derision -- even he.

27 And was not Israel the derision to thee? Among thieves was he found? For since thy words concerning him, Thou dost bemoan thyself.

28 Forsake cities, and dwell in a rock, Ye inhabitants of Moab, And be as a dove making a nest in the passages of a pit's mouth.

29 We have heard of the arrogance of Moab, Exceeding proud! His haughtiness, and his arrogance, And his pride, and the height of his heart,

30 I -- I have known, an affirmation of Jehovah, His wrath, and [it is] not right, His devices -- not right they have done.

31 Therefore for Moab I howl, even for Moab -- all of it, I cry for men of Kir-Heres, it doth mourn,

32 With the weeping of Jazer, I weep for thee, O vine of Sibmah, Thy branches have passed over a sea, Unto the sea of Jazer they have come, On thy summer fruits, and on thy harvest, A spoiler hath fallen.

33 And removed hath been joy and gladness From the fruitful field, Even from the land of Moab, And wine from wine-presses I have caused to cease, Shouting doth not proceed, The shouting [is] no shouting!

34 Because of the cry of Heshbon unto Elealeh, Unto Jahaz they have given their voice, From Zoar unto Horonaim, A heifer of the third [year], For even waters of Nimrim become desolations.

35 And I have caused to cease to Moab, An affirmation of Jehovah, Him who is offering in a high place, And him who is making perfume to his god.

36 Therefore my heart for Moab as pipes doth sound, And my heart for men of Kir-Heres As pipes doth sound, Therefore the abundance he made did perish.

37 For every head [is] bald, and every beard diminished, On all hands cuttings, and on the loins -- sackcloth.

38 On all roofs of Moab, and in her broad-places, All of it -- [is] lamentation, For I have broken Moab as a vessel in which there is no pleasure, An affirmation of Jehovah.

39 How hath it been broken down! they have howled, How hath Moab turned the neck ashamed, And Moab hath been for a derision. And for a terror to all round about her.

40 For thus said Jehovah: Lo, as an eagle he doth flee, And hath spread his wings unto Moab.

41 Captured have been the cities, And the strongholds are caught, And the heart of the mighty of Moab Hath been in that day as the heart of a distressed woman.

42 And Moab hath been destroyed from [being] a people, For against Jehovah he exerted himself.

43 Fear, and a snare, and a gin, [are] for thee, O inhabitant of Moab -- an affirmation of Jehovah,

44 Whoso is fleeing because of the fear falleth into the snare, And whoso is coming up from the snare is captured by the gin, For I bring in unto her -- unto Moab -- The year of their inspection, An affirmation of Jehovah.

45 In the shadow of Heshbon stood powerless have fugitives, For fire hath gone forth from Heshbon, And a flame from within Sihon, And it consumeth the corner of Moab, And the crown of the sons of Shaon.

46 Wo to thee, O Moab, Perished hath the people of Chemosh, For thy sons were taken with the captives, And thy daughters with the captivity.

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47 And I have turned back [to] the captivity of Moab, In the latter end of the days, An affirmation of Jehovah! Hitherto [is] the judgment of Moab.

JEREMIAH CHAPTER 49

1 Concerning the sons of Ammon: 'Thus said Jehovah: Sons -- hath Israel none? heir -- hath he none? Wherefore hath Malcam possessed Gad? And his people in its cities have dwelt?

2 Therefore, lo, days are coming, An affirmation of Jehovah, And I have sounded unto Rabbah of the sons of Ammon a shout of battle, And it hath been for a heap -- a desolation, And her daughters with fire are burnt, And Israel hath succeeded its heirs, Said hath Jehovah.

3 Howl, Heshbon, for spoiled is Ai, Cry, daughters of Rabbah, gird on sackcloth, Lament, and go to and fro by the hedges, For Malcam into captivity doth go, His priests and his princes together.

4 What -- dost thou boast thyself in valleys? Flowed hath thy valley, O backsliding daughter, Who is trusting in her treasures: Who doth come in unto me?

5 Lo, I am bringing in upon thee a fear, An affirmation of the Lord Jehovah of Hosts, From all round about thee, And ye have been driven out each before it, And there is no gatherer of the wandering.

6 And after this I turn back the captivity of the sons of Ammon, An affirmation of Jehovah.'

7 Concerning Edom: 'Thus said Jehovah of Hosts: Is wisdom no more in Teman? Perished hath counsel from the intelligent? Vanished hath their wisdom?

8 Flee, turn, go deep to dwell, ye inhabitants of Dedan, For the calamity of Esau I brought in upon him, The time I inspected him.

9 If gatherers have come in to thee, They do not leave gleanings, If thieves in the night, They have destroyed their sufficiency!

10 For I -- I have made Esau bare, I have uncovered his secret places, And to be hidden he is not able, Spoiled [is] his seed, and his brethren, And his neighbours, and he is not.

11 Leave thine orphans -- I do keep alive, And thy widows -- on Me trust ye,

12 For thus said Jehovah: They whose judgment is not to drink of the cup, Do certainly drink, And thou [art] he that is entirely acquitted! Thou art not acquitted, for thou certainly drinkest.

13 For, by Myself, I have sworn, An affirmation of Jehovah, That for a desolation, for a reproach, For a waste, and for a reviling -- is Bozrah, And all her cities are for wastes age-during.

14 A report I have heard from Jehovah, And an ambassador among nations is sent, Gather yourselves and come in against her, And rise ye for battle.

15 For, lo, little I have made thee among nations, Despised among men.

16 Thy terribleness hath lifted thee up, The pride of thy heart, O dweller in clefts of the rock, Holding the high place of the height, For thou makest high as an eagle thy nest, From thence I bring thee down, An affirmation of Jehovah.

17 And Edom hath been for a desolation, Every passer by her is astonished, And doth hiss because of all her plagues.

18 As the overthrow of Sodom and Gomorrah, And its neighbours, said Jehovah, No one doth dwell there, Nor sojourn in her doth a son of man.

19 Lo, as a lion he cometh up, Because of the rising of the Jordan, Unto the enduring habitation, But I cause to rest, I cause him to run from off her, And who is chosen? concerning her I lay a charge, For who is like Me? and who conveneth Me? And who [is] this shepherd who standeth before Me?

20 Therefore, hear ye the counsel of Jehovah, That He hath counselled concerning Edom, And His devices that He hath devised Concerning the inhabitants of Teman: Drag them out do not little ones of the flock, Make desolate over them doth he not their habitation?

21 From the noise of their fall hath the earth shaken, The cry -- at the sea of Suph is its voice heard.

22 Lo, as an eagle he cometh up, and flieth, And he spreadeth his wings over Bozrah, And the heart of the mighty of Edom hath been in that day, As the heart of a distressed woman!'

23 Concerning Damascus: Ashamed hath been Hamath and Arpad, For an evil report they have heard, They have been melted, in the sea [is] sorrow, To be quiet it is not able.

24 Feeble hath been Damascus, She turned to flee, and fear strengthened her, Distress and pangs have seized her, as a travailing woman.

25 How is it not left -- the city of praise, The city of my joy!

26 Therefore fall do her young men in her broad places, And all the men of war are cut off in that day, An affirmation of Jehovah of Hosts.

27 And I have kindled a fire against the wall of Damascus, And it consumed palaces of Ben-Hadad!'

28 Concerning Kedar, and concerning the kingdoms of Hazor, that Nebuchadrezzar king of Babylon hath smitten: 'Thus said Jehovah: Arise ye, go ye up unto Kedar, And spoil the sons of the east.

29 Their tents and their flock they do take, Their curtains, and all their vessels, And their camels, they bear away for themselves, And they called concerning them, Fear [is] round about.

30 Flee, bemoan mightily, go deep to dwell, Ye inhabitants of Hazor -- an affirmation of Jehovah, For given counsel against you hath Nebuchadrezzar king of Babylon, Yea, he deviseth against them a device.

31 Rise ye, go up unto a nation at rest, Dwelling confidently, an affirmation of Jehovah, It hath no two-leaved doors nor bar, Alone they do dwell.

32 And their camels have been for a prey, And the multitude of their cattle for a spoil, And I have scattered them to every wind, Who cut off the corner [of the beard], And from all its passages I bring in their calamity, An affirmation of Jehovah.

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33 And Hazor hath been for a habitation of dragons, A desolation -- unto the age, No one doth dwell there, nor sojourn in it doth a son of man!'

34 That which hath been the word of Jehovah unto Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah, saying:

35 'Thus said Jehovah of Hosts: Lo, I am breaking the bow of Elam, The beginning of their might.

36 And I have brought in to Elam four winds, From the four ends of the heavens, And have scattered them to all these winds, And there is no nation whither outcasts of Elam come not in.

37 And I have affrighted Elam before their enemies, And before those seeking their life, And I have brought in against them evil, The heat of Mine anger, An affirmation of Jehovah, And I have sent after them the sword, Till I have consumed them;

38 And I have set My throne in Elam, And I have destroyed thence King and princes -- an affirmation of Jehovah.

39 And it hath come to pass, in the latter end of the days, I turn back [to] the captivity of Elam, An affirmation of Jehovah!'

JEREMIAH CHAPTER 50

1 The word that Jehovah hath spoken concerning Babylon, concerning the land of the Chaldeans, by the hand of Jeremiah the prophet:

2 'Declare ye among nations, and sound, And lift up an ensign, sound, do not hide, Say ye: Captured hath been Babylon, Put to shame hath been Bel, Broken hath been Merodach, Put to shame have been her grievous things, Broken have been her idols.

3 For come up against her hath a nation from the north, It maketh her land become a desolation, And there is not an inhabitant in it. From man even unto beast, They have moved, they have gone.

4 In those days, and at that time, An affirmation of Jehovah, Come in do sons of Israel, They and sons of Judah together, Going on and weeping they go, And Jehovah their God they seek.

5 [To] Zion they ask the way, Thitherward [are] their faces: Come in, and we are joined unto Jehovah, A covenant age-during -- not forgotten.

6 A perishing flock hath My people been, Their shepherds have caused them to err, [To] the mountains causing them to go back, From mountain unto hill they have gone, They have forgotten their crouching-place.

7 All finding them have devoured them, And their adversaries have said: We are not guilty, Because that they sinned against Jehovah, The habitation of righteousness, And the hope of their fathers -- Jehovah.

8 Move ye from the midst of Babylon, And from the land of the Chaldeans go out. And be as he-goats before a flock.

9 For, lo, I am stirring up, And am causing to come up against Babylon, An assembly of great nations from a land of the north, And they have set in array against her, From thence she is captured, Its arrow -- as a skilful hero -- returneth not empty,

10 And Chaldea hath been for a spoil, All her spoilers are satisfied, An affirmation of Jehovah.

11 Because thou rejoicest, because thou exultest, O spoilers of Mine inheritance, Because thou increasest as a heifer [at] the tender grass, And dost cry aloud as bulls,

12 Ashamed hath been your mother greatly, Confounded hath she been that bare you, Lo, the hindermost of nations [is] a wilderness, A dry land, and a desert.

13 Because of the wrath of Jehovah it is not inhabited, And it hath been a desolation -- all of it. Every passer by at Babylon is astonished, And doth hiss because of all her plagues.

14 Set yourselves in array against Babylon round about, All ye treading a bow, Shoot at her, have no pity on the arrow, For against Jehovah she hath sinned.

15 Shout against her round about, She hath given forth her hand, Fallen have her foundations, Thrown down have been her walls, For it [is] the vengeance of Jehovah, Be avenged of her, as she did -- do ye to her.

16 Cut off the sower from Babylon, And him handling the sickle in the time of harvest, Because of the oppressing sword, Each unto his people -- they turn, And each to his land -- they flee.

17 A scattered sheep is Israel, lions have driven away, At first, devour him did the king of Asshur, And now, at last, broken his bone Hath Nebuchadrezzar king of Babylon.

18 Therefore thus said Jehovah of Hosts, God of Israel: Lo, I am seeing after the king of Babylon, And after his land, As I have seen after the king of Asshur;

19 And I have brought back Israel unto his habitation, And he hath fed on Carmel, and on Bashan. And in mount Ephraim, and on Gilead is his soul satisfied.

20 In those days, and at that time, An affirmation of Jehovah, Sought is the iniquity of Israel, and it is not, And the sin of Judah, and it is not found, For I am propitious to those whom I leave!

21 Against the land of Merathaim: Go up against it, and unto the inhabitants of Pekod, Waste and devote their posterity, An affirmation of Jehovah, And do according to all that I have commanded thee.

22 A noise of battle [is] in the land, and of great destruction.

23 How hath it been cut and broken, The hammer of the whole earth! How hath Babylon been for a desolation among nations!

24 I have laid a snare for thee, And also -- thou art captured, O Babylon, And thou -- thou hast known, Thou hast been found, and also art caught, For against Jehovah thou hast stirred thyself up.

25 Jehovah hath opened His treasury, And He bringeth out the weapons of His indignation, For a work [is] to the Lord Jehovah of Hosts, In the land of the Chaldeans.

26 Come ye in to her from the extremity, Open ye her storehouses, Raise her up as heaps, and devote her, Let her have no remnant.

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27 Slay all her kine, they go down to slaughter, Wo [is] on them, for come hath their day, The time of their inspection.

28 A voice of fugitives and escaped ones [Is] from the land of Babylon, To declare in Zion the vengeance of Jehovah our God, The vengeance of His temple.

29 Summon unto Babylon archers, all treading the bow, Encamp against her round about, Let [her] have no escape; Recompense to her according to her work, According to all that she did -- do to her, For unto Jehovah she hath been proud, Unto the Holy One of Israel.

30 Therefore fall do her young men in her broad places, And all her men of war are cut off in that day, An affirmation of Jehovah.

31 Lo, I [am] against thee, O pride, An affirmation of the Lord Jehovah of Hosts, For thy day hath come, the time of thy inspection.

32 And stumbled hath pride, And he hath fallen, and hath no raiser up, And I have kindled a fire in his cities, And it hath devoured all round about him.

33 Thus said Jehovah of Hosts: Oppressed are the sons of Israel, And the sons of Judah together, And all their captors have kept hold on them, They have refused to send them away.

34 Their Redeemer [is] strong, Jehovah of Hosts [is] His name, He doth thoroughly plead their cause, So as to cause the land to rest, And He hath given trouble to the inhabitants of Babylon.

35 A sword [is] for the Chaldeans, An affirmation of Jehovah, And it [is] on the inhabitants of Babylon, And on her heads, and on her wise men;

36 A sword [is] on the princes, And they have become foolish; A sword [is] on her mighty ones, And they have been broken down;

37 A sword [is] on his horses and on his chariot, And on all the rabble who [are] in her midst, And they have become women; A sword [is] on her treasuries, And they have been spoiled;

38 A sword [is] on her waters, and they have been dried up, For it [is] a land of graven images, And in idols they do boast themselves.

39 Therefore dwell do Ziim with Iim, Yea, dwelt in her have daughters of the ostrich, And it is not inhabited any more for ever, Nor dwelt in unto all generations.

40 As overthrown by God with Sodom, And with Gomorrah, and with its neighbours, An affirmation of Jehovah, none doth dwell there, Nor sojourn in her doth a son of man.

41 Lo, a people hath come from the north, Even a great nation, And many kings are stirred up from the sides of the earth.

42 Bow and halbert they seize, Cruel [are] they, and they have no mercy, Their voice as a sea soundeth, and on horses they ride, Set in array as a man for battle, Against thee, O daughter of Babylon.

43 Heard hath the king of Babylon their report, And feeble have been his hands, Distress hath seized him; pain as a travailing woman.

44 Lo, as a lion he cometh up, Because of the rising of the Jordan, Unto the enduring habitation, But I cause to rest, I cause them to run from off her. And who is chosen? on her I lay a charge, For who [is] like Me? And who doth convene Me? And who [is] this shepherd who standeth before Me?

45 Therefore, hear ye the counsel of Jehovah, That He counselled concerning Babylon, And His devices that He hath devised Concerning the land of the Chaldeans; Drag them out do not little ones of the flock, Doth He not make desolate over them the habitation?

46 From the voice: Captured was Babylon, Hath the earth been shaken, And a cry among nations hath been heard!

JEREMIAH CHAPTER 51

1 Thus said Jehovah: Lo, I am stirring up against Babylon, And the inhabitants of Leb -- My withstanders, A destroying wind,

2 And I have sent to Babylon fanners, And they have fanned it, and they empty its land, For they have been against it, Round about -- in the day of evil.

3 Let not the treader tread his bow, Nor lift himself up in his coat of mail, Nor have ye pity on her young men, Devote ye to destruction all her host.

4 And fallen have the wounded in the land of the Chaldeans, And the pierced-through in her streets.

5 For, not forsaken is Israel and Judah, By its God -- by Jehovah of Hosts, For their land hath been full of guilt, Against the Holy One of Israel.

6 Flee ye from the midst of Babylon, And deliver ye each his soul, Be not cut off in its iniquity, For a time of vengeance it [is] to Jehovah, Recompence He is rendering to her.

7 A golden cup [is] Babylon in the hand of Jehovah, Making drunk all the earth, Of its wine drunk have nations, Therefore boast themselves do nations.

8 Suddenly hath Babylon fallen, Yea, it is broken, howl ye for it, Take balm for her pain, if so be it may be healed.

9 We healed Babylon, and she was not healed, Forsake her, and we go, each to his land, For come unto the heavens hath its judgment, And it hath been lifted up unto the clouds.

10 Jehovah hath brought forth our righteousnesses, Come, and we recount in Zion the work of Jehovah our God.

11 Cleanse ye the arrows, fill the shields, Stirred up hath Jehovah the spirit of the kings of Madia, For against Babylon His device [is] to destroy it, For the vengeance of Jehovah it [is], The vengeance of His temple.

12 Unto the walls of Babylon lift up an ensign, Strengthen the watch, Establish the watchers, prepare the ambush, For Jehovah hath both devised and done that which He spake, Concerning the inhabitants of Babylon.

13 O dweller on many waters, abundant in treasures, Come in hath thine end, the measure of thy dishonest gain.

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14 Sworn hath Jehovah of Hosts by Himself, That, Surely I have filled thee [with] men as the cankerworm, And they have cried against thee -- shouting.

15 The maker of earth by His power, The establisher of the world by His wisdom, Who by His understanding stretched out the heavens,

16 At the voice He giveth forth, A multitude of waters [are] in the heavens, And He causeth vapours to come up from the end of the earth, Lightnings for rain He hath made, And He bringeth out wind from His treasures.

17 Brutish hath been every man by knowledge, Put to shame hath been every refiner by a graven image, For false [is] his molten image, And there is no breath in them.

18 Vanity [are] they -- work of errors, In the time of their inspection they perish.

19 Not like these [is] the portion of Jacob, For He [is] former of all things, And [Israel is] the rod of His inheritance, Jehovah of Hosts [is] His name.

20 An axe [art] thou to me -- weapons of war, And I have broken in pieces by thee nations, And I have destroyed by thee kingdoms,

21 And I have broken in pieces by thee horse and its rider, And I have broken in pieces by thee chariot and its charioteer,

22 And I have broken in pieces by thee man and woman, And I have broken in pieces by thee old and young, And I have broken in pieces by thee young man and virgin,

23 And I have broken in pieces by thee shepherd and his drove, And I have broken in pieces by thee husbandman and his team, And I have broken in pieces by thee governors and prefects.

24 And I have recompensed to Babylon, And to all inhabitants of Chaldea, All the evil that they have done in Zion, Before your eyes -- an affirmation of Jehovah.

25 Lo, I [am] against thee, O destroying mount, An affirmation of Jehovah, That is destroying all the earth, And I have stretched out My hand against thee, And I have rolled thee from the rocks, And given thee for a burnt mountain.

26 And they take not out of thee a stone for a corner, And a stone for foundations, For desolations age-during art thou, An affirmation of Jehovah.

27 Lift ye up an ensign in the land, Blow a trumpet among nations, Sanctify against it nations, Summon against it the kingdoms of Ararat, Minni, and Ashkenaz, Appoint against it an infant head, Cause the horse to ascend as the rough cankerworm.

28 Sanctify against it the nations with the kings of Media, Its governors and all its prefects, And all the land of its dominion.

29 And shake doth the land, and it is pained, For stood against Babylon have the purposes of Jehovah, To make the land of Babylon a desolation without inhabitant.

30 Ceased have the mighty of Babylon to fight, They have remained in strongholds, Failed hath their might, they have become woman, They have burnt her tabernacles, Broken have been her bars.

31 Runner to meet runner doth run, And announcer to meet announcer, To announce to the king of Babylon, For, captured hath been his city -- at the extremity.

32 And the passages have been captured, And the reeds they have burnt with fire, And the men of war have been troubled.

33 For thus said Jehovah of Hosts, God of Israel, The daughter of Babylon [is] as a threshing-floor, The time of her threshing -- yet a little, And come hath the time of her harvest.

34 Devoured us, crushed us, hath Nebuchadrezzar king of Babylon, He hath set us [as] an empty vessel, He hath swallowed us as a dragon, He hath filled his belly with my dainties, He hath driven us away.

35 My wrong, and [that of] my flesh [is] on Babylon, Say doth the inhabitant of Zion, And my blood [is] on the inhabitants of Chaldea, Say doth Jerusalem.

36 Therefore, thus said Jehovah: Lo, I am pleading thy cause, And I have avenged thy vengeance, And dried up its sea, and made its fountains dry.

37 And Babylon hath been for heaps, A habitation of dragons, An astonishment, and a hissing, without inhabitant.

38 Together as young lions they roar, They have shaken themselves as lions' whelps.

39 In their heat I make their banquets, And I have caused them to drink, so that they exult, And have slept a sleep age-during, And awake not -- an affirmation of Jehovah.

40 I cause them to go down as lambs to slaughter, As rams with he-goats.

41 How hath Sheshach been captured, Yea, caught is the praise of the whole earth, How hath Babylon been for an astonishment among nations.

42 Come up against Babylon hath the sea, With a multitude of its billows it hath been covered.

43 Its cities have been for a desolation, A dry land, and a wilderness, A land -- none doth dwell in them, Nor pass over into them doth a son of man.

44 And I have seen after Bel in Babylon, And I have brought forth that which he swallowed -- from his mouth, And flow no more unto him do nations, Also the wall of Babylon hath fallen.

45 Go forth from its midst, O My people, And deliver ye, each his soul, Because of the fierceness of the anger of Jehovah,

46 And lest your heart be tender, And ye be afraid of the report that is heard in the land, And come in a year hath the report, And after it in a year the report, And violence [is] in the land, ruler against ruler;

47 Therefore, lo, days are coming, And I have seen after the graven images of Babylon. And all its land is ashamed, And all its pierced ones do fall in its midst.

48 And cried aloud against Babylon Have heavens and earth, and all that [is] in them, For, from the north come to it do the spoilers, An affirmation of Jehovah.

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49 Even Babylon [is] to fall, ye pierced of Israel, Even they of Babylon have fallen, Ye pierced of all the earth.

50 Ye escaped of the sword, go on, stand not, Remember ye from afar Jehovah, And let Jerusalem come up on your heart.

51 We have been ashamed, for we heard reproach, Covered hath shame our faces, For come in have strangers, against the sanctuaries of the house of Jehovah.

52 Therefore, lo, days are coming, An affirmation of Jehovah, And I have seen after its graven images, And in all its land groan doth the wounded.

53 Because Babylon goeth up to the heavens, And because it fenceth the high place of its strength, From Me come into it do spoilers, An affirmation of Jehovah.

54 A voice of a cry [is] from Babylon, And of great destruction from the land of the Chaldean.

55 For Jehovah is spoiling Babylon, And hath destroyed out of it a great voice, And sounded have its billows as many waters, Given forth a noise hath their voice.

56 For come in against it -- against Babylon -- hath a spoiler, And captured have been its mighty ones, Broken have been their bows, For the God of recompences -- Jehovah -- doth certainly repay.

57 And I have caused its princes to drink, And its wise men, its governors, And its prefects, and its mighty ones, And they have slept a sleep age-during, And they awake not -- an affirmation of the king, Jehovah of Hosts [is] His name.

58 Thus said Jehovah of Hosts, the wall of Babylon -- The broad one -- is utterly made bare, And her high gates with fire are burnt, And peoples labour in vain, And nations in fire, and have been weary!

59 The word that Jeremiah the prophet hath commanded Seraiah son of Neriah, son of Maaseiah, in his going with Zedekiah king of Judah to Babylon, in the fourth year of his reign -- and Seraiah [is] a quiet prince;

60 and Jeremiah writeth all the evil that cometh unto Babylon on one book -- all these words that are written concerning Babylon.

61 And Jeremiah saith unto Seraiah, 'When thou dost enter Babylon, then thou hast seen, and hast read all these words,

62 and hast said: Jehovah, Thou, Thou hast spoken concerning this place, to cut it off, that there is none dwelling in it, from man even unto cattle, for it is a desolation age-during.

63 And it hath come to pass, when thou dost finish reading this book, thou dost bind to it a stone, and hast cast it into the midst of Phrat,

64 and said, Thus sink doth Babylon, and it doth not arise, because of the evil that I am bringing in against it, and they have been weary.' Hitherto [are] words of Jeremiah.

JEREMIAH CHAPTER 52

1 A son of twenty and one years [is] Zedekiah in his reigning, and eleven years he hath reigned in Jerusalem, and the name of his mother [is] Hamutal daughter of Jeremiah of Libnah.

2 and he doth the evil thing in the eyes of Jehovah, according to all that Jehoiakim hath done,

3 for, because of the anger of Jehovah, it hath been in Jerusalem and Judah till He hath cast them from before His face, and Zedekiah doth rebel against the king of Babylon.

4 And it cometh to pass, in the ninth year of his reign, in the tenth month, in the tenth of the month, come hath Nebuchadrezzar king of Babylon -- he and all his force -- against Jerusalem, and they encamp against it, and build against it a fortification round about;

5 and the city cometh into siege till the eleventh year of king Zedekiah.

6 In the fourth month, in the ninth of the month, when the famine is severe in the city, and there hath been no bread for the people of the land,

7 then is the city broken up, and all the men of war flee, and go forth from the city by night, the way of the gate between the two walls, that [is] by the king's garden -- and the Chaldeans [are] by the city round about -- and they go the way of the plain.

8 And the forces of the Chaldeans pursue after the king, and overtake Zedekiah in the plains of Jericho, and all his forces have been scattered from him,

9 and they capture the king, and bring him up unto the king of Babylon to Riblah, in the land of Hamath, and he speaketh with him -- judgments.

10 And the king of Babylon slaughtereth the sons of Zedekiah before his eyes, and also all the princes of Judah hath he slaughtered in Riblah;

11 and the eyes of Zedekiah he hath blinded, and he bindeth him in brazen fetters, and the king of Babylon bringeth him to Babylon, and putteth him in the house of inspection unto the day of his death.

12 And in the fifth month, in the tenth of the month -- it [is] the nineteenth year of king Nebuchadrezzar king of Babylon -- come hath Nebuzar-Adan, chief of the executioners; he hath stood before the king of Babylon in Jerusalem,

13 and he burneth the house of Jehovah, and the house of the king, and all the houses of Jerusalem, even every great house he hath burned with fire,

14 and all the walls of Jerusalem round about broken down have all the forces of the Chaldeans that [are] with the chief of the executioners.

15 And of the poor of the people, and the remnant of the people who are left in the city, and those who are falling away, who have fallen unto the king of Babylon, and the remnant of the multitude, hath Nebuzar-Adan chief of the executioners, removed;

16 and of the poor of the land hath Nebuzar-Adan, chief of the executioners, left for vine-dressers and for husbandmen.

17 And the pillars of brass that [are] to the house of Jehovah, and the bases, and the brasen sea that [is] in the house of Jehovah, have the Chaldeans broken, and they bear away all the brass of them to Babylon;

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18 and the pots, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass with which they minister, they have taken away;

19 and the basins, and the fire-pans, and the bowls, and the pots, and the candlesticks, and the spoons, and the cups, the gold of that which [is] gold, and the silver of that which [is] silver, hath the chief of the executioners taken.

20 The two pillars, the one sea, and the twelve brazen oxen that [are] beneath the bases, that king Solomon made for the house of Jehovah, there was no weighing of the brass of all these vessels.

21 As to the pillars, eighteen cubits [is] the height of the one pillar, and a cord of twelve cubits doth compass it, and its thickness [is] four fingers hollow.

22 And the chapiter upon it [is] of brass, and the height of the one chapiter [is] five cubits, and net-work and pomegranates [are] on the chapiter round about, the whole [is] of brass; and like these have the second pillar, and pomegranates.

23 And the pomegranates are ninety and six on a side, all the pomegranates [are] a hundred on the net-work round about.

24 And the chief of the executioners taketh Seraiah the head priest, and Zephaniah the second priest, and the three keepers of the threshold,

25 and out of the city he hath taken a certain eunuch, who hath been inspector over the men of war, and seven men of those seeing the king's face, who have been found in the city, and the head scribe of the host, who mustereth the people of the land, and sixty men of the people of the land, who are found in the midst of the city;

26 and Nebuzar-Adan, chief of the executioners, taketh them, and bringeth them unto the king of Babylon to Riblah,

27 and the king of Babylon smiteth them, and putteth them to death in Riblah, in the land of Hamath, and he removeth Judah from off its own ground.

28 This [is] the people whom Nebuchadrezzar hath removed: in the seventh year, of Jews, three thousand and twenty and three;

29 in the eighteenth year of Nebuchadrezzar -- from Jerusalem, souls, eight hundred thirty and two;

30 in the three and twentieth year of Nebuchadrezzar, hath Nebuzar-Adan chief of the guard removed of Jewish souls, seven hundred forty and five; all the souls [are] four thousand and six hundred.

31 And it cometh to pass, in the thirty and seventh year of the removal of Jehoiachin king of Judah, in the twelfth month, in the twenty and fifth of the month, hath Evil-Merodach king of Babylon lifted up, in the year of his reign, the head of Jehoiachin king of Judah, and bringeth him out from the house of restraint,

32 and speaketh with him good things, and setteth his throne above the throne of the kings who [are] with him in Babylon,

33 and he hath changed his prison garments, and he hath eaten bread before him continually, all the days of his life.

34 And his allowance -- a continual allowance -- hath been given to him by the king of Babylon, the matter of a day in its day, till the day of his death -- all days of his life.

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THE SCROLL OF LAMENTATIONS

Hebrew title: Megilath Eikhah
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Lamentations (Hebrew: Eikhah, from its incipit meaning "how") is a collection of poetic laments for the destruction of Jerusalem in 586 BC. In the Hebrew Bible it appears in the Ketuvim ("Writings"), beside the Song of Songs, Book of Ruth, Ecclesiastes and the Book of Esther (the Megilot or "Five Scrolls"), although there is no set order; in the Christian Old Testament it follows the Book of Jeremiah, as the prophet Jeremiah is its traditional author. Jeremiah's authorship is no longer generally accepted, although it is generally accepted that the destruction of Jerusalem by Babylon in 586 BC forms the background to the poems. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and the ultimate return of the divinity, and partly a funeral dirge in which the bereaved bewails and addresses the dead.

The tone is bleak: God does not speak, the degree of suffering is presented as overwhelming, and expectations of future redemption are minimal. None the less the author repeatedly makes clear that the city (and even the author himself) had profusely sinned against God, to which God had strongly responded. In doing so the author does not blame God but rather presents him as righteous, just and sometimes even as merciful. (See chapter 1,17-19 & 3,31-33)

Lamentations has traditionally been ascribed to Jeremiah, probably on the grounds of the reference in 2 Chronicles 35:25 to the prophet composing a lament on the death of King Josiah, but there is no reference to Josiah in the book and no reason to connect it to Jeremiah. The language fits an Exilic date (586–520 BC), and the poems probably originated from Judeans who remained in the land. Scholars are divided over whether they are the work of one or multiple authors. One clue pointing to multiple authors is that the gender and situation of the first-person witness changes – the narration is feminine in the first and second lamentation, and masculine in the third, while the fourth and fifth are eyewitness reports of Jerusalem's destruction; conversely, the similarities of style, vocabulary, and theological outlook, as well as the uniform historical setting, are arguments for one author.

The book is traditionally recited on the fast day of Tisha B'Av ("Ninth of Av"), mourning the destruction of both the First Temple and the Second.)

LAMENTATIONS OF JEREMIA CHAPTER 1

1 How hath she sat alone, The city abounding with people! She hath been as a widow, The mighty among nations! Princes among provinces, She hath become tributary!

2 She weepeth sore in the night, And her tear [is] on her cheeks, There is no comforter for her out of all her lovers, All her friends dealt treacherously by her, They have been to her for enemies.

3 Removed hath Judah because of affliction, And because of the abundance of her service; She hath dwelt among nations, She hath not found rest, All her pursuers have overtaken her between the straits.

4 The ways of Zion are mourning, Without any coming at the appointed time, All her gates are desolate, her priests sigh, Her virgins are afflicted -- and she hath bitterness.

5 Her adversaries have become chief, Her enemies have been at ease, For Jehovah hath afflicted her, For the abundance of her transgressions, Her infants have gone captive before the adversary.

6 And go out from the daughter of Zion doth all her honour, Her princes have been as harts -- They have not found pasture, And they go powerless before a pursuer.

7 Remembered hath Jerusalem [In] the days of her affliction and her mournings, all her desirable things that were from the days of old, In the falling of her people into the hand of an adversary, And she hath no helper; Seen her have adversaries, They have laughed at her cessation.

8 A sin hath Jerusalem sinned, Therefore impure she hath become, All who honoured her have esteemed her lightly, For they have seen her nakedness, Yea, she herself hath sighed and turneth backward.

9 Her uncleanness [is] in her skirts, She hath not remembered her latter end, And she cometh down wonderfully, There is no comforter for her. See, O Jehovah, mine affliction, For exerted himself hath an enemy.

10 His hand spread out hath an adversary On all her desirable things, For she hath seen -- Nations have entered her sanctuary, Concerning which Thou didst command, 'They do not come into the assembly to thee.'

11 All her people are sighing -- seeking bread, They have given their desirable things For food to refresh the body; See, O Jehovah, and behold attentively, For I have been lightly esteemed.

12 [Is it] nothing to you, all ye passing by the way? Look attentively, and see, If there is any pain like my pain, That He is rolling to me? Whom Jehovah hath afflicted In the day of the fierceness of His anger.

13 From above He hath sent fire into my bone, And it subdueth it, He hath spread a net for my feet, He hath turned me backward, He hath made me desolate -- all the day sick.

14 Bound hath been the yoke of my transgressions by His hand, They are wrapped together, They have gone up on my neck, He hath caused my power to stumble, The Lord hath given me into hands, I am not able to rise.

15 Trodden down all my mighty ones hath the Lord in my midst, He proclaimed against me an appointed time, To

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destroy my young men, A wine-press hath the Lord trodden, To the virgin daughter of Judah.

16 For these I am weeping, My eye, my eye, is running down with waters, For, far from me hath been a comforter, Refreshing my soul, My sons have been desolate, For mighty hath been an enemy.

17 Spread forth hath Zion her hands, There is no comforter for her, Jehovah hath charged concerning Jacob, His neighbours [are] his adversaries, Jerusalem hath become impure among them.

18 Righteous is Jehovah, For His mouth I have provoked. Hear, I pray you, all ye peoples, and see my pain, My virgins and my young men have gone into captivity.

19 I called for my lovers, they -- they have deceived me, My priests and my elders in the city have expired; When they have sought food for themselves, Then they give back their soul.

20 See, O Jehovah, for distress [is] to me, My bowels have been troubled, Turned hath been my heart in my midst, For I have greatly provoked, From without bereaved hath the sword, In the house [it is] as death.

21 They have heard that I have sighed, There is no comforter for me, All my enemies have heard of my calamity, They have rejoiced that Thou hast done [it], Thou hast brought in the day Thou hast called, And they are like to me.

22 Come in doth all their evil before Thee, And one is doing to them as Thou hast done to me, For all my transgressions, For many [are] my sighs, and my heart [is] sick!

LAMENTATIONS OF JEREMIA CHAPTER 2

1 How doth the Lord cloud in His anger the daughter of Zion, He hath cast from heaven [to] earth the beauty of Israel, And hath not remembered His footstool in the day of His anger.

2 Swallowed up hath the Lord, He hath not pitied any of the pleasant places of Jacob, He hath broken down in His wrath The fortresses of the daughter of Judah, He hath caused to come to the earth, He polluted the kingdom and its princes.

3 He hath cut off in the heat of anger every horn of Israel, He hath turned backward His right hand From the face of the enemy, And He burneth against Jacob as a flaming fire, It hath devoured round about.

4 He hath trodden His bow as an enemy, Stood hath His right hand as an adversary, And He slayeth all the desirable ones of the eye, In the tent of the daughter of Zion, He hath poured out as fire His fury.

5 The Lord hath been as an enemy, He hath swallowed up Israel, He hath swallowed up all her palaces, He hath destroyed His fortresses, And He multiplieth in the daughter of Judah Mourning and moaning.

6 And He shaketh as a garden His tabernacle, He hath destroyed His appointed place, Jehovah hath forgotten in Zion the appointed time and sabbath, And despiseth, in the indignation of His anger, king and priest.

7 The Lord hath cast off His altar, He hath rejected His sanctuary, He hath shut up into the hand of the enemy The walls of her palaces, A noise they have made in the house of Jehovah Like a day of appointment.

8 Devised hath Jehovah to destroy the wall of the daughter of Zion, He hath stretched out a line, He hath not turned His hand from destroying, And He causeth bulwark and wall to mourn, Together -- they have been weak.

9 Sunk into the earth have her gates, He hath destroyed and broken her bars, Her king and her princes [are] among the nations, There is no law, also her prophets Have not found vision from Jehovah.

10 Sit on the earth -- keep silent do the elders of the daughter of Zion, They have caused dust to go up on their head, They have girded on sackcloth, Put down to the earth their head have the virgins of Jerusalem.

11 Consumed by tears have been my eyes, Troubled have been my bowels, Poured out to the earth hath been my liver, For the breach of the daughter of my people; In infant and suckling being feeble, In the broad places of the city,

12 To their mothers they say, 'Where [are] corn and wine?' In their becoming feeble as a pierced one In the broad places of the city, In their soul pouring itself out into the bosom of their mothers.

13 What do I testify [to] thee, what do I liken to thee, O daughter of Jerusalem? What do I equal to thee, and I comfort thee, O virgin daughter of Zion? For great as a sea [is] thy breach, Who doth give healing to thee?

14 Thy prophets have seen for thee a false and insipid thing, And have not revealed concerning thine iniquity, To turn back thy captivity, And they see for thee false burdens and causes of expulsion.

15 Clapped hands at thee have all passing by the way, They have hissed -- and they shake the head At the daughter of Jerusalem: 'Is this the city of which they said: The perfection of beauty, a joy to all the land?'

16 Opened against thee their mouth have all thine enemies, They have hissed, yea, they gnash the teeth, They have said: 'We have swallowed [her] up, Surely this [is] the day that we looked for, We have found -- we have seen.'

17 Jehovah hath done that which He devised, He hath fulfilled His saying That He commanded from the days of old, He hath broken down and hath not pitied, And causeth an enemy to rejoice over thee, He lifted up the horn of thine adversaries.

18 Cried hath their heart unto the Lord; O wall of the daughter of Zion, Cause to go down as a stream tears daily and nightly, Give not rest to thyself, Let not the daughter of thine eye stand still.

19 Arise, cry aloud in the night, At the beginning of the watches. Pour out as water thy heart, Over against the face of the Lord, Lift up unto Him thy hands, for the soul of thine infants, Who are feeble with hunger at the head of all out-places.

20 See, O Jehovah, and look attentively, To whom Thou hast acted thus, Do women eat their fruit, infants of a

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handbreadth? Slain in the sanctuary of the Lord are priest and prophet?

21 Lain on the earth [in] out-places have young and old, My virgins and my young men have fallen by the sword, Thou hast slain in a day of Thine anger, Thou hast slaughtered -- Thou hast not pitied.

22 Thou dost call as [at] a day of appointment, My fears from round about, And there hath not been in the day of the anger of Jehovah, An escaped and remaining one, They whom I stretched out and nourished, My enemy hath consumed!

LAMENTATIONS OF JEREMIA CHAPTER 3

1 I [am] the man [who] hath seen affliction By the rod of His wrath.

2 Me He hath led, and causeth to go [in] darkness, and without light.

3 Surely against me He turneth back, He turneth His hand all the day.

4 He hath worn out my flesh and my skin. He hath broken my bones.

5 He hath built up against me, And setteth round poverty and weariness.

6 In dark places He hath caused me to dwell, As the dead of old.

7 He hath hedged me about, and I go not out, He hath made heavy my fetter.

8 Also when I call and cry out, He hath shut out my prayer.

9 He hath hedged my ways with hewn work, My paths He hath made crooked.

10 A bear lying in wait He [is] to me, A lion in secret hiding-places.

11 My ways He is turning aside, and He pulleth me in pieces, He hath made me a desolation.

12 He hath trodden His bow, And setteth me up as a mark for an arrow.

13 He hath caused to enter into my reins The sons of His quiver.

14 I have been a derision to all my people, Their song all the day.

15 He hath filled me with bitter things, He hath filled me [with] wormwood.

16 And He breaketh with gravel my teeth, He hath covered me with ashes.

17 And Thou castest off from peace my soul, I have forgotten prosperity.

18 And I say, Perished hath my strength and my hope from Jehovah.

19 Remember my affliction and my mourning, Wormwood and gall!

20 Remember well, and bow down doth my soul in me.

21 This I turn to my heart -- therefore I hope.

22 The kindnesses of Jehovah! For we have not been consumed, For not ended have His mercies.

23 New every morning, abundant [is] thy faithfulness.

24 My portion [is] Jehovah, hath my soul said, Therefore I hope for Him.

25 Good [is] Jehovah to those waiting for Him, To the soul [that] seeketh Him.

26 Good! when one doth stay and stand still For the salvation of Jehovah.

27 Good for a man that he beareth a yoke in his youth.

28 He sitteth alone, and is silent, For He hath laid [it] upon him.

29 He putteth in the dust his mouth, if so be there is hope.

30 He giveth to his smiter the cheek, He is filled with reproach.

31 For the Lord doth not cast off to the age.

32 For though He afflicted, yet He hath pitied, According to the abundance of His kindness.

33 For He hath not afflicted with His heart, Nor doth He grieve the sons of men.

34 To bruise under one's feet any bound ones of earth,

35 To turn aside the judgment of a man, Over-against the face of the Most High,

36 To subvert a man in his cause, the Lord hath not approved.

37 Who [is] this -- he hath said, and it is, [And] the Lord hath not commanded [it]?

38 From the mouth of the Most High Go not forth the evils and the good.

39 What -- sigh habitually doth a living man, A man for his sin?

40 We search our ways, and investigate, And turn back unto Jehovah.

41 We lift up our heart on the hands unto God in the heavens.

42 We -- we have transgressed and rebelled, Thou -- Thou hast not forgiven.

43 Thou hast covered Thyself with anger, And dost pursue us; Thou hast slain -- Thou hast not pitied.

44 Thou hast covered Thyself with a cloud, So that prayer doth not pass through.

45 Offscouring and refuse Thou dost make us In the midst of the peoples.

46 Opened against us their mouth have all our enemies.

47 Fear and a snare hath been for us, Desolation and destruction.

48 Rivulets of water go down my eye, For the destruction of the daughter of my people.

49 Mine eye is poured out, And doth not cease without intermission,

50 Till Jehovah looketh and seeth from the heavens,

51 My eye affecteth my soul, Because of all the daughters of my city.

52 Hunted me sore as a bird have my enemies without cause.

53 They have cut off in a pit my life, And they cast a stone against me.

54 Flowed have waters over my head, I have said, I have been cut off.

55 I called Thy name, O Jehovah, from the lower pit.

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56 My voice Thou hast heard, Hide not Thine ear at my breathing -- at my cry.
57 Thou hast drawn near in the day I call Thee, Thou hast said, Fear not.
58 Thou hast pleaded, O Lord, the pleadings of my soul, Thou hast redeemed my life.
59 Thou hast seen, O Jehovah, my overthrow, Judge Thou my cause.
60 Thou hast seen all their vengeance, All their thoughts of me.
61 Thou hast heard their reproach, O Jehovah, All their thoughts against me,
62 The lips of my withstanders, Even their meditation against me all the day.
63 Their sitting down, and their rising up, Behold attentively, I [am] their song.
64 Thou returnest to them the deed, O Jehovah, According to the work of their hands.
65 Thou givest to them a covered heart, Thy curse to them.
66 Thou pursuest in anger, and destroyest them, From under the heavens of Jehovah!

LAMENTATIONS OF JEREMIA CHAPTER 4

1 How is the gold become dim, Changed the best -- the pure gold? Poured out are stones of the sanctuary At the head of all out-places.
2 The precious sons of Zion, Who are comparable with fine gold, How have they been reckoned earthen bottles, Work of the hands of a potter.
3 Even dragons have drawn out the breast, They have suckled their young ones, The daughter of my people is become cruel, Like the ostriches in a wilderness.
4 Cleaved hath the tongue of a suckling unto his palate with thirst, Infants asked bread, a dealer out they have none.
5 Those eating of dainties have been desolate in out-places, Those supported on scarlet have embraced dunghills.
6 And greater is the iniquity of the daughter of my people, Than the sin of Sodom, That was overturned as [in] a moment, And no hands were stayed on her.
7 Purer were her Nazarites than snow, Whiter than milk, ruddier of body than rubies, Of sapphire their form.
8 Darker than blackness hath been their visage, They have not been known in out-places, Cleaved hath their skin unto their bone, It hath withered -- it hath been as wood.
9 Better have been the pierced of a sword Than the pierced of famine, For these flow away, pierced through, Without the increase of the field.
10 The hands of merciful women have boiled their own children, They have been for food to them, In the destruction of the daughter of my people.
11 Completed hath Jehovah His fury, He hath poured out the fierceness of His anger, And he kindleth a fire in Zion, And it devoureth her foundations.
12 Believe not did the kings of earth, And any of the inhabitants of the world, That come would an adversary and enemy Into the gates of Jerusalem.
13 Because of the sins of her prophets, The iniquities of her priests, Who are shedding in her midst the blood of the righteous,
14 They have wandered naked in out-places, They have been polluted with blood, Without [any] being able to touch their clothing,
15 'Turn aside -- unclean,' they called to them, 'Turn aside, turn aside, touch not,' For they fled -- yea, they have wandered, They have said among nations: 'They do not add to sojourn.'
16 The face of Jehovah hath divided them, He doth not add to behold them, The face of priests they have not lifted up, Elders they have not favoured.
17 While we exist -- consumed are our eyes for our vain help, In our watch-tower we have watched for a nation [that] saveth not.
18 They have hunted our steps from going in our broad-places, Near hath been our end, fulfilled our days, For come hath our end.
19 Swifter have been our pursuers, Than the eagles of the heavens, On the mountains they have burned [after] us, In the wilderness they have laid wait for us.
20 The breath of our nostrils -- the anointed of Jehovah, Hath been captured in their pits, of whom we said: 'In his shadow we do live among nations.'
21 Joy and rejoice, O daughter of Edom, Dwelling in the land of Uz, Even unto thee pass over doth a cup, Thou art drunk, and makest thyself naked.
22 Completed [is] thy iniquity, daughter of Zion, He doth not add to remove thee, He hath inspected thy iniquity, O daughter of Edom, He hath removed [thee] because of thy sins!

LAMENTATIONS OF JEREMIA CHAPTER 5

1 Remember, O Jehovah, what hath befallen us, Look attentively, and see our reproach.
2 Our inheritance hath been turned to strangers, Our houses to foreigners.
3 Orphans we have been -- without a father, our mothers [are] as widows.
4 Our water for money we have drunk, Our wood for a price doth come.
5 For our neck we have been pursued, We have laboured -- there hath been no rest for us.
6 [To] Egypt we have given a hand, [To] Asshur, to be satisfied with bread.
7 Our fathers have sinned -- they are not, We their iniquities have borne.
8 Servants have ruled over us, A deliverer there is none from their hand.
9 With our lives we bring in our bread, Because of the sword of the wilderness.
10 Our skin as an oven hath been burning, Because of the raging of the famine.
11 Wives in Zion they have humbled, Virgins -- in cities of Judah.

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12 Princes by their hand have been hanged, The faces of elders have not been honoured.
13 Young men to grind they have taken, And youths with wood have stumbled.
14 The aged from the gate have ceased, Young men from their song.
15 Ceased hath the joy of our heart, Turned to mourning hath been our dancing.
16 Fallen hath the crown [from] our head, Wo [is] now to us, for we have sinned.
17 For this hath our heart been sick, For these have our eyes been dim.
18 For the mount of Zion -- that is desolate, Foxes have gone up on it.
19 Thou, O Jehovah, to the age remainest, Thy throne to generation and generation.
20 Why for ever dost Thou forget us? Thou forsakest us for length of days!
21 Turn us back, O Jehovah, unto Thee, And we turn back, renew our days as of old.
22 For hast Thou utterly rejected us? Thou hast been wroth against us -- exceedingly?

THE BOOK OF THE PROPHET EZEKIEL

Hebrew title: Sefer Yekhezkel
Estimated Range of Dating: c. 6th-century B.C.

(The Book of Ezekiel belongs to the Nevi'im (Prophets) and consists of 48 chapters and is the third of the Latter Prophets in the Tanakh and one of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC, although it is the product of a long and complex history and does not necessarily preserve the very words of the prophet.

The visions, and the book, are structured around three themes: (1st) Judgement on Israel (chapters 1–24); (2nd) Judgement on the nations (chapters 25–32); and (3rd) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and Christianity.

In the Chapters 10 and 11, the book contains a vision of God in heaven and describes wheels and strange beings around his throne. In fact, these two chapters deliver the most remarkable descriptions of the entire Hebrew Bible. It has a very technological character and gives the reader the impression that a kind of flying machine is described. Some scholars hold that Ezekiel's vision might be a report and detailed description of a kind of aircraft or, as Erich von Däniken had pointed out, an extraterrestrial spacecraft. NASA engineer Josef F. Blumrich decided to disprove the hypothesis. However, a thorough examination convinced him that Ezekiel might have seen a flying vehicle or spaceship of which he then made detailed drawings of the alien craft.

Descriptions of such vehicles are not entirely unique but can also be found in the Indian Ramayana Epic. In the Ramayana, a "vimana" called vehicle is described as follows: "The Pushpaka Vimana that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent Vimana going everywhere at will ... that chariot resembling a bright cloud in the sky ... and the King [Rama] got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.'" It is the first flying vimana mentioned in existing Hindu texts. With the size of an encyclopaedia, the Ramayana is one of the largest ancient epics in the world. Scholars estimate the age of the text from the 7th to 4th centuries BC. [Ramayana, Elysium Press, Calcutta, 1892]

The book opens with a vision of YHWH. The book moves on to anticipate the destruction of Jerusalem and the Temple,

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explains this as God's punishment, and closes with the promise of a new beginning and a new Temple.

1. Inaugural vision Ezekiel 1:1–3:2 God approaches Ezekiel as the divine warrior, riding in his battle chariot. The chariot is drawn by four living creatures, each having four faces (those of a man, a lion, an ox, and an eagle) and four wings. Beside each "living creature" is a "wheel within a wheel", with "tall and awesome" rims full of eyes all around. God commissions Ezekiel as a prophet and as a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgement on Jerusalem and Judah and on the nations: God warns of the certain destruction of Jerusalem and of the devastation of the nations that have troubled his people: the Ammonites, Moabites, Edomites and Philistines, the Phoenician cities of Tyre and Sidon, and Egypt.

3. Building a new city: The Jewish exile will come to an end, a new city and new Temple will be built, and the Israelites will be gathered and blessed as never before.

Some of the highlights include:

• The "throne vision", in which Ezekiel sees God enthroned in the Temple among the heavenly host;

• The first "temple vision", in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;

• Images of Israel, in which Israel is seen as a harlot bride, among other things;

• The "valley of dry bones", in which the prophet sees the dead of the house of Israel rise again;

• The destruction of Gog and Magog, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;

• The final temple vision, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, sometimes called the Third Temple, to which God's Shekinah (Divine Presence) has returned.)

EZEKIEL CHAPTER 1

1 And it cometh to pass, in the thirtieth year, in the fourth [month], in the fifth of the month, and I [am] in the midst of the Removed by the river Chebar, the heavens have been opened, and I see visions of God.

2 In the fifth of the month -- it is the fifth year of the removal of the king Jehoiachin --

3 hath the word of Jehovah certainly been unto Ezekiel son of Buzi the priest, in the land of the Chaldeans, by the river Chebar, and there is on him there a hand of Jehovah.

4 And I look, and lo, a tempestuous wind is coming from the north, a great cloud, and fire catching itself, and brightness to it round about, and out of its midst as the colour of copper, out of the midst of the fire.

5 And out of its midst [is] a likeness of four living creatures, and this [is] their appearance; a likeness of man [is] to them,

6 and four faces [are] to each, and four wings [are] to each of them,

7 and their feet [are] straight feet, and the sole of their feet [is] as a sole of a calf's foot, and they are sparkling as the colour of bright brass;

8 and hands of man under their wings -- on their four sides, and their faces and their wings -- [are] to them four;

9 joining one unto another [are] their wings, they turn not round in their going, each straight forward they go.

10 As to the likeness of their faces, the face of a man, and the face of a lion, toward the right [are] to them four, and the face of an ox on the left [are] to them four, and the face of an eagle [are] to them four.

11 And their faces and their wings are separate from above, to each [are] two joining together, and two are covering their bodies.

12 And each straight forward they go, whither the spirit is to go, they go, they turn not round in their going.

13 As to the likeness of the living creatures, their appearances [are] as coals of fire -- burning as the appearance of lamps; it is going up and down between the living creatures, and brightness [is] to the fire, and out of the fire is going forth lightning.

14 And the living creatures are running, and turning back, as the appearance of the flash.

15 And I see the living creatures, and lo, one wheel [is] in the earth, near the living creatures, at its four faces.

16 The appearance of the wheels and their works [is] as the colour of beryl, and one likeness [is] to them four, and their appearances and their works [are] as it were the wheel in the midst of the wheel.

17 On their four sides, in their going they go, they turn not round in their going.

18 As to their rings, they are both high and fearful, and their rings [are] full of eyes round about them four.

19 And in the going of the living creatures, the wheels go beside them, and in the living creatures being lifted up from off the earth, lifted up are the wheels.

20 Whither the spirit is to go, they go, thither the spirit [is] to go, and the wheels are lifted up over-against them, for a living spirit [is] in the wheels.

21 In their going, they go; and in their standing, they stand; and in their being lifted up from off the earth, lifted up are the wheels over-against them; for a living spirit [is] in the wheels.

22 And a likeness [is] over the heads of the living creatures of an expanse, as the colour of the fearful ice, stretched out over their heads from above.

23 And under the expanse their wings [are] straight, one toward the other, to each are two covering on this side, and to each are two covering on that side -- their bodies.

24 And I hear the noise of their wings, as the noise of many waters, as the noise of the Mighty One, in their going -- the noise of tumult, as the noise of a camp, in their standing they let fall their wings.

25 And there is a voice from above the expanse, that [is] above their head: in their standing they let fall their wings.

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26 And above the expanse that [is] over their head, as an appearance of a sapphire stone, [is] the likeness of a throne, and on the likeness of the throne a likeness, as the appearance of man upon it from above.

27 And I see as the colour of copper, as the appearance of fire within it round about, from the appearance of his loins and upward, and from the appearance of his loins and downward, I have seen as the appearance of fire, and brightness [is] to it round about.

28 As the appearance of the bow that is in a cloud in a day of rain, so [is] the appearance of the brightness round about.

EZEKIEL CHAPTER 2

1 It [is] the appearance of the likeness of the honour of Jehovah, and I see, and fall on my face, and I hear a voice speaking, and He saith unto me, 'Son of man, stand on thy feet, and I speak with thee.'

2 And there doth come into me a spirit, when He hath spoken unto me, and it causeth me to stand on my feet, and I hear Him who is speaking unto me.

3 And He saith unto Me, 'Son of man, I am sending thee unto the sons of Israel, unto nations who are rebels, who have rebelled against Me; they and their fathers have transgressed against Me, unto this self-same day.

4 And the sons [are] brazen-faced and hard-hearted to whom I am sending thee, and thou hast said unto them: Thus said the Lord Jehovah:

5 and they -- whether they hear, or whether they forbear, for a rebellious house they [are] -- have known that a prophet hath been in their midst.

6 'And thou, son of man, thou art not afraid of them, yea, of their words thou art not afraid, for briers and thorns are with thee, and near scorpions thou art dwelling, of their words thou art not afraid, and of their faces thou art not affrighted, for they [are] a rebellious house,

7 And thou hast spoken My words unto them, whether they hear or whether they forbear, for they [are] rebellious.

8 'And thou, son of man, hear that which I am speaking unto thee: Thou art not rebellious like the rebellious house, open thy mouth, and eat that which I am giving unto thee.'

9 And I look, and lo, a hand [is] sent forth unto me, and lo, in it a roll of a book,

10 and He spreadeth it before me, and it is written in front and behind, and written on it [are] lamentations, and mourning, and wo!

EZEKIEL CHAPTER 3

1 And He saith unto me, 'Son of man, that which thou findest eat, eat this roll, and go, speak unto the house of Israel.'

2 And I open my mouth, and He causeth me to eat this roll.

3 And He saith unto me, 'Son of man, thy belly thou dost feed, and thy bowels thou dost fill with this roll that I am giving unto thee;' and I eat it, and it is in my mouth as honey for sweetness.

4 And He saith unto me, 'Son of man, go, enter in unto the house of Israel, and thou hast spoken with My words unto them.

5 For, not unto a people deep of lip and heavy of tongue [art] thou sent -- unto the house of Israel;

6 not unto many peoples, deep of lip and heavy of tongue, whose words thou dost not understand. If I had not sent thee unto them -- they, they do hearken unto thee,

7 but the house of Israel are not willing to hearken unto thee, for they are not willing to hearken unto Me, for all the house of Israel are brazen-faced and strong-hearted.

8 'Lo, I have made thy face strong against their face, and thy forehead strong against their forehead.

9 As an adamant harder than a rock I have made thy forehead; thou dost not fear them, nor art thou affrighted before them, for a rebellious house [are] they.'

10 And He saith unto me, 'Son of man, all My words, that I speak unto thee, receive with thy heart, and with thine ears hear;

11 and go, enter in unto the Removed, unto the sons of thy people, and thou hast spoken unto them, and hast said unto them: Thus said the Lord Jehovah: whether they hear, or whether they forbear.'

12 And lift me up doth a spirit, and I hear behind me a noise, a great rushing -- 'Blessed [is] the honour of Jehovah from His place!' --

13 even a noise of the wings of the living creatures touching one another, and a noise of the wheels over-against them, even a noise of a great rushing.

14 And a spirit hath lifted me up, and doth take me away, and I go bitterly, in the heat of my spirit, and the hand of Jehovah on me [is] strong.

15 And I come in unto the Removed, at Tel-Ahib, who are dwelling at the river Chebar, and where they are dwelling I also dwell seven days, causing astonishment in their midst.

16 And it cometh to pass, at the end of seven days,

17 that there is a word of Jehovah unto me, saying, 'Son of man, a watchman I have given thee to the house of Israel, and thou hast heard from My mouth a word, and hast warned them from Me.

18 In My saying to the wicked: Thou dost surely die; and thou hast not warned him, nor hast spoken to warn the wicked from his wicked way, so that he doth live; he -- the wicked -- in his iniquity dieth, and his blood from thy hand I require.

19 And thou, because thou hast warned the wicked, and he hath not turned back from his wickedness, and from his wicked way, he in his iniquity dieth, and thou thy soul hast delivered.

20 'And in the turning back of the righteous from his righteousness, and he hath done perversity, and I have put a stumbling-block before him, he dieth; because thou hast not warned him, in his sin he dieth, and not remembered is his righteousness that he hath done, and his blood from thy hand I require.

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21 And thou, because thou hast warned him -- the righteous -- that the righteous sin not, and he hath not sinned, he surely liveth, because he hath been warned; and thou thy soul hast delivered.'

22 And there is on me there a hand of Jehovah, and He saith to me, 'Rise, go forth to the valley, and there I do speak with thee.'

23 And I rise and go forth unto the valley, and lo, there the honour of Jehovah is standing as the honour that I had seen by the river Chebar, and I fall on my face.

24 And come into me doth a spirit, and causeth me to stand on my feet, and He speaketh with me, and saith unto me, 'Go in, be shut up in the midst of thy house.

25 'And thou, son of man, lo, they have put on thee thick bands, and have bound thee with them, and thou goest not forth in their midst;

26 and thy tongue I cause to cleave unto thy palate, and thou hast been dumb, and art not to them for a reprover, for a rebellious house [are] they.

27 And in My speaking with thee, I do open thy mouth, and thou hast said unto them: Thus said the Lord Jehovah; the hearer doth hear, and the forbearer doth forbear; for a rebellious house [are] they.

EZEKIEL CHAPTER 4

1 'And thou, son of man, take to thee a brick, and thou hast put it before thee, and hast graven on it a city -- Jerusalem,

2 and hast placed against it a siege, and builded against it a fortification, and poured out against it a mount, and placed against it camps, yea, set thou against it battering-rams round about.

3 And thou, take to thee an iron pan, and thou hast made it a wall of iron between thee and the city; and thou hast prepared thy face against it, and it hath been in a siege, yea, thou hast laid siege against it. A sign it [is] to the house of Israel.

4 'And thou, lie on thy left side, and thou hast placed the iniquity of the house of Israel on it; the number of the days that thou liest on it, thou bearest their iniquity.

5 And I -- I have laid on thee the years of their iniquity, the number of days, three hundred and ninety days; and thou hast borne the iniquity of the house of Israel.

6 And thou hast completed these, and hast lain on thy right side, a second time, and hast borne the iniquity of the house of Judah forty days -- a day for a year -- a day for a year I have appointed to thee.

7 'And unto the siege of Jerusalem thou dost prepare thy face, and thine arm [is] uncovered, and thou hast prophesied concerning it.

8 And lo, I have put on thee thick bands, and thou dost not turn from side to side till thy completing the days of thy siege.

9 'And thou, take to thee wheat, and barley, and beans, and lentiles, and millet, and spelt, and thou hast put them in one vessel, and made them to thee for bread; the number of the days that thou art lying on thy side -- three hundred and ninety days -- thou dost eat it.

10 And thy food that thou dost eat [is] by weight, twenty shekels daily; from time to time thou dost eat it.

11 'And water by measure thou dost drink, a sixth part of the hin; from time to time thou dost drink [it].

12 A barley-cake thou dost eat it, and it with dung -- the filth of man -- thou dost bake before their eyes.

13 And Jehovah saith, 'Thus do the sons of Israel eat their defiled bread among the nations whither I drive them.'

14 And I say, 'Ah, Lord Jehovah, lo, my soul is not defiled, and carcase, and torn thing, I have not eaten from my youth, even till now; nor come into my mouth hath abominable flesh.'

15 And He saith unto me, 'See, I have given to thee bullock's dung instead of man's dung, and thou hast made thy bread by it.'

16 And He saith unto me, 'Son of man, lo, I am breaking the staff of bread in Jerusalem, and they have eaten bread by weight and with fear; and water by measure and with astonishment, they do drink;

17 so that they lack bread and water, and have been astonished one with another, and been consumed in their iniquity.

EZEKIEL CHAPTER 5

1 'And thou, son of man, take to thee a sharp weapon, the barber's razor thou dost take to thee, and thou hast caused [it] to pass over thy head, and over thy beard, and thou hast taken to thee weighing scales, and apportioned them.

2 A third part with fire thou dost burn in the midst of the city, at the fulness of the days of the siege; and thou hast taken the third part, thou dost smite with a weapon round about it; and the third part thou dost scatter to the wind, and a weapon I draw out after them.

3 And thou hast taken thence a few in number -- and hast bound them in thy skirts;

4 and of them thou dost take again, and hast cast them unto the midst of the fire, and hast burned them in the fire -- out of it cometh forth a fire unto all the house of Israel.

5 Thus said the Lord Jehovah: this [is] Jerusalem, In the midst of the nations I have set her, And round about her [are] the lands.

6 And she changeth My judgments into wickedness more than the nations, And My statutes more than the lands that [are] round about her, For against My judgments they have kicked, And My statutes -- they have not walked in them.

7 Therefore, thus said the Lord Jehovah: Because of your multiplying above the nations that [are] around you, In My statutes ye have not walked, And My judgments ye have not done, According to the judgments of the nations That [are] round about you ye have not done.

8 Therefore, thus said the Lord Jehovah: Lo, I [am] against thee, even I, And I have done in thy midst judgments, Before the eyes of the nations.

9 And I have done in thee that which I have not done, And that which I do not its like again, Because of all thine abominations.

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10 Therefore fathers do eat sons in thy midst, And sons eat their fathers, And I have done in thee judgments, And have scattered all thy remnant to every wind.

11 Therefore, I live -- an affirmation of the Lord Jehovah: Because My sanctuary thou hast defiled, With all thy detestable things, And with all thine abominations, Mine eye pitieth not, and I also spare not. Do not even I also diminish?

12 Thy third part -- by pestilence they die, And by famine are consumed in thy midst, And the third part, by sword they fall round about thee, And the third part, to every wind I scatter, And a sword I draw out after them.

13 And completed hath been Mine anger, And I have caused My fury to rest on them, And I have been comforted, And they have known that I, Jehovah, have spoken in My zeal, In My completing My fury on them.

14 And I give thee for a waste, And for a reproach among nations that [are] round about thee, Before the eyes of every passer by.

15 And it hath been a reproach and a reviling, An instruction and an astonishment, To nations that [are] round about thee, In My doing in thee judgments, In anger and fury, and in furious reproofs, I, Jehovah, have spoken.

16 In My sending the evil arrows of famine among them, That have been for destruction, That I send to destroy you, And famine I am adding upon you, And I have broken to you the staff of bread.

17 And I have sent on you famine and evil beasts, And they have bereaved thee, And pestilence and blood pass over on thee, And a sword I do bring in against thee, I, Jehovah, have spoken!'

EZEKIEL CHAPTER 6

1 And there is a word of Jehovah unto me, saying:

2 'Son of man, set thy face unto mountains of Israel, and prophesy concerning them:

3 And thou hast said: Mountains of Israel, Hear ye a word of the Lord Jehovah: Thus said the Lord Jehovah To the mountains, and to the hills, To the streams, and to the valleys, Lo, I, I am bringing in against you a sword, And I have destroyed your high places.

4 And desolated have been your altars, And broken your images, And I have caused your wounded to fall before your idols,

5 And put the carcases of the sons of Israel before their idols, And scattered your bones round about your altars.

6 In all your dwellings the cities are laid waste, And the high places are desolate, So that waste and desolate are your altars, And broken and ceased have your idols, And cut down have been your images, And blotted out have been your works.

7 And fallen hath the wounded in your midst, And ye have known that I [am] Jehovah.

8 And I have caused [some] to remain, In their being to you the escaped of the sword among nations, In your being scattered through lands.

9 And remembered Me have your escaped among nations, Whither they have been taken captive, Because I have been broken with their heart that is going a-whoring, That hath turned aside from off Me, And with their eyes they are going a-whoring after their idols, And they have been loathsome in their own faces, For the evils that they have done -- all their abominations.

10 And they have known that I [am] Jehovah, Not for nought have I spoken to do to them this evil.

11 Thus said the Lord Jehovah: 'Smite with thy palm, and stamp with thy foot, And say: Alas, for all the evil abominations of the house of Israel, Who by sword, by famine, and by pestilence do fall.

12 The far-off by pestilence dieth, And the near by sword falleth, And the left and the besieged by famine dieth, And I have completed my fury upon them.

13 And ye have known that I [am] Jehovah, In their wounded being in the midst of their idols, Round about their altars, On every high hill, on all tops of mountains, And under every green tree, and under every thick oak, The place where they gave sweet fragrance to all their idols.

14 And I have stretched out my hand against them, And have made the land a desolation, Even a desolation from the wilderness to Diblath, In all their dwellings, And they have known that I [am] Jehovah!'

EZEKIEL CHAPTER 7

1 And there is a word of Jehovah unto me, saying, 'And thou, son of man, Thus said the Lord Jehovah to the ground of Israel:

2 An end, come hath the end on the four corners of the land.

3 Now [is] the end unto thee, And I have sent Mine anger upon thee, And judged thee according to thy ways, And set against thee all thine abominations.

4 And no pity on thee hath Mine eye, nor do I spare, For thy ways against thee I do set, And thine abominations are in thy midst, And ye have known that I [am] Jehovah.

5 Thus said the Lord Jehovah: Evil, a single evil, lo, it hath come.

6 An end hath come, come hath the end, It hath waked for thee, lo, it hath come.

7 Come hath the morning unto thee, O inhabitant of the land! Come hath the time, near [is] a day of trouble, And not the shouting of mountains.

8 Now, shortly I pour out My fury on thee, And have completed Mine anger against thee, And judged thee according to thy ways, And set against thee all thine abominations.

9 And not pity doth Mine eye, nor do I spare, According to thy ways unto thee I give, And thine abominations are in thy midst, And ye have known that I [am] Jehovah the smiter.

10 Lo, the day, lo, it hath come, Gone forth hath the morning, Blossomed hath the rod, flourished the pride.

11 The violence hath risen to a rod of wickedness, There is none of them, nor of their multitude, Nor of their noise, nor is there wailing for them.

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12 Come hath the time, arrived hath the day, The buyer doth not rejoice, And the seller doth not become a mourner, For wrath [is] unto all its multitude.

13 For the seller to the sold thing turneth not, And yet among the living [is] their life, For the vision [is] unto all its multitude, It doth not turn back, And none by his iniquity doth strengthen his life.

14 They have blown with a trumpet to prepare the whole, And none is going to battle, For My wrath [is] unto all its multitude.

15 The sword [is] without, And the pestilence and the famine within, He who is in a field by sword dieth, And he who is in a city, Famine and pestilence devour him.

16 And escaped away have their fugitives, And they have been on the mountains As doves of the valleys, All of them make a noising -- each for his iniquity.

17 All the hands are feeble, and all knees go -- waters.

18 And they have girded on sackcloth, And covered them hath trembling, And unto all faces [is] shame, And on all their heads -- baldness.

19 Their silver into out-places they cast, And their gold impurity becometh. Their silver and their gold is not able to deliver them, In a day of the wrath of Jehovah, Their soul they do not satisfy, And their bowels they do not fill, For the stumbling-block of their iniquity it hath been.

20 As to the beauty of his ornament, For excellency He set it, And the images of their abominations, Their detestable things -- they made in it, Therefore I have given it to them for impurity,

21 And I have given it into the hand of the strangers for a prey, And to the wicked of the land for a spoil, And they have polluted it.

22 And I have turned My face from them, And they have polluted My hidden place, Yea, come into it have destroyers, and polluted it.

23 Make the chain; for the land Hath been full of bloody judgments, And the city hath been full of violence.

24 And I have brought in the wicked of the nations, And they have possessed their houses, And I have caused to cease the excellency of the strong, And polluted have been those sanctifying them.

25 Destruction hath come, And they have sought peace, and there is none.

26 Mischief on mischief cometh, and report is on report, And they have sought a vision from a prophet, And law doth perish from the priest, And counsel from the elders,

27 The king doth become a mourner, And a prince putteth on desolation, And the hands of the people of the land are troubled, From their own way I deal with them, And with their own judgments I judge them, And they have known that I [am] Jehovah!'

EZEKIEL CHAPTER 8

1 And it cometh to pass, in the sixth year, in the sixth [month], in the fifth of the month, I am sitting in my house, and elders of Judah are sitting before me, and fall on me there doth a hand of the Lord Jehovah,

2 and I look, and lo, a likeness as the appearance of fire, from the appearance of His loins and downward -- fire, and from His loins and upward, as the appearance of brightness, as the colour of copper.

3 And He putteth forth a form of a hand, and taketh me by a lock of my head, and lift me up doth a spirit between the earth and the heavens, and it bringeth me in to Jerusalem in visions of God, unto the opening of the inner gate that is facing the north, where [is] the seat of the figure of jealousy that is making jealous,

4 and lo, there the honour of the God of Israel, as the appearance that I saw in the valley.

5 And He saith unto me, 'Son of man, lift up, I pray thee, thine eyes the way of the north.' And I lift up mine eyes the way of the north, and lo, on the north of the gate of the altar this figure of jealousy, at the entrance.

6 And He saith unto me, 'Son of man, art thou seeing what they are doing? the great abominations that the house of Israel are doing here, to keep far off from My sanctuary; and again thou dost turn, thou dost see great abominations.'

7 And He bringeth me in unto an opening of the court, and I look, and lo, a hole in the wall;

8 and He saith unto me, 'Son of man, dig, I pray thee, through the wall;' and I dig through the wall, and lo, an opening.

9 And He saith to me, 'Go in, and see the evil abominations that they are doing here.'

10 And I go in, and look, and lo, every form of creeping thing, and detestable beast -- and all the Idols of the house of Israel -- graved on the wall, all round about,

11 and seventy men of the elders of the house of Israel -- and Jaazaniah son of Shaphan standing in their midst -- are standing before them, and each his censer in his hand, and the abundance of the cloud of perfume is going up.

12 And He saith unto me, 'Hast thou seen, son of man, that which elders of the house of Israel are doing in darkness, each in the inner chambers of his imagery, for they are saying, Jehovah is not seeing us, Jehovah hath forsaken the land?'

13 And He saith unto me, 'Again thou dost turn, thou dost see great abominations that they are doing.'

14 And He bringeth me in unto the opening of the gate of the house of Jehovah that [is] at the north, and lo, there the women are sitting weeping for Tammuz.

15 And He saith unto me, 'Hast thou seen, son of man? again thou dost turn, thou dost see greater abominations than these.'

16 And He bringeth me in unto the inner court of the house of Jehovah, and lo, at the opening of the temple of Jehovah, between the porch and the altar, about twenty-five men, their backs toward the temple of Jehovah, and their faces eastward, and they are bowing themselves eastward to the sun.

17 And He saith unto me, 'Hast thou seen, son of man? hath it been a light thing to the house of Judah to do the

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abomination that they have done here, that they have filled the land with violence, and turn back to provoke Me to anger? and lo, they are putting forth the branch unto their nose!

18 And I also deal in fury, Mine eye doth not pity, nor do I spare, and they have cried in Mine ears -- a loud voice -- and I do not hear them.'

EZEKIEL CHAPTER 9

1 And He crieth in mine ears -- a loud voice -- saying, 'Drawn near have inspectors of the city, and each his destroying weapon in his hand.'

2 And lo, six men are coming from the way of the upper gate, that is facing the north, and each his slaughter-weapon in his hand, and one man in their midst is clothed with linen, and a scribe's inkhorn at his loins, and they come in, and stand near the brazen altar.

3 And the honour of the God of Israel hath gone up from off the cherub, on which it hath been, unto the threshold of the house.

4 And He calleth unto the man who is clothed with linen, who hath the scribe's inkhorn at his loins, and Jehovah saith unto him, 'Pass on into the midst of the city, into the midst of Jerusalem, and thou hast made a mark on the foreheads of the men who are sighing and who are groaning for all the abominations that are done in its midst.'

5 And to the others he said in mine ears, 'Pass on into the city after him, and smite; your eye doth not pity, nor do ye spare;

6 aged, young man, and virgin, and infant, and women, ye do slay -- to destruction; and against any man on whom [is] the mark ye do not go nigh, and from My sanctuary ye begin.'

7 And they begin among the aged men who [are] before the house, and He saith unto them, 'Defile the house, and fill the courts with the wounded, go forth.' And they have gone forth and have smitten in the city.

8 And it cometh to pass, as they are smiting, and I -- I am left -- that I fall on my face, and cry, and say, 'Ah, Lord Jehovah, art Thou destroying all the remnant of Israel, in Thy pouring out Thy wrath on Jerusalem?'

9 And He saith unto me, 'The iniquity of the house of Israel and Judah [is] very very great, and the land is full of blood, and the city hath been full of perverseness, for they have said: Jehovah hath forsaken the land, and Jehovah is not seeing.

10 And I also, Mine eye doth not pity, nor do I spare; their way on their own head I have put.'

11 And lo, the man clothed with linen, at whose loins [is] the inkhorn, is bringing back word, saying, 'I have done as Thou hast commanded me.'

EZEKIEL CHAPTER 10

1 And I look, and lo, on the expanse that [is] above the head of the cherubs, as a sapphire stone, as the appearance of the likeness of a throne, He hath been seen over them.

2 And He speaketh unto the man clothed with linen, and saith, 'Go in unto the midst of the wheel, unto the place of the cherub, and fill thy hands with coals of fire from between the cherubs, and scatter over the city.' And he goeth in before mine eyes.

3 And the cherubs are standing on the right side of the house, at the going in of the man, and the cloud hath filled the inner court,

4 and become high doth the honour of Jehovah above the cherub, over the threshold of the house, and the house is filled with the cloud, and the court hath been filled with the brightness of the honour of Jehovah.

5 And a noise of the wings of the cherubs hath been heard unto the outer court, as the voice of God -- the Mighty One -- in His speaking.

6 And it cometh to pass, in His commanding the man clothed with linen, saying, 'Take fire from between the wheel, from between the cherubs,' and he goeth in and standeth near the wheel,

7 that the [one] cherub putteth forth his hand from between the cherubs unto the fire that [is] between the cherubs, and lifteth up, and giveth into the hands of him who is clothed with linen, and he receiveth, and cometh forth.

8 And there appeareth in the cherubs the form of a hand of man under their wings,

9 and I look, and lo, four wheels near the cherubs, one wheel near the one cherub, and another wheel near the other cherub, and the appearance of the wheels [is] as the colour of a beryl stone.

10 As to their appearances, one likeness [is] to them four, as it were the wheel in the midst of the wheel.

11 In their going, on their four sides they go; they turn not round in their going, for to the place whither the head turneth, after it they go, they turn not round in their going.

12 And all their flesh, and their backs, and their hands, and their wings, and the wheels, are full of eyes round about; to them four [are] their wheels.

13 To the wheels -- to them is one calling in mine ears, 'O wheel!'

14 And four faces [are] to each; the face of the one [is] the face of the cherub, and the face of the second the face of man, and of the third the face of a lion, and of the fourth the face of an eagle.

15 And the cherubs are lifted up, it [is] the living creature that I saw by the river Chebar.

16 And in the going of the cherubs, the wheels go beside them; and in the cherubs lifting up their wings to be high above the earth, the wheels turn not round, even they, from being beside them.

17 In their standing they stand, and in their exaltation they are exalted with them: for the living spirit [is] in them.

18 And go forth doth the honour of Jehovah from off the threshold of the house, and standeth over the cherubs,

19 and the cherubs lift up their wings, and are lifted up from the earth before mine eyes; in their going forth, the wheels also [are] over-against them, and he standeth at the

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opening of the east gate of the house of Jehovah, and the honour of the God of Israel [is] over them from above.

20 It [is] the living creature that I saw under the God of Israel by the river Chebar, and I know that they are cherubs.

21 Four faces [are] to each, and four wings to each, and the likeness of the hands of man [is] under their wings.

22 As to the likeness of their faces, they [are] the faces that I saw by the river Chebar, their appearances and themselves; each straight forward they go.

EZEKIEL CHAPTER 11

1 And lift me up doth a spirit, and it bringeth me in unto the east gate of the house of Jehovah, that is facing the east, and lo, at the opening of the gate twenty and five men, and I see in their midst Jaazaniah son of Azzur, and Pelatiah son of Benaiah, heads of the people.

2 And He saith unto me, 'Son of man, these [are] the men who are devising iniquity, and who are giving evil counsel in this city;

3 who are saying, It [is] not near -- to build houses, it [is] the pot, and we the flesh.

4 Therefore prophesy concerning them, prophesy, son of man.'

5 And fall upon me doth the Spirit of Jehovah, and He saith unto me, 'Say: Thus said Jehovah: Rightly ye have said, O house of Israel, And the steps of your spirit I have known.

6 Ye multiplied your wounded in this city, And filled its out-places with the wounded.

7 Therefore, thus said the Lord Jehovah: Your wounded whom ye placed in its midst, They [are] the flesh, and it [is] the pot, And you he hath brought out from its midst.

8 A sword ye have feared, And a sword I bring in against you, An affirmation of the Lord Jehovah.

9 And I have brought you out of its midst, And given you into the hand of strangers, And I have done among you judgments.

10 By the sword ye do fall, On the border of Israel I do judge you, And ye have known that I [am] Jehovah.

11 It is not to you for a pot, Nor are ye in its midst for flesh, At the border of Israel I do judge you.

12 And ye have known that I [am] Jehovah, For in My statutes ye have not walked, And My Judgments ye have not done, And according to the judgments of the nations Who are round about you -- ye have done!'

13 And it cometh to pass, at my prophesying, that Pelatiah son of Benaiah is dying, and I fall on my face, and cry -- a loud voice -- and say, 'Ah, Lord Jehovah, an end Thou art making of the remnant of Israel.'

14 And there is a word of Jehovah unto me, saying,

15 'Son of man, thy brethren, thy brethren, men of thy kindred, and all the house of Israel -- all of it, [are] they to whom inhabitants of Jerusalem have said, Keep far off from Jehovah;

16 it [is] ours, the land hath been given for an inheritance; therefore say: Thus said the Lord Jehovah: Because I put them afar off among nations, And because I scattered them through lands, I also am to them for a little sanctuary, In lands whither they have gone in.

17 Therefore say: Thus said the Lord Jehovah: And I have assembled you from the peoples, And I have gathered you from the lands, Into which ye have been scattered, And I have given to you the ground of Israel.

18 And they have gone in thither. And turned aside all its detestable things, And all its abominations -- out of it.

19 And I have given to them one heart, And a new spirit I do give in your midst, And I have turned the heart of stone out of their flesh, And I have given to them a heart of flesh.

20 So that in My statutes they walk, And My judgments they keep, and have done them, And they have been to me for a people, And I am to them for God.

21 As to those whose heart is going unto the heart Of their detestable and their abominable things, Their way on their head I have put, An affirmation of the Lord Jehovah.'

22 And the cherubs lift up their wings, and the wheels [are] over-against them, and the honour of the God of Israel [is] over them above.

23 And the honour of Jehovah goeth up from off the midst of the city, and standeth on the mountain, that [is] on the east of the city.

24 And a spirit hath lifted me up, and bringeth me in to Chaldea, unto the Removed, in a vision, by the Spirit of God, and go up from off me doth the vision that I have seen;

25 and I speak unto the Removed all the matters of Jehovah that He hath shewed me.

EZEKIEL CHAPTER 12

1 And there is a word of Jehovah unto me, saying,

2 'Son of man, in the midst of the rebellious house thou art dwelling, that have eyes to see, and they have not seen; ears they have to hear, and they have not heard; for a rebellious house [are] they.

3 And thou, son of man, make to thee vessels of removal, and remove by day before their eyes, and thou hast removed from thy place unto another place before their eyes, it may be they consider, for a rebellious house they [are].

4 And thou hast brought forth thy vessels as vessels of removal by day before their eyes, and thou, thou dost go forth at even before their eyes, as the goings forth of a removal.

5 Before their eyes dig for thee through the wall, and thou hast brought forth by it.

6 Before their eyes on the shoulder thou dost bear, in the darkness thou dost bring forth, thy face thou dost cover, and thou dost not see the earth, for a type I have given thee to the house of Israel.'

7 And I do so, as I have been commanded; my vessels I have brought forth as vessels of removal by day, and at even I have dug for me through the wall with the hand; in the darkness I have brought forth, on the shoulder I have borne away, before their eyes.

8 And there is a word of Jehovah unto me, in the morning, saying,

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9 'Son of man, have they not said unto thee -- the house of Israel -- the rebellious house -- What art thou doing?

10 say unto them, Thus said the Lord Jehovah: 'The prince [is] this burden in Jerusalem, and all the house of Israel who are in their midst.

11 Say: I [am] your type; as I have done so it is done to them, into a removal, into a captivity, they do go.

12 As to the prince who [is] in their midst, on the shoulder he beareth in the darkness, and he goeth forth, through the wall they dig to bring forth by it, his face he covereth, that he may not look on the very surface of the land.

13 And I have spread My net for him, and he hath been caught in My snare, and I have brought him in to Babylon, the land of the Chaldeans, and it he doth not see -- and there doth he die.

14 'And all who are round about him to help him, and all his bands, I do scatter to every wind, and a sword I draw out after them.

15 And they have known that I [am] Jehovah, in My scattering them among nations, and I have spread them through lands;

16 and I have left of them, a few in number, from the sword, from the famine, and from the pestilence, so that they recount all their abominations among the nations whither they have come, and they have known that I [am] Jehovah.'

17 And there is a word of Jehovah unto me, saying,

18 'Son of man, thy bread in haste thou dost eat, and thy water with trembling and with fear thou dost drink;

19 and thou hast said unto the people of the land, Thus said the Lord Jehovah concerning the inhabitants of Jerusalem, concerning the land of Israel: Their bread with fear they do eat, and their water with astonishment drink, because its land is desolate, because of its fulness, because of the violence of all who are dwelling in it.

20 And the cities that are inhabited are laid waste, and the land is a desolation, and ye have known that I [am] Jehovah.'

21 And there is a word of Jehovah unto me, saying,

22 'Son of man, what [is] this simile to you, concerning the land of Israel, saying, Prolonged are the days, and perished hath every vision?

23 therefore say unto them: Thus said the Lord Jehovah: I have caused this simile to cease, And they use it not as a simile again in Israel, But speak to them: Drawn near have the days, And spoken hath every vision.

24 For there is no more any vain vision, and flattering divination, In the midst of the house of Israel.

25 For I [am] Jehovah, I speak, The word that I speak -- it is done, It is not prolonged any more, For, in your days, O rebellious house, I speak a word, and I have done it, An affirmation of the Lord Jehovah.'

26 And there is a word of Jehovah unto me, saying:

27 'Son of man, lo, the house of Israel are saying, The vision that he is seeing [is] for many days, and of times far off he is prophesying,

28 therefore say unto them: Thus said the Lord Jehovah: None of my words are prolonged any more, When I speak a word -- it is done, An affirmation of the Lord Jehovah!'

EZEKIEL CHAPTER 13

1 And there is a word of Jehovah unto me, saying,

2 'Son of man, prophesy concerning the prophets of Israel who are prophesying, and thou hast said to those prophesying from their own heart: Hear ye a word of Jehovah:

3 Thus said the Lord Jehovah: Wo unto the prophets who are foolish, Who are going after their own spirit, And they have seen nothing.

4 As foxes in the wastes, Thy prophets, O Israel, have been.

5 Ye have not gone up into breaches, Nor do ye make a fence for the house of Israel, To stand in battle in a day of Jehovah.

6 They have seen vanity, and lying divination, Who are saying: An affirmation of Jehovah, And Jehovah hath not sent them, And they have hoped to establish a word.

7 A vain vision have ye not seen, And a lying divination spoken, When ye say: An affirmation of Jehovah, And I have not spoken?

8 Therefore, thus said the Lord Jehovah: Because ye have spoken vanity, and seen a lie, Therefore, lo, I [am] against you, An affirmation of the Lord Jehovah.

9 And My hand hath been on the prophets, Who are seeing vanity, and who are divining a lie, In the assembly of My people they are not, And in the writing of the house of Israel they are not written, And unto the ground of Israel they come not, And ye have known that I [am] the Lord Jehovah.

10 Because, even because, they did cause My people to err, Saying, Peace! and there is no peace, And that one is building a wall, And lo, they are daubing it with chalk.

11 Say to those daubing with chalk -- It falleth, There hath been an overflowing shower, And ye, O hailstones, do fall, And a tempestuous wind doth rend,

12 And lo, fallen hath the wall! Doth not one say unto you, Where [is] the daubing that ye daubed?

13 Therefore, thus said the Lord Jehovah: I have rent with a tempestuous wind in My fury, And an overflowing shower is in Mine anger, And hailstones in My fury -- to consume.

14 And I have broken down the wall that ye daubed with chalk, And have caused it to come unto the earth, And revealed hath been its foundation, And it hath fallen, And ye have been consumed in its midst, And ye have known that I [am] Jehovah.

15 And I have completed My wrath on the wall, And on those daubing it with chalk, And I say to you: The wall is not, And those daubing it are not;

16 The prophets of Israel who are prophesying concerning Jerusalem, And who are seeing for her a vision of peace, And there is no peace, An affirmation of the Lord Jehovah.

17 And thou, son of man, set thy face against the daughters of thy people, who are prophesying out of their own heart, and prophesy concerning them,

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18 And thou hast said: Thus said the Lord Jehovah: Wo to those sowing pillows for all joints of the arm, And to those making the kerchiefs For the head of every stature -- to hunt souls, The souls do ye hunt of My people? And the souls ye have do ye keep alive?

19 Yea, ye pierce Me concerning My people, For handfuls of barley, And for pieces of bread, to put to death Souls that should not die, And to keep alive souls that should not live, By your lying to My people -- hearkening to lies.

20 Therefore, thus said the Lord Jehovah: Lo, I [am] against your pillows, With which ye are hunting there the souls of the flourishing, And I have rent them from off your arms, And have sent away the souls that ye are hunting, The souls of the flourishing.

21 And I have torn your kerchiefs, And delivered My people out of your hand, And they are no more in your hand for a prey, And ye have known that I [am] Jehovah.

22 Because of paining the heart of the righteous with falsehood, And I have not pained it, And strengthening the hands of the wicked, So as not to turn back from his evil way, To keep him alive,

23 Therefore, vanity ye do not see, And divination ye do not divine again, And I have delivered My people out of your hand, And ye have known that I [am] Jehovah!'

EZEKIEL CHAPTER 14

1 And come in unto me do certain of the elders of Israel, and sit before me.

2 And there is a word of Jehovah unto me, saying,

3 'Son of man, these men have caused their idols to go up on their heart, and the stumbling-block of their iniquity they have put over-against their faces; am I inquired of at all by them?

4 'Therefore, speak with them, and thou hast said unto them: Thus said the Lord Jehovah: Every one of the house of Israel who causeth his idols to go up unto his heart, and the stumbling-block of his iniquity setteth over-against his face, and hath gone in unto the prophet -- I Jehovah have given an answer to him for this, for the abundance of his idols,

5 in order to catch the house of Israel by their heart, in that they have become estranged from off me by their idols -- all of them.

6 'Therefore say unto the house of Israel: Thus said the Lord Jehovah: Turn ye back, yea, turn ye back from your idols, and from all your abominations turn back your faces,

7 for every one of the house of Israel, and of the sojourners who doth sojourn in Israel, who is separated from after Me, and doth cause his idols to go up unto his heart, and the stumbling-block of his iniquity setteth over-against his face, and hath come in unto the prophet to inquire of him concerning Me, I, Jehovah, have answered him for Myself;

8 and I have set My face against that man, and made him for a sign, and for similes, and I have cut him off from the midst of My people, and ye have known that I [am] Jehovah.

9 'And the prophet, when he is enticed, and hath spoken a word -- I, Jehovah, I have enticed that prophet, and have stretched out My hand against him, and have destroyed him from the midst of My people Israel.

10 And they have borne their iniquity: as the iniquity of the inquirer, so is the iniquity of the prophet;

11 so that the house of Israel do not wander any more from after Me, nor are defiled any more with all their transgressions, and they have been to Me for a people, and I am to them for God -- an affirmation of the Lord Jehovah.'

12 And there is a word of Jehovah unto me, saying,

13 'Son of man, the land -- when it sinneth against Me to commit a trespass, and I have stretched out My hand against it, and broken for it the staff of bread, and sent into it famine, and cut off from it man and beast --

14 and these three men have been in its midst, Noah, Daniel, and Job -- they by their righteousness deliver their own soul -- an affirmation of the Lord Jehovah.

15 'If an evil beast I cause to pass through the land, and it hath bereaved, and it hath been a desolation, without any passing through because of the beast --

16 these three men in its midst: I live -- an affirmation of the Lord Jehovah -- neither sons nor daughters do they deliver; they alone are delivered, and the land is a desolation.

17 'Or -- a sword I bring in against that land, and I have said: Sword, thou dost pass over through the land, and I have cut off from it man and beast --

18 and these three men in its midst: I live -- an affirmation of the Lord Jehovah -- they deliver not sons and daughters, for they alone are delivered.

19 'Or -- pestilence I send unto that land, and I have poured out My fury against it in blood, to cut off from it man and beast --

20 and Noah, Daniel, and Job, in its midst: I live -- an affirmation of the Lord Jehovah -- neither son nor daughter do they deliver; they, by their righteousness, deliver their own soul.

21 'For thus said the Lord Jehovah: Although My four sore judgments -- sword, and famine, and wild beast, and pestilence -- I have sent unto Jerusalem, to cut off from it man and beast,

22 yet, lo, there hath been left in it an escape, who are brought forth, sons and daughters, lo, they are coming forth unto you, and ye have seen their way, and their doings, and have been comforted concerning the evil that I have brought in against Jerusalem, all that which I have brought in against it.

23 And they have comforted you, for ye see their way and their doings, and ye have known that not for nought have I done all that which I have done in her -- an affirmation of the Lord Jehovah.'

EZEKIEL CHAPTER 15

1 And there is a word of Jehovah unto me, saying:

2 'Son of man, What is the vine-tree more than any tree? The vine-branch that hath been, Among trees of the forest?

3 Is wood taken from it to use for work? Do they take of it a pin to hang any vessel on it?

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4 Lo, to the fire it hath been given for fuel, Its two ends hath the fire eaten, And its midst hath been scorched! Is it profitable for work?

5 Lo, in its being perfect it is not used for work, How much less, when fire hath eaten of it, And it is scorched, Hath it been used yet for work?

6 Therefore, thus said the Lord Jehovah: As the vine-tree among trees of the forest, That I have given to the fire for fuel, So I have given the inhabitants of Jerusalem.

7 And I have set My face against them, From the fire they have gone forth, And the fire doth consume them, And ye have known that I [am] Jehovah, In My setting My face against them.

8 And I have made the land a desolation, Because they have committed a trespass, An affirmation of the Lord Jehovah!'

EZEKIEL CHAPTER 16

1 And there is a word of Jehovah unto me, saying,

2 'Son of man, cause Jerusalem to know her abominations, and thou hast said:

3 Thus said the Lord Jehovah to Jerusalem: Thy birth and thy nativity [Are] of the land of the Canaanite, Thy father the Amorite, and thy mother a Hittite.

4 As to thy nativity, in the day thou wast born, Thou -- thy navel hath not been cut, And in water thou wast not washed for ease, And thou hast not been salted at all, And thou hast not been swaddled at all.

5 No eye hath had pity on thee, to do to thee any of these, To have compassion on thee, And thou art cast on the face of the field, With loathing of thy person. In the day thou hast been born -- thou!

6 And I do pass over by thee, And I see thee trodden down in thy blood, And I say to thee in thy blood, Live, And I say to thee in thy blood, Live.

7 A myriad -- as the shoot of the field I have made thee, And thou art multiplied, and art great, And comest in with an excellent adornment, Breasts have been formed, and thy hair hath grown -- And thou, naked and bare!

8 And I pass over by thee, and I see thee, And lo, thy time [is] a time of loves, And I spread My skirt over thee, And I cover thy nakedness, And I swear to thee, and come in to a covenant with thee, An affirmation of the Lord Jehovah, And thou dost become Mine.

9 And I do wash thee with water, And I wash away thy blood from off thee, And I anoint thee with perfume.

10 And I clothe thee with embroidery, And I shoe thee with badger's skin, And I gird thee with fine linen, And I cover thee with figured silk.

11 And I adorn thee with adornments, And I give bracelets for thy hands, And a chain for thy neck.

12 And I give a ring for thy nose, And rings for thine ears, And a crown of beauty on thy head.

13 And thou dost put on gold and silver, And thy clothing [is] fine linen, And figured silk and embroidery, Fine flour, and honey, and oil thou hast eaten, And thou art very very beautiful, And dost go prosperously to the kingdom.

14 And go forth doth thy name among nations, Because of thy beauty -- for it [is] complete, In My honour that I have set upon thee, An affirmation of the Lord Jehovah.

15 And thou dost trust in thy beauty, And goest a-whoring because of thy renown, And dost pour out thy whoredoms On every passer by -- to him it is.

16 And thou dost take of thy garments, And dost make to thee spotted high-places, And dost go a-whoring upon them, They are not coming in -- nor shall it be!

17 And thou dost take thy beauteous vessels Of My gold and My silver that I gave to thee, And dost make to thee images of a male, And dost go a-whoring with them,

18 And dost take the garments of thy embroidery, And thou dost cover them, And My oil and My perfume thou hast set before them.

19 And My bread, that I gave to thee, Fine flour, and oil, and honey, that I caused thee to eat. Thou hast even set it before them, For a sweet fragrance -- thus it is, An affirmation of the Lord Jehovah.

20 And thou dost take thy sons and thy daughters Whom thou hast born to Me, And dost sacrifice them to them for food. Is it a little thing because of thy whoredoms,

21 That thou dost slaughter My sons, And dost give them up in causing them to pass over to them?

22 And with all thine abominations and thy whoredoms, Thou hast not remembered the days of thy youth, When thou wast naked and bare, Trodden down in thy blood thou wast!

23 And it cometh to pass, after all thy wickedness, (Wo, wo, to thee -- an affirmation of the Lord Jehovah),

24 That thou dost build to thee an arch, And dost make to thee a high place in every broad place.

25 At every head of the way thou hast built thy high place, And thou dost make thy beauty abominable, And dost open wide thy feet to every passer by, And dost multiply thy whoredoms,

26 And dost go a-whoring unto sons of Egypt, Thy neighbours -- great of appetite! And thou dost multiply thy whoredoms, To provoke Me to anger.

27 And lo, I have stretched out My hand against thee, And I diminish thy portion, And give thee to the desire of those hating thee, The daughters of the Philistines, Who are ashamed of thy wicked way.

28 And thou goest a-whoring unto sons of Asshur, Without thy being satisfied, And thou dost go a-whoring with them, And also -- thou hast not been satisfied.

29 And thou dost multiply thy whoredoms On the land of Canaan -- toward Chaldea, And even with this thou hast not been satisfied.

30 How weak [is] thy heart, An affirmation of the Lord Jehovah, In thy doing all these, The work of a domineering whorish woman.

31 In thy building thine arch at the head of every way, Thy high place thou hast made in every broad place, And -- hast not been as a whore deriding a gift.

32 The wife who committeth adultery -- Under her husband -- doth receive strangers.

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33 To all whores they give a gift, And -- thou hast given thy gifts to all thy lovers, And dost bribe them to come in unto thee, From round about -- in thy whoredoms.

34 And the contrary is in thee from women in thy whoredoms, That after thee none doth go a-whoring; And in thy giving a gift, And a gift hath not been given to thee; And thou art become contrary.

35 Therefore, O whore, hear a word of Jehovah,

36 Thus said the Lord Jehovah: Because of thy brass being poured forth, And thy nakedness is revealed in thy whoredoms near thy lovers, And near all the idols of thy abominations, And according to the blood of thy sons, Whom thou hast given to them;

37 Therefore, lo, I am assembling all thy lovers, To whom thou hast been sweet, And all whom thou hast loved, Besides all whom thou hast hated; And I have assembled them by thee round about, And have revealed thy nakedness to them, And they have seen all thy nakedness.

38 And I have judged thee -- judgments of adultresses, And of women shedding blood, And have given thee blood, fury, and jealousy.

39 And I have given thee into their hand, And they have thrown down thine arch, And they have broken down thy high places, And they have stript thee of thy garments, And they have taken thy beauteous vessels, And they have left thee naked and bare.

40 And have caused an assembly to come up against thee, And stoned thee with stones, And thrust thee through with their swords,

41 And burnt thy houses with fire, And done in thee judgments before the eyes of many women, And I have caused thee to cease from going a-whoring, And also a gift thou givest no more.

42 And I have caused My fury against thee to rest, And My jealousy hath turned aside from thee, And I have been quiet, and I am not angry any more.

43 Because thou hast not remembered the days of thy youth, And dost give trouble to Me in all these, Lo, even I also thy way at first gave up, An affirmation of the Lord Jehovah, And I did not this thought for all thine abominations.

44 Lo, every one using a simile, Doth use a simile concerning thee, saying: As the mother -- her daughter!

45 Thy mother's daughter thou [art], Loathing her husband and her sons, And thy sisters' sister thou [art], Who loathed their husbands and their sons, Your mother [is] a Hittite, and your father an Amorite.

46 And thine elder sister [is] Samaria, she and her daughters, Who is dwelling at thy left hand, And thy younger sister, who is dwelling on thy right hand, [is] Sodom and her daughters.

47 And -- in their ways thou hast not walked, And according to their abominations done, As a little thing it hath been loathed, And thou dost more corruptly than they in all thy ways.

48 I live -- an affirmation of the Lord Jehovah, Sodom thy sister hath not done -- she and her daughters -- As thou hast done -- thou and thy daughters.

49 Lo, this hath been the iniquity of Sodom thy sister, Arrogancy, fulness of bread, and quiet ease, Have been to her and to her daughters, And the hand of the afflicted and needy She hath not strengthened.

50 And they are haughty and do abomination before Me, And I turn them aside when I have seen.

51 As to Samaria, as the half of thy sins -- she hath not sinned, And thou dost multiply thine abominations more than they, And dost justify thy sisters by all thy abominations that thou hast done.

52 Thou also -- bear thy shame, That thou hast adjudged to thy sisters, Because of thy sins that thou hast done more abominably than they, They are more righteous than thou, And thou, also, be ashamed and bear thy shame, In thy justifying thy sisters.

53 And I have turned back [to] their captivity, The captivity of Sodom and her daughters, And the captivity of Samaria and her daughters, And the captivity of thy captives in their midst,

54 So that thou dost bear thy shame, And hast been ashamed of all that thou hast done, In thy comforting them.

55 And thy sisters, Sodom and her daughters, Do turn back to their former state, And Samaria and her daughters Do turn back to their former state, And thou and thy daughters do turn back to your former state.

56 And thy sister Sodom hath not been for a report in thy mouth, In the day of thine arrogancy,

57 Before thy wickedness is revealed, As [at] the time of the reproach of the daughters of Aram, And of all her neighbours, the daughters of the Philistines, Who are despising thee round about.

58 Thy devices and thine abominations, Thou hast borne them, an affirmation of Jehovah.

59 For thus said the Lord Jehovah: I have dealt with thee as thou hast done, In that thou hast despised an oath -- to break covenant.

60 And I -- I have remembered My covenant with thee, In the days of thy youth, And I have established for thee a covenant age-during.

61 And thou hast remembered thy ways, And thou hast been ashamed, In thy receiving thy sisters -- Thine elder with thy younger, And I have given them to thee for daughters, And not by thy covenant.

62 And I -- I have established My covenant with thee, And thou hast known that I [am] Jehovah.

63 So that thou dost remember, And thou hast been ashamed, And there is not to thee any more an opening of the mouth because of thy shame, In My receiving atonement for thee, For all that thou hast done, An affirmation of the Lord Jehovah!'

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EZEKIEL CHAPTER 17

1 And there is a word of Jehovah unto me, saying,

2 'Son of man, put forth a riddle, and use a simile unto the house of Israel,

3 and thou hast said: Thus said the Lord Jehovah: The great eagle, great-winged, long-pinioned, Full of feathers, that hath diverse colours, Hath come in unto Lebanon, And it taketh the foliage of the cedar,

4 The top of its tender twigs it hath cropped, And it bringeth it in to the land of Canaan. In a city of merchants it hath placed it.

5 And it taketh of the seed of the land, And doth put it in a field of seed, To take by many waters, In a conspicuous place it hath set it.

6 And it springeth up, and becometh a spreading vine, humble of stature, To turn its thin shoots toward itself, And its roots are under it, And it becometh a vine, and maketh boughs, And sendeth forth beauteous branches.

7 And there is another great eagle, Great-winged, and abounding with feathers, And lo, this vine hath bent its roots toward him, And its thin shoots it hath sent out toward him, To water it from the furrows of its planting,

8 On a good field, by many waters, it is planted, To make branches, and to bear fruit, To be for an goodly vine.

9 Say: Thus said the Lord Jehovah: It prospereth -- its roots doth he not draw out, And its fruit cut off, and it is withered? [In] all the leaves of its springing it withereth, And not by great strength, and by a numerous people, To lift it up by its roots.

10 And lo, the planted thing -- doth it prosper? When come against it doth the east wind, Doth it not utterly wither? On the furrows of its springing it withereth.'

11 And there is a word of Jehovah unto me, saying:

12 'Say, I pray thee, to the rebellious house, Have ye not known what these [are]? Say, Lo, come hath the king of Babylon to Jerusalem, And he taketh its king, and its princes, And bringeth them to himself to Babylon.

13 And he taketh of the seed of the kingdom, And maketh with him a covenant, And bringeth him in to an oath, And the mighty of the land he hath taken,

14 That the kingdom may be humble, That it may not lift itself up, To keep his covenant -- that it may stand.

15 And he rebelleth against him, To send his messengers to Egypt, To give to him horses, and much people, Doth he prosper? doth he escape who is doing these things? And hath he broken covenant and escaped?

16 I live -- an affirmation of the Lord Jehovah, Doth he not -- in the place of the king who is causing him to reign, Whose oath he hath despised, And whose covenant he hath broken, With him -- in the midst of Babylon -- die?

17 And not with a great force, and with a numerous assembly, Doth Pharaoh maintain him in battle, By pouring out a mount, and in building a fortification, To cut off many souls.

18 And he despised the oath -- to break covenant, And lo, he hath given his hand, And all these he hath done, he escapeth not.

19 Therefore, thus said the Lord Jehovah: I live -- Mine oath that he hath despised, And My covenant that he hath broken, Have I not put it on his head?

20 And I have spread out for him My snare, And he hath been caught in My net, And I have brought him in to Babylon, And pleaded with him there his trespass, That he hath trespassed against Me.

21 And all his fugitives, with all his bands, By sword do fall, and those remaining, To every wind they are spread out, And ye have known that I, Jehovah, have spoken.

22 Thus said the Lord Jehovah: I have taken of the foliage of the high cedar, And I have set [it], From the top of its tender shoots a tender one I crop, And I -- I have planted [it] on a mountain high and lofty.

23 In a mountain -- the high place of Israel, I plant it, And it hath borne boughs, and yielded fruit, And become a goodly cedar, And dwelt under it have all birds of every wing, In the shade of its thin shoots they dwell.

24 And known have all trees of the field That I, Jehovah, have made low the high tree, I have set on high the low tree, I have dried up the moist tree, And I have caused the dry tree to flourish, I, Jehovah, have spoken, and have done [it]!'

EZEKIEL CHAPTER 18

1 'And there is a word of Jehovah unto me, saying:

2 'What -- to you, ye -- using this simile Concerning the ground of Israel, saying: Fathers do eat unripe fruit, And the sons' teeth are blunted?

3 I live -- an affirmation of the Lord Jehovah, Ye have no more the use of this simile in Israel.

4 Lo, all the souls are Mine, As the soul of the father, So also the soul of the son -- they are Mine, The soul that is sinning -- it doth die.

5 And a man, when he is righteous, And hath done judgment and righteousness,

6 On the mountains he hath not eaten, And his eyes he hath not lifted up Unto idols of the house of Israel, And the wife of his neighbour defiled not, And to a separated woman cometh not near,

7 A man -- he doth not oppress, His pledge to the debtor he doth return, Plunder he doth not take away, His bread to the hungry he doth give, And the naked doth cover with a garment,

8 In usury he doth not give, and increase taketh not, From perversity he turneth back his hand, True judgment he doth between man and man.

9 In My statutes he doth walk, And My judgments he hath kept -- to deal truly, Righteous [is] he, he surely liveth, An affirmation of the Lord Jehovah.

10 And -- he hath begotten a son, A burglar -- a shedder of blood, And he hath made a brother of one of these,

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11 And he all those hath not done, For even on the mountains he hath eaten, And the wife of his neighbour he hath defiled,

12 The afflicted and needy he hath oppressed, Plunder he hath taken violently away, A pledge he doth not return, And unto the idols he hath lifted up his eyes, Abomination he hath done!

13 In usury he hath given, and increase taken, And he liveth: he doth not live, All these abominations he hath done, He doth surely die, his blood is on him.

14 And -- lo, he hath begotten a son, And he seeth all the sins of his father, That he hath done, and he feareth, And doth not do like them,

15 On the mountains he hath not eaten, And his eyes he hath not lifted up Unto idols of the house of Israel, The wife of his neighbour he hath not defiled,

16 A man -- he hath not oppressed, A pledge he hath not bound, And plunder he hath not taken away, His bread to the hungry he hath given, And the naked he covered with a garment,

17 From the afflicted he hath turned back his hand, Usury and increase he hath not taken, My judgments he hath done, In My statutes he hath walked, He doth not die for the iniquity of his father, He doth surely live.

18 His father -- because he used oppression, Did violently Plunder a brother, And that which [is] not good did in the midst of his people, And lo, he is dying in his iniquity.

19 And ye have said, Wherefore hath not the son, Borne of the iniquity of the father? And -- the son judgment and righteousness hath done, All My statutes he hath kept, And he doeth them, he surely liveth.

20 The soul that doth sin -- it doth die. A son doth not bear of the iniquity of the father, And a father doth not bear of the iniquity of the son, The righteousness of the righteous is on him, And the wickedness of the wicked is on him.

21 And the wicked -- when he turneth back From all his sins that he hath done, And he hath kept all My statutes, And hath done judgment and righteousness, He doth surely live, he doth not die.

22 All his transgressions that he hath done Are not remembered to him, In his righteousness that he hath done he liveth.

23 Do I at all desire the death of the wicked? An affirmation of the Lord Jehovah, Is it not in his turning back from his way -- And he hath lived?

24 And in the turning back of the righteous from his righteousness, And he hath done perversity, According to all the abominations That the wicked hath done, he doth -- thus he liveth, All his righteousnesses that he hath done are not remembered, For his trespass that he hath trespassed, And for his sin that he hath sinned, For them he doth die.

25 And ye have said, Not pondered is the way of the Lord. Hear, I pray you, O house of Israel, My way -- is it not pondered? Are not your ways unpondered?

26 In the turning back of the righteous from his righteousness, And he hath done perversity, And he is dying by them, for his perversity That he hath done he dieth.

27 And in the turning back of the wicked From his wickedness that he hath done, And he doth judgment and righteousness, He his soul doth keep alive.

28 And he seeth and turneth back, From all his transgressions that he hath done, He doth surely live, he doth not die,

29 And the house of Israel have said, Not pondered is the way of the Lord, My ways -- are they not pondered? O house of Israel -- are not your ways unpondered?

30 Therefore, each according to his ways I judge you, O house of Israel? An affirmation of the Lord Jehovah, Turn ye back, yea, turn yourselves back, From all your transgressions, And iniquity is not to you for a stumbling-block,

31 Cast from off you all your transgressions, By which ye have transgressed, And make to you a new heart, and a new spirit, And why do ye die, O house of Israel?

32 For I have no pleasure in the death of the dying, An affirmation of the Lord Jehovah, And turn ye back and live!

EZEKIEL CHAPTER 19

1 And thou, lift up a lamentation unto princes of Israel,

2 and thou hast said: What [is] thy mother? -- a lioness, Among lions she hath crouched down, In the midst of young lions she hath multiplied her whelps.

3 And she bringeth up one of her whelps, A young lion it hath been, And it learneth to tear prey, man it hath devoured.

4 And hear of it do nations, In their pit it hath been caught, And they bring it in with chains unto the land of Egypt.

5 And she seeth, that stayed -- perished hath her hope, And she taketh one of her whelps, A young lion she hath made it.

6 And it goeth up and down in the midst of lions, A young lion it hath been, And it learneth to tear prey, man it hath devoured.

7 And it knoweth his forsaken habitations, And their cities it hath laid waste, And desolate is the land and its fulness, Because of the voice of his roaring.

8 And set against it do nations Round about from the provinces. And they spread out for it their net, In their pit it hath been caught.

9 And they put it in prison -- in chains, And they bring it unto the king of Babylon, They bring it in unto bulwarks, So that its voice is not heard any more On mountains of Israel.

10 Thy mother [is] as a vine in thy blood by waters planted, Fruitful and full of boughs it hath been, Because of many waters.

11 And it hath strong rods for sceptres of rulers, And high is its stature above thick branches, And it appeareth in its height In the multitude of its thin shoots.

12 And it is plucked up in fury, To the earth it hath been cast, And the east wind hath dried up its fruit, Broken and withered hath been the rod of its strength, Fire hath consumed it.

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13 And now -- it is planted in a wilderness, In a land dry and thirsty.

14 And go forth doth fire from a rod of its boughs, Its fruit it hath devoured, And it hath no rod of strength -- a sceptre to rule, Lamentation it [is] -- and it is for a lamentation!'

EZEKIEL CHAPTER 20

1 And it cometh to pass, in the seventh year, in the fifth [month], in the tenth of the month, come in have certain of the elders of Israel to seek Jehovah, and they sit before me;

2 and there is a word of Jehovah unto me, saying,

3 'Son of man, speak with the elders of Israel, and thou hast said unto them, Thus said the Lord Jehovah: To seek Me are ye coming in? I live -- I am not sought by you -- an affirmation of the Lord Jehovah.

4 Dost thou judge them? Dost thou judge, son of man? The abominations of their fathers cause them to know,

5 and thou hast said unto them: Thus said the Lord Jehovah: In the day of My fixing on Israel, I lift up My hand, To the seed of the house of Jacob, And am known to them in the land of Egypt, And I lift up My hand to them, Saying, I [am] Jehovah your God.

6 In that day I did lift up My hand to them, To bring them forth from the land of Egypt, Unto a land that I spied out for them, Flowing with milk and honey, A beauty it [is] to all the lands,

7 And I say unto them, Let each cast away the detestable things of his eyes, And with the idols of Egypt be not defiled, I [am] Jehovah your God.

8 And -- they rebel against Me, And have not been willing to hearken to Me, Each, the detestable things of their eyes, They have not cast away, And the idols of Egypt have not forsaken, And I say -- to pour out My fury on them, To complete Mine anger against them, In the midst of the land of Egypt.

9 And I do [it] for My name's sake, Not to pollute [it] before the eyes of the nations, In whose midst they [are], Before whose eyes I became known to them, To bring them out from the land of Egypt.

10 And I bring them out of the land of Egypt, And I bring them in unto the wilderness,

11 And I give to them My statutes, And my judgments I caused them to know, Which the man who doth -- liveth by them.

12 And also My sabbaths I have given to them, To be for a sign between Me and them, To know that I [am] Jehovah their sanctifier.

13 And -- rebel against me do the house of Israel in the wilderness, In My statutes they have not walked, And My judgments they have despised, Which the man who doth -- liveth by them. And My sabbaths they have greatly polluted, And I say to pour out My fury on them in the wilderness, to consume them.

14 And I do [it] for My name's sake, Not to pollute [it] before the eyes of the nations, Before whose eyes I brought them forth.

15 And also, I, I have lifted up My hand to them in the wilderness, Not to bring them in to the land that I had given, Flowing with milk and honey, A beauty it [is] to all the lands,

16 Because against My judgments they did kick, And in My statutes they have not walked, And My sabbaths they have polluted, For after their idols their heart is going.

17 And Mine eye hath pity on them -- against destroying them, And I have not made of them an end in the wilderness.

18 And I say to their sons in the wilderness: In the statutes of your fathers ye walk not, And their judgments ye do not observe, And with their idols ye are not defiled.

19 I [am] Jehovah your God, in My statutes walk, And My judgments observe, and do them,

20 And My sabbaths sanctify, And they have been for a sign between Me and you, To know that I, Jehovah, [am] your God.

21 And -- the sons rebel against Me, In My statutes they have not walked, And My judgments they have not observed -- to do them, Which the man who doth -- liveth by them. My sabbaths they have polluted, And I say to pour out My fury upon them, To complete Mine anger against them in the wilderness.

22 And I have turned back My hand, And I do [it] for My name's sake, Not to pollute [it] before the eyes of the nations, Before whose eyes I brought them out.

23 I also, I have lifted up My hand to them in the wilderness, To scatter them among nations, And to spread them through lands.

24 Because My judgments they have not done, And My statutes they have despised, And My sabbaths they have polluted, And after idols of their fathers have their eyes been.

25 And I also, I have given to them statutes not good, And judgments by which they do not live.

26 And I defile them by their own gifts, By causing to pass away every opener of a womb, So that I make them desolate, So that they know that I [am] Jehovah.

27 Therefore, speak unto the house of Israel, son of man, and thou hast said unto them, Thus said the Lord Jehovah: Still in this have your fathers reviled Me, In their committing against Me a trespass.

28 And I bring them in unto the land, That I did lift up My hand to give to them, And they see every high hill, and every thick tree, And they sacrifice there their sacrifices, And give there the provocation of their offering, And make there their sweet fragrance, And they pour out there their libations.

29 And I say unto them: What [is] the high place whither ye are going in? And its name is called 'high place' to this day.

30 Therefore, say unto the house of Israel: Thus said the Lord Jehovah: In the way of your fathers are ye defiled? And after their detestable things go a-whoring?

31 And in the offering of your gifts, In causing your sons to pass through fire, Ye are defiled by all your idols to this day, And I am sought by you, O house of Israel! I live -- an affirmation of the Lord Jehovah, I am not sought by you.

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32 And that which is going up on your mind, It is not at all -- in that ye are saying: We will be as the nations, as the families of the lands, To serve wood and stone.

33 I live -- an affirmation of the Lord Jehovah, Do not I, with a strong hand, And with a stretched-out arm, And with fury poured out -- rule over you?

34 And I have brought you forth from the peoples, And assembled you from the lands In which ye have been scattered, With a strong hand and with a stretched-out arm, And with fury poured out.

35 And I have brought you in unto the wilderness of the peoples, And have been judged with you there face to face.

36 As I was judged with your fathers, In the wilderness of the land of Egypt, So I am judged with you, An affirmation of the Lord Jehovah.

37 And I have caused you to pass under the rod, And brought you into the bond of the covenant,

38 And cleared out from you the rebels, And them transgressing against Me, From the land of their sojournings I bring them out, And unto the land of Israel they come not, And ye have known that I [am] Jehovah.

39 And ye, O house of Israel, thus said the Lord Jehovah: Each his idols -- go -- serve ye, And, afterwards, if ye are not hearkening to me, And My holy name ye do not pollute any more by your gifts, and by your idols.

40 For, in My holy mountain, In the mountain of the height of Israel, An affirmation of the Lord Jehovah, There serve Me do all the house of Israel, All of it, in the land -- there I accept them, And there I do seek your heave-offerings, And with the first-fruit of your gifts, With all your holy things.

41 With sweet fragrance I do accept you, In My bringing you out from the peoples, And I have assembled you from the lands In which ye have been scattered, And I have been sanctified in you Before the eyes of the nations.

42 And ye have known that I [am] Jehovah, In My bringing you to the ground of Israel, Unto the land that I did lift up My hand To give it to your fathers,

43 And ye have remembered there your ways, And all your doings, In which ye have been defiled, And ye have been loathsome in your own faces, For all your evils that ye have done.

44 And ye have known that I [am] Jehovah, In My dealing with you for My name's sake, Not according to your evil ways, And according to your corrupt doings, O house of Israel, An affirmation of the Lord Jehovah.'

45 And there is a word of Jehovah unto me, saying,

46 Son of man, set thy face the way of Teman, and prophesy unto the south, and prophesy unto the forest of the field -- the south;

47 and thou hast said to the forest of the south: Hear a word of Jehovah: Thus said the Lord Jehovah: Lo, I am kindling in thee a fire, And it hath devoured in thee every moist tree, and every dry tree, Not quenched is the glowing flames, And burnt by it have been all faces from south to north.

48 And seen have all flesh, that I, Jehovah, have kindled it -- it is not quenched.'

49 And I say, 'Ah, Lord Jehovah, They are saying of me, Is he not using similes?

EZEKIEL CHAPTER 21

1 And there is a word of Jehovah unto me, saying,

2 'Son of man, set thy face unto Jerusalem, and prophesy unto the holy places, and prophesy unto the ground of Israel;

3 and thou hast said unto the ground of Israel: Thus said Jehovah: Lo, I [am] against thee, And have brought out My sword from its scabbard, And have cut off from thee righteous and wicked.

4 Because that I have cut off from thee righteous and wicked, Therefore go out doth My sword from its scabbard, Unto all flesh, from south to north.

5 And known have all flesh that I, Jehovah, Have brought out My sword from its scabbard, It doth not turn back any more.

6 And thou, son of man, sigh with breaking of loins, yea, with bitterness thou dost sigh before their eyes,

7 and it hath come to pass, when they say unto thee, For what art thou sighing? that thou hast said: Because of the report, for it is coming, And melted hath every heart, And feeble hath been all hands, And weak is every spirit, And all knees go -- waters, Lo, it is coming, yea, it hath been, An affirmation of the Lord Jehovah.'

8 And there is a word of Jehovah unto me, saying,

9 'Son of man, prophesy, and thou hast said, Thus said Jehovah, say: A sword, a sword is sharpened, and also polished.

10 So as to slaughter a slaughter it is sharpened. So as to have brightness it is polished, Desire hath rejoiced the sceptre of my son, It is despising every tree.

11 And he giveth it for polishing, For laying hold of by the hand. It is sharpened -- the sword -- and polished, To give it into the hand of a slayer.

12 Cry and howl, son of man, For it hath been among My people, It [is] among all the princes of Israel, Cast unto the sword have been My people. Therefore strike on thy thigh,

13 Because [it is] a trier, And what if even the sceptre it is despising? It shall not be, an affirmation of the Lord Jehovah.

14 And thou, son of man, prophesy, And smite hand on hand, And bent is the sword a third time, The sword of the wounded! It [is] the sword of the wounded -- the great one, That is entering the inner chamber to them.

15 To melt the heart, and to multiply the ruins, By all their gates I have set the point of a sword. Ah, it is made for brightness, Wrapt up for slaughter.

16 Take possession of the right, place thyself at the left, Whither thy face is appointed.

17 And I also, I smite My hand on my hand, And have caused My fury to rest; I, Jehovah, have spoken.'

18 And there is a word of Jehovah unto me, saying,

19 'And thou, son of man, appoint for thee two ways, for the coming in of the sword of the king of Babylon; from one

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land they come forth, both of them, and a station prepare thou, at the top of the way of the city prepare [it].

20 A way appoint for the coming of the sword, Unto Rabbath of the sons of Ammon, And to Judah, in Jerusalem -- the fenced.

21 For stood hath the king of Babylon at the head of the way, At the top of the two ways, to use divination, He hath moved lightly with the arrows, He hath asked at the teraphim, He hath looked on the liver.

22 At his right hath been the divination -- Jerusalem, To place battering-rams, To open the mouth with slaughter, To lift up a voice with shouting, To place battering-rams against the gates, To pour out a mount, to build a fortification.

23 And it hath been to them as a false divination in their eyes, Who have sworn oaths to them, And he is causing iniquity to be remembered to be caught.

24 Therefore, thus said the Lord Jehovah: Because of your causing your iniquity to be remembered, In your transgressions being revealed, For your sins being seen, in all your doings, Because of your being remembered, By the hand ye are caught.

25 And thou, wounded, wicked one, Prince of Israel, whose day hath come, In the time of the iniquity of the end!

26 Thus said the Lord Jehovah: Turn aside the mitre, and bear away the crown, This -- not this -- the low make high, And the high make low.

27 An overturn, overturn, overturn, I make it, Also this hath not been till the coming of Him, Whose [is] the judgment, and I have given it.

28 And thou, son of man, prophesy, and thou hast said: Thus said the Lord Jehovah concerning the sons of Ammon, and concerning their reproach: and thou hast said: A sword, a sword, open for slaughter, Polished to the utmost for brightness!

29 In the seeing for thee of a vain thing, In the divining for thee of a lie, To put thee on the necks of the wounded of the wicked, whose day hath come, In the time of the iniquity of the end.

30 Turn [it] back unto its scabbard, In the place where thou wast produced, In the land of thy birth I do judge thee.

31 And I have poured on thee Mine indignation, With fire of My wrath I blow against thee, And have given thee into the hand of brutish men -- artificers of destruction.

32 To the fire thou art for fuel, Thy blood is in the midst of the land, Thou art not remembered, For I, Jehovah, have spoken!'

EZEKIEL CHAPTER 22

1 And there is a word of Jehovah unto me, saying,

2 'And thou, son of man, dost thou judge? dost thou judge the city of blood? then thou hast caused it to know all its abominations,

3 and thou hast said: Thus said the Lord Jehovah: The city is shedding blood in its midst, For the coming in of its time, And it hath made idols on it for defilement.

4 By thy blood that thou hast shed thou hast been guilty, And by thine idols that thou hast made thou hast been defiled, And thou causest thy days to draw near, And art come in unto thine years, Therefore I have given thee a reproach to nations, And a derision to all the lands.

5 The near and the far-off from thee scoff at thee, O defiled of name -- abounding in trouble.

6 Lo, princes of Israel -- each according to his arm Have been in thee to shed blood.

7 Father and mother made light of in thee, To a sojourner they dealt oppressively in thy midst, Fatherless and widow they oppressed in thee.

8 My holy things thou hast despised, And My sabbaths thou hast polluted.

9 Men of slander have been in thee to shed blood, And on the mountains they have eaten in thee, Wickedness they have done in thy midst.

10 The nakedness of a father hath one uncovered in thee, The defiled of impurity they humbled in thee.

11 And each with the wife of his neighbour hath done abomination, And each his daughter-in-law hath defiled through wickedness, And each his sister, his father's daughter, hath humbled in thee.

12 A bribe they have taken in thee to shed blood, Usury and increase thou hast taken, And cuttest off thy neighbour by oppression, And Me thou hast forgotten, An affirmation of the Lord Jehovah!

13 And lo, I have smitten My hand, Because of thy dishonest gain that thou hast gained, And for thy blood that hath been in thy midst.

14 Doth thy heart stand -- are thy hands strong, For the days that I am dealing with thee? I, Jehovah, have spoken and have done [it].

15 And I have scattered thee among nations, And have spread thee out among lands, And consumed thy uncleanness out of thee.

16 And thou hast been polluted in thyself Before the eyes of nations, And thou hast known that I [am] Jehovah.'

17 And there is a word of Jehovah unto me, saying, 'Son of man,

18 The house of Israel hath been to Me for dross, All of them [are] brass, and tin, and iron, and lead, In the midst of a furnace -- dross hath silver been,

19 Therefore, thus said the Lord Jehovah: Because of your all becoming dross, Therefore, lo, I am gathering you unto the midst of Jerusalem,

20 A gathering of silver, and brass, and iron, and lead, and tin, Unto the midst of a furnace -- to blow on it fire, to melt it, So do I gather in Mine anger and in My fury, And I have let rest, and have melted you.

21 And I have heaped you up, And blown on you in the fire of My wrath, And ye have been melted in its midst.

22 As the melting of silver in the midst of a furnace, So are ye melted in its midst, And ye have known that I, Jehovah, I have poured out My fury upon you.'

23 And there is a word of Jehovah unto me, saying:

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24 'Son of man, say to it, Thou [art] a land, It [is] not cleansed nor rained on in a day of indignation.

25 A conspiracy of its prophets [is] in its midst, as a roaring lion tearing prey; The soul they have devoured, Wealth and glory they have taken, Its widows have multiplied in its midst.

26 Its priests have wronged My law, And they pollute My holy things, Between holy and common they have not made separation, And between the unclean and the clean they have not made known, And from my sabbaths they have hidden their eyes, And I am pierced in their midst.

27 Its princes in its midst [are] as wolves, Tearing prey, to shed blood, to destroy souls, For the sake of gaining dishonest gain.

28 And its prophets have daubed for them with chalk, Seeing a vain thing, and divining for them a lie, Saying, 'Thus said the Lord Jehovah:' And Jehovah hath not spoken.

29 The people of the land have used oppression, And have taken plunder violently away, And humble and needy have oppressed, And the sojourner oppressed -- without judgment.

30 And I seek of them a man making a fence, And standing in the breach before Me, In behalf of the land -- not to destroy it, And I have not found.

31 And I pour out on them mine indignation, By fire of My wrath I have consumed them, Their way on their own head I have put, An affirmation of the Lord Jehovah!'

EZEKIEL CHAPTER 23

1 And there is a word of Jehovah unto me, saying, 'Son of man,

2 Two women were daughters of one mother,

3 And they go a-whoring in Egypt, In their youth they have gone a-whoring, There they have bruised their breasts, And there they have dealt with the loves of their virginity.

4 And their names [are] Aholah the elder, And Aholibah her sister, And they are Mine, and bear sons and daughters. As to their names -- Samaria [is] Aholah, And Jerusalem [is] Aholibah.

5 And go a-whoring doth Aholah under Me, And she doteth on her lovers, On the neighbouring Assyrians,

6 Clothed with blue -- governors and prefects, Desirable young men all of them, Horsemen, riding on horses,

7 And she giveth her whoredoms on them, The choice of the sons of Asshur, All of them -- even all on whom she doted, By all their idols she hath been defiled.

8 And her whoredoms out of Egypt she hath not forsaken, For with her they lay in her youth, And they dealt with the loves of her virginity, And they pour out their whoredoms on her.

9 Therefore I have given her into the hand of her lovers, Into the hand of sons of Asshur on whom she doted.

10 They have uncovered her nakedness, Her sons and her daughters they have taken, And her by sword they have slain, And she is a name for women, And judgments they have done with her.

11 And see doth her sister Aholibah, And she maketh her doting love more corrupt than she, And her whoredoms than the whoredoms of her sister.

12 On sons of Asshur she hath doted, Governors and prefects, Neighbouring ones -- clothed in perfection, Horsemen, riding on horses, Desirable young men all of them.

13 And I see that she hath been defiled, One way [is] to them both.

14 And she doth add unto her whoredoms, And she seeth graved men on the wall, Pictures of Chaldeans, graved with red lead,

15 Girded with a girdle on their loins, Dyed attire spread out on their heads, The appearance of rulers -- all of them, The likeness of sons of Babylon, Chaldea is the land of their birth.

16 And she doteth on them at the sight of her eyes, And sendeth messengers to them, to Chaldea.

17 And come in unto her do sons of Babylon, To the bed of loves, And they defile her with their whoredoms, And she is defiled with them, And her soul is alienated from them.

18 And she revealeth her whoredoms, And she revealeth her nakedness, And alienated is My soul from off her, As alienated was My soul from off her sister.

19 And she multiplieth her whoredoms, To remember the days of her youth, When she went a-whoring in the land of Egypt.

20 And she doteth on their paramours, Whose flesh [is] the flesh of asses, And the issue of horses -- their issue.

21 Thou lookest after the wickedness of thy youth, In dealing out of Egypt thy loves, For the sake of the breasts of thy youth.

22 Therefore, O Aholibah, thus said the Lord Jehovah: Lo, I am stirring up thy lovers against thee, From whom thy soul hath been alienated, And have brought them in against thee from round about.

23 Sons of Babylon, and of all Chaldea, Pekod, and Shoa, and Koa, All the sons of Asshur with them, Desirable young men, governors and prefects, All of them -- rulers and proclaimed ones, Riding on horses, all of them.

24 And they have come in against thee, With arms, rider, and wheel, And with an assembly of peoples; Target, and shield, and helmet, They do set against thee round about, And I have set before them judgment, They have judged thee in their Judgments.

25 And I have set My jealousy against thee, And they have dealt with thee in fury, Thy nose and thine ears they turn aside, And thy posterity by sword falleth, They, thy sons and thy daughters do take away, And thy posterity is devoured by fire.

26 And they have stripped thee of thy garments, And have taken thy beauteous jewels.

27 And I have caused thy wickedness to cease from thee, And thy whoredoms out of the land of Egypt, And thou liftest not up thine eyes unto them, And Egypt thou dost not remember again.

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28 For thus said the Lord Jehovah: Lo, I am giving thee into a hand that thou hast hated, Into a hand from which thou wast alienated.

29 And they have dealt with thee in hatred, And they have taken all thy labour, And they have left thee naked and bare, And revealed hath been the nakedness of thy whoredoms, And the wickedness of thy whoredoms.

30 To do these things to thee, In thy going a-whoring after nations, Because thou hast been defiled with their idols,

31 In the way of thy sister thou hast walked, And I have given her cup into thy hand.

32 Thus said the Lord Jehovah: The cup of thy sister thou dost drink, The deep and the wide one, (Thou art for laughter and for scorn,) Abundant to contain.

33 With drunkenness and sorrow thou art filled, A cup of astonishment and desolation, The cup of thy sister Samaria.

34 And thou hast drunk it, and hast drained [it], And its earthen ware thou dost gnaw, And thine own breasts thou pluckest off, For I have spoken, An affirmation of the Lord Jehovah,

35 Therefore, thus said the Lord Jehovah: Because thou hast forgotten Me, And thou dost cast Me behind thy back, Even thou also bear thy wickedness and thy whoredoms.'

36 And Jehovah saith unto me, 'Son of man, Dost thou judge Aholah and Aholibah? Declare then to them their abominations.

37 For they have committed adultery, And blood [is] in their hands, With their idols they committed adultery, And also their sons whom they bore to Me, They caused to pass over to them for food.

38 Again, this they have done to Me, They defiled My sanctuary in that day, And My sabbaths they have polluted.

39 And in their slaughtering their sons to their idols They also come in unto My sanctuary in that day to pollute it, And lo, thus they have done in the midst of My house,

40 And also that they send to men coming from afar, Unto whom a messenger is sent, And lo, they have come in for whom thou hast washed, Painted thine eyes, and put on adornment.

41 And thou hast sat on a couch of honour, And a table arrayed before it, And My perfume and My oil placed on it.

42 And the voice of a multitude at ease [is] with her, And unto men of the common people are brought in Sabeans from the wilderness, And they put bracelets on their hands, And a beauteous crown on their heads.

43 And I say of the worn-out one in adulteries, Now they commit her whoredoms -- she also!

44 And they come in unto her, As the coming in unto a whorish woman, So they have come in unto Aholah, And unto Aholibah -- the wicked women.

45 As to righteous men, they judge them with the judgment of adulteresses, And the judgment of women shedding blood, For they [are] adulteresses, And blood [is] in their hands.

46 For thus said the Lord Jehovah: Bring up against them an assembly, And give them to trembling and to spoiling.

47 And they have cast at them the stone of the assembly, And cut them with their swords, Their sons and their daughters they do slay, And their houses with fire they burn.

48 And I have caused wickedness to cease from the land, And instructed have been all the women, And they do not according to your wickedness.

49 And they have put your wickedness on you, And the sins of your idols ye bear, And ye have known that I [am] the Lord Jehovah!

EZEKIEL CHAPTER 24

1 And there is a word of Jehovah unto me, in the ninth year, in the tenth month, in the tenth of the month, saying,

2 'Son of man, write for thee the name of the day -- this self-same day leaned hath the king of Babylon toward Jerusalem in this self-same day --

3 and use unto the rebellious house a simile, and thou hast said unto them: Thus said the Lord Jehovah: To set on the pot, to set [it] on, and also to pour into it water,

4 To gather its pieces unto it, every good piece, Thigh and shoulder, the choice of the bones to fill in.

5 The choice of the flock to take, And also to pile of the bones under it, Boil it thoroughly, yea, cook its bones in its midst.

6 Therefore, thus said the Lord Jehovah: Wo [to] the city of blood, A pot whose scum [is] in it, And its scum hath not come out of it, By piece of it, by piece of it bring it out, Not fallen on it hath a lot.

7 For her blood in her midst hath been, On a clear place of a rock she hath set it, She hath not poured it on the earth, To cover it over with dust.

8 To cause fury to come up to take vengeance, I have put her blood on a clear place of a rock -- not to be covered.

9 Therefore, thus said the Lord Jehovah: Wo [to] the city of blood, yea, I -- I make great the pile.

10 Make abundant the wood, Kindle the fire, consume the flesh, And make the compound, And let the bones be burnt.

11 And cause it to stand on its coals empty, So that its brass is hot and burning, Melted hath been in its midst its uncleanness, Consumed is its scum.

12 [With] sorrows she hath wearied herself, And the abundance of her scum goeth not out of her, In the fire [is] her scum.

13 In thine uncleanness [is] wickedness, Because I have cleansed thee, And thou hast not been cleansed, From thine uncleanness thou art not cleansed again, Till I have caused My fury to rest on thee.

14 I, Jehovah, hath spoken, It hath come, and I have done [it], I do not free, nor do I spare, nor do I repent, According to thy ways, and according to thine acts, they have judged thee, An affirmation of the Lord Jehovah.'

15 And there is a word of Jehovah unto me, saying,

16 'Son of man, lo, I am taking from thee the desire of thine eyes by a stroke, and thou dost not mourn, nor weep, nor let thy tear come.

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17 Cease to groan, [for] the dead thou dost make no mourning, thy bonnet bind on thee, and thy shoes thou dost put on thy feet, and thou dost not cover over the upper lip, and bread of men thou dost not eat.'

18 And I speak unto the people in the morning, and my wife dieth in the evening, and I do in the morning as I have been commanded.

19 And the people say unto me, 'Dost thou not declare to us what these [are] to us, that thou art doing?'

20 And I say unto them, 'A word of Jehovah hath been unto me, saying:

21 Say to the house of Israel: Thus said the Lord Jehovah: Lo, I am polluting My sanctuary, The excellency of your strength, The desire of your eyes, and the pitied of your soul, And your sons and your daughters whom ye have left, by sword they do fall.

22 And ye have done as I have done, On the upper lip ye are not covered, And bread of men ye do not eat.

23 And your bonnets [are] on your heads, And your shoes [are] on your feet, Ye do not mourn nor do ye weep, And ye have wasted away for your iniquities, And ye have howled one unto another.

24 And Ezekiel hath been to you for a type, According to all that he hath done ye do; In its coming in -- ye have known that I [am] the Lord Jehovah.

25 And thou, son of man, Is it not in the day of My taking from them their strength, The joy of their beauty, the desire of their eyes, And the song of their soul, Their sons and their daughters?

26 In that day come doth the escaped one to thee. To cause the ears to hear.

27 In that day opened is thy mouth with the escaped, And thou speakest, and art not silent any more, And thou hast been to them for a type. And they have known that I [am] Jehovah.'

EZEKIEL CHAPTER 25

1 And there is a word of Jehovah unto me, saying,

2 'Son of man, set thy face unto the sons of Ammon, and prophesy against them;

3 and thou hast said to the sons of Ammon: Hear ye a word of the Lord Jehovah: Thus said the Lord Jehovah: Because of thy saying, Aha, to My sanctuary, Because it hath been polluted, And unto the ground of Israel, Because it hath been desolate, And unto the house of Judah, Because they have gone into a removal:

4 Therefore, lo, I am giving thee to sons of the east for a possession, And they set their towers in thee, And have placed in thee their tabernacles. They eat thy fruit, and they drink thy milk,

5 And I have given Rabbah for a habitation of camels, And the sons of Ammon for the crouching of a flock, And ye have known that I [am] Jehovah.

6 For thus said the Lord Jehovah: Because of thy clapping the hand, And of thy stamping with the foot, And thou rejoicest with all thy despite in soul Against the ground of Israel,

7 Therefore, lo, I -- I have stretched out My hand against thee, And have given thee for a portion to nations, And I have cut thee off from the peoples, And caused thee to perish from the lands; I destroy thee, and thou hast known that I [am] Jehovah.

8 Thus said the Lord Jehovah: Because of the saying of Moab and Seir: Lo, as all the nations [is] the house of Judah;

9 Therefore, lo, I am opening the shoulder of Moab -- From the cities -- from his cities -- from his frontier, The beauty of the land, Beth-Jeshimoth, Baal-Meon, and Kiriathaim,

10 To the sons of the east, with the sons of Ammon, And I have given it for a possession, So that the sons of Ammon are not remembered among nations.

11 And in Moab I do judgments, And they have known that I [am] Jehovah.

12 Thus said the Lord Jehovah: Because of the doings of Edom, In taking vengeance on the house of Judah, Yea, they are very guilty, And they have taken vengeance on them.

13 Therefore, thus said the Lord Jehovah: I have stretched out My hand against Edom, And I have cut off from it man and beast, And given it up -- a waste, from Teman even to Dedan, By sword they do fall.

14 And I have given My vengeance on Edom, By the hand of My people Israel, And they have done in Edom, According to My anger, and according to My fury, And they have known My vengeance, An affirmation of the Lord Jehovah.

15 Thus said the Lord Jehovah: Because of the doings of the Philistines in vengeance, And they take vengeance with despite in soul, To destroy -- the enmity age-during!

16 Therefore, thus said the Lord Jehovah: Lo, I am stretching out My hand against the Philistines, And I have cut off the Cherethim, And destroyed the remnant of the haven of the sea,

17 And done upon them great vengeance with furious reproofs, And they have known that I [am] Jehovah, In My giving out My vengeance on them!

EZEKIEL CHAPTER 26

1 And it cometh to pass, in the eleventh year, in the first of the month, there hath been a word of Jehovah unto me, saying: 'Son of man,

2 Because that Tyre hath said of Jerusalem: Aha, she hath been broken, the doors of the peoples, She hath turned round unto me, I am filled -- she hath been laid waste,

3 Therefore, thus said the Lord Jehovah: Lo, I [am] against thee, O Tyre, And have caused to come up against thee many nations, As the sea causeth its billows to come up.

4 And they have destroyed the walls of Tyre, And they have broken down her towers, And I have scraped her dust from her, And made her for a clear place of a rock.

5 A spreading place of nets she is in the midst of the sea, For I -- I have spoken -- an affirmation of the Lord Jehovah, And she hath been for a spoil to nations.

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6 And her daughters who [are] in the field, by sword they are slain, And they have known that I [am] Jehovah,

7 For, thus said the Lord Jehovah: Lo, I am bringing in unto Tyre Nebuchadrezzar king of Babylon, From the north -- a king of kings, With horse, and with chariot, and with horsemen, Even an assembly, and a numerous people.

8 Thy daughters in the field by sword he slayeth, And he hath made against thee a fort, And hath poured out against thee a mount, And hath raised against thee a buckler.

9 And a battering-ram before him he placeth against thy walls, And thy towers he breaketh by his weapons.

10 From the abundance of his horses cover thee doth their dust, From the noise of horseman, and wheel, and rider, Shake do thy walls, in his coming in to thy gates, As the coming into a city broken-up.

11 With hoofs of his horses he treadeth all thine out-places, Thy people by sword he doth slay, And the pillars of thy strength to the earth come down.

12 And they have spoiled thy wealth, And they have plundered thy merchandise, And they have thrown down thy walls, And thy desirable houses they break down, And thy stones, and thy wood, and thy dust, In the midst of the waters they place.

13 And I have caused the noise of thy songs to cease, And the voice of thy harps is heard no more.

14 And I have given thee up for a clear place of a rock, A spreading-place of nets thou art, Thou art not built up any more, For I, Jehovah, I have spoken, An affirmation of the Lord Jehovah.

15 Thus said the Lord Jehovah to Tyre: Do not -- from the noise of thy fall, In the groaning of the wounded, In the slaying of the slaughter in thy midst, The isles shake?

16 And come down from off their thrones have all princes of the sea, And they have turned aside their robes, And their embroidered garments strip off, Trembling they put on, on the earth they sit, And they have trembled every moment, And they have been astonished at thee,

17 And have lifted up for thee a lamentation, And said to thee: How hast thou perished, That art inhabited from the seas, The praised city, that was strong in the sea, She and her inhabitants, Who put their terror on all her inhabitants!

18 Now they tremble, is it not the day of thy fall? Troubled have been the isles that [are] in the sea, at thine outgoing.

19 For thus said the Lord Jehovah: In my making thee a city wasted, Like cities that have not been inhabited, In bringing up against thee the deep, Then covered thee have the great waters.

20 And I have caused thee to go down, With those going down to the pit, Unto the people of old, And I have caused thee to dwell in the land, The lower parts -- in wastes of old, With those going down to the pit, So that thou art not inhabited, And I have given beauty in the land of the living.

21 Wastes I do make thee, and thou art not, And thou art sought, and art not found any more -- to the age, An affirmation of the Lord Jehovah!'

EZEKIEL CHAPTER 27

1 And there is a word of Jehovah unto me, saying:

2 'And thou, son of man, lift up concerning Tyre a lamentation, and thou hast said to Tyre:

3 O dweller on the entrances of the sea, Merchant of the peoples unto many isles, Thus said the Lord Jehovah: O Tyre, thou -- thou hast said: I [am] the perfection of beauty.

4 In the heart of the seas [are] thy borders, Thy builders have perfected thy beauty.

5 Of firs of Senir they have built to thee all thy double-boarded ships, Of cedars of Lebanon they have taken to make a mast for thee,

6 Of oaks of Bashan they made thine oars, Thy bench they have made of ivory, A branch of Ashurim from isles of Chittim.

7 Of fine linen with embroidery from Egypt hath been thy sail, To be to thee for an ensign, Of blue and purple from isles of Elishah hath been thy covering.

8 Inhabitants of Zidon and Arvad have been rowers to thee, Thy wise men, O Tyre, have been in thee, They [are] thy pilots.

9 Elders of Gebal and its wise men have been in thee, Strengthening thy breach; All ships of the sea and their mariners, Have been in thee, to trade [with] thy merchandise.

10 Persian and Lud and Phut Have been in thy forces -- thy men of war. Shield and helmet they hung up in thee, They -- they have given out thine honour.

11 The sons of Arvad, and thy force, [Are] on thy walls round about, And short swordsmen in thy towers have been, Their shields they have hung up on thy walls round about, They -- they have perfected thy beauty.

12 Tarshish [is] thy merchant, Because of the abundance of all wealth, For silver, iron, tin, and lead, They have given out thy remnants.

13 Javan, Tubal, and Meshech -- they [are] thy merchants, For persons of men, and vessels of brass, They have given out thy merchandise.

14 They of the house of Togarmah, [For] horses, and riding steeds, and mules, They have given out thy remnants.

15 Sons of Dedan [are] thy merchants, Many isles [are] the mart of thy hand, Horns of ivory and ebony they sent back thy reward.

16 Aram [is] thy merchant, Because of the abundance of thy works, For emerald, purple, and embroidery, And fine linen, and coral, and agate, They have given out thy remnants.

17 Judah and the land of Israel -- they [are] thy merchants, For wheat of Minnith, and Pannag, And honey, and oil, and balm, They have given out thy merchandise.

18 Damascus [is] thy merchant, For the abundance of thy works, Because of the abundance of all wealth, For wine of Helbon, and white wool.

19 Vedan and Javan go about with thy remnants, They have given shining iron, cassia, and cane, In thy merchandise it hath been.

20 Dedan [is] thy merchant, For clothes of freedom for riding.

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21 Arabia, and all princes of Kedar, They [are] the traders of thy hand, For lambs, and rams, and he-goats, In these thy merchants.

22 Merchants of Sheba and Raamah -- they [are] thy merchants, For the chief of all spices, And for every precious stone, and gold, They have given out thy remnants.

23 Haran, and Canneh, and Eden, merchants of Sheba, Asshur -- Chilmad -- [are] thy merchants,

24 They [are] thy merchants for perfect things, For wrappings of blue, and embroidery, And for treasuries of rich apparel, With cords bound and girded, for thy merchandise,

25 Ships of Tarshish [are] thy double walls of thy merchandise, And thou art filled and honoured greatly, In the heart of the seas.

26 Into great waters have they brought thee, Those rowing thee, The east wind hath broken thee in the heart of the seas.

27 Thy wealth and thy remnants, Thy merchandise, thy mariners, And thy pilots, strengtheners of thy breach, And the traders of thy merchandise, And all thy men of war, who [are] in thee, And in all thine assembly that [is] in thy midst, Fall into the heart of the seas in the day of thy fall,

28 At the voice of the cry of thy pilots shake do the suburbs.

29 And come down from their ships have all handling an oar, Mariners, all the pilots of the sea, on the land they stand,

30 And have sounded for thee with their voice, And cry bitterly, and cause dust to go up on their heads, In ashes they do roll themselves.

31 And they have made for thee baldness, And they have girded on sackcloth, And they have wept for thee, In bitterness of soul -- a bitter mourning.

32 And lifted up for thee have their sons a lamentation, And they have lamented over thee, who [is] as Tyre? As the cut-off one in the midst of the sea?

33 With the outgoing of thy remnants from the seas, Thou hast filled many peoples, With the abundance of thy riches, and thy merchandise, Thou hast made rich things of earth.

34 The time of [thy] being broken by the seas in the depths of the waters, Thy merchandise and all thy assembly in thy midst have fallen.

35 All inhabitants of the isles have been astonished at thee, And their kings have been sore afraid, They have been troubled in countenance.

36 Merchants among the peoples have shrieked for thee, Wastes thou hast been, and thou art not -- to the age!'

EZEKIEL CHAPTER 28

1 And there is a word of Jehovah unto me, saying:

2 'Son of man, say to the leader of Tyre: Thus said the Lord Jehovah: Because thy heart hath been high, And thou dost say: A god I [am], The habitation of God I have inhabited, In the heart of the seas, And thou [art] man, and not God, And thou givest out thy heart as the heart of God,

3 Lo, thou [art] wiser than Daniel, No hidden thing have they concealed from thee.

4 By thy wisdom and by thine understanding Thou hast made for thee wealth, And makest gold and silver in thy treasuries.

5 By the abundance of thy wisdom, Through thy merchandise, Thou hast multiplied thy wealth, And high is thy heart through thy wealth.

6 Therefore, thus said the Lord Jehovah: Because of thy giving out thy heart as the heart of God,

7 Therefore, lo, I am bringing in against thee strangers, The terrible of the nations, And they have drawn out their swords Against the beauty of thy wisdom, And they have pierced thy brightness.

8 To destruction they bring thee down, Thou diest by the deaths of the wounded, in the heart of the seas.

9 Dost thou really say, 'I [am] God,' Before him who is slaying thee? And thou [art] man, and not God, In the hand of him who is piercing thee.

10 The deaths of the uncircumcised thou diest, By the hand of strangers, for I have spoken, An affirmation of the Lord Jehovah.'

11 And there is a word of Jehovah unto me, saying:

12 'Son of man, lift up a lamentation for the king of Tyre, And thou hast said to him: Thus said the Lord Jehovah: Thou art sealing up a measurement, Full of wisdom, and perfect in beauty.

13 In Eden, the garden of God, thou hast been, Every precious stone thy covering, Ruby, topaz, and diamond, beryl, onyx, and jasper, Sapphire, emerald, and carbuncle, and gold, The workmanship of thy tabrets, and of thy pipes, In thee in the day of thy being produced, have been prepared.

14 Thou [art] an anointed cherub who is covering, And I have set thee in the holy mount, God thou hast been, In the midst of stones of fire thou hast walked up and down.

15 Perfect [art] thou in thy ways, From the day of thy being produced, Till perversity hath been found in thee.

16 By the abundance of thy merchandise They have filled thy midst with violence, And thou dost sin, And I thrust thee from the mount of God, And I destroy thee, O covering cherub, From the midst of the stones of fire.

17 High hath been thy heart, because of thy beauty, Thou hast corrupted thy wisdom because of thy brightness, On the earth I have cast thee, Before kings I have set thee, to look on thee,

18 From the abundance of thy iniquity, By the perversity of thy traffic, Thou hast polluted thy sanctuaries, And I bring forth fire from thy midst, It hath devoured thee, And I make thee become ashes on the earth, Before the eyes of all beholding thee.

19 All knowing thee among the peoples Have been astonished at thee, Wastes thou hast been, and thou art not -- to the age.'

20 And there is a word of Jehovah unto me, saying,

21 'Son of man, set thy face unto Zidon, and prophesy concerning it;

22 and thou hast said: Thus said the Lord Jehovah: Lo, I [am] against thee, O Zidon, And I have been honoured in thy

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midst, And they have known that I [am] Jehovah, In My doing in her judgments, And I have been sanctified in her.

23 And I have sent into her pestilence, And blood into her out-places, The wounded hath been judged in her midst, By the sword upon her round about, And they have known that I [am] Jehovah.

24 And there is no more to the house of Israel A pricking brier, and paining thorn, Of all round about them -- despising them, And they have known that I [am] the Lord Jehovah.

25 Thus said the Lord Jehovah: In My gathering the house of Israel, Out of the peoples among whom they were scattered, I have been sanctified in them, Before the eyes of the nations, And they have dwelt on their ground, That I gave to My servant, to Jacob,

26 And they have dwelt on it confidently, And builded houses, and planted vineyards, And dwelt confidently -- in My doing judgments, On all those despising them round about, And they have known that I, Jehovah, [am] their God!'

EZEKIEL CHAPTER 29

1 In the tenth year, in the tenth [month], in the twelfth of the month, hath a word of Jehovah been unto me, saying,

2 'Son of man, set thy face against Pharaoh king of Egypt, and prophesy concerning him, and concerning Egypt -- all of it.

3 Speak, and thou hast said: Thus said the Lord Jehovah: Lo, I [am] against thee, Pharaoh king of Egypt! The great dragon that is crouching in the midst of his floods, Who hath said, My flood [is] my own, And I -- I have made it [for] myself.

4 And I have put hooks in thy jaws, And I have caused the fish of thy floods to cleave to thy scales, And I have caused thee to come up from the midst of thy floods, And every fish of thy floods to thy scales doth cleave.

5 And I have left thee in the wilderness, Thou and every fish of thy floods, On the face of the field thou dost fall, Thou art not gathered nor assembled, To the beast of the earth and to the fowl of the heavens I have given thee for food.

6 And known have all inhabitants of Egypt That I [am] Jehovah, Because of their being a staff of reed to the house of Israel.

7 In their taking hold of thee by thy hand, -- thou art crushed, And hast rent to them all the shoulder, And in their leaning on thee thou art broken, And hast caused all their thighs to stand.

8 Therefore, thus said the Lord Jehovah: Lo, I am bringing in against thee a sword, And have cut off from thee man and beast.

9 And the land of Egypt hath been for a desolation and a waste, And they have known that I [am] Jehovah. Because he said: The flood [is] mine, and I made [it].

10 Therefore, lo, I [am] against thee, and against thy floods, And have given the land of Egypt for wastes, A waste, a desolation, from Migdol to Syene, And unto the border of Cush.

11 Not pass over into it doth a foot of man, Yea, the foot of beast doth not pass into it, Nor is it inhabited forty years.

12 And I have made the land of Egypt a desolation, In the midst of desolate lands, And its cities, in the midst of waste cities, Are a desolation forty years, And I have scattered the Egyptians among nations, And I have dispersed them through lands.

13 But thus said the Lord Jehovah: At the end of forty years I gather the Egyptians Out of the peoples whither they have been scattered,

14 And I have turned back [to] the captivity of Egypt, And I have brought them back [To] the land of Pathros, to the land of their birth, And they have been there a low kingdom.

15 Of the kingdoms it is lowest, And it lifteth not up itself any more above the nations, And I have made them few, So as not to rule among nations.

16 And it is no more to the house of Israel for a confidence, Bringing iniquity to remembrance, By their turning after them, And they have known that I [am] the Lord Jehovah.'

17 And it cometh to pass, in the twenty and seventh year, in the first [month], in the first of the month, hath a word of Jehovah been unto me, saying:

18 'Son of man, Nebuchadrezzar king of Babylon, Hath caused his force to serve a great service against Tyre, Every head [is] bald -- every shoulder peeled, And reward he had none, nor his force, out of Tyre, For the service that he served against it.

19 Therefore, thus said the Lord Jehovah, Lo, I am giving to Nebuchadrezzar king of Babylon the land of Egypt, And he hath taken away its store, And hath taken its spoil, and taken its prey, And it hath been a reward to his force.

20 His wage for which he laboured I have given to him, The land of Egypt -- in that they wrought for Me, An affirmation of the Lord Jehovah.

21 In that day I cause to shoot up a horn to the house of Israel, And to thee I give an opening of the mouth in their midst, And they have known that I [am] Jehovah!'

EZEKIEL CHAPTER 30

1 And there is a word of Jehovah unto me, saying:

2 'Son of man, prophesy, and thou hast said: Thus said the Lord Jehovah: Howl ye, ha! for the day!

3 For near [is] a day, near [is] a day to Jehovah! A day of clouds, the time of nations it is.

4 And come in hath a sword to Egypt, And there hath been great pain in Cush, In the falling of the wounded in Egypt, And they have taken its store, And broken down have been its foundations.

5 Cush, and Phut, and Lud, and all the mixture, and Chub, And the sons of the land of the covenant with them by sword do fall,

6 Thus said Jehovah: And -- fallen have supporters of Egypt, And come down hath the arrogance of her strength, From

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Migdol to Syene, by sword they fall in her, An affirmation of the Lord Jehovah.

7 And they have been desolated in the midst of desolate lands, And its cities are in the midst of wasted cities.

8 And they have known that I [am] Jehovah, In My giving fire against Egypt, And broken have been all her helpers.

9 In that day go forth do messengers from before Me in ships, To trouble confident Cush, And there hath been great pain among them, As the day of Egypt, for lo, it hath come.

10 Thus said the Lord Jehovah: I have caused the multitude of Egypt to cease, By the hand of Nebuchadrezzar king of Babylon,

11 He and his people with him -- the terrible of nations, Are brought in to destroy the land, And they have drawn their swords against Egypt, And have filled the land [with] the wounded.

12 And I have made floods a dry place, And I have sold the land into the hand of evil doers, And I have made desolate the land, And its fulness, by the hand of strangers, I, Jehovah, have spoken.

13 Thus said the Lord Jehovah: And -- I have destroyed idols, And caused vain things to cease from Noph, And a prince of the land of Egypt there is no more, And I give fear in the land of Egypt.

14 And I have made Pathros desolate, And I have given fire against Zoan, And I have done judgments in No,

15 And I have poured out My fury on Sin, the stronghold of Egypt, And I have cut off the multitude of No.

16 And I have given fire against Egypt, Greatly pained is Sin, and No is to be rent, And Noph hath daily distresses.

17 The youths of Aven and Pi-Beseth by sword do fall, And these into captivity do go.

18 And in Tehaphnehes hath the day been dark, In My breaking there the yokes of Egypt, And ceased in her hath the excellency of her strength, She -- a cloud doth cover her, And her daughters into captivity do go.

19 And I have done judgments in Egypt, And they have known that I [am] Jehovah.'

20 And it cometh to pass, in the eleventh year, in the first [month], in the seventh of the month, hath a word of Jehovah been unto me, saying: 'Son of man,

21 The arm of Pharaoh, king of Egypt, I have broken, And lo, it hath not been bound up to give healing, To put a bandage to bind it, To strengthen it -- to lay hold on the sword.

22 Therefore, thus said the Lord Jehovah: Lo, I [am] against Pharaoh, king of Egypt, And I have broken his arms, The strong one and the broken one, And have caused the sword to fall out of his hand,

23 And scattered the Egyptians among nations, And I have spread them through lands,

24 And strengthened the arms of the king of Babylon, And I have given My sword into his hand, And I have broken the arms of Pharaoh, And he hath groaned the groans of a pierced one -- before him.

25 And I have strengthened the arms of the king of Babylon, And the arms of Pharaoh do fall down, And they have known that I [am] Jehovah, In My giving My sword into the hand of the king of Babylon, And he hath stretched it out toward the land of Egypt.

26 And I have scattered the Egyptians among nations, And I have spread them through lands, And they have known that I [am] Jehovah!'

EZEKIEL CHAPTER 31

1 And it cometh to pass, in the eleventh year, in the third [month], in the first of the month, hath a word of Jehovah been unto me, saying:

2 'Son of man, say unto Pharaoh king of Egypt, and unto his multitude: To whom hast thou been like in thy greatness?

3 Lo, Asshur, a cedar in Lebanon, Fair in branch, and shading bough, and high in stature, And between thickets hath its foliage been.

4 Waters have made it great, The deep hath exalted him with its flowings, Going round about its planting, And its conduits it hath sent forth unto all trees of the field.

5 Therefore higher hath been his stature than all trees of the field, And multiplied are his boughs, and long are his branches, Because of many waters in his shooting forth,

6 In his boughs made a nest hath every fowl of the heavens, And under his branches brought forth hath every beast of the field, And in his shade dwell do all great nations.

7 And he is fair in his greatness, In the length of his thin shoots, For his root hath been by great waters.

8 Cedars have not hid him in the garden of God, Firs have not been like unto his boughs, And chesnut-trees have not been as his branches, No tree in the garden of God hath been like unto him in his beauty,

9 Fair I have made him in the multitude of his thin shoots, And envy him do all trees of Eden that [are] in the garden of God.

10 Therefore, thus said the Lord Jehovah: Because that thou hast been high in stature, And he yieldeth his foliage between thickets, And high is his heart in his haughtiness,

11 I give him into the hand of a god of nations, He dealeth sorely with him, In his wickedness I have cast him out.

12 And cut him off do strangers, The terrible of nations, and they leave him, On the mountains and in all valleys have his thin shoots fallen, And broken are his boughs at all streams of the land, And go down from his shade do all peoples of the land, and they leave him.

13 On his ruin dwell do all fowls of the heavens, And on his boughs have been all the beasts of the field,

14 In order that none of the trees of the waters May become haughty because of their stature, Nor give their foliage between thickets, Nor any drinking waters stand up unto them in their haughtiness, For all of them are given up to death, Unto the earth -- the lower part, In the midst of the sons of men, Unto those going down to the pit.

15 Thus said the Lord Jehovah: In the day of his going down to sheol I have caused mourning, I have covered for

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him the deep, and diminish its flowings, And restrained are many waters, And I make Lebanon black for him, And all trees of the field have been covered for him.

16 From the sound of his fall I have caused nations to shake, In My causing him to go down to sheol, With those going down to the pit, And comforted in the earth -- the lower part, are all trees of Eden, The choice and the good of Lebanon, All drinking waters.

17 Also they with him have gone down to sheol, Unto the pierced of the sword, And -- his arm -- they dwelt in his shade in the midst of nations.

18 Unto whom hast thou been thus like, In honour and in greatness among the trees of Eden, And thou hast been brought down with the trees of Eden, Unto the earth -- the lower part, In the midst of the uncircumcised thou liest, With the pierced of the sword? It [is] Pharaoh, and all his multitude, An affirmation of the Lord Jehovah!'

EZEKIEL CHAPTER 32

1 And it cometh to pass, in the twelfth year, in the twelfth month, in the first of the month, hath a word of Jehovah been unto me, saying,

2 'Son of man, lift up a lamentation for Pharaoh king of Egypt, and thou hast said unto him: A young lion of nations thou hast been like, And thou [art] as a dragon in the seas, And thou comest forth with thy flowings, And dost trouble the waters with thy feet, And thou dost foul their flowings.

3 Thus said the Lord Jehovah: And -- I have spread out for thee My net, With an assembly of many peoples, And they have brought thee up in My net.

4 And I have left thee in the land, On the face of the field I do cast thee out, And have caused to dwell upon thee every fowl of the heavens, And have satisfied out of thee the beasts of the whole earth.

5 And I have put thy flesh on the mountains, And filled the valleys [with] thy hugeness,

6 And watered the land with thy flowing, From thy blood -- unto the mountains, And streams are filled from thee.

7 And in quenching thee I have covered the heavens, And have made black their stars, The sun with a cloud I do cover, And the moon causeth not its light to shine.

8 All luminaries of light in the heavens, I make black over thee, And I have given darkness over thy land, An affirmation of the Lord Jehovah,

9 And I have vexed the heart of many peoples, In My bringing in thy destruction among nations, Unto lands that thou hast not known.

10 And I have made many peoples astonished at thee, And their kings are afraid at thee with trembling, In My brandishing My sword before their faces, And they have trembled every moment, Each for his life -- in the day of thy fall.

11 For thus said the Lord Jehovah: A sword of the king of Babylon entereth thee,

12 By swords of the mighty I cause thy multitude to fall, The terrible of nations -- all of them, And they have spoiled the excellency of Egypt, And destroyed hath been all her multitude.

13 And I have destroyed all her beasts, From beside many waters, And trouble them not doth a foot of man any more, Yea, the hoofs of beasts trouble them not.

14 Then do I cause their waters to sink, And their rivers as oil I cause to go, An affirmation of the Lord Jehovah.

15 In My making the land of Egypt a desolation, And desolated hath been the land of its fulness, In My smiting all the inhabitants in it, And they have known that I [am] Jehovah.

16 A lamentation it [is], and they have lamented her, Daughters of the nations do lament her, For Egypt, and for all her multitude, they lament her, An affirmation of the Lord Jehovah.'

17 And it cometh to pass, in the twelfth year, in the fifteenth of the month, hath a word of Jehovah been unto me, saying,

18 'Son of man, Wail for the multitude of Egypt, And cause it to go down, It -- and the daughters of honourable nations, Unto the earth -- the lower parts, With those going down to the pit.

19 Than whom hast thou been more pleasant? Go down, and be laid with the uncircumcised.

20 In the midst of the pierced of the sword they fall, [To] the sword she hath been given, They drew her out, and all her multitude.

21 Speak to him do the gods of the mighty out of the midst of sheol, With his helpers -- they have gone down, They have lain with the uncircumcised, The pierced of the sword.

22 There [is] Asshur, and all her assembly, Round about him [are] his graves, All of them [are] wounded, who are falling by sword,

23 Whose graves are appointed in the sides of the pit, And her assembly is round about her grave, All of them wounded, falling by sword, Because they gave terror in the land of the living.

24 There [is] Elam, and all her multitude, Round about [is] her grave, All of them wounded, who are falling by sword, Who have gone down uncircumcised unto the earth -- the lower parts, Because they gave their terror in the land of the living, And they bear their shame with those going down to the pit.

25 In the midst of the wounded they have appointed a bed for her with all her multitude, Round about him [are] her graves, All of them uncircumcised, pierced of the sword, For their terror was given in the land of the living, And they bear their shame with those going down to the pit, In the midst of the pierced he hath been put.

26 There [is] Meshech, Tubal, and all her multitude, Round about him [are] her graves, All of them uncircumcised, pierced of the sword, For they gave their terror in the land of the living,

27 And they lie not with the mighty, Who are falling of the uncircumcised, Who have gone down to sheol with their weapons of war, And they put their swords under their heads,

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And their iniquities are on their bones, For the terror of the mighty [is] in the land of the living.

28 And thou, in the midst of the uncircumcised art broken, And dost lie with the pierced of the sword.

29 There [is] Edom, her kings, and all her princes, Who have been given up in their might, With the pierced of the sword, They with the uncircumcised do lie, And with those going down to the pit.

30 There [are] princes of the north, All of them, and every Zidonian, Who have gone down with the pierced in their terror, Of their might they are ashamed, And they lie uncircumcised with the pierced of the sword, And they bear their shame with those going down to the pit.

31 Then doth Pharaoh see, And he hath been comforted for all his multitude, The pierced of the sword -- Pharaoh and all his force, An affirmation of the Lord Jehovah.

32 For I have given his terror in the land of the living, And he hath been laid down in the midst of the uncircumcised, With the pierced of the sword -- Pharaoh, and all his multitude, An affirmation of the Lord Jehovah!'

EZEKIEL CHAPTER 33

1 And there is a word of Jehovah unto me, saying,

2 'Son of man, speak unto the sons of thy people, and thou hast said unto them: A land -- when I bring in against it a sword, And the people of the land have taken one man out of their borders, And made him to them for a watchman.

3 And he hath seen the sword coming against the land, And hath blown with a trumpet, and hath warned the people,

4 And the hearer hath heard the voice of the trumpet, and he hath not taken warning, And come in doth the sword, and taketh him away, His blood is on his head.

5 The voice of the trumpet he heard, And he hath not taken warning, his blood is on him, And he who took warning his soul hath delivered.

6 And the watchman, when he seeth the sword coming in, And he hath not blown with a trumpet, And the people hath not been warned, And come in doth a sword, And taketh away of them -- a soul, He in his iniquity is taken away, And his blood from the hand of the watchman I require.

7 And thou, son of man, A watchman I gave thee to the house of Israel, And thou hast heard from My mouth a word, And thou hast warned them from Me.

8 In My saying to the wicked, O wicked one -- thou dost surely die, And thou hast not spoken to warn the wicked from his way, He -- the wicked -- in his iniquity doth die, And his blood from thy hand I require.

9 And thou, when thou hast warned the wicked of his way, to turn back from it, And he hath not turned back from his way, He in his iniquity doth die, And thou thy soul hast delivered.

10 And thou, son of man, say unto the house of Israel: Rightly ye have spoken, saying: Surely our transgressions and our sins [are] on us, And in them we are wasting away, How, then, do we live?

11 Say unto them, I live -- an affirmation of the Lord Jehovah, I delight not in the death of the wicked, But -- in the turning of the wicked from his way, And he hath lived, Turn back, turn back, from your evil ways, Yea, why do ye die, O house of Israel?

12 And thou, son of man, say unto the sons of thy people: The righteousness of the righteous doth not deliver him in the day of his transgression, And the wickedness of the wicked, He doth not stumble for it in the day of his turning from his wickedness, And the righteous is not able to live in it in the day of his sinning.

13 In My saying of the righteous: He surely liveth, And -- he hath trusted on his righteousness, And he hath done perversity, All his righteous acts are not remembered, And for his perversity that he hath done, For it he doth die.

14 And in My saying to the wicked: Thou surely diest, And -- he hath turned back from his sin, And hath done judgment and righteousness,

15 (The pledge the wicked restoreth, plunder he repayeth,) In the statutes of life he hath walked, So as not to do perversity, He surely liveth -- he doth not die.

16 None of his sin that he hath sinned is remembered to him, Judgment and righteousness he hath done, He doth surely live.

17 And the sons of thy people have said: The way of the Lord is not pondered, As to them -- their way is not pondered.

18 In the turning back of the righteous from his righteousness, And he hath done perversity -- he dieth for it.

19 And in the turning back of the wicked from his wickedness, And he hath done judgment and righteousness, by them he liveth.

20 And ye have said: The way of the Lord is not pondered, Each according to his ways do I judge you, O house of Israel.'

21 And it cometh to pass, in the twelfth year -- in the tenth [month], in the fifth of the month -- of our removal, come in unto me doth one who is escaped from Jerusalem, saying, 'The city hath been smitten.'

22 And the hand of Jehovah hath been unto me in the evening, before the coming in of the escaped one, and He openeth my mouth till the coming in unto me in the morning, and opened is my mouth, and I have not been silent again.

23 And there is a word of Jehovah unto me, saying,

24 'Son of man, the inhabitants of these wastes on the ground of Israel are speaking, saying: Alone hath been Abraham -- and he possesseth the land, and we [are] many -- to us hath the land been given for a possession.

25 Therefore say unto them: Thus said the Lord Jehovah: With the blood ye do eat, And your eyes ye lift up unto your idols, And blood ye shed, and the land ye inherit!

26 Ye have stood on your sword, Ye have done abomination, Each the wife of his neighbour ye have defiled, And the land ye possess!

27 Thus dost thou say unto them: Thus said the Lord Jehovah: I live -- do not they who [are] in the wastes by the sword fall? And they who [are] on the face of the field, To the

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beast I have given for food, And they who are in strongholds and in caves by pestilence die.

28 And I have made the land a desolation and an astonishment, And ceased hath the excellency of its strength, And desolated have been mountains of Israel, Without any one passing through.

29 And they have known that I [am] Jehovah, In My making the land a desolation and an astonishment, For all their abominations that they have done.

30 And thou, son of man, the sons of thy people who are speaking about thee, By the walls, and in openings of the houses, Have spoken one with another, each with his brother, Saying: Come in, I pray you, And hear what [is] the word that cometh out from Jehovah.

31 And they come in unto thee as the coming in of a people, And they sit before thee -- My people, And have heard thy words, and they do them not, For doting loves with their mouth they are making, After their dishonest gain their heart is going.

32 And lo, thou [art] to them as a singer of doting loves, A pleasant voice, and playing well on an instrument, And they have heard thy words, and they are not doing them.

33 And in its coming in -- lo, it hath come, And they have known that a prophet hath been in their midst!'

EZEKIEL CHAPTER 34

1 And there is a word of Jehovah unto me, saying,

2 'Son of man, prophesy concerning shepherds of Israel, prophesy, and thou hast said unto them: To the shepherds, thus said the Lord Jehovah: Wo [to] the shepherds of Israel, Who have been feeding themselves! The flock do not the shepherds feed?

3 The fat ye do eat, and the wool ye put on, The fed one ye slaughter, the flock ye feed not.

4 The weak ye have not strengthened, And the sick one ye have not healed, And the broken ye have not bound up, And the driven away have not brought back, And the lost ye have not sought, And with might ye have ruled them and with rigour.

5 And they are scattered from want of a shepherd, And are for food to every beast of the field, Yea, they are scattered.

6 Go astray do My flock on all the mountains, And on every high hill, And on all the face of the land have My flock been scattered, And there is none inquiring, and none seeking.

7 Therefore, shepherds, hear a word of Jehovah:

8 I live -- an affirmation of the Lord Jehovah, If not, because of My flock being for a prey, Yea, My flock is for food to every beast of the field, Because there is no shepherd, And My shepherds have not sought My flock, And the shepherds do feed themselves, And My flock they have not fed.

9 Therefore, O shepherds, hear a word of Jehovah:

10 Thus said the Lord Jehovah: Lo, I [am] against the shepherds, And have required My flock from their hand, And caused them to cease from feeding the flock, And no more do the shepherds feed themselves, And I have delivered My flock from their mouth, And they are not to them for food.

11 For thus said the Lord Jehovah: Lo, I -- even I, have required My flock, And I have sought it out.

12 As a shepherd's searching of his drove, In the day of his being in the midst of his scattered flock, so I do seek My flock, And have delivered them out of all places, Whither they have been scattered, In a day of cloud and thick darkness.

13 And brought them out from the peoples, And have gathered them from the lands, And brought them unto their own ground, And have fed them on mountains of Israel, By streams, and by all dwellings of the land.

14 With good pasture I do feed them, And on mountains of the high place of Israel is their habitation, There do they lie down in a good habitation, And fat pastures they enjoy on mountains of Israel.

15 I feed My flock, and cause them to lie down, An affirmation of the Lord Jehovah.

16 The lost I seek, and the driven away bring back, And the broken I bind up, and the sick I strengthen, And the fat and the strong I destroy, I feed it with judgment.

17 And you, My flock, thus said the Lord Jehovah: Lo, I am judging between sheep and sheep, Between rams and he-goats.

18 Is it a little thing for you -- the good pasture ye enjoy, And the remnant of your pasture ye tread down with your feet, And a depth of waters ye do drink, And the remainder with your feet ye trample,

19 And My flock the trodden thing of your feet consumeth, And the trampled thing of your feet drinketh?

20 Therefore, thus said the Lord Jehovah to them: Lo, I -- even I, have judged between fat sheep and lean sheep.

21 Because with side and with shoulder ye thrust away, And with your horns push all the diseased, Till ye have scattered them to the out-place,

22 And I have given safety to My flock, And they are not any more for prey, And I have judged between sheep and sheep.

23 And have raised up over them one shepherd, And he hath fed them -- my servant David, He doth feed them, and he is their shepherd,

24 And I, Jehovah, I am their God, And My servant David prince in their midst, I, Jehovah, have spoken.

25 And I have made for them a covenant of peace, And caused evil beasts to cease out of the land, And they have dwelt in a wilderness confidently, And they have slept in forests.

26 And I have given them, and the suburbs of my hill, a blessing, And caused the shower to come down in its season, Showers of blessing they are.

27 And given hath the tree of the field its fruit, And the land doth give her increase, And they have been on their land confident, And they have known that I [am] Jehovah, In My breaking the bands of their yoke, And I have delivered them from the hand of those laying service on them.

28 And they are no more a prey to nations, And the beast of the earth devoureth them not, And they have dwelt confidently, And there is none troubling.

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29 And I have raised for them a plant for renown, And they are no more consumed by hunger in the land, And they bear no more the shame of the nations.

30 And they have known that I, Jehovah, their God, [am] with them, And they -- the house of Israel -- My people, An affirmation of the Lord Jehovah.

31 And ye, My flock, the flock of My pasture, Men ye [are] -- I [am] your God, An affirmation of the Lord Jehovah!'

EZEKIEL CHAPTER 35

1 And there is a word of Jehovah unto me, saying:

2 'Son of man, set thy face against mount Seir, and prophesy against it,

3 and thou hast said to it: Thus said the Lord Jehovah: Lo, I [am] against thee, O mount Seir, And have stretched out My hand against thee, And made thee a desolation and an astonishment.

4 Thy cities a waste I make, and thou art a desolation, And thou hast known that I [am] Jehovah.

5 Because of thy having an enmity age-during, And thou dost saw the sons of Israel, By the hands of the sword, In the time of their calamity, In the time of the iniquity of the end:

6 Therefore, I live -- an affirmation of the Lord Jehovah, Surely for blood I do appoint thee, And blood doth pursue thee, If blood thou hast not hated, Blood also doth pursue thee.

7 And I have given mount Seir for a desolation and an astonishment, And have cut off from it him who is passing over and him who is returning,

8 And filled his mountains with his wounded, Thy hills, and thy valleys, and all thy streams, The pierced of the sword fall into them.

9 Desolations age-during I make thee, And thy cities do not return, And ye have known that I [am] Jehovah.

10 Because of thy saying: The two nations and the two lands are mine, and we have possessed it, And Jehovah hath been there;

11 Therefore, I live -- an affirmation of the Lord Jehovah, And I have done according to thine anger, And according to thine envy, With which thou hast wrought, Because of thy hatred against them, And I have been known among them when I judge thee.

12 And thou hast known that I -- Jehovah, I have heard all thy despisings that thou hast spoken Against mountains of Israel, saying: A desolation, to us they were given for food.

13 And ye magnify yourselves against Me with your mouth, And have made abundant against Me your words, I -- I have heard.

14 Thus said the Lord Jehovah: According to the rejoicing of the whole land, A desolation I make of thee.

15 According to thy joy at the inheritance of the house of Israel because of desolation, So I do to thee -- a desolation thou art, O mount Seir, and all Edom -- all of it, And they have known that I [am] Jehovah!

EZEKIEL CHAPTER 36

1 And thou, son of man, prophesy unto mountains of Israel, and thou hast said, O mountains of Israel, hear a word of Jehovah.

2 Thus said the Lord Jehovah: Because the enemy said against you, Aha, and the high places of old for a possession have been to us,

3 therefore, prophesy, and thou hast said: Thus said the Lord Jehovah: Because, even because, of desolating, And of swallowing you up from round about, For your being a possession to the remnant of the nations, And ye are taken up on the tip of the tongue, And [are] an evil report of the people.

4 Therefore, O mountains of Israel, Hear a word of the Lord Jehovah: Thus said the Lord Jehovah, to mountains, and to hills, To streams, and to valleys, And to wastes that [are] desolate, And to cities that are forsaken, That have been for a prey, And for a scorn, to the remnant of the nations who [are] round about.

5 Therefore, thus said the Lord Jehovah: Have I not, in the fire of My jealousy, Spoken against the remnant of the nations, And against Edom -- all of it, Who gave My land to themselves for a possession, With the joy of the whole heart -- with despite of soul, For the sake of casting it out for a prey?

6 Therefore, prophesy concerning the ground of Israel, And thou hast said to mountains, and to hills, To streams, and to valleys, Thus said the Lord Jehovah: Lo, I, in My jealousy, and in My fury, I have spoken, Because the shame of nations ye have borne.

7 Therefore, thus said the Lord Jehovah: I -- I have lifted up My hand, Do not -- the nations who [are] with you from round about -- they their own shame bear?

8 And ye, O mountains of Israel, Your branch ye give out, and your fruits ye bear for My people Israel, For they have drawn near to come.

9 For, lo, I [am] for you, and have turned to you, And ye have been tilled and sown.

10 And I have multiplied on you men, All the house of Israel -- all of it, And the cities have been inhabited, And the wastes are built.

11 And I have multiplied on you man and beast, And they have multiplied and been fruitful, And I have caused you to dwell according to your former states, And I have done better than at your beginnings, And ye have known that I [am] Jehovah.

12 And I have caused man to walk over you, -- My people Israel, And they possess thee, and thou hast been to them for an inheritance, And thou dost add no more to bereave them.

13 Thus said the Lord Jehovah: Because they are saying to you: A devourer of men [art] thou, And a bereaver of thy nations thou hast been,

14 Therefore, man thou devourest no more, And thy nations thou causest not to stumble any more, An affirmation of the Lord Jehovah.

15 And I proclaim not unto thee any more the shame of the nations, And the reproach of peoples thou bearest no more,

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And thy nations stumble not any more, An affirmation of the Lord Jehovah.'

16 And there is a word of Jehovah unto me, saying,

17 'Son of man, The house of Israel are dwelling on their land, And they defile it by their way and by their doings, As the uncleanness of a separated one hath their way been before Me.

18 And I do pour out My fury upon them For the blood that they shed on the land, And with their idols they have defiled it.

19 And I scatter them among nations, And they are spread through lands, According to their way, and according to their doings, I have judged them.

20 And one goeth in unto the nations whither they have gone, And they pollute My holy name by saying to them, The people of Jehovah [are] these, And from His land they have gone forth.

21 And I have pity on My holy name, That the house of Israel have polluted among nations whither they have gone in.

22 Therefore, say to the house of Israel, Thus said the Lord Jehovah: Not for your sake am I working, O house of Israel, But -- for My holy name, That ye have polluted among nations whither ye have gone in.

23 And I have sanctified My great name, That is profaned among nations, That ye have polluted in your midst, And known have the nations that I [am] Jehovah, An affirmation of the Lord Jehovah, In My being sanctified in you before your eyes.

24 And I have taken you out of the nations, And have gathered you out of all the lands, And I have brought you in unto your land,

25 And I have sprinkled over you clean water, And ye have been clean; From all your uncleannesses, and from all your idols, I do cleanse you.

26 And I have given to you a new heart, And a new spirit I give in your midst, And I have turned aside the heart of stone out of your flesh, And I have given to you a heart of flesh.

27 And My Spirit I give in your midst, And I have done this, so that in My statutes ye walk, And My judgments ye keep, and have done them.

28 And ye have dwelt in the land that I have given to your fathers, And ye have been to Me for a people, And I -- I am to you for God.

29 And I have saved you from all your uncleannesses, And I have called unto the corn, and multiplied it, And I have put no famine upon you.

30 And I have multiplied the fruit of the tree, And the increase of the field, So that ye receive not any more a reproach of famine among nations.

31 And ye have remembered your ways that [are] evil, And your doings that [are] not good, And have been loathsome in your own faces, For your iniquities, and for your abominations.

32 Not for your sake am I working, An affirmation of the Lord Jehovah, Be it known to you, Be ashamed and confounded, because of your ways, O house of Israel.

33 Thus said the Lord Jehovah: In the day of My cleansing you from all your iniquities, I have caused the cities to be inhabited, And the wastes have been built,

34 And the desolate land is tilled, Instead of which it was a desolation before the eyes of every passer by,

35 And they have said: This land, that was desolated, Hath been as the garden of Eden, And the cities -- the wasted, And the desolated, and the broken down, Fenced places have remained.

36 And known have the nations who are left round about you, That I Jehovah have built the thrown down, I have planted the desolated: I Jehovah have spoken, and I have done [it].

37 Thus said the Lord Jehovah: Yet this I am required, By the house of Israel to do to them, I multiply them as a flock of men,

38 As a flock of holy ones, as a flock of Jerusalem, In her appointed seasons, So are the waste cities full of flocks of men, And they have known that I [am] Jehovah!'

EZEKIEL CHAPTER 37

1 There hath been upon me a hand of Jehovah, and He taketh me forth in the Spirit of Jehovah, and doth place me in the midst of the valley, and it is full of bones,

2 and He causeth me to pass over by them, all round about, and lo, very many [are] on the face of the valley, and lo, very dry.

3 And He saith unto me, 'Son of man, do these bones live?' And I say, 'O Lord Jehovah, Thou -- Thou hast known.'

4 And He saith unto me, 'Prophesy concerning these bones, and thou hast said unto them: O dry bones, hear a word of Jehovah:

5 Thus said the Lord Jehovah to these bones: Lo, I am bringing into you a spirit, and ye have lived,

6 and I have given on you sinews, and cause flesh to come up upon you, and covered you over with skin, and given in you a spirit, and ye have lived, and ye have known that I [am] Jehovah.'

7 And I have prophesied as I have been commanded, and there is a noise, as I am prophesying, and lo, a rushing, and draw near do the bones, bone unto its bone.

8 And I beheld, and lo, on them [are] sinews, and flesh hath come up, and cover them doth skin over above -- and spirit there is none in them.

9 And He saith unto me: 'Prophesy unto the Spirit, prophesy, son of man, and thou hast said unto the Spirit: Thus said the Lord Jehovah: From the four winds come in, O Spirit, and breathe on these slain, and they do live.'

10 And I have prophesied as He commanded me, and the Spirit cometh into them, and they live, and stand on their feet -- a very very great force.

11 And He saith unto me, 'Son of man, these bones are the whole house of Israel; lo, they are saying: Dried up have our

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bones, And perished hath our hope, We have been cut off by ourselves.

12 Therefore, prophesy, and thou hast said unto them, thus said the Lord Jehovah: Lo, I am opening your graves, And have brought you up out of your graves, O My people, And brought you in unto the land of Israel.

13 And ye have known that I [am] Jehovah, In My opening your graves, And in My bringing you up out of your graves, O My people.

14 And I have given My Spirit in you, and ye have lived, And I have caused you to rest on your land, And ye have known that I Jehovah, I have spoken, and I have done [it], An affirmation of Jehovah.'

15 And there is a word of Jehovah unto me, saying,

16 'And thou, son of man, take to thee one stick, and write on it, For Judah, and for the sons of Israel, his companions; and take another stick, and write on it, For Joseph, the stick of Ephraim, and all the house of Israel, his companions,

17 and bring them near one unto another, to thee, for one stick, and they have become one in thy hand.

18 'And when sons of thy people speak unto thee, saying, Dost thou not declare to us what these [are] to thee?

19 Speak unto them, Thus said the Lord Jehovah: Lo, I am taking the stick of Joseph, that [is] in the hand of Ephraim, and the tribes of Israel his companions, and have given them unto him, with the stick of Judah, and have made them become one stick, and they have been one in My hand.

20 And the sticks on which thou writest have been in thy hand before thine eyes,

21 and speak thou unto them: Thus said the Lord Jehovah: Lo, I am taking the sons of Israel, From among the nations whither they have gone, And have gathered them from round about, And I have brought them in unto their land.

22 And I have made them become one nation in the land, on mountains of Israel, And one king is to them all for king, And they are no more as two nations, Nor are they divided any more into two kingdoms again.

23 Nor are they defiled any more with their idols, And with their abominations, And with any of their transgressions, And I have saved them out of all their dwellings, In which they have sinned, And I have cleansed them, And they have been to Me for a people, And I -- I am to them for God.

24 And My servant David [is] king over them, And one shepherd have they all, And in My judgments they go, And My statutes they keep, and have done them.

25 And they have dwelt on the land that I gave to My servant, to Jacob, In which your fathers have dwelt, And they have dwelt on it, they and their sons, And their son's sons -- unto the age, And David My servant [is] their prince -- to the age.

26 And I have made to them a covenant of peace, A covenant age-during it is with them, And I have placed them, and multiplied them, And placed My sanctuary in their midst -- to the age.

27 And My tabernacle hath been over them, And I have been to them for God, And they have been to Me for a people.

28 And known have the nations that I Jehovah am sanctifying Israel, In My sanctuary being in their midst -- to the age!'

EZEKIEL CHAPTER 38

1 And there is a word of Jehovah unto me, saying:

2 'Son of man, set thy face unto Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal, and prophesy concerning him,

3 and thou hast said: Thus saith the Lord Jehovah: Lo, I [am] against thee, O Gog, Prince of Rosh, Meshech, and Tubal,

4 And I have turned thee back, And I have put hooks in thy jaws, And have brought thee out, and all thy force, Horses and horsemen, Clothed in perfection all of them, A numerous assembly, [with] buckler and shield, Handling swords -- all of them.

5 Persia, Cush, and Phut, with them, All of them [with] shield and helmet.

6 Gomer and all its bands, The house of Togarmah of the sides of the north, And all its bands, many peoples with thee,

7 Be prepared, yea, prepare for thee, Thou and all thine assemblies who are assembled unto thee, And thou hast been to them for a guard.

8 After many days thou art appointed, In the latter end of the years thou comest in unto a land brought back from sword, [A people] gathered out of many peoples, Upon mountains of Israel, That have been for a perpetual waste, And it from the peoples hath been brought out, And dwelt safely have all of them.

9 And thou hast gone up -- as wasting thou comest in, As a cloud to cover the land art thou, Thou and all thy bands, and many peoples with thee.

10 Thus said the Lord Jehovah: And it hath come to pass in that day, Come up do things on thy heart, And thou hast thought an evil thought,

11 And thou hast said: I go up against a land of unwalled villages, I go in to those at rest, dwelling confidently, All of them are dwelling without walls, And bar and doors they have not.

12 To take a spoil, and to take a prey, To turn back thy hand on inhabited wastes, And on a people gathered out of nations, Making cattle and substance, Dwelling on a high part of the land.

13 Sheba, and Dedan, and merchants of Tarshish, And all its young lions say to thee: To take a spoil art thou come in? To take a prey assembled thine assembly? To bear away silver and gold? To take away cattle and substance? To take a great spoil?

14 Therefore, prophesy, son of man, and thou hast said to Gog: Thus said the Lord Jehovah: In that day, in the dwelling of My people Israel safely, Dost thou not know?

15 And thou hast come in out of thy place, From the sides of the north, Thou and many peoples with thee, Riding on horses -- all of them, A great assembly, and a numerous force.

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16 And thou hast come up against My people Israel, As a cloud to cover the land, In the latter end of the days it is, And I have brought thee in against My land, In order that the nations may know Me, In My being sanctified in thee before their eyes, O Gog.

17 Thus said the Lord Jehovah: Art thou he of whom I spake in former days, By the hand of My servants, prophets of Israel, Who are prophesying in those days -- years, To bring thee in against them?

18 And it hath come to pass, in that day, In the day of the coming in of Gog against the land of Israel, An affirmation of the Lord Jehovah, Come up doth My fury in My face,

19 And in My zeal, in the fire of My wrath, I have spoken: Is there not in that day a great rushing on the land of Israel?

20 And rushed from My presence have fishes of the sea, And the fowl of the heavens, And the beast of the field, And every creeping thing that is creeping on the ground, And all men who [are] on the face of the ground, And thrown down have been the mountains, And fallen have the ascents, And every wall to the earth falleth.

21 And I have called against him, to all My mountains a sword, An affirmation of the Lord Jehovah, The sword of each is against his brother.

22 And I have been judged with him, With pestilence and with blood, And an overflowing rain and hailstones, Fire and brimstone I rain on him, and on his bands, And on many peoples who [are] with him.

23 And I have magnified Myself, and sanctified Myself, And I have been known before the eyes of many nations, And they have known that I [am] Jehovah!

EZEKIEL CHAPTER 39

1 And thou, son of man, prophesy concerning Gog, and thou hast said: Thus said the Lord Jehovah: Lo, I [am] against thee, O Gog, Prince of Rosh, Meshech, and Tubal,

2 And have turned thee back, and enticed thee, And caused thee to come up from the sides of the north, And brought thee in against mountains of Israel,

3 And have smitten thy bow out of thy left hand, Yea, thine arrows out of thy right I cause to fall.

4 On mountains of Israel thou fallest, Thou, and all thy bands, and the peoples who [are] with thee, To ravenous fowl -- a bird of every wing, And [to] a beast of the field, I have given thee for food.

5 On the face of the field thou fallest, for I have spoken, An affirmation of the Lord Jehovah.

6 And I have sent a fire against Magog, And against the confident inhabitants of the isles, And they have known that I [am] Jehovah.

7 And My holy name I make known in the midst of My people Israel, And I pollute not My holy name any more, And known have the nations that I, Jehovah, the Holy One, [am] in Israel.

8 Lo, it hath come, and it hath been done, An affirmation of the Lord Jehovah, It [is] the day of which I spake.

9 And gone out have the inhabitants of cities of Israel, And they have burned and kindled [a fire], With armour, and shield, and buckler, With bow, and with arrows, And with hand-staves, and with javelins, And they have caused a fire to burn with them seven years,

10 And they do not take wood out of the field, Nor do they hew out of the forests, For with armour they cause the fire to burn, And they have spoiled their spoilers, And they have plundered their plunderers, An affirmation of the Lord Jehovah.

11 And it hath come to pass, in that day, I give to Gog a place there -- a grave in Israel, the valley of those passing by, east of the sea, and it is stopping those passing by, and they have buried there Gog, and all his multitude, and have cried, O valley of the multitude of Gog!

12 And the house of Israel have buried them -- in order to cleanse the land -- seven months.

13 Yea, all the people of the land have buried them, and it hath been to them for a name -- the day of My being honoured -- an affirmation of the Lord Jehovah.

14 And men for continual employment they separate, passing on through the land, burying with those passing by those who are left on the face of the earth, to cleanse it: at the end of seven months they search.

15 And those passing by have passed through the land, and seen a bone of man, and one hath constructed near it a sign till those burying have buried it in the valley of the multitude of Gog.

16 And also the name of the city [is] The multitude; and they have cleansed the land.

17 And thou, son of man, thus said the Lord Jehovah: Say to the bird -- every wing, and to every beast of the field: Be assembled and come in, Be gathered from round about, For My sacrifice that I am sacrificing for you, A great sacrifice on mountains of Israel, And ye have eaten flesh, and drunk blood.

18 Flesh of the mighty ye do eat, And blood of princes of the earth ye drink, Of rams, of lambs, and of he-goats, Of calves, fatlings of Bashan -- all of them.

19 And ye have eaten fat to satiety, And ye have drunk blood -- to drunkenness, Of My sacrifice that I sacrificed for you.

20 And ye have been satisfied at My table with horse and rider, Mighty man, and every man of war, An affirmation of the Lord Jehovah.

21 And I have given My honour among nations, And seen have all the nations My Judgment that I have done, And My hand that I have laid on them.

22 And known have the house of Israel that I [am] Jehovah their God, From that day and henceforth.

23 And known have the nations that for their iniquity, Removed have the house of Israel, Because they have trespassed against Me, And I do hide My face from them, And give them into the hand of their adversaries, And they fall by sword -- all of them.

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24 According to their uncleanness, And according to their transgressions, I have done with them, And I do hide My face from them.

25 Therefore, thus said the Lord Jehovah: Now do I bring back the captivity of Jacob, And I have pitied all the house of Israel, And have been zealous for My holy name.

26 And they have forgotten their shame, And all their trespass that they trespassed against Me, In their dwelling on their land confidently and none troubling.

27 In My bringing them back from the peoples, I have assembled them from the lands of their enemies, And I have been sanctified in them before the eyes of the many nations,

28 And they have known that I [am] Jehovah their God, In My removing them unto the nations, And I have gathered them unto their land, And I leave none of them any more there.

29 And I hide not any more My face from them, In that I have poured out My spirit on the house of Israel, An affirmation of the Lord Jehovah!'

EZEKIEL CHAPTER 40

1 In the twenty and fifth year of our removal, in the beginning of the year, in the tenth of the month, in the fourteenth year after that the city was smitten, in this self-same day hath a hand of Jehovah been upon me, and He bringeth me in thither;

2 in visions of God He hath brought me in unto the land of Israel, and causeth me to rest on a very high mountain, and upon it [is] as the frame of a city on the south.

3 And He bringeth me in thither, and lo, a man, his appearance as the appearance of brass, and a thread of flax in his hand, and a measuring-reed, and he is standing at the gate,

4 and the man speaketh unto me: 'Son of man, see with thine eyes, And with thine ears hear, And set thy heart to all that I am shewing thee, For, in order to shew [it] thee, Thou hast been brought in hither, Declare all that thou art seeing to the house of Israel.'

5 And lo, a wall on the outside of the house all round about, and in the hand of the man a measuring-reed, six cubits by a cubit and a handbreadth, and he measureth the breadth of the building one reed, and the height one reed.

6 And he cometh in unto the gate whose front [is] eastward, and he goeth up by its steps, and he measureth the threshold of the gate one reed broad, even the one threshold one reed broad,

7 and the little chamber one reed long and one reed broad, and between the little chambers five cubits, and the threshold of the gate, from the side of the porch of the gate from within, one reed.

8 And he measureth the porch of the gate from within one reed,

9 and he measureth the porch of the gate eight cubits, and its posts two cubits, and the porch of the gates from within,

10 and the little chambers of the gate eastward, three on this side, and three on that side; one measure [is] to them three, and one measure [is] to the posts, on this side and on that side.

11 And he measureth the breadth of the opening of the gate ten cubits, the length of the gate thirteen cubits;

12 and a border before the little chambers, one cubit, and one cubit [is] the border on this side, and the little chamber [is] six cubits on this side, and six cubits on that side.

13 And he measureth the gate from the roof of the [one] little chamber to the roof of another; the breadth twenty and five cubits, opening over-against opening.

14 And he maketh the posts of sixty cubits, even unto the post of the court, the gate all round about;

15 and by the front of the gate of the entrance, by the front of the porch of the inner gate, fifty cubits;

16 and narrow windows [are] unto the little chambers, and unto their posts at the inside of the gate all round about -- and so to the arches -- and windows all round about [are] at the inside, and at the post [are] palm-trees.

17 And he bringeth me in unto the outer court, and lo, chambers and a pavement made for the court all round about -- thirty chambers on the pavement --

18 and the pavement unto the side of the gates over-against the length of the gates [is] the lower pavement;

19 and he measureth the breadth from before the lower gate, to the front of the inner court, on the outside, a hundred cubits, eastward and northward.

20 As to the gate of the outer court whose front [is] northward, he hath measured its length and its breadth;

21 and its little chambers, three on this side, and three on that side, and its posts and its arches have been according to the measure of the first gate, fifty cubits its length, and the breadth five and twenty by the cubit;

22 and its windows, and its arches, and its palm-trees [are] according to the measure of the gate whose face [is] eastward, and by seven steps they go up on it, and its arches [are] before them.

23 And the gate of the inner court [is] over-against the gate at the north and at the east; and he measureth from gate unto gate, a hundred cubits.

24 And he causeth me to go southward, and lo, a gate southward, and he hath measured its posts and its arches according to these measures;

25 and windows [are] to it and to its arches all round about, like these windows, fifty cubits the length, and the breadth five and twenty cubits;

26 and seven steps [are] its ascent, and its arches [are] before them, and palm-trees [are] to it, one on this side, and one on that side, at its posts;

27 and the gate of the inner court [is] southward, and he measureth from gate unto gate southward, a hundred cubits.

28 And he bringeth me in unto the inner court by the south gate, and he measureth the south gate according to these measures;

29 and its little chambers, and its posts, and its arches [are] according to these measures, and windows [are] to it and to

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its arches all round about; fifty cubits the length, and the breadth twenty and five cubits.

30 As to the arches all round about, the length [is] five and twenty cubits, and the breadth five cubits;

31 and its arches [are] unto the outer court, and palm-trees [are] unto its posts, and eight steps [are] its ascent.

32 And he bringeth me in unto the inner court eastward, and he measureth the gate according to these measures;

33 and its little chambers, and its posts, and its arches [are] according to these measures: and windows [are] to it and to its arches all round about, the length fifty cubits, and the breadth five and twenty cubits;

34 and its arches [are] toward the outer court, and palm-trees [are] toward its posts, on this side and on that side, and eight steps [are] its ascent.

35 And he bringeth me in unto the north gate, and hath measured according to these measures;

36 its little chambers, its posts, and its arches; and windows [are] to it all round about: the length fifty cubits, and the breadth five and twenty cubits;

37 and its posts [are] to the outer court, and palm-trees [are] unto its posts, on this side and on that side, and eight steps [are] its ascent.

38 And the chamber and its opening [is] by the posts of the gates, there they purge the burnt-offering.

39 And in the porch of the gate [are] two tables on this side, and two tables on that side, to slaughter on them the burnt-offering, and the sin-offering, and the guilt-offering;

40 and at the side without, at the going up to the opening of the north gate, [are] two tables; and at the other side that [is] at the porch of the gate, [are] two tables;

41 four tables [are] on this side, and four tables on that side, at the side of the gate, eight tables on which they slaughter.

42 And the four tables for burnt-offering [are] of hewn stone: the length one cubit and a half, and the breadth one cubit and a half, and the height one cubit: on them they place the instruments with which they slaughter the burnt-offering and the sacrifice.

43 And the boundaries [are] one handbreadth, prepared within all round about: and on the tables [is] the flesh of the offering.

44 And on the outside of the inner gate [are] chambers of the singers, in the inner court, that [are] at the side of the north gate, and their fronts [are] southward, one at the side of the east gate [hath] the front northward.

45 And he speaketh unto me: 'This chamber, whose front [is] southward, [is] for priests keeping charge of the house;

46 and the chamber, whose front [is] northward, [is] for priests keeping charge of the altar: they [are] sons of Zadok, who are drawing near of the sons of Levi unto Jehovah, to serve Him.'

47 And he measureth the court: the length a hundred cubits, and the breadth a hundred cubits, square, and the altar [is] before the house.

48 And he bringeth me in unto the porch of the house, and he measureth the post of the porch, five cubits on this side, and five cubits on that side, and the breadth of the gate, three cubits on this side, and three cubits on that side;

49 the length of the porch twenty cubits, and the breadth eleven cubits; and by the steps whereby they go up unto it: and pillars [are] at the posts, one on this side, and one on that side.

EZEKIEL CHAPTER 41

1 And he bringeth me in unto the temple, and he measureth the posts, six cubits the breadth on this side, and six cubits the breadth on that side -- the breadth of the tent.

2 And the breadth of the opening [is] ten cubits; and the sides of the opening [are] five cubits on this side, and five cubits on that side; and he measureth its length forty cubits, and the breadth twenty cubits.

3 And he hath gone inward, and measureth the post of the opening two cubits, and the opening six cubits, and the breadth of the opening seven cubits.

4 And he measureth its length twenty cubits, and the breadth twenty cubits, unto the front of the temple, and he saith unto me, 'This [is] the holy of holies.'

5 And he measureth the wall of the house six cubits, and the breadth of the side-chamber four cubits, all round the house round about.

6 And the side-chambers [are] side-chamber by side-chamber, three and thirty times; and they are entering into the wall -- which the house hath for the side-chambers all round about -- to be taken hold of, and they are not taken hold of by the wall of the house.

7 And a broad place and a turning place still upwards [are] to the side-chambers, for the turning round of the house [is] still upwards all round about the house: therefore the breadth of the house [is] upwards, and so the lower one goeth up unto the higher by the midst.

8 And I have looked at the house, the height all round about: the foundations of the side-chambers [are] the fulness of the reed, six cubits by the joining.

9 The breadth of the wall that [is] to the side-chamber at the outside [is] five cubits; and that which is left [is] the place of the side-chambers that [are] to the house.

10 And between the chambers [is] a breadth of twenty cubits round about the house, all round about.

11 And the opening of the side-chamber [is] to the place left, one opening northward, and one opening southward, and the breadth of the place that is left [is] five cubits all round about.

12 As to the building that [is] at the front of the separate place [at] the corner westward, the breadth [is] seventy cubits, and the wall of the building five cubits broad all round about, and its length ninety cubits.

13 And he hath measured the house, the length [is] a hundred cubits; and the separate place, and the building, and its walls, the length [is] a hundred cubits;

14 and the breadth of the front of the house, and of the separate place eastward, a hundred cubits.

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15 And he hath measured the length of the building unto the front of the separate place that [is] at its hinder part, and its galleries on this side and on that side, a hundred cubits, and the inner temple and the porches of the court,
16 the thresholds, and the narrow windows, and the galleries round about them three, over-against the threshold, a ceiling of wood all round about, and the ground unto the windows and the covered windows,
17 over above the opening, and unto the inner-house, and at the outside, and by all the wall all round about within and without [by] measure.
18 And it is made [with] cherubs and palm-trees, and a palm-tree [is] between cherub and cherub, and two faces [are] to the cherub;
19 and the face of man [is] unto the palm-tree on this side, and the face of a young lion unto the palm-tree on that side; it is made unto all the house all round about.
20 from the earth unto above the opening [are] the cherubs and the palm-trees made, and [on] the wall of the temple.
21 Of the temple the side post [is] square, and of the front of the sanctuary, the appearance [is] as the appearance.
22 Of the altar, the wood [is] three cubits in height, and its length two cubits; and its corners [are] to it, and its length, and its walls [are] of wood, and he speaketh unto me, 'This [is] the table that [is] before Jehovah.'
23 And two doors [are] to the temple and to the sanctuary;
24 and two leaves [are] to the doors, two turning leaves [are] to the doors, two to the one door, and two leaves to the other.
25 And made on them, on the doors of the temple, [are] cherubs and palm-trees as are made on the walls, and a thickness of wood [is] at the front of the porch on the outside.
26 And narrow windows and palm-trees [are] on this side, and on that side, at the sides of the porch, and the side-chambers of the house, and the thick places.

EZEKIEL CHAPTER 42

1 And he bringeth me forth unto the outer court, the way northward, and he bringeth me in unto the chamber that [is] over-against the separate place, and that [is] over-against the building at the north.
2 At the front of the length [is] a hundred cubits [at] the north opening, and the breadth fifty cubits.
3 Over-against the twenty [cubits] that are to the inner court, and over-against the pavement that [is] to the outer court, [is] gallery over-against gallery, in the three [storeys].
4 And at the front of the chambers [is] a walk of ten cubits in breadth unto the inner part, a way of one cubit, and their openings [are] at the north.
5 And the upper chambers [are] short, for the galleries contain more than these, than the lower, and than the middle one, of the building;
6 for they [are] threefold, and they have no pillars as the pillars of the court, therefore it hath been kept back -- more than the lower and than the middle one -- from the ground.
7 As to the wall that [is] at the outside, over-against the chambers, the way of the outer-court at the front of the chambers, its length [is] fifty cubits;
8 for the length of the chambers that [are] to the outer court [is] fifty cubits, and of those on the front of the temple a hundred cubits.
9 And under these chambers [is] the entrance from the east, in one's going into them from the outer court.
10 In the breadth of the wall of the court eastward, unto the front of the separate place, and unto the front of the building, [are] chambers.
11 And the way before them [is] as the appearance of the chambers that [are] northward, according to their length so [is] their breadth, and all their outlets, and according to their fashions, and according to their openings.
12 And according to the openings of the chambers that [are] southward [is] an opening at the head of the way, the way directly in the front of the wall eastward in entering them.
13 And he saith unto me, 'The north chambers, the south chambers, that [are] at the front of the separate place, they [are] holy chambers, where the priests (who [are] near to Jehovah) eat the most holy things, there they place the most holy things, and the present, and the sin-offering, and the guilt-offering, for the place [is] holy.
14 In the priests' going in, they come not out from the sanctuary unto the outer court, and there they place their garments with which they minister, for they [are] holy, and have put on other garments, and have drawn near unto that which [is] for the people.'
15 And he hath finished the measurements of the inner house, and hath brought me forth the way of the gate whose front [is] eastward, and he hath measured it all round about.
16 He hath measured the east side with the measuring-reed, five hundred reeds, with the measuring-reed round about.
17 He hath measured the north side, five hundred reeds, with the measuring reed round about.
18 The south side he hath measured, five hundred reeds, with the measuring-reed.
19 He hath turned round unto the west side, he hath measured five hundred reeds with the measuring-reed.
20 At the four sides he hath measured it, a wall [is] to it all round about, the length five hundred, and the breadth five hundred, to separate between the holy and the profane place.

EZEKIEL CHAPTER 43

1 And he causeth me to go to the gate, the gate that is looking eastward.
2 And lo, the honour of the God of Israel hath come from the way of the east, and His voice [is] as the noise of many waters, and the earth hath shone from His honour.
3 And according to the appearance [is] the appearance that I saw, as the appearance that I saw in my coming in to destroy the city, and the appearances [are] as the appearance that I saw at the river Chebar, and I fall on my face.
4 And the honour of Jehovah hath come in unto the house, the way of the gate whose face [is] eastward.

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5 And take me up doth the Spirit, and bringeth me in unto the inner court, and lo, the honour of Jehovah hath filled the house.

6 And I hear one speaking unto me from the house, and a man hath been standing near me,

7 and He saith unto me: 'Son of man, the place of My throne, And the place of the soles of My feet, Where I dwell in the midst of the sons of Israel to the age, Defile no more do the house of Israel My holy name, They, and their kings, by their whoredom, And by the carcases of their kings -- their high places.

8 In their putting their threshold with My threshold, And their door-post near My door-post, And the wall between Me and them, And they have defiled My holy name, By their abominations that they have done, And I consume them in Mine anger.

9 Now do they put far off their whoredom, And the carcases of their kings -- from Me, And I have dwelt in their midst to the age.

10 Thou, son of man, Shew the house of Israel the house, And they are ashamed of their iniquities, And they have measured the measurement.

11 And since they have been ashamed of all that they have done, The form of the house, and its measurement, And its outlets, and its inlets, and all its forms, And all its statutes, even all its forms, And all its laws cause them to know, And write [it] before their eyes, And they observe all its forms, And all its statutes, and have done them.

12 This [is] a law of the house: on the top of the mountain, all its border all round about [is] most holy; lo, this [is] a law of the house.

13 'And these [are] measures of the altar by cubits: The cubit [is] a cubit and a handbreadth, and the centre [is] a cubit, and a cubit the breadth; and its border on its edge round about [is] one span, and this [is] the upper part of the altar.

14 And from the centre of the ground unto the lower border [is] two cubits, and the breadth one cubit, and from the lesser border unto the greater border four cubits, and the breadth a cubit.

15 'And the altar [is] four cubits, and from the altar and upward [are] four horns.

16 And the altar [is] twelve long by twelve broad, square in its four squares.

17 And the border [is] fourteen long by fourteen broad, at its four squares, and the border round about it [is] half a cubit, and the centre to it [is] a cubit round about, and its steps are looking eastward.'

18 And He saith unto me, 'Son of man, Thus said the Lord Jehovah: These [are] statutes of the altar in the day of its being made to cause burnt-offering to go up on it, and to sprinkle on it blood.

19 And thou hast given unto the priests, the Levites, who [are] of the seed of Zadok -- who are near unto Me, an affirmation of the Lord Jehovah, to serve Me -- a calf from the herd, for a sin-offering.

20 And thou hast taken of its blood, and hast put it on its four horns, and on the four corners of its border, and on the border round about, and hast cleansed it, and purified it.

21 And thou hast taken the bullock of the sin-offering, and hast burnt it in the appointed place of the house at the outside of the sanctuary.

22 And on the second day thou dost bring near a kid of the goats, a perfect one, for a sin-offering, and they have cleansed the altar, as they cleansed [it] for the bullock.

23 In thy finishing cleansing, thou dost bring near a calf, a son of the herd, a perfect one, and a ram out of the flock, a perfect one.

24 And thou hast brought them near before Jehovah, and the priests have cast upon them salt, and have caused them to go up, a burnt-offering to Jehovah.

25 Seven days thou dost prepare a goat for a sin-offering daily, and a bullock, a son of the herd, and a ram out of the flock, perfect ones, do they prepare.

26 Seven days they purify the altar, and have cleansed it, and filled their hand.

27 And the days are completed, and it hath come to pass on the eighth day, and henceforth, the priests prepare on the altar your burnt-offerings and your peace-offerings, and I have accepted you -- an affirmation of the Lord Jehovah.'

EZEKIEL CHAPTER 44

1 And he causeth me to turn back the way of the gate of the outer sanctuary that is looking eastward, and it is shut.

2 And Jehovah saith unto me, 'This gate is shut, it is not opened, and none doth go in by it, for Jehovah, God of Israel, hath come in by it, and it hath been shut.

3 The prince, who [is] prince, he sitteth by it to eat bread before Jehovah, by the way of the porch of the gate he cometh in, and by its way he goeth out.'

4 And he bringeth me in the way of the north gate unto the front of the house, and I look, and lo, filled hath the honour of Jehovah the house of Jehovah, and I fall on my face.

5 And Jehovah saith unto me, 'Son of man, set thy heart, and see with thine eyes, and with thine ears hear, all that I am speaking with thee, of all the statutes of the house of Jehovah, and of all its laws; and thou hast set thy heart to the entrance of the house, with all the outlets of the sanctuary,

6 and hast said unto the rebellious, unto the house of Israel: Thus said the Lord Jehovah: Enough to you -- of all your abominations, O house of Israel.

7 In your bringing in sons of a stranger, uncircumcised of heart, and uncircumcised of flesh, to be in My sanctuary, to pollute it, even My house, in your bringing near My bread, fat, and blood, and they break My covenant by all your abominations,

8 and ye have not kept the charge of My holy things, and ye set [them] for keepers of My charge in My sanctuary for you.

9 'Thus said the Lord Jehovah: No son of a stranger, uncircumcised of heart, and uncircumcised of flesh, cometh in unto My sanctuary, even any son of a stranger, who [is] in the midst of the sons of Israel,

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10 but -- the Levites who have gone far off from me, in the wandering of Israel when they went astray from Me after their idols, and they have borne their iniquity.

11 And they have been in My sanctuary ministrants, overseers at the gates of the house, and ministrants at the house; they slay the burnt-offering and the sacrifice for the people, and they stand before them to serve them.

12 Because that they serve them before their idols, and have been to the house of Israel for a stumbling-block of iniquity, therefore I have lifted up my hand against them -- an affirmation of the Lord Jehovah -- and they have borne their iniquity.

13 And they draw not nigh unto Me to act as My priest, and to draw nigh unto any of My holy things, unto the holy of holies, and they have borne their shame and their abominations that they have done,

14 and I made them keepers of the charge of the house, for all its service and for all that is done in it.

15 'And the priests, the Levites, sons of Zadok, who have kept the charge of My sanctuary in the wandering of the sons of Israel from off Me, they draw near unto Me to serve Me, and have stood before Me, to bring near to Me fat and blood -- an affirmation of the Lord Jehovah:

16 they come in unto My sanctuary, and they draw near unto My table to serve Me, and they have kept My charge.

17 And it hath come to pass, in their going in unto the gates of the inner court, linen garments they put on; and no wool cometh up on them in their ministering in the gates of the inner court and within.

18 Linen bonnets are on their head, and linen trousers are on their loins, they are not restrained with sweat.

19 And in their going forth unto the outer court -- unto the outer court unto the people -- they strip off their garments, in which they are ministering, and have placed them in the holy chambers, and have put on other garments; and they do not sanctify the people in their own garments.

20 And their head they do not shave, and the lock they do not send forth; they certainly poll their heads.

21 And no priest doth drink wine in their coming in unto the inner court.

22 And a widow and divorced woman they do not take to them for wives: but -- virgins of the seed of the house of Israel, and the widow who is widow of a priest, do they take.

23 'And My people they direct between holy and common, and between unclean and clean they cause them to discern.

24 And concerning controversy, they stand up for judgment; with My judgments they judge it; and My law and My statutes in all My appointed places they keep; and My sabbaths they sanctify.

25 And unto any dead man they come not for uncleanness, but for father, and for mother, and for son, and for daughter, for brother, for sister who hath not been to a man, they defile themselves.

26 'And after his cleansing, seven days they number to him.

27 And in the day of his coming in unto the sanctuary, unto the inner court, to minister in the sanctuary, he bringeth near his sin-offering -- an affirmation of the Lord Jehovah.

28 And it hath been to them for an inheritance; I [am] their inheritance: and a possession ye do not give to them in Israel; I [am] their possession.

29 The present, and the sin-offering, and the guilt-offering, they do eat, and every devoted thing in Israel is theirs.

30 And the first of all the first-fruits of all, and every heave-offering of all, of all your heave-offerings, are the priests': and the first of your dough ye give to the priest, to cause a blessing to rest on thy house.

31 Any carcase and torn thing, of the fowl, and of the beasts, the priests do not eat.

EZEKIEL CHAPTER 45

1 And in your causing the land to fall in inheritance, ye lift up a heave-offering to Jehovah, a holy [portion] of the land: the length -- five and twenty thousand [is] the length, and the breadth ten thousand; it [is] holy in all its border round about.

2 There is of this for the sanctuary five hundred by five hundred, square, round about; and fifty cubits of suburb [is] to it round about.

3 And by this measure thou dost measure: the length [is] five and twenty thousand, and the breadth ten thousand: and in it is the sanctuary, the holy of holies.

4 The holy [portion] of the land it [is]; for priests, ministrants of the sanctuary, it is, who are drawing near to serve Jehovah; and it hath been to them a place for houses, and a holy place for a sanctuary.

5 'And of the five and twenty thousand of length, and of the ten thousand of breadth, there is to the Levites, ministrants of the house, for them -- for a possession -- twenty chambers.

6 'And of the possession of the city ye give five thousand of breadth, and of length five and twenty thousand, over-against the heave-offering of the holy [portion]: to all the house of Israel it is.

7 As to the prince, on this side, and on that side, of the heave-offering of the holy place, and of the possession of the city, at the front of the heave-offering of the holy place, and at the front of the possession of the city, from the west corner westward, and from the east corner eastward -- and the length [is] over-against one of the portions from the west border unto the east border --

8 of the land there is to him for a possession in Israel, and My princes do not oppress any more My people, and the land they give to the house of Israel according to their tribes.

9 'Thus said the Lord Jehovah: Enough to you -- princes of Israel; violence and spoil turn aside, and judgment and righteousness do; lift up your exactions from off My people -- an affirmation of the Lord Jehovah.

10 Just balances, and a just ephah, and a just bath -- ye have.

11 The ephah and the bath is of one measure, for the bath to bear a tenth of the homer, and the ephah a tenth of the homer: according to the homer is its measurement.

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12 And, the shekel [is] twenty gerah: twenty shekels, five and twenty shekels, fifteen shekels -- is your maneh.

13 'This [is] the heave-offering that ye lift up; a sixth part of the ephah of a homer of wheat, also ye have given a sixth part of the ephah of a homer of barley,

14 and the portion of oil, the bath of oil, a tenth part of the bath out of the cor, a homer of ten baths -- for ten baths [are] a homer;

15 and one lamb out of the flock, out of two hundred, out of the watered country of Israel, for a present, and for a burnt-offering, and for peace-offerings, to make atonement by them -- an affirmation of the Lord Jehovah.

16 All the people of the land are at this heave-offering for the prince in Israel.

17 And on the prince are the burnt-offerings, and the present, and the libation, in feasts, and in new moons, and in sabbaths, in all appointed times of the house of Israel: he doth make the sin-offering, and the present, and the burnt-offering, and the peace-offerings, to make atonement for the house of Israel.

18 'Thus said the Lord Jehovah: In the first [month], in the first of the month, thou dost take a bullock, a son of the herd, a perfect one, and hast cleansed the sanctuary:

19 and the priest hath taken of the blood of the sin offering, and hath put on the door-post of the house, and on the four corners of the border of the altar, and on the post of the gate of the inner court.

20 And so thou dost do on the seventh of the month, because of each erring one, and because of the simple one -- and ye have purified the house.

21 'In the first [month], in the fourteenth day of the month, ye have the passover, a feast of seven days, unleavened food is eaten.

22 And the prince hath prepared on that day, for himself, and for all the people of the land, a bullock, a sin-offering.

23 And the seven days of the feast he prepareth a burnt-offering to Jehovah, seven bullocks, and seven rams, perfect ones, daily seven days, and a sin-offering, a kid of the goats, daily.

24 And a present of an ephah for a bullock, and an ephah for a ram, he doth prepare, and of oil a hin for an ephah.

25 In the seventh [month], in the fifteenth day of the month, in the feast, he doth according to these things seven days; as the sin-offering so the burnt-offering, and as the present so also the oil.

EZEKIEL CHAPTER 46

1 'Thus said the Lord Jehovah: The gate of the inner court that is looking eastward is shut the six days of work, and on the day of rest it is opened, and in the day of the new moon it is opened;

2 and come in hath the prince the way of the porch of the gate at the outside, and he hath stood by the post of the gate, and the priests have made his burnt-offering, and his peace-offerings, and he hath bowed himself by the opening of the gate, and hath gone forth, and the gate is not shut till the evening.

3 And bowed themselves have the people of the land at the opening of that gate, on sabbaths, and on new moons, before Jehovah.

4 'And the burnt-offering that the prince bringeth near to Jehovah on the day of rest [is] six lambs, perfect ones, and a ram, a perfect one.

5 And the present [is] an ephah for a ram, and for the lambs a present, the gift of his hand, and of oil a hin for an ephah.

6 And on the day of the new moon a bullock, a son of the herd, a perfect one, and six lambs and a ram, they are perfect.

7 And with an ephah for a bullock, and an ephah for a ram, he prepareth a present, and for the lambs as his hand attaineth, and of oil a hin for an ephah.

8 'And in the coming in of the prince, the way of the porch of the gate he cometh in, and by its way he goeth out.

9 And in the coming in of the people of the land before Jehovah at appointed times, he who hath come in the way of the north gate to bow himself, goeth out the way of the south gate, and he who hath come in the way of the south gate, goeth out by the way of the north gate: he doth not turn back the way of the gate by which he came in, but over-against it he goeth out.

10 And the prince in their midst in their coming in cometh in, and in their going out he goeth out.

11 'And in feasts, and in appointed times, the present is an ephah for a bullock, and an ephah for a ram, and for lambs the gift of his hand, and of oil a hin for an ephah.

12 And when the prince maketh a free-will burnt-offering, or free-will peace-offerings, to Jehovah, then he hath opened for himself the gate that is looking eastward, and he hath made his burnt-offering and his peace-offerings as he doth in the day of rest, and he hath gone out, and he hath shut the gate after his going out.

13 'And a lamb, son of a year, a perfect one, thou dost make a burnt-offering daily to Jehovah; morning by morning thou dost make it.

14 And a present thou dost make for it morning by morning, a sixth part of the ephah, and of oil a third part of the hin, to temper with the fine flour, a present to Jehovah, by a statute age-during -- continually;

15 and prepare ye the lamb, and the present, and the oil, morning by morning, a continual burnt-offering.

16 'Thus said the Lord Jehovah: When the prince giveth a gift to any of his sons, his inheritance it [is], to his sons it [is]; their possession it [is] by inheritance.

17 And when he giveth a gift out of his inheritance to one of his servants, then it hath been to him till the year of freedom, and it hath turned back to the prince, only the inheritance of his sons is theirs.

18 And the prince doth not take of the inheritance of the people to oppress them, out of their possession, out of his own possession he doth cause his sons to inherit, so that My people are not scattered each from his possession.'

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19 And he bringeth me in through the entrance that [is] by the side of the gate, unto the holy chambers, unto the priests, that are looking northward, and lo, there [is] a place in their two sides westward.

20 And he saith unto me, 'This [is] the place where the priests do boil the guilt-offering and the sin-offering, where they bake the present, so as not to bring [it] out unto the outer court, to sanctify the people.'

21 And he bringeth me out unto the outer court, and causeth me to pass over unto the four corners of the court, and lo, a court in a corner of the court, a court in a corner of the corner.

22 In the four corners of the court [are] perfume courts, forty long, and thirty broad, one measure [is] to the four corners.

23 And a row [is] round about in them, round about to them four, and made with boilers under the rows round about.

24 And he saith unto me, 'These [are] the houses of those boiling where the ministrants of the house boil the sacrifice of the people.'

EZEKIEL CHAPTER 47

1 And he causeth me to turn back unto the opening of the house; and lo, water is coming forth from under the threshold of the house eastward, for the front of the house [is] eastward, and the water is coming down from beneath, from the right side of the house, from the south of the altar.

2 And he causeth me to go out the way of the gate northward, and causeth me to turn round the way without, unto the gate that [is] without, the way that is looking eastward, and lo, water is coming forth from the right side.

3 In the going out of the man eastward, and a line in his hand, then he measureth a thousand by the cubit, and he causeth me to pass over into water -- water to the ankles.

4 And he measureth a thousand, and causeth me to pass over into water -- water to the knees. And he measureth a thousand, and causeth me to pass over -- water to the loins.

5 And he measureth a thousand -- a stream that I am not able to pass over; for risen have the waters -- waters to swim in -- a stream that is not passed over.

6 And he saith unto me, 'Hast thou seen, son of man?' and he leadeth me, and bringeth me back unto the edge of the stream.

7 In my turning back, then, lo, at the edge of the stream [are] very many trees, on this side and on that side.

8 And he saith unto me, 'These waters are going forth unto the east circuit, and have gone down unto the desert, and have entered the sea; unto the sea they are brought forth, and the waters have been healed.

9 And it hath come to pass, every living creature that teemeth, whithersoever the streams come, doth live: and there hath been great abundance of fish, for these waters have come thither, and they are healed; and every thing whither the stream cometh hath lived.

10 And it hath come to pass, fishers do stand by it, from En-Gedi even unto En-Eglaim; a spreading place of nets they are; according to their own kind is their fish, as the fish of the great sea, very many.

11 Its miry and its marshy places -- they are not healed; to salt they have been given up.

12 And by the stream there cometh up on its edge, on this side and on that side, every [kind of] fruit-tree whose leaf fadeth not, and not consumed is its fruit, according to its months it yieldeth first-fruits, because its waters from the sanctuary are coming forth; and its fruits hath been for food, and its leaf for medicine.

13 'Thus said the Lord Jehovah: This [is] the border whereby ye inherit the land, according to the twelve tribes of Israel; Joseph [hath] portions.

14 And ye have inherited it, one as well as another, in that I have lifted up My hand to give it to your fathers; and this land hath fallen to you in inheritance.

15 'And this [is] the border of the land at the north quarter; from the great sea, the way of Hethlon, at the coming in to Zedad:

16 Hamath, Berothah, Sibraim, that [is] between the border of Damascus and the border of Hamath; Hazar-Hatticon, that [is] at the coast of Havran.

17 And the border from the sea hath been Hazar-Enan, the border of Damascus, and Zaphon at the north, and the border of Hamath: and [this is] the north quarter.

18 'And the east quarter [is] from between Havran, and Damascus, and Gilead, and the land of Israel, [to] the Jordan; from the border over-against the eastern sea ye measure: and [this is] the east quarter.

19 'And the south quarter southward [is] from Tamar unto the waters of Meriboth-Kadesh, the stream unto the great sea: and [this is] the south quarter southward.

20 'And the west quarter [is] the great sea, from the border till over-against the coming in to Hamath: this [is] the west quarter.

21 'And ye have divided this land to you, according to the tribes of Israel;

22 and it hath come to pass, ye separate it for an inheritance to yourselves, and to the sojourners who are sojourning in your midst, who have begotten sons in your midst, and they have been to you as native, with the sons of Israel, with you they are separated for an inheritance in the midst of the tribes of Israel.

23 And it hath come to pass, in the tribe with which the sojourner sojourneth, there ye give his inheritance -- an affirmation of the Lord Jehovah.

EZEKIEL CHAPTER 48

1 And these [are] the names of the tribes: From the north end unto the side of the way of Hethlon, at the coming in to Hamath, Hazar-Enan, the border of Damascus northward, unto the side of Hamath, and they have been his -- side east and west, Dan one,

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2 and by the border of Dan, from the east side unto the west side, Asher one,
3 and by the border of Asher, from the east side even unto the west side, Naphtali one,
4 and by the border of Naphtali, from the east side unto the west side, Manasseh one,
5 and by the border of Manasseh, from the east side unto the west side, Ephraim one,
6 and by the border of Ephraim, from the east side even unto the west side, Reuben one,
7 and by the border of Reuben, from the east side unto the west side, Judah one,
8 and by the border of Judah, from the east side unto the west side is the heave-offering that ye lift up, five and twenty thousand broad and long, as one of the parts, from the east side unto the west side: and the sanctuary hath been in its midst.
9 The heave-offering that ye lift up to Jehovah [is] five and twenty thousand long, and broad ten thousand.
10 And of these is the holy heave-offering for the priests, northward five and twenty thousand, and westward [in] breadth ten thousand, and eastward [in] breadth ten thousand, and southward [in] length five and twenty thousand: and the sanctuary of Jehovah hath been in its midst.
11 For the priests who are sanctified of the sons of Zadok, who have kept My charge, who erred not in the erring of the sons of Israel, as the Levites erred,
12 even the heave-offering hath been to them, out of the heave-offering of the land, most holy, by the border of the Levites.
13 'And [to] the Levites over-against the border of the priests [are] five and twenty thousand [in] length, and [in] breadth ten thousand, all the length [is] five and twenty thousand, and the breadth ten thousand.
14 And they do not sell of it, nor exchange, nor cause to pass away the first-fruit of the land: for [it is] holy to Jehovah.
15 And the five thousand that is left in the breadth, on the front of the five and twenty thousand, is common -- for the city, for dwelling, and for suburb, and the city hath been in its midst.
16 And these [are] its measures: the north side five hundred, and four thousand, and the south side five hundred, and four thousand, and on the east side five hundred, and four thousand, and the west side five hundred, and four thousand.
17 And the suburb to the city hath been northward, fifty and two hundred, and southward, fifty and two hundred, and eastward, fifty and two hundred, and westward, fifty and two hundred.
18 'And the residue in length over-against the heave-offering of the holy [portion is] ten thousand eastward, and ten thousand westward, and it hath been over-against the heave-offering of the holy [portion], and its increase hath been for food to the servants of the city,
19 even [to] him who is serving the city, they serve it out of all the tribes of Israel.
20 All the heave-offering [is] five and twenty thousand by five and twenty thousand, square do ye lift up the heave-offering of the holy [portion] with the possession of the city.
21 'And the residue [is] for the prince, on this side and on that side of the heave-offering of the holy [portion], and of the possession of the city, on the front of the five and twenty thousand of the heave-offering unto the east border, and westward, on the front of the five and twenty thousand on the west border, over-against the portions of the prince; and the heave-offering of the holy [portion], and the sanctuary of the house, hath been in its midst.
22 And from the possession of the Levites, from the possession of the city, in the midst of that which is to the prince, between the border of Judah and the border of Benjamin, there is to the prince.
23 'As to the rest of the tribes, from the east side unto the west side, Benjamin one,
24 and by the border of Benjamin, from the east side unto the west side, Simeon one,
25 and by the border of Simeon, from the east side unto the west side, Issachar one,
26 and by the border of Issachar, from the east side unto the west side, Zebulun one,
27 and by the border of Zebulun, from the east side unto the west side, Gad one,
28 and by the border of Gad, at the south side southward, the border hath been from Tamar [to] the waters of Meriboth-Kadesh, the stream by the great sea.
29 This [is] the land that ye separate by inheritance to the tribes of Israel, and these [are] their portions -- an affirmation of the Lord Jehovah.
30 'And these [are] the outgoings of the city on the north side, five hundred, and four thousand measures.
31 And the gates of the city [are] according to the names of the tribes of Israel; three gates northward: the gate of Reuben one, the gate of Judah one, the gate of Levi one.
32 And on the east side five hundred, and four thousand, and three gates: the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.
33 And the south side five hundred, and four thousand measures, and three gates: the gate of Simeon one, the gate of Issachar one, the gate of Zebulun one.
34 The west side five hundred, and four thousand, their gates three: the gate of Gad one, the gate of Asher one, the gate of Naphtali one.
35 Round about [is] eighteen thousand, and the renown of the city [is] from the day Jehovah [is] there.'

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THE BOOK OF DANIEL

Hebrew title: Sefer Daniyel
Estimated Range of Dating: 2nd century B.C.

(The Book of Daniel is a 2nd-century BC biblical apocalypse with an ostensible 6th century setting, combining a prophecy of history with an eschatology (a portrayal of end times) both cosmic in scope and political in focus. It gives "an account of the activities and visions of Daniel, a noble Jew exiled at Babylon", and its message is that just as the God of Israel saves Daniel from his enemies, so he would save all Israel in their present oppression. This messianic-apocalyptic message influenced the Jewish Messianic Movement, the New Testament as well as the Protestant Reformation.

The Hebrew Bible includes the Book of Daniel in the Ketuvim (writings), while Christian Bibles group the work with the Major Prophets. It divides into two parts, a set of six court tales in chapters 1–6, written mostly in Aramaic, and four apocalyptic visions in chapters 7–12, written mostly in Hebrew; the deuterocanon contains three additional sections, the Song of the Three Holy Children, Susanna, and Bel and the Dragon.

The Book of Daniel is divided between the court tales of chapters 1–6 and the apocalyptic visions of 7–12, and between the Hebrew of chapters 1 and 8–12 and the Aramaic of chapters 2–7. Basic structure:

PART I: Tales (chapters 1:1–6:29)

• 1: Introduction (1:1–21 – set in the Babylonian era, written in Hebrew)

• 2: Nebuchadnezzar's dream of four kingdoms (2:1–49 – Babylonian era; Aramaic)

• 3: The fiery furnace (3:1–30/3:1-23, 91-97 – Babylonian era; Aramaic)

• 4: Nebuchadnezzar's madness (3:31/98–4:34/4:1-37 – Babylonian era; Aramaic)

• 5: Belshazzar's feast (5:1–6:1 – Babylonian era; Aramaic)

• 6: Daniel in the lions' den (6:2–29 – Median era with mention of Persia; Aramaic)

PART II: Visions (chapters 1–12:13)

• The beasts from the sea (1–28 – Babylonian era: Aramaic)

• 8: The ram and the he-goat (8:1–27 – Babylonian era; Hebrew)

• 9: Interpretation of Jeremiah's prophecy of the seventy weeks (9:1–27 – Median era; Hebrew)

• 10: The angel's revelation: kings of the north and south (10:1–12:13 – Persian era, mention of Greek era; Hebrew)

The Book of Daniel is preserved in the 12-chapter Masoretic Text and in two longer Greek versions, the original Septuagint version, c. 100 BC, and the later Theodotion version from c. 2nd century AD.

[The Masoretic Text (MT) is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.]

Both Greek texts contain three additions to Daniel: The Prayer of Azariah and Song of the Three Holy Children; the story of Susannah and the Elders; and the story of Bel and the Dragon. Theodotion is much closer to the Masoretic Text and became so popular that it replaced the original Septuagint version in all but two manuscripts of the Septuagint itself. The Greek additions were apparently never part of the Hebrew text.

Eight copies of the Book of Daniel, all incomplete, have been found at Qumran, two in Cave 1, five in Cave 4, and one in Cave 6. Between them, they preserve text from eleven of Daniel's twelve chapters, and the twelfth is quoted in the Florilegium (a compilation scroll) 4Q174, showing that the book at Qumran did not lack this conclusion. All eight manuscripts were copied between 125 BC (4QDanc) and about 50 AD (4QDanb), showing that Daniel was being read at Qumran only about 40 years after its composition. All appear to preserve the 12-chapter Masoretic version rather than the longer Greek text.

The prophecies of Daniel are accurate down to the career of Antiochus IV Epiphanes, king of Syria and oppressor of the Jews, but not in its prediction of his death: the author seems to know about Antiochus' two campaigns in Egypt (169 and 167 BC), the desecration of the Temple (the "abomination of desolation"), and the fortification of the Akra (a fortress built inside Jerusalem), but he seems to know nothing about the reconstruction of the Temple or about the actual circumstances of Antiochus' death in late 164 BCE. Chapters 10–12 must therefore have been written between 167 and 164 BC. There is no evidence of a significant time lapse between those chapters and chapters 8 and 9, and chapter 7 may have been written just a few months earlier again.

Further evidence of the book's date is in the fact that Daniel is excluded from the Hebrew Bible's canon of the prophets, which was closed around 200 BC, and the Wisdom of Sirach, a work dating from around 180 BC, draws on almost every book of the Old Testament except Daniel, leading scholars to suppose that its author was unaware of it. Daniel is, however, quoted in a section of the Sibylline Oracles commonly dated to the middle of the 2nd century BC, and was popular at Qumran at much the same time, suggesting that it was known from the middle of that century.

The author/editor was probably an educated Jew, knowledgeable in Greek learning, and of high standing in his own community. It is possible that the name of Daniel was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition.

Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are

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legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC). Chapters 1–6 are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar; the second half (chapters 7–12) is presented by Daniel himself, introduced by the anonymous narrator in chapters 7 and 10.

The visions of chapters 7–12 reflect the crisis which took place in Judea in 167–164 BC when Antiochus IV Epiphanes, the Greek king of the Seleucid Empire, threatened to destroy traditional Jewish worship in Jerusalem. When Antiochus came to the throne in 175 BC the Jews were largely pro-Seleucid. The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked—or more accurately, paid—to be allowed to make Jerusalem a polis, or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Antiochus invaded Egypt twice, in 169 BC with success, but on the second incursion, in late 168 BC, he was forced to withdraw by the Romans. Jason, hearing a rumour that Antiochus was dead, attacked Menelaus to take back the High Priesthood. Antiochus drove Jason out of Jerusalem, plundered the Temple, and introduced measures to pacify his Egyptian border by imposing complete Hellenisation: the Jewish Book of the Law was prohibited and on 15 December 167 BC an "abomination of desolation", probably a Greek altar, was introduced into the Temple. With the Jewish religion now clearly under threat a resistance movement sprang up, led by the Maccabee brothers, and over the next three years it won sufficient victories over Antiochus to take back and purify the Temple.

The crisis which the author of Daniel addresses is the defilement of the altar in Jerusalem in 167 BC (first introduced in chapter 8:11): the daily offering which used to take place twice a day, at morning and evening, stopped, and the phrase "evenings and mornings" recurs through the following chapters as a reminder of the missed sacrifices. But whereas the events leading up to the sacking of the Temple in 167 BC and the immediate aftermath are remarkably accurate, the predicted war between the Syrians and the Egyptians (11:40–43) never took place, and the prophecy that Antiochus would die in Palestine (11:44–45) was inaccurate (he died in Persia). The obvious conclusion is that the account must have been completed near the end of the reign of Antiochus but before his death in December 164 BC, or at least before news of it reached Jerusalem, and the consensus of modern scholarship is accordingly that the book dates to the period 167–163 BC.)

DANIEL CHAPTER 1

1 In the third year of the reign of Jehoiakim king of Judah, come hath Nebuchadnezzar king of Babylon to Jerusalem, and layeth siege against it;

2 and the Lord giveth into his hand Jehoiakim king of Judah, and some of the vessels of the house of God, and he bringeth them in [to] the land of Shinar, [to] the house of his god, and the vessels he hath brought in [to] the treasure-house of his god.

3 And the king saith, to Ashpenaz master of his eunuchs, to bring in out of the sons of Israel, (even of the royal seed, and of the chiefs,)

4 lads in whom there is no blemish, and of good appearance, and skilful in all wisdom, and possessing knowledge, and teaching thought, and who have ability to stand in the palace of the king, and to teach them the literature and language of the Chaldeans.

5 And the king doth appoint for them a rate, day by day, of the king's portion of food, and of the wine of his drinking, so as to nourish them three years, that at the end thereof they may stand before the king.

6 And there are among them out of the sons of Judah, Daniel, Hananiah, Mishael, and Azariah,

7 and the chief of the eunuchs setteth names on them, and he setteth on Daniel, Belteshazzar; and on Hananiah, Shadrach; and on Mishael, Meshach; and on Azariah, Abed-Nego.

8 And Daniel purposeth in his heart that he will not pollute himself with the king's portion of food, and with the wine of his drinking, and he seeketh of the chief of the eunuchs that he may not pollute himself.

9 And God giveth Daniel for kindness and for mercies before the chief of the eunuchs;

10 and the chief of the eunuchs saith to Daniel, 'I am fearing my lord the king, who hath appointed your food and your drink, for why doth he see your faces sadder than [those of] the lads which [are] of your circle? then ye have made my head indebted to the king,'

11 And Daniel saith unto the Meltzar, whom the chief of the eunuchs hath appointed over Daniel, Hananiah, Mishael, and Azariah,

12 'Try, I pray thee, thy servants, ten days; and they give to us of the vegetables, and we eat, and water, and we drink;

13 and our appearance is seen before thee, and the appearance of the lads who are eating the king's portion of food, and as thou seest -- deal with thy servants.'

14 And he hearkeneth to them, to this word, and trieth them ten days:

15 and at the end of ten days their appearance hath appeared better and fatter in flesh then any of the lads who are eating the king's portion of food.

16 And the Meltzar is taking away their portion of food, and the wine of their drink, and is giving to them vegetables.

17 As to these four lads, God hath given to them knowledge and understanding in every [kind of] literature, and wisdom; and Daniel hath given instruction about every [kind of] vision and dreams.

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18 And at the end of the days that the king had said to bring them in, bring them in doth the chief of the eunuchs before Nebuchadnezzar.

19 And the king speaketh with them, and there hath none been found among them all like Daniel, Hananiah, Mishael, and Azariah, and they stand before the king;

20 and [in] any matter of wisdom [and] understanding that the king hath sought of them, he findeth them ten hands above all the scribes, the enchanters, who [are] in all his kingdom.

21 And Daniel is unto the first year of Cyrus the king.

DANIEL CHAPTER 2

1 And in the second year of the reign of Nebuchadnezzar, dreamed hath Nebuchadnezzar dreams, and his spirit doth move itself, and his sleep hath been against him;

2 and the king saith to call for scribes, and for enchanters, and for sorcerers, and for Chaldeans, to declare to the king his dreams. And they come in and stand before the king;

3 and the king saith to them, 'A dream I have dreamed, and moved is my spirit to know the dream.'

4 And the Chaldeans speak to the king [in] Aramaean, 'O king, to the ages live, tell the dream to thy servants, and the interpretation we do shew.'

5 The king hath answered and said to the Chaldeans, 'The thing from me is gone; if ye do not cause me to know the dream and its interpretation, pieces ye are made, and your houses are made dunghills;

6 and if the dream and its interpretation ye do shew, gifts, and fee, and great glory ye receive from before me, therefore the dream and its interpretation shew ye me.'

7 They have answered a second time, and are saying, 'Let the king tell the dream to his servants, and the interpretation we do shew.

8 The king hath answered and said, 'Of a truth I know that time ye are gaining, because that ye have seen that the thing is gone from me,

9 [so] that, if the dream ye do not cause me to know -- one is your sentence, seeing a word lying and corrupt ye have prepared to speak before me, till that the time is changed, therefore the dream tell ye to me, then do I know that its interpretation ye do shew me.'

10 The Chaldeans have answered before the king, and are saying, 'There is not a man on the earth who is able to shew the king's matter; therefore, no king, chief, and ruler, hath asked such a thing as this of any scribe, and enchanter, and Chaldean;

11 and the thing that the king is asking [is] precious, and others are there not that do shew it before the king, save the gods, whose dwelling is not with flesh.'

12 Therefore the king hath been angry and very wroth, and hath said to destroy all the wise men of Babylon;

13 And the sentence hath gone forth, and the wise men are being slain, and they have sought Daniel and his companions to be slain.

14 Then Daniel hath replied [with] counsel and discretion to Arioch chief of the executioners of the king, who hath gone forth to slay the wise men of Babylon.

15 He hath answered and said to Arioch the king's captain, 'Wherefore [is] the sentence so urgent from before the king?' Then Arioch hath made the thing known to Daniel,

16 and Daniel hath gone up, and sought of the king that he would give him time to shew the interpretation to the king.

17 Then Daniel to his house hath gone, and to Hananiah, Mishael, and Azariah, his companions, he hath made the thing known,

18 and to seek mercies from before the God of the heavens concerning this secret, that they destroy not Daniel and his companions with the rest of the wise men of Babylon.

19 Then to Daniel, in a vision of the night, the secret hath been revealed. Then hath Daniel blessed the God of the heavens.

20 Daniel hath answered and said, 'Let the name of God be blessed from age even unto age, for wisdom and might -- for they are His.

21 And He is changing times and seasons, He is causing kings to pass away, and He is raising up kings; He is giving wisdom to the wise, and knowledge to those possessing understanding.

22 He is revealing deep and hidden things; He hath known what [is] in darkness, and light with Him hath dwelt.

23 Thee, O God of my fathers, I am thanking and praising, for wisdom and might Thou hast given to me; and now, Thou hast caused me to know that which we have sought from Thee, for the king's matter Thou hast caused us to know.'

24 Therefore Daniel hath gone up unto Arioch, whom the king hath appointed to destroy the wise men of Babylon; he hath gone, and thus hath said to him, 'The wise men of Babylon thou dost not destroy, bring me up before the king, and the interpretation to the king I do shew.'

25 Then Arioch in haste hath brought up Daniel before the king, and thus hath said to him -- 'I have found a man of the sons of the Removed of Judah, who the interpretation to the king doth make known.'

26 The king hath answered and said to Daniel, whose name [is] Belteshazzar, 'Art thou able to cause me to know the dream that I have seen, and its interpretation?'

27 Daniel hath answered before the king and said, 'The secret that the king is asking, the wise men, the enchanters, the scribes, the soothsayers, are not able to shew to the king;

28 but there is a God in the heavens, a revealer of secrets, and He hath made known to king Nebuchadnezzar that which [is] to be in the latter end of the days. 'Thy dream and the visions of thy head on thy bed are these:

29 Thou, O king, thy thoughts on thy bed have come up [concerning] that which [is] to be after this, and the Revealer of secrets hath caused thee to know that which [is] to be.

30 As to me -- not for [any] wisdom that is in me above any living hath this secret been revealed to me; but for the intent

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that the interpretation to the king they make known, and the thoughts of thy heart thou dost know.

31 'Thou, O king, wast looking, and lo, a certain great image. This image [is] mighty, and its brightness excellent; it is standing over-against thee, and its appearance [is] terrible.

32 This image! its head [is] of good gold, its breasts and its arms of silver, its belly and its thighs of brass;

33 its legs of iron, its feet, part of them of iron, and part of them of clay.

34 Thou wast looking till that a stone hath been cut out without hands, and it hath smitten the image on its feet, that [are] of iron and of clay, and it hath broken them small;

35 then broken small together have been the iron, the clay, the brass, the silver, and the gold, and they have been as chaff from the summer threshing-floor, and carried them away hath the wind, and no place hath been found for them: and the stone that smote the image hath become a great mountain, and hath filled all the land.

36 This [is] the dream, and its interpretation we do tell before the king.

37 'Thou, O king, art a king of kings, for the God of the heavens a kingdom, strength, and might, and glory, hath given to thee;

38 and whithersoever sons of men are dwelling, the beast of the field, and the fowl of the heavens, He hath given into thy hand, and hath caused thee to rule over them all; thou [art] this head of gold.

39 And after thee doth rise up another kingdom lower than those, and another third kingdom of brass, that doth rule overall the earth.

40 And the fourth kingdom is strong as iron, because that iron is breaking small, and making feeble, all [things], even as iron that is breaking all these, it beateth small and breaketh.

41 As to that which thou hast seen: the feet and toes, part of them potter's clay, and part of them iron, the kingdom is divided: and some of the standing of the iron [is] to be in it, because that thou hast seen the iron mixed with miry clay.

42 As to the toes of the feet, part of them iron, and part of them clay: some part of the kingdom is strong, and some part of it is brittle.

43 Because thou hast seen iron mixed with miry clay, they are mixing themselves with the seed of men: and they are not adhering one with another, even as iron is not mixed with clay.

44 'And in the days of these kings raise up doth the God of the heavens a kingdom that is not destroyed -- to the age, and its kingdom to another people is not left: it beateth small and endeth all these kingdoms, and it standeth to the age.

45 Because that thou hast seen that out of the mountain cut hath been a stone without hands, and it hath beaten small the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king that which [is] to be after this; and the dream [is] true, and its interpretation stedfast.

46 Then hath king Nebuchadnezzar fallen on his face, and to Daniel he hath done obeisance, and present, and sweet things, he hath said to pour out to him.

47 The king hath answered Daniel and said, 'Of a truth [it is] that your God is a God of gods, and a Lord of kings, and a revealer of secrets, since thou hast been able to reveal this secret.'

48 Then the king hath made Daniel great, and many great gifts he hath given to him, and hath caused him to rule over all the province of Babylon, and chief of the perfects over all the wise men of Babylon.

49 And Daniel hath sought from the king, and he hath appointed over the work of the province of Babylon, Shadrach, Meshach, and Abed-Nego, and Daniel [is] in the gate of the king.

DANIEL CHAPTER 3

1 Nebuchadnezzar the king hath made an image of gold, its height sixty cubits, its breadth six cubits; he hath raised it up in the valley of Dura, in the province of Babylon;

2 and Nebuchadnezzar the king hath sent to gather the satraps, the prefects, and the governors, the honourable judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the province, to come to the dedication of the image that Nebuchadnezzar the king hath raised up.

3 Then are gathered the satraps, the prefects, and the governors, the honourable judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the province, to the dedication of the image that Nebuchadnezzar the king hath raised up: and they are standing before the image that Nebuchadnezzar hath raised up.

4 And a crier is calling mightily: 'To you they are saying: O peoples, nations, and languages!

5 at the time that ye hear the voice of the cornet, the flute, the harp, the sackbut, the psaltery, the symphony, and all kinds of music, ye fall down and do obeisance to the golden image that Nebuchadnezzar the king hath raised up:

6 and whoso doth not fall down and do obeisance, in that hour he is cast into the midst of a burning fiery furnace.'

7 Therefore at that time, when all the peoples are hearing the voice of the cornet, the flute, the harp, the sackbut, the psaltery, and all kinds of music, falling down are all the peoples, nations and languages, doing obeisance to the golden image that Nebuchadnezzar the king hath raised up.

8 Therefore at that time drawn near have certain Chaldeans, and accused the Jews;

9 they have answered, yea, they are saying to Nebuchadnezzar the king, 'O king, to the ages live!

10 Thou, O king, hast made a decree that every man who doth hear the voice of the cornet, the flute, the harp, the sackbut, the psaltery, and the symphony, and all kinds of music, doth fall down and do obeisance to the golden image;

11 and whoso doth not fall down and do obeisance, is cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast appointed over the work of the province of Babylon -- Shadrach, Meshach,

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and Abed-Nego, these men have not made of thee, O king, [any] regard; thy gods they are not serving, and to the golden image thou hast raised up -- are not making obeisance.'

13 Then Nebuchadnezzar, in anger and fury, hath said to bring in Shadrach, Meshach, and Abed-Nego. Then these men have been brought in before the king.

14 Nebuchadnezzar hath answered and said to them, 'Is [it] a laid plan, O Shadrach, Meshach, and Abed-Nego -- my gods ye are not serving, and to the golden image that I have raised up ye are not doing obeisance?

15 Now, lo, ye are ready, so that at the time that ye hear the voice of the cornet, the flute, the harp, the sackbut, the psaltery, and the symphony, and all kinds of music, ye fall down and do obeisance to the image that I have made! -- and lo, ye do no obeisance -- in that hour ye are cast into the midst of a burning fiery furnace; who is that God who doth deliver you out of my hands?'

16 Shadrach, Meshach, and Abed-Nego have answered, yea, they are saying to the king Nebuchadnezzar, 'We have no need concerning this matter to answer thee.

17 Lo, it is; our God whom we are serving, is able to deliver us from a burning fiery furnace; and from thy hand, O king, He doth deliver.

18 And lo -- not! be it known to thee, O king, that thy gods we are not serving, and to the golden image thou hast raised up we do no obeisance.'

19 Then Nebuchadnezzar hath been full of fury, and the expression of his face hath been changed concerning Shadrach, Meshach, and Abed-Nego; he answered and said to heat the furnace seven times above that which it is seen to be heated;

20 and to certain mighty men who [are] in his force he hath said to bind Shadrach, Meshach, and Abed-Nego, to cast into the burning fiery furnace.

21 Then these men have been bound in their coats, their tunics, and their turbans, and their clothing, and have been cast into the midst of the burning fiery furnace.

22 Therefore, because that the word of the king is urgent, and the furnace heated exceedingly, those men who have taken up Shadrach, Meshach, and Abed-Nego -- killed them hath the spark of the fire.

23 And these three men, Shadrach, Meshach, and Abed-Nego, have fallen down in the midst of the burning fiery furnace -- bound.

24 Then Nebuchadnezzar the king hath been astonished, and hath risen in haste; he hath answered and said to his counsellors, 'Have we not cast three men into the midst of the fire -- bound?' They have answered and are saying to the king, 'Certainly, O king.'

25 He answered and hath said, 'Lo, I am seeing four men loose, walking in the midst of the fire, and they have no hurt; and the appearance of the fourth [is] like to a son of the gods.'

26 Then Nebuchadnezzar hath drawn near to the gate of the burning fiery furnace; he hath answered and said, 'Shadrach, Meshach, and Abed-Nego, servants of God Most High come forth, yea, come;' then come forth do Shadrach, Meshach, and Abed-Nego, from the midst of the fire;

27 and gathered together, the satraps, the prefects, and the governors, and the counsellors of the king, are seeing these men, that the fire hath no power over their bodies, and the hair of their head hath not been singed, and their coats have not changed, and the smell of fire hath not passed on them.

28 Nebuchadnezzar hath answered and hath said, 'Blessed [is] the God of Shadrach, Meshach, and Abed-Nego, who hath sent His messenger, and hath delivered His servants who trusted on Him, and the word of the king changed, and gave up their bodies that they might not serve nor do obeisance to any god except to their own God.

29 And by me a decree is made, that any people, nation, and language, that doth speak erroneously concerning the God of Shadrach, Meshach, and Abed-Nego, pieces he is made, and its house is made a dunghill, because that there is no other god who is able thus to deliver.'

30 Then the king hath caused Shadrach, Meshach, and Abed-Nego, to prosper in the province of Babylon.

DANIEL CHAPTER 4

1 'Nebuchadnezzar the king to all peoples, nations, and languages, who are dwelling in all the earth: Your peace be great!

2 The signs and wonders that God Most High hath done with me, it is good before me to shew.

3 His signs how great! and His wonders how mighty! His kingdom [is] a kingdom age-during, and His rule [is] with generation and generation.

4 'I, Nebuchadnezzar, have been at rest in my house, and flourishing in my palace:

5 a dream I have seen, and it maketh me afraid, and the conceptions on my bed, and the visions of my head, do trouble me.

6 And by me a decree is made, to cause all the wise men of Babylon to come up before me, that the interpretation of the dream they may cause me to know.

7 Then coming up are the scribes, the enchanters, the Chaldeans, and the soothsayers, and the dream I have told before them, and its interpretation they are not making known to me.

8 And at last come up before me hath Daniel, whose name [is] Belteshazzar -- according to the name of my god -- and in whom [is] the spirit of the holy gods, and the dream before him I have told:

9 'O Belteshazzar, master of the scribes, as I have known that the spirit of the holy gods [is] in thee, and no secret doth press thee, the visions of my dream that I have seen, and its interpretation, tell.

10 As to the visions of my head on my bed, I was looking, and lo, a tree in the midst of the earth, and its height [is] great:

11 become great hath the tree, yea, strong, and its height doth reach to the heavens, and its vision to the end of the whole land;

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12 its leaves [are] fair, and its budding great, and food for all [is] in it: under it take shade doth the beast of the field, and in its boughs dwell do the birds of the heavens, and of it fed are all flesh.

13 'I was looking, in the visions of my head on my bed, and lo, a sifter, even a holy one, from the heavens is coming down.

14 He is calling mightily, and thus hath said, Cut down the tree, and cut off its branches, shake off its leaves, and scatter its budding, move away let the beast from under it, and the birds from off its branches;

15 but the stump of its roots leave in the earth, even with a band of iron and brass, in the tender grass of the field, and with the dew of the heavens is it wet, and with the beasts [is] his portion in the herb of the earth;

16 his heart from man's is changed, and the heart of a beast is given to him, and seven times pass over him;

17 by the decree of the sifters [is] the sentence, and by the saying of the holy ones the requirement, to the intent that the living may know that the Most High is ruler in the kingdom of men, and to whom He willeth He giveth it, and the lowest of men He doth raise up over it.

18 'This dream I have seen, I king Nebuchadnezzar; and thou, O Belteshazzar, the interpretation tell, because that all the wise men of my kingdom are not able to cause me to know the interpretation, and thou [art] able, for the spirit of the holy gods [is] in thee.

19 'Then Daniel, whose name [is] Belteshazzar, hath been astonished about one hour, and his thoughts do trouble him; the king hath answered and said, O Belteshazzar, let not the dream and its interpretation trouble thee. Belteshazzar hath answered and said, My lord, the dream -- to those hating thee, and its interpretation -- to thine enemies!

20 The tree that thou hast seen, that hath become great and strong, and its height doth reach to the heavens, and its vision to all the land,

21 and its leaves [are] fair, and its budding great, and food for all [is] in it, under it dwell doth the beast of the field, and on its boughs sit do the birds of the heavens.

22 'Thou it [is], O king, for thou hast become great and mighty, and thy greatness hath become great, and hath reached to the heavens, and thy dominion to the end of the earth;

23 and that which the king hath seen -- a sifter, even a holy one, coming down from the heavens, and he hath said, Cut down the tree, and destroy it; but the stump of its roots leave in the earth, even with a band of iron and brass, in the tender grass of the field, and with the dew of the heavens it is wet, and with the beast of the field [is] his portion, till that seven times pass over him.

24 'This [is] the interpretation, O king, and the decree of the Most High it [is] that hath come against my lord the king:

25 and they are driving thee away from men, and with the beast of the field is thy dwelling, and the herb as oxen they do cause thee to eat, and by the dew of the heavens they are wetting thee, and seven times do pass over thee, till that thou knowest that the Most High is ruler in the kingdom of men, and to whom He willeth He giveth it.

26 And that which they said -- to leave the stump of the roots of the tree; thy kingdom for thee abideth, after that thou knowest that the heavens are ruling.

27 'Therefore, O king, let my counsel be acceptable unto thee, and thy sins by righteousness break off, and thy perversity by pitying the poor, lo, it is a lengthening of thine ease.

28 'All -- hath come on Nebuchadnezzar the king.

29 'At the end of twelve months, on the palace of the kingdom of Babylon he hath been walking;

30 the king hath answered and said, Is not this that great Babylon that I have built, for the house of the kingdom, in the might of my strength, and for the glory of mine honour?

31 'While the word is [in] the king's mouth a voice from the heavens hath fallen: To thee they are saying: O Nebuchadnezzar the king, the kingdom hath passed from thee,

32 and from men they are driving thee away, and with the beast of the field [is] thy dwelling, the herb as oxen they do cause thee to eat, and seven times do pass over thee, till that thou knowest that the Most High is ruler in the kingdom of men, and to whom He willeth He giveth it.

33 'In that hour the thing hath been fulfilled on Nebuchadnezzar, and from men he is driven, and the herb as oxen he eateth, and by the dew of the heavens his body is wet, till that his hair as eagles' hath become great, and his nails as birds.'

34 'And at the end of the days I, Nebuchadnezzar, mine eyes to the heavens have lifted up, and mine understanding unto me returneth, and the Most High I have blessed, and the Age-during Living One I have praised and honoured, whose dominion [is] a dominion age-during, and His kingdom with generation and generation;

35 and all who are dwelling on the earth as nothing are reckoned, and according to his will He is doing among the forces of the heavens and those dwelling on the earth, and there is none that doth clap with his hand, and saith to Him, What hast Thou done?

36 'At that time my understanding doth return unto me, and for the glory of my kingdom, my honour and my brightness doth return unto me, and to me my counsellors and my great men do seek, and over my kingdom I have been made right, and abundant greatness hath been added to me.

37 'Now, I, Nebuchadnezzar, am praising and exalting and honouring the King of the heavens, for all His works [are] truth, and His paths judgment, and those walking in pride He is able to humble.'

DANIEL CHAPTER 5

1 Belshazzar the king hath made a great feast to a thousand of his great men, and before the thousand he is drinking wine;

2 Belshazzar hath said -- while tasting the wine -- to bring in the vessels of gold and of silver that Nebuchadnezzar his father had taken from the temple that [is] in Jerusalem, that

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drink with them may the king, and his great men, his wives, and his concubines.

3 Then they have brought in the vessels of gold that had been taken out of the temple of the house of God that [is] in Jerusalem, and drunk with them have the king and his great men, his wives and his concubines;

4 they have drunk wine, and have praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 In that hour come forth have fingers of a man's hand, and they are writing over-against the candlestick, on the plaster of the wall of the king's palace: and the king is seeing the extremity of the hand that is writing;

6 then the king's countenance hath changed, and his thoughts do trouble him, and the joints of his loins are loosed, and his knees are smiting one against another.

7 Call doth the king mightily, to bring up the enchanters, the Chaldeans, and the soothsayers. Answered hath the king, and said to the wise men of Babylon, that, 'Any man who doth read this writing, and its interpretation doth shew me, purple he putteth on, and a bracelet of gold [is] on his neck, and third in the kingdom he doth rule.'

8 Then coming up are all the wise men of the king, and they are not able to read the writing, and the interpretation to make known to the king;

9 then the king Belshazzar is greatly troubled, and his countenance is changing in him, and his great men are perplexed.

10 The queen, on account of the words of the king and his great men, to the banquet-house hath come up. Answered hath the queen, and said, 'O king, to the ages live; let not thy thoughts trouble thee, nor thy countenance be changed:

11 there is a man in thy kingdom in whom [is] the spirit of the holy gods: and, in the days of thy father, light, and understanding, and wisdom -- as the wisdom of the gods -- was found in him; and king Nebuchadnezzar thy father, chief of the scribes, enchanters, Chaldeans, soothsayers, established him -- thy father, O king --

12 because that an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of enigmas, and loosing of knots was found in him, in Daniel, whose name the king made Belteshazzar: now let Daniel be called, and the interpretation he doth show.'

13 Then Daniel hath been caused to come up before the king; answered hath the king, and said to Daniel, 'Thou art that Daniel who [art] of the sons of the Removed of Judah, whom the king my father brought in out of Judah?

14 And I have heard of thee, that the spirit of the gods [is] in thee, and light, and understanding, and excellent wisdom have been found in thee.

15 'And now, caused to come up before me have been the wise men, the enchanters, that this writing they may read, and its interpretation to cause me to know: and they are not able to shew the interpretation of the thing:

16 and I -- I have heard of thee, that thou art able to give interpretations, and to loose knots: now, lo -- thou art able to read the writing, and its interpretation to cause me to know -- purple thou dost put on, and a bracelet of gold [is] on thy neck, and third in the kingdom thou dost rule.'

17 Then hath Daniel answered and said before the king, 'Thy gifts be to thyself, and thy fee to another give; nevertheless, the writing I do read to the king, and the interpretation I cause him to know;

18 thou, O king, God Most High, a kingdom, and greatness, and glory, and honour, gave to Nebuchadnezzar thy father:

19 and because of the greatness that He gave to him, all peoples, nations, and languages were trembling and fearing before him: whom he willed he was slaying, and whom he willed he was keeping alive, and whom he willed he was raising up, and whom he willed he was making low;

20 and when his heart was high, and his spirit was strong to act proudly, he hath been caused to come down from the throne of his kingdom, and his glory they have caused to pass away from him,

21 and from the sons of men he is driven, and his heart with the beasts hath been like, and with the wild asses [is] his dwelling; the herb like oxen they cause him to eat, and by the dew of the heavens is his body wet, till that he hath known that God Most High is ruler in the kingdom of men, and whom He willeth He raiseth up over it.

22 'And thou, his son, Belshazzar, hast not humbled thy heart, though all this thou hast known;

23 and against the Lord of the heavens thou hast lifted up thyself; and the vessels of His house they have brought in before thee, and thou, and thy great men, thy wives, and thy concubines, are drinking wine with them, and gods of silver, and of gold, of brass, of iron, of wood, and of stone, that are not seeing, nor hearing, nor knowing, thou hast praised: and the God in whose hand [is] thy breath, and all thy ways, Him thou hast not honoured.

24 'Then from before Him sent is the extremity of the hand, and the writing is noted down;

25 and this [is] the writing that is noted down: Numbered, Numbered, Weighed, and Divided.

26 This [is] the interpretation of the thing: Numbered -- God hath numbered thy kingdom, and hath finished it.

27 Weighed -- Thou art weighed in the balances, and hast been found lacking.

28 Divided -- Divided is thy kingdom, and it hath been given to the Medes and Persians.'

29 Then hath Belshazzar said, and they have clothed Daniel with purple, and a bracelet of gold [is] on his neck, and they have proclaimed concerning him that he is the third ruler in the kingdom.

30 In that night Belshazzar king of the Chaldeans is slain,

31 and Darius the Mede hath received the kingdom, when a son of sixty and two years.

DANIEL CHAPTER 6

1 It hath been good before Darius, and he hath established over the kingdom satraps -- a hundred and twenty -- that they may be throughout the whole kingdom,

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2 and higher than they three presidents, of whom Daniel [is] first, that these satraps may give to them an account, and the king have no loss.

3 Then this Daniel hath been overseer over the presidents and satraps, because that an excellent spirit [is] in him, and the king hath thought to establish him over the whole kingdom.

4 Then the presidents and satraps have been seeking to find a cause of complaint against Daniel concerning the kingdom, and any cause of complaint and corruption they are not able to find, because that he [is] faithful, and any error and corruption have not been found in him.

5 Then these men are saying, 'We do not find against this Daniel any cause of complaint, except we have found [it] against him in the law of his God.'

6 Then these presidents and satraps have assembled near the king, and thus they are saying to him: 'O king Darius, to the ages live!

7 Taken counsel have all the presidents of the kingdom, the prefects, and the satraps, the counsellors, and the governors, to establish a royal statute, and to strengthen an interdict, that any who seeketh a petition from any god and man until thirty days, save of thee, O king, is cast into a den of lions.

8 Now, O king, thou dost establish the interdict, and sign the writing, that it is not to be changed, as a law of Media and Persia, that doth not pass away.'

9 Therefore king Darius hath signed the writing and interdict.

10 And Daniel, when he hath known that the writing is signed, hath gone up to his house, and the window being opened for him, in his upper chamber, over-against Jerusalem, three times in a day he is kneeling on his knees, and praying, and confessing before his God, because that he was doing [it] before this.

11 Then these men have assembled, and found Daniel praying and entreating grace before his God;

12 then they have come near, yea, they are saying before the king concerning the king's interdict: 'Hast thou not signed an interdict, that any man who seeketh from any god and man until thirty days, save of thee, O king, is cast into a den of lions?' Answered hath the king, and said, 'The thing [is] certain as a law of Media and Persia, that doth not pass away.'

13 Then they have answered, yea, they are saying before the king, that, 'Daniel, who [is] of the sons of the Removed of Judah, hath not placed on thee, O king, [any] regard, nor on the interdict that thou hast signed, and three times in a day he is seeking his petition.'

14 Then the king, when he hath heard the matter, is greatly displeased at himself, and on Daniel he hath set the heart to deliver him, and till the going up of the sun he was arranging to deliver him.

15 Then these men have assembled near the king, and are saying to the king, 'know, O king, that the law of Media and Persia [is]: That any interdict and statute that the king doth establish is not to be changed.'

16 Then the king hath said, and they have brought Daniel, and have cast [him] into a den of lions. The king hath answered and said to Daniel, 'Thy God, whom thou art serving continually, Himself doth deliver thee.'

17 And a stone hath been brought and placed at the mouth of the den, and the king hath sealed it with his signet, and with the signet of his great men, that the purpose be not changed concerning Daniel.

18 Then hath the king gone to his palace, and he hath passed the night fasting, and dahavan have not been brought up before him, and his sleep hath fled [from] off him.

19 Then doth the king rise in the early morning, at the light, and in haste to the den of lions he hath gone;

20 and at his coming near to the den, to Daniel, with a grieved voice, he crieth. The king hath answered and said to Daniel, O Daniel, servant of the living God, thy God, whom thou art serving continually, is He able to deliver thee from the lions?'

21 Then Daniel hath spoken with the king: 'O king, to the ages live:

22 my God hath sent His messenger, and hath shut the lions' mouths, and they have not injured me: because that before Him purity hath been found in me; and also before thee, O king, injury I have not done.'

23 Then was the king very glad for him, and he hath commanded Daniel to be taken up out of the den, and Daniel hath been taken up out of the den, and no injury hath been found in him, because he hath believed in his God.

24 And the king hath said, and they have brought those men who had accused Daniel, and to the den of lions they have cast them, they, their sons, and their wives; and they have not come to the lower part of the den till that the lions have power over them, and all their bones they have broken small.

25 Then Darius the king hath written to all the peoples, nations, and languages, who are dwelling in all the land: 'Your peace be great!

26 From before me is made a decree, that in every dominion of my kingdom they are trembling and fearing before the God of Daniel, for He [is] the living God, and abiding to the ages, and His kingdom that which [is] not destroyed, and His dominion [is] unto the end.

27 A deliverer, and rescuer, and doer of signs and wonders in the heavens and in earth [is] He who hath delivered Daniel from the paw of the lions.'

28 And this Daniel hath prospered in the reign of Darius, and in the reign of Cyrus the Persian.

DANIEL CHAPTER 7

1 In the first year of Belshazzar king of Babylon, Daniel hath seen a dream, and the visions of his head on his bed, then the dream he hath written, the chief of the things he hath said.

2 Answered hath Daniel and said, 'I was seeing in my vision by night, and lo, the four winds of the heavens are coming forth to the great sea;

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3 and four great beasts are coming up from the sea, diverse one from another.

4 The first [is] like a lion, and it hath an eagle's wings. I was seeing till that its wings have been plucked, and it hath been lifted up from the earth, and on feet as a man it hath been caused to stand, and a heart of man is given to it.

5 And lo, another beast, a second, like to a bear, and to the same authority it hath been raised, and three ribs [are] in its mouth, between its teeth, and thus they are saying to it, Rise, consume much flesh.

6 'After this I was seeing, and lo, another like a leopard, and it hath four wings of a fowl on its back, and four heads hath the beast, and dominion is given to it.

7 'After this I was seeing in the visions of the night, and lo, a fourth beast, terrible and fearful, and exceedingly strong; and it hath iron teeth very great, it hath consumed, yea, it doth break small, and the remnant with its feet it hath trampled; and it [is] diverse from all the beasts that [are] before it; and it hath ten horns.

8 'I was considering about the horns, and lo, another horn, a little one, hath come up between them, and three of the first horns have been eradicated from before it, and lo, eyes as the eyes of man [are] in this horn, and a mouth speaking great things.

9 'I was seeing till that thrones have been thrown down, and the Ancient of Days is seated, His garment as snow [is] white, and the hair of his head [is] as pure wool, His throne flames of fire, its wheels burning fire.

10 A flood of fire is proceeding and coming forth from before Him, a thousand thousands do serve Him, and a myriad of myriads before Him do rise up, the Judge is seated, and the books have been opened.

11 'I was seeing, then, because of the voice of the great words that the horn is speaking, I was seeing till that the beast is slain, and his body hath been destroyed, and given to the burning fire;

12 and the rest of the beasts have caused their dominion to pass away, and a prolongation in life is given to them, till a season and a time.

13 'I was seeing in the visions of the night, and lo, with the clouds of the heavens as a son of man was [one] coming, and unto the Ancient of Days he hath come, and before Him they have brought him near.

14 And to him is given dominion, and glory, and a kingdom, and all peoples, nations, and languages do serve him, his dominion [is] a dominion age-during, that passeth not away, and his kingdom that which is not destroyed.

15 'Pierced hath been my spirit -- I, Daniel -- in the midst of the sheath, and the visions of my head trouble me;

16 I have drawn near unto one of those standing, and the certainty I seek from him of all this; and he hath said to me, yea, the interpretation of the things he hath caused me to know:

17 'These great beasts, that [are] four, [are] four kings, they rise up from the earth;

18 and receive the kingdom do the saints of the Most High, and they strengthen the kingdom unto the age, even unto the age of the ages.

19 'Then I wished for certainty concerning the fourth beast, that was diverse from them all, fearful exceedingly; its teeth of iron, and its nails of brass, it hath devoured, it doth break small, and the remnant with its feet it hath trampled;

20 and concerning the ten horns that [are] in its heads, and of the other that came up, and before which three have fallen, even of that horn that hath eyes, and a mouth speaking great things, and whose appearance [is] great above its companions.

21 'I was seeing, and this horn is making war with the saints, and hath prevailed over them,

22 till that the Ancient of Days hath come, and judgment is given to the saints of the Most High, and the time hath come, and the saints have strengthened the kingdom.

23 'Thus he said: The fourth beast is the fourth kingdom in the earth, that is diverse from all kingdoms, and it consumeth all the earth, and treadeth it down, and breaketh it small.

24 And the ten horns out of the kingdom [are] ten kings, they rise, and another doth rise after them, and it is diverse from the former, and three kings it humbleth;

25 and words as an adversary of the Most High it doth speak, and the saints of the Most High it doth wear out, and it hopeth to change seasons and law; and they are given into its hand, till a time, and times, and a division of a time.

26 'And the Judge is seated, and its dominion they cause to pass away, to cut off, and to destroy -- unto the end;

27 and the kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people -- the saints of the Most High, His kingdom [is] a kingdom age-during, and all dominions do serve and obey Him.

28 'Hitherto [is] the end of the matter. I, Daniel, greatly do my thoughts trouble me, and my countenance is changed on me, and the matter in my heart I have kept.

DANIEL CHAPTER 8

1 'In the third year of the reign of Belshazzar the king, a vision hath appeared unto me -- I Daniel -- after that which had appeared unto me at the beginning.

2 And I see in a vision, and it cometh to pass, in my seeing, and I [am] in Shushan the palace that [is] in Elam the province, and I see in a vision, and I have been by the stream Ulai.

3 And I lift up mine eyes, and look, and lo, a certain ram is standing before the stream, and it hath two horns, and the two horns [are] high; and the one [is] higher than the other, and the high one is coming up last.

4 I have seen the ram pushing westward, and northward, and southward, and no living creatures do stand before it, and there is none delivering out of its hand, and it hath done according to its pleasure, and hath exerted itself.

5 'And I have been considering, and lo, a young he-goat hath come from the west, over the face of the whole earth,

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whom none is touching in the earth; as to the young he-goat, a conspicuous horn [is] between its eyes.

6 And it cometh unto the ram possessing the two horns, that I had seen standing before the stream, and runneth unto it in the fury of its power.

7 And I have seen it coming near the ram, and it becometh embittered at it, and smiteth the ram, and breaketh its two horns, and there hath been no power in the ram to stand before it, and it casteth it to the earth, and trampleth it down, and there hath been no deliverer to the ram out of its power.

8 'And the young he-goat hath exerted itself very much, and when it is strong, broken hath been the great horn; and come up doth a vision of four in its place, at the four winds of the heavens.

9 And from the one of them come forth hath a little horn, and it exerteth itself greatly toward the south, and toward the east, and toward the beauteous [land];

10 yea, it exerteth unto the host of the heavens, and causeth to fall to the earth of the host, and of the stars, and trampleth them down.

11 And unto the prince of the host it exerteth itself, and by it taken away hath been the continual [sacrifice], and thrown down the base of his sanctuary.

12 And the host is given up, with the continual [sacrifice], through transgression, and it throweth down truth to the earth, and it hath worked, and prospered.

13 'And I hear a certain holy one speaking, and a certain holy one saith to the wonderful numberer who is speaking: Till when [is] the vision of the continual [sacrifice], and of the transgression, an astonishment, to make both sanctuary and host a treading down?

14 And he saith unto me, Till evening -- morning two thousand and three hundred, then is the holy place declared right.

15 'And it cometh to pass in my seeing -- I, Daniel -- the vision, that I require understanding, and lo, standing over-against me [is] as the appearance of a mighty one.

16 And I hear a voice of man between [the banks of] Ulai, and he calleth and saith: Gabriel *(Hebrew: the strong)*, cause this [one] to understand the appearance.

17 And he cometh in near my station, and at his coming in I have been afraid, and I fall on my face, and he saith unto me: Understand, son of man, for at the time of the end [is] the vision.

18 And in his speaking with me, I have been in a trance on my face, on the earth; and he cometh against me, and causeth me to stand on my station,

19 and saith: Lo, I -- I am causing thee to know that which is in the latter end of the indignation; for, at the appointed time [is] the end.

20 'The ram that thou hast seen possessing two horns, [are] the kings of Media and Persia.

21 And the young he-goat, the hairy one, [is] the king of Javan; and the great horn that [is] between its eyes is the first king;

22 and that being broken, stand up do four in its place, four kingdoms from the nation do stand up, and not in its power.

23 'And in the latter end of their kingdom, about the perfecting of the transgressors, stand up doth a king, fierce of face, and understanding hidden things;

24 and his power hath been mighty, and not by his own power; and wonderful things he destroyeth, and he hath prospered, and wrought, and destroyed mighty ones, and the people of the Holy Ones.

25 'And by his understanding he hath also caused deceit to prosper in his hand, and in his heart he exerteth himself, and by ease he destroyeth many; and against the prince of princes he standeth -- and without hand he is broken.

26 And the appearance of the evening and of the morning, that is told, is true; and thou, hide thou the vision, for [it is] after many days.'

27 And I, Daniel, have been, yea, I became sick [for] days, and I rise, and do the king's work, and am astonished at the appearance, and there is none understanding.

DANIEL CHAPTER 9

1 In the first year of Darius, son of Ahasuerus, of the seed of the Medes, who hath been made king over the kingdom of the Chaldeans,

2 in the first year of his reign, I, Daniel, have understood by books the number of the years, (in that a word of Jehovah hath been unto Jeremiah the prophet,) concerning the fulfilling of the wastes of Jerusalem -- seventy years;

3 and I set my face unto the Lord God, to seek [by] prayer and supplications, with fasting, and sackcloth, and ashes.

4 And I pray to Jehovah my God, and confess, and say: 'I beseech Thee, O Lord God, the great and the fearful, keeping the covenant and the kindness to those loving Him, and to those keeping His commands;

5 we have sinned, and done perversely, and done wickedly, and rebelled, to turn aside from Thy commands, and from Thy judgments:

6 and we have not hearkened unto Thy servants, the prophets, who have spoken in Thy name unto our kings, our heads, and our fathers, and to all the people of the land.

7 'To Thee, O Lord, [is] the righteousness, and to us the shame of face, as [at] this day, to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, who are near, and who are far off, in all the lands whither Thou hast driven them, in their trespass that they have trespassed against Thee.

8 'O Lord, to us [is] the shame of face, to our kings, to our heads, and to our fathers, in that we have sinned against Thee.

9 'To the Lord our God [are] the mercies and the forgivenesses, for we have rebelled against Him,

10 and have not hearkened to the voice of Jehovah our God, to walk in His laws, that He hath set before us by the hand of His servants the prophets;

11 and all Israel have transgressed Thy law, to turn aside so as not to hearken to Thy voice; and poured on us is the

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execration, and the oath, that is written in the law of Moses, servant of God, because we have sinned against Him.

12 'And He confirmeth His words that He hath spoken against us, and against our judges who have judged us, to bring in upon us great evil, in that it hath not been done under the whole heavens as it hath been done in Jerusalem,

13 as it is written in the law of Moses, all this evil hath come upon us, and we have not appeased the face of Jehovah our God to turn back from our iniquities, and to act wisely in Thy truth.

14 And Jehovah doth watch for the evil, and bringeth it upon us, for righteous [is] Jehovah our God concerning all His works that He hath done, and we have not hearkened to His voice.

15 And now, O Lord our God, who hast brought forth Thy people from the land of Egypt by a strong hand, and dost make for Thee a name as at this day, we have sinned, we have done wickedly.

16 'O Lord, according to all Thy righteous acts, let turn back, I pray Thee, Thine anger and Thy fury from Thy city Jerusalem, Thy holy mount, for by our sins, and by the iniquities of our fathers, Jerusalem and Thy people [are] for a reproach to all our neighbours;

17 and now, hearken, O our God, unto the prayer of Thy servant, and unto his supplication, and cause Thy face to shine on Thy sanctuary that [is] desolate, for the Lord's sake.

18 'Incline, O my God, Thine ear, and hear, open Thine eyes and see our desolations, and the city on which Thy name is called; for not for our righteous acts are we causing our supplications to fall before Thee, but for Thy mercies that [are] many.

19 O lord, hear, O Lord, forgive; O Lord, attend and do; do not delay, for Thine own sake, O my God, for Thy name is called on Thy city, and on Thy people.'

20 And while I am speaking, and praying, and confessing my sin, and the sin of my people Israel, and causing my supplication to fall before Jehovah my God, for the holy mount of my God,

21 yea, while I am speaking in prayer, then that one Gabriel, whom I had seen in vision at the commencement, being caused to fly swiftly, is coming unto me at the time of the evening present.

22 And he giveth understanding, and speaketh with me, and saith, 'O Daniel, now I have come forth to cause thee to consider understanding wisely;

23 at the commencement of thy supplications hath the word come forth, and I have come to declare [it], for thou [art] greatly desired, and understand thou concerning the matter, and consider concerning the appearance.

24 'Seventy weeks are determined for thy people, and for thy holy city, to shut up the transgression, and to seal up sins, and to cover iniquity, and to bring in righteousness age-during, and to seal up vision and prophet, and to anoint the holy of holies.

25 And thou dost know, and dost consider wisely, from the going forth of the word to restore and to build Jerusalem till Messiah the Leader [is] seven weeks, and sixty and two weeks: the broad place hath been built again, and the rampart, even in the distress of the times.

26 And after the sixty and two weeks, cut off is Messiah, and the city and the holy place are not his, the Leader who hath come doth destroy the people; and its end [is] with a flood, and till the end [is] war, determined [are] desolations.

27 And he hath strengthened a covenant with many -- one week, and [in] the midst of the week he causeth sacrifice and present to cease, and by the wing of abominations he is making desolate, even till the consummation, and that which is determined is poured on the desolate one.'

DANIEL CHAPTER 10

1 In the third year of Cyrus king of Persia, a thing is revealed to Daniel, whose name is called Belteshazzar, and the thing [is] true, and the warfare [is] great: and he hath understood the thing, and hath understanding about the appearance.

2 'In those days, I, Daniel, have been mourning three weeks of days;

3 desirable bread I have not eaten, and flesh and wine hath not come in unto my mouth, and I have not anointed myself at all, till the completion of three weeks of days.

4 'And in the twenty and fourth day of the first month, I have been by the side of the great river, that [is] Hiddekel:

5 and I lift up mine eyes, and look, and lo, a certain one clothed in linen, and his loins girt with pure gold of Uphaz,

6 and his body as a beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet as the aspect of bright brass, and the voice of his words as the voice of a multitude.

7 'And I have seen -- I, Daniel, by myself -- the appearance: and the men who have been with me have not seen the appearance, but a great trembling hath fallen on them, and they flee to be hidden;

8 and I have been left by myself, and I see this great appearance, and there hath been no power left in me, and my honour hath been turned in me to corruption, yea, I have not retained power.

9 'And I hear the voice of his words, and when I hear the voice of his words, then I have been in a trance on my face, and my face [is] to the earth;

10 and lo, a hand hath come against me, and shaketh me on my knees and the palms of my hands.

11 'And he saith unto me: Daniel, man greatly desired, attend to the words that I am speaking unto thee, and stand on thy station, for now I have been sent unto thee. 'And when he speaketh with me this word, I have stood trembling.

12 And he saith unto me: Do not fear, Daniel, for from the first day that thou didst give thy heart to understand, and to humble thyself before thy God, thy words have been heard, and I have come because of thy words.

13 'And the head of the kingdom of Persia is standing over-against me twenty and one days, and lo, Michael, first of the

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chief heads, hath come in to help me, and I have remained there near the kings of Persia;

14 and I have come to cause thee to understand that which doth happen to thy people in the latter end of the days, for yet the vision [is] after days.

15 'And when he speaketh with me about these things, I have set my face toward the earth, and have been silent;

16 and lo, as the manner of the sons of men, he is striking against my lips, and I open my mouth, and I speak, and say unto him who is standing over-against me: My lord, by the appearance turned have been my pangs against me, and I have retained no power.

17 And how is the servant of this my lord able to speak with this my lord? as for me, henceforth there remaineth in me no power, yea, breath hath not been left in me.

18 'And he addeth, and striketh against me, as the appearance of a man, and strengtheneth me,

19 and he saith: Do not fear, O man greatly desired, peace to thee, be strong, yea, be strong; and when he speaketh with me, I have strengthened myself, and I say, Let my lord speak, for thou hast strengthened me.

20 And he saith, Hast thou known why I have come unto thee? and now I turn back to fight with the head of Persia; yea, I am going forth, and lo, the head of Javan hath come;

21 but I declare to thee that which is noted down in the Writing of Truth, and there is not one strengthening himself with me, concerning these, except Michael your head.

DANIEL CHAPTER 11

1 'And I, in the first year of Darius the Mede, my standing [is] for a strengthener, and for a stronghold to him;

2 and, now, truth I declare to thee, Lo, yet three kings are standing for Persia, and the fourth doth become far richer than all, and according to his strength by his riches he stirreth up the whole, with the kingdom of Javan.

3 And a mighty king hath stood, and he hath ruled a great dominion, and hath done according to his will;

4 and according to his standing is his kingdom broken, and divided to the four winds of the heavens, and not to his posterity, nor according to his dominion that he ruled, for his kingdom is plucked up -- and for others apart from these.

5 'And a king of the south -- even of his princes -- doth become strong, and doth prevail against him, and hath ruled; a great dominion [is] his dominion.

6 'And at the end of years they do join themselves together, and a daughter of the king of the south doth come in unto the king of the north to do upright things; and she doth not retain the power of the arm; and he doth not stand, nor his arm; and she is given up, she, and those bringing her in, and her child, and he who is strengthening her in [these] times.

7 'And [one] hath stood up from a branch of her roots, [in] his station, and he cometh in unto the bulwark, yea, he cometh into a stronghold of the king of the south, and hath wrought against them, and hath done mightily;

8 and also their gods, with their princes, with their desirable vessels of silver and gold, into captivity he bringeth [into] Egypt; and he doth stand more years than the king of the north.

9 'And the king of the south hath come into the kingdom, and turned back unto his own land;

10 and his sons stir themselves up, and have gathered a multitude of great forces, and he hath certainly come in, and overflowed, and passed through, and he turneth back, and they stir themselves up unto his stronghold.

11 And the king of the south doth become embittered, and hath gone forth and fought with him, with the king of the north, and hath caused a great multitude to stand, and the multitude hath been given into his hand,

12 and he hath carried away the multitude, his heart is high, and he hath caused myriads to fall, and he doth not become strong.

13 'And the king of the north hath turned back, and hath caused a multitude to stand, greater than the first, and at the end of the times a second time he doth certainly come in with a great force, and with much substance;

14 and in those times many do stand up against the king of the south, and sons of the destroyers of thy people do lift themselves up to establish the vision -- and they have stumbled.

15 'And the king of the north cometh in, and poureth out a mount, and hath captured fenced cities; and the arms of the south do not stand, nor the people of his choice, yea, there is no power to stand.

16 And he who is coming unto him doth according to his will, and there is none standing before him; and he standeth in the desirable land, and [it is] wholly in his hand.

17 And he setteth his face to go in with the strength of his whole kingdom, and upright ones with him; and he hath wrought, and the daughter of women he giveth to him, to corrupt her; and she doth not stand, nor is for him.

18 'And he turneth back his face to the isles, and hath captured many; and a prince hath caused his reproach of himself to cease; without his reproach he turneth [it] back to him.

19 And he turneth back his face to the strongholds of his land, and hath stumbled and fallen, and is not found.

20 'And stood up on his station hath [one] causing an exactor to pass over the honour of the kingdom, and in a few days he is destroyed, and not in anger, nor in battle.

21 'And stood up on his station hath a despicable one, and they have not given unto him the honour of the kingdom, and he hath come in quietly, and hath strengthened the kingdom by flatteries.

22 And the arms of the flood are overflowed from before him, and are broken; and also the leader of the covenant.

23 And after they join themselves unto him, he worketh deceit, and hath increased, and hath been strong by a few of the nation.

24 Peaceably even into the fertile places of the province He cometh, and he hath done that which his fathers did not, nor

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his fathers' fathers; prey, and spoil, and substance, to them he scattereth, and against fenced places he deviseth his devices, even for a time.

25 'And he stirreth up his power and his heart against the king of the south with a great force, and the king of the south stirreth himself up to battle with a very great and mighty force, and standeth not, for they devise devices against him,

26 and those eating his portion of food destroy him, and his force overfloweth, and fallen have many wounded.

27 'And both of the kings' hearts [are] to do evil, and at one table they speak lies, and it doth not prosper, for yet the end [is] at a time appointed.

28 And he turneth back [to] his land with great substance, and his heart [is] against the holy covenant, and he hath wrought, and turned back to his land.

29 At the appointed time he turneth back, and hath come against the south, and it is not as the former, and as the latter.

30 And ships of Chittim have come in against him, and he hath been pained, and hath turned back, and hath been insolent toward the holy covenant, and hath wrought, and turned back, and he understandeth concerning those forsaking the holy covenant.

31 And strong ones out of him stand up, and have polluted the sanctuary, the stronghold, and have turned aside the continual [sacrifice], and appointed the desolating abomination.

32 And those acting wickedly [against] the covenant, he defileth by flatteries; and the people knowing their God are strong, and have wrought.

33 And the teachers of the people give understanding to many; and they have stumbled by sword, and by flame, by captivity, and by spoil -- days.

34 And in their stumbling, they are helped -- a little help, and joined to them have been many with flatteries.

35 And some of the teachers do stumble for refining by them, and for purifying, and for making white -- till the end of the time, for [it is] yet for a time appointed.

36 'And the king hath done according to his will, and exalteth himself, and magnifieth himself against every god, and against the God of gods he speaketh wonderful things, and hath prospered till the indignation hath been completed, for that which is determined hath been done.

37 And unto the God of his fathers he doth not attend, nor to the desire of women, yea, to any god he doth not attend, for against all he magnifieth himself.

38 And to the god of strongholds, on his station, he giveth honour; yea, to a god whom his fathers knew not he giveth honour, with gold, and with silver, and with precious stone, and with desirable things.

39 And he hath dealt in the fortresses of the strongholds with a strange god whom he hath acknowledged; he multiplieth honour, and hath caused them to rule over many, and the ground he apportioneth at a price.

40 'And at the time of the end, push himself forward with him doth a king of the south, and storm against him doth a king of the north, with chariot, and with horsemen, and with many ships; and he hath come in to the lands, and hath overflowed, and passed over,

41 and hath come into the desirable land, and many do stumble, and these escape from his hand: Edom, and Moab, and the chief of the sons of Ammon.

42 'And he sendeth forth his hand upon the lands, and the land of Egypt is not for an escape;

43 and he hath ruled over treasures of gold and of silver, and over all the desirable things of Egypt, and Lubim and Cushim [are] at his steps.

44 'And reports trouble him out of the east and out of the north, and he hath gone forth in great fury to destroy, and to devote many to destruction;

45 and he planteth the tents of his palace between the seas and the holy desirable mountain, and hath come unto his end, and there is no helper to him.

DANIEL CHAPTER 12

1 'And at that time stand up doth Michael, the great head, who is standing up for the sons of thy people, and there hath been a time of distress, such as hath not been since there hath been a nation till that time, and at that time do thy people escape, every one who is found written in the book.

2 'And the multitude of those sleeping in the dust of the ground do awake, some to life age-during, and some to reproaches -- to abhorrence age-during.

3 And those teaching do shine as the brightness of the expanse, and those justifying the multitude as stars to the age and for ever.

4 And thou, O Daniel, hide the things, and seal the book till the time of the end, many do go to and fro, and knowledge is multiplied.'

5 And I have looked -- I, Daniel -- and lo, two others are standing, one here at the edge of the flood, and one there at the edge of the flood,

6 and he saith to the one clothed in linen, who [is] upon the waters of the flood, 'Till when [is] the end of these wonders?'

7 And I hear the one clothed in linen, who [is] upon the waters of the flood, and he doth lift up his right hand and his left unto the heavens, and sweareth by Him who is living to the age, that, 'After a time, times, and a half, and at the completion of the scattering of the power of the holy people, finished are all these.'

8 And I have heard, and I do not understand, and I say, 'O my lord, what [is] the latter end of these?'

9 And he saith, 'Go, Daniel; for hidden and sealed [are] the things till the time of the end;

10 Purify themselves, yea, make themselves white, yea, refined are many: and the wicked have done wickedly, and none of the wicked understand, and those acting wisely do understand;

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11 and from the time of the turning aside of the perpetual [sacrifice], and to the giving out of the desolating abomination, [are] days a thousand, two hundred, and ninety.

12 O the blessedness of him who is waiting earnestly, and doth come to the days, a thousand, three hundred, thirty and five.

13 And thou, go on to the end, then thou dost rest, and dost stand in thy lot at the end of the days.'

THE TREI ASAR

(THE BOOK OF THE TWELVE MINOR PROPHETS)

THE BOOK OF THE PROPHET HOSEA

Hebrew title: Sefer Hosea

Estimated Range of Dating: c. 760–720 B.C.

(Dated to c. 760–720 BC, The Book of Hosea (Hebrew: Sefer Hosea) is one of the oldest books of the Hebrew Bible, predating most of the Torah (Pentateuch). It is part of The Trei Asar, a book of the Hebrew Bible with 12 chapters or parts. This little biographical collection was probably made in Babylon in the years of the captivity,

Set around the fall of the Northern Kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

A brief outline of the concepts:

• Chapters 1–2; Account of Hosea's marriage with Gomer biographically which is a metaphor for the relationship with Yahweh and Israel.

• Chapter 3; Account of Hosea's marriage autobiographically. This is possibly a marriage to different women

• Chapters 4–14:9 / 14:10; Oracle judging Israel, Ephraim in particular, for not living up to the covenant.)

HOSEA CHAPTER 1

1 A word of Jehovah that hath been unto Hosea, son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and in the days of Jeroboam son of Joash, king of Israel:

2 The commencement of Jehovah's speaking by Hosea. And Jehovah saith unto Hosea, 'Go, take to thee a woman of whoredoms, and children of whoredoms, for utterly go a-whoring doth the land from after Jehovah.'

3 And he goeth and taketh Gomer daughter of Diblaim, and she conceiveth and beareth to him a son;

4 and Jehovah saith unto him, 'Call his name Jezreel, for yet a little, and I have charged the blood of Jezreel on the house

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of Jehu, and have caused to cease the kingdom of the house of Israel;
5 and it hath come to pass in that day that I have broken the bow of Israel, in the valley of Jezreel.'
6 And she conceiveth again, and beareth a daughter, and He saith to him, 'Call her name Lo-Ruhamah, for I add no more to pity the house of Israel, for I do utterly take them away;
7 and the house of Judah I pity, and have saved them by Jehovah their God, and do not save them by bow, and by sword, and by battle, by horses, and by horsemen.'
8 And she weaneth Lo-Ruhamah, and conceiveth, and beareth a son;
9 and He saith, 'Call his name Lo-Ammi, for ye [are] not My people, and I am not for you;
10 and the number of the sons of Israel hath been as the sand of the sea, that is not measured nor numbered, and it hath come to pass in the place where it is said to them, Ye [are] not My people, it is said to them, Sons of the Living God;
11 and gathered have been the sons of Judah and the sons of Israel together, and they have appointed to themselves one head, and have gone up from the land, for great [is] the day of Jezreel.

HOSEA CHAPTER 2
1 'Say ye to your brethren -- Ammi, And to your sisters -- Ruhamah.
2 Plead ye with your mother -- plead, (For she [is] not My wife, and I [am] not her husband,) And she turneth her whoredoms from before her, And her adulteries from between her breasts,
3 Lest I strip her naked. And have set her up as [in] the day of her birth, And have made her as a wilderness, And have set her as a dry land, And have put her to death with thirst.
4 And her sons I do not pity, For sons of whoredoms [are] they,
5 For gone a-whoring hath their mother, Acted shamefully hath their conceiver, For she hath said, I go after my lovers, Those giving my bread and my water, My wool and my flax, my oil and my drink.
6 Therefore, lo, I am hedging up thy way with thorns, And I have made for her a wall, And her paths she doth not find.
7 And she hath pursued her lovers, And she doth not overtake them, And hath sought them, and doth not find, And she hath said: I go, and I turn back unto My first husband, For -- better to me then than now.
8 And she knew not that I had given to her, The corn, and the new wine, and the oil. Yea, silver I did multiply to her, And the gold they prepared for Baal.
9 Therefore do I turn back, And I have taken My corn in its season, And My new wine in its appointed time, And I have taken away My wool and My flax, covering her nakedness.
10 And now do I reveal her dishonour before the eyes of her lovers, And none doth deliver her out of My hand.
11 And I have caused to cease all her joy, Her festival, her new moon, and her sabbath, Even all her appointed times,
12 And made desolate her vine and her fig-tree, Of which she said, A gift they [are] to me, That my lovers have given to me, And I have made them for a forest, And consumed them hath a beast of the field.
13 And I have charged on her the days of the Baalim, To whom she maketh perfume, And putteth on her ring and her ornament, And goeth after her lovers, And Me forgat -- an affirmation of Jehovah.
14 Therefore, lo, I am enticing her, And have caused her to go to the wilderness, And I have spoken unto her heart,
15 And given to her her vineyards from thence, And the valley of Achor for an opening of hope, And she hath responded there as in the days of her youth, And as in the day of her coming up out of the land of Egypt.
16 And it hath come to pass, in that day, An affirmation of Jehovah, Thou dost call Me -- My husband, And dost not call Me any more -- My lord.
17 And I have turned aside the names of the lords from her mouth, And they are not remembered any more by their name.
18 And I have made to them a covenant in that day, with the beast of the field, And with the fowl of the heavens, And the creeping thing of the ground, And bow, and sword, and war I break from off the land, And have caused them to lie down confidently.
19 And I have betrothed thee to Me to the age, And betrothed thee to Me in righteousness, And in judgment, and kindness, and mercies,
20 And betrothed thee to Me in faithfulness, And thou hast known Jehovah.
21 And it hath come to pass in that day, I answer -- an affirmation of Jehovah, I answer the heavens, and they answer the earth.
22 And the earth doth answer the corn, And the new wine, and the oil, And they answer Jezreel.
23 And I have sowed her to Me in the land, And I have pitied Lo-Ruhamah, And I have said to Lo-Ammi, My people thou [art], and it saith, My God!'

HOSEA CHAPTER 3
1 And Jehovah saith unto me: 'Again, go, love a woman, loved of a friend, and an adulteress, like the loved of Jehovah, the sons of Israel, and they are turning unto other gods, and are lovers of grape-cakes.'
2 And I buy her to me for fifteen silverlings, and a homer and a letech of barley;
3 and I say unto her, 'Many days thou dost remain for Me, thou dost not go a-whoring, nor become any one's; and I also [am] for thee.'
4 For many days remain do the sons of Israel without a king, and there is no prince, and there is no sacrifice, and there is no standing pillar, and there is no ephod and teraphim.

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5 Afterwards turned back have the sons of Israel, and sought Jehovah their God, and David their king, and have hastened unto Jehovah, and unto His goodness, in the latter end of the days.

HOSEA CHAPTER 4

1 'Hear a word of Jehovah, sons of Israel, For a strife [is] to Jehovah with inhabitants of the land, For there is no truth, nor kindness, Nor knowledge of God, in the land,

2 Swearing, and lying, and murdering, And stealing, and committing adultery -- have increased, And blood against blood hath touched.

3 Therefore mourn doth the land, And weak is every dweller in it, With the beast of the field, And with the fowl of the heavens, And the fishes of the sea -- they are removed.

4 Only, let no one strive, nor reprove a man, And thy people [are] as those striving with a priest.

5 And thou hast stumbled in the day, And stumbled hath also a prophet with thee in the night, And I have cut off thy mother.

6 Cut off have been My people for lack of knowledge, Because thou knowledge hast rejected, I reject thee from being priest to Me, And thou forgettest the law of thy God, I forget thy sons, I also!

7 According to their abundance so they sinned against Me, Their honour into shame I change.

8 The sin of My people they do eat, And unto their iniquity lift up their soul.

9 And it hath been, like people, like priest, And I have charged on it its ways, And its habitual doings I return to it.

10 And they have eaten, and are not satisfied, They have gone a-whoring, and increase not, For they have left off taking heed to Jehovah.

11 Whoredom, and wine, and new wine, take the heart,

12 My people at its staff asketh and its rod declareth to it, For a spirit of whoredoms hath caused to err, And they go a-whoring from under their God.

13 On tops of the mountains they do sacrifice, And on the hills they make perfume, Under oak, and poplar, and terebinth, For good [is] its shade.

14 Therefore commit whoredom do your daughters, And your spouses commit adultery, I do not see after your daughters when they commit whoredom, And after your spouses when they commit adultery, For they with the harlots are separated, And with the whores they do sacrifice, A people that doth not understand kicketh.

15 Though a harlot thou [art], O Israel, Let not Judah become guilty, And come not ye in to Gilgal, nor go up to Beth-Aven, Nor swear ye, Jehovah liveth.

16 For as a refractory heifer hath Israel turned aside, Now doth Jehovah feed them as a lamb in a large place.

17 Joined to idols [is] Ephraim, let him alone.

18 Sour [is] their drink, They have gone diligently a-whoring, Her protectors have loved shame thoroughly.

19 Distressed her hath wind with its wings, And they are ashamed of their sacrifices!

HOSEA CHAPTER 5

1 'Hear this, O priests, and attend, O house of Israel, And, O house of the king, give ear, For the judgment [is] for you, For, a snare ye have been on Mizpah, And a net spread out on Tabor.

2 And to slaughter sinners have gone deep, And I [am] a fetter to them all.

3 I have known Ephraim, And Israel hath not been hid from me, For now thou hast gone a-whoring, Ephraim, Defiled is Israel.

4 They give not up their habitual doings, To turn back unto their God, For a spirit of whoredoms [is] in their midst, And Jehovah they have not known.

5 And humbled hath been the excellency of Israel to his face, And Israel and Ephraim stumble by their iniquity, Stumbled also hath Judah with them.

6 With their flock and with their herd, They go to seek Jehovah, and do not find, He hath withdrawn from them.

7 Against Jehovah they dealt treacherously, For strange sons they have begotten, Now consume them doth a month [with] their portions.

8 Blow ye a cornet in Gibeah, a trumpet in Ramah, Shout, O Beth-Aven, after thee, O Benjamin.

9 Ephraim is for a desolation in a day of reproof, Among the tribes of Israel I have made known a sure thing.

10 Princes of Judah have been as those removing a border, On them I do pour out as water My wrath.

11 Oppressed is Ephraim, broken in judgment, When he pleased he went after the command.

12 And I [am] as a moth to Ephraim, And as a rotten thing to the house of Judah.

13 And see doth Ephraim his sickness, and Judah his wound, And Ephraim goeth unto Asshur, And sendeth unto a warlike king, And he is not able to give healing to you, Nor doth he remove from you a scar.

14 For I [am] as a lion to Ephraim, And as a young lion to the house of Judah, I -- I tear and go, I bear away, and there is no deliverer.

15 I go -- I turn back unto My place, Till that they are desolate, and have sought My face. In their distress they do seek Me speedily!'

HOSEA CHAPTER 6

1 'Come, and we turn back unto Jehovah, For He hath torn, and He doth heal us, He doth smite, and He bindeth us up.

2 He doth revive us after two days, In the third day He doth raise us up, And we live before Him.

3 And we know -- we pursue to know Jehovah, As the dawn prepared is His going forth, And He cometh in as a shower to us, As gathered rain -- sprinkling earth.'

4 What do I do to thee, O Ephraim? What do I do to thee, O Judah? Your goodness [is] as a cloud of the morning, And as dew rising early -- going.

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5 Therefore I have hewed by prophets, I have slain them by sayings of My mouth, And My judgments to the light goeth forth.

6 For kindness I desired, and not sacrifice, And a knowledge of God above burnt-offerings.

7 And they, as Adam, transgressed a covenant, There they dealt treacherously against me.

8 Gilead [is] a city of workers of iniquity, Slippery from blood.

9 And as bands do wait for a man, A company of priests do murder -- the way to Shechem, For wickedness they have done.

10 In the house of Israel I have seen a horrible thing, There [is] the whoredom of Ephraim -- defiled is Israel.

11 Also, O Judah, appointed is a harvest to thee, In My turning back [to] the captivity of My people!

HOSEA CHAPTER 7

1 'When I give healing to Israel, Then revealed is the iniquity of Ephraim, And the wickedness of Samaria, For they have wrought falsehood, And a thief doth come in, Stript off hath a troop in the street,

2 And they do not say to their heart, [That] all their evil I have remembered, Now compassed them have their doings, Over-against My face they have been.

3 With their wickedness they make glad a king, And with their lies -- princes.

4 All of them [are] adulterers, Like a burning oven of a baker, He ceaseth from stirring up after kneading the dough, till its leavening.

5 A day of our king! Princes have polluted themselves [with] the poison of wine, He hath drawn out his hand with scorners.

6 For they have drawn near, As an oven [is] their heart, In their lying in wait all the night sleep doth their baker, Morning! he is burning as a flaming fire.

7 All of them are warm as an oven, And they have devoured their judges, All their kings have fallen, There is none calling unto Me among them.

8 Ephraim! among peoples he mixeth himself, Ephraim hath been a cake unturned.

9 Devoured have strangers his power, And he hath not known, Also old age hath sprinkled [itself] on him, And he hath not known.

10 And humbled hath been the excellency of Israel to his face, And they have not turned back unto Jehovah their God, Nor have they sought Him for all this.

11 And Ephraim is as a simple dove without heart, Egypt they called on -- [to] Asshur they have gone.

12 When they go I spread over them My net, As the fowl of the heavens I bring them down, I chastise them as their company hath heard.

13 Wo to them, for they wandered from Me, Destruction to them, for they transgressed against Me, And I -- I ransom them, and they have spoken lies against Me,

14 And have not cried unto Me with their heart, but howl on their beds, For corn and new wine they assemble themselves, They turn aside against Me.

15 And I instructed -- I strengthened their arms, And concerning Me they think evil!

16 They turn back -- not to the Most High, They have been as a deceitful bow, Fall by sword do their princes, From the insolence of their tongue, This [is] their derision in the land of Egypt!

HOSEA CHAPTER 8

1 'Unto thy mouth -- a trumpet, As an eagle against the house of Jehovah, Because they transgressed My covenant, And against My law they have rebelled.

2 To Me they cry, 'My God, we -- Israel -- have known Thee.'

3 Cast off good hath Israel, an enemy pursueth him.

4 They have made kings, and not by Me, They have made princes, and I have not known, Their silver and their gold they have made to them idols, So that they are cut off.

5 Cast off hath thy calf, O Samaria, Burned hath Mine anger against them, Till when are they not capable of purity?

6 For even it [is] of Israel; an artificer made it, And it [is] not God, For the calf of Samaria is fragments!

7 For wind they sow, and a hurricane they reap, Stalk it hath none -- a shoot not yielding grain, If so be it yield -- strangers do swallow it up.

8 Israel hath been swallowed up, Now they have been among nations, As a vessel in which is no delight.

9 For they -- they have gone up [to] Asshur, A wild ass alone by himself [is] Ephraim, They have hired lovers!

10 Also though they hire among nations, Now I gather them, and they are pained a little, From the burden of a king of princes.

11 Because Ephraim did multiply altars to sin, They have been to him altars to sin.

12 I write for him numerous things of My law, As a strange thing they have been reckoned.

13 The sacrifices of Mine offerings! They sacrifice flesh, and they eat, Jehovah hath not accepted them, Now doth He remember their iniquity, And inspect their sin, They -- [to] Egypt they turn back.

14 And forget doth Israel his Maker, and buildeth temples, And Judah hath multiplied cities of defence, And I have sent a fire into his cities, And it hath consumed their palaces!

HOSEA CHAPTER 9

1 'Rejoice not, O Israel, be not joyful like the peoples, For thou hast gone a-whoring from thy God, Thou hast loved a gift near all floors of corn.

2 Floor and wine-press do not delight them, And new wine doth fail in her,

3 They do not abide in the land of Jehovah, And turned back hath Ephraim [to] Egypt, And in Asshur an unclean thing they eat.

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4 They pour not out wine to Jehovah, Nor are they sweet to Him, Their sacrifices [are] as bread of mourners to them, All eating it are unclean: For their bread [is] for themselves, It doth not come into the house of Jehovah.

5 What do ye at the day appointed? And at the day of Jehovah's festival?

6 For, lo, they have gone because of destruction, Egypt gathereth them, Moph burieth them, The desirable things of their silver, Nettles possess them -- a thorn [is] in their tents.

7 Come in have the days of inspection, Come in have the days of recompence, Israel doth know! a fool [is] the prophet, Mad [is] the man of the Spirit, Because of the abundance of thine iniquity, And great [is] the hatred.

8 Ephraim is looking [away] from My God, The prophet! a snare of a fowler [is] over all his ways, Hatred [is] in the house of his God.

9 They have gone deep -- have done corruptly, As [in] the days of Gibeah, He doth remember their iniquity, He doth inspect their sins.

10 As grapes in a wilderness I found Israel, As the first-fruit in a fig-tree, at its beginning, I have seen your fathers, They -- they have gone in [to] Baal-Peor, And are separated to a shameful thing, And are become abominable like their love.

11 Ephraim [is] as a fowl, Fly away doth their honour, without birth, And without womb, and without conception.

12 For though they nourish their sons, I have made them childless -- without man, Surely also, wo to them, when I turn aside from them.

13 Ephraim! when I have looked to the rock, Is planted in comeliness, And Ephraim [is] to bring out unto a slayer his sons.

14 Give to them, Jehovah -- what dost Thou give? Give to them miscarrying womb, and dry breasts.

15 All their evil [is] in Gilgal, Surely there I have hated them, Because of the evil of their doings, Out of My house I do drive them, I add not to love them, all their heads [are] apostates.

16 Ephraim hath been smitten, Their root hath dried up, fruit they yield not, Yea, though they bring forth, I have put to death the desired of their womb.

17 Reject them doth my God, Because they have not hearkened to Him, And they are wanderers among nations!

HOSEA CHAPTER 10

1 'An empty vine [is] Israel, Fruit he maketh like to himself, According to the abundance of his fruit, He hath multiplied for the altars, According to the goodness of his land, They have made goodly standing-pillars.

2 Their heart hath been divided, now they are guilty, He doth break down their altars, He doth destroy their standing-pillars.

3 For now they say: We have no king, Because we have not feared Jehovah, And the king -- what doth he for us?

4 They have spoken words, To swear falsehood in making a covenant, And flourished as a poisonous herb hath judgment, on the furrows of a field.

5 For the calves of Beth-Aven fear do inhabitants of Samaria, Surely mourned on account of it hath its people, And its priests on account of it leap about, Because of its honour, for it hath removed from it,

6 Also it to Asshur is carried, a present to a warlike king, Shame doth Ephraim receive, And ashamed is Israel of its own counsel.

7 Cut off is Samaria! Its king [is] as a chip on the face of the waters.

8 And destroyed have been high places of Aven, the sin of Israel. Thorn and bramble go up on their altars, And they have said to hills, Cover us, And to heights, Fall upon us.

9 From the days of Gibeah thou hast sinned, O Israel, There they have stood, Not overtake them in Gibeah doth battle, Because of sons of perverseness.

10 When I desire, then I do bind them, And gathered against them have peoples, When they bind themselves to their two iniquities.

11 And Ephraim [is] a trained heifer -- loving to thresh, And I -- I have passed over on the goodness of its neck, I cause [one] to ride Ephraim, Plough doth Judah, harrow for him doth Jacob.

12 Sow for yourselves in righteousness, Reap according to loving-kindness, Till for yourselves tillage of knowledge, To seek Jehovah, Till he come and shew righteousness to you.

13 Ye have ploughed wickedness, Perversity ye have reaped, Ye have eaten the fruit of lying, For thou hast trusted in thy way, In the abundance of thy might.

14 And rise doth a tumult among thy people, And all thy fortresses are spoiled, As the spoiling of Shalman of Beth-Arbel, In a day of battle, Mother against sons dashed in pieces.

15 Thus hath Beth-El done to you, Because of the evil of your wickedness, In the dawn cut off utterly is a king of Israel!

HOSEA CHAPTER 11

1 Because Israel [is] a youth, and I love him, Out of Egypt I have called for My Son.

2 They have called to them rightly, They have gone from before them, To lords they do sacrifice, And to graven images they make perfume.

3 And I have caused Ephraim to go on foot, Taking them by their arms, And they have not known that I strengthened them.

4 With cords of man I do draw them, With thick cords of love, And I am to them as a raiser up of a yoke on their jaws, And I incline unto him -- I feed [him].

5 He turneth not back unto the land of Egypt, And Asshur -- he [is] his king, For they have refused to return.

6 Grievous hath been the sword in his cities, And it hath ended his bars, and consumed -- from their own counsels.

7 And My people are hanging in suspense, about My returning, And unto the Most High they do call, Together they exalt not.

8 How do I give thee up, O Ephraim? Do I deliver thee up, O Israel? How do I make thee as Admah? Do I set thee as

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Zeboim? Turned in Me is My heart, kindled together have been My repentings.

9 I do not the fierceness of My anger, I turn not back to destroy Ephraim, For God I [am], and not a man. In thy midst the Holy One, and I enter not in enmity,

10 After Jehovah they go -- as a lion He roareth, When He doth roar, then tremble do the sons from the west.

11 They tremble as a sparrow out of Egypt, And as a dove out of the land of Asshur, And I have caused them to dwell in their own houses, An affirmation of Jehovah.

12 Compassed Me with feigning hath Ephraim, And with deceit the house of Israel. And Judah again is ruling with God, And with the Holy Ones [is] faithful!

HOSEA CHAPTER 12

1 Ephraim is enjoying wind, And is pursuing an east wind, All the day lying and spoiling he multiplieth, And a covenant with Asshur they make, And oil to Egypt is carried.

2 And a controversy hath Jehovah with Judah, To lay a charge on Jacob according to his ways, According to his doings He returneth to him.

3 In the womb he took his brother by the heel, And by his strength he was a prince with God,

4 Yea, he is a prince unto the Messenger, And he overcometh [by] weeping, And he maketh supplication to Him, At Bethel He doth find him, And there He doth speak with us,

5 Even Jehovah, God of the Hosts, Jehovah [is] His memorial.

6 And thou, through thy God, dost turn, Kindness and judgment keep thou, And wait on thy God continually.

7 Canaan! in his hand [are] balances of deceit! To oppress he hath loved.

8 And Ephraim saith: 'Surely I have become rich, I have found wealth for myself, All my labours -- they find not against me iniquity that [is] sin.'

9 And I -- Jehovah thy God from the land of Egypt, Again do I turn thee back into tents, As in the days of the appointed time.

10 And I have spoken unto the prophets, And I have multiplied vision, And by the hand of the prophets I use similes.

11 Surely Gilead [is] iniquity, Only, vanity they have been, In Gilead bullocks they have sacrificed, Also their altars [are] as heaps, on the furrows of a field.

12 And Jacob doth flee to the country of Aram, And Israel doth serve for a wife, Yea, for a wife he hath kept watch.

13 And by a prophet hath Jehovah brought up Israel out of Egypt, And by a prophet it hath been watched.

14 Ephraim hath provoked most bitterly, And his blood on himself he leaveth, And his reproach turn back to him doth his Lord!

HOSEA CHAPTER 13

1 When Ephraim speaketh tremblingly, He hath been lifted up in Israel, When he becometh guilty in Baal he dieth.

2 And now do they add to sin, And make to them a molten image of their silver, By their own understanding -- idols, A work of artizans -- all of it, Of them they say, who [are] sacrificers among men, 'The calves let them kiss.'

3 Therefore they are as a cloud of the morning, And as dew, rising early, going away, As chaff tossed about out of a floor, And as smoke out of a window.

4 And I [am] Jehovah thy God from the land of Egypt, And a God besides Me thou dost not know, And a Saviour -- there is none save Me.

5 I -- I have known thee in a wilderness, In a land of droughts.

6 According to their feedings they are satiated, They have been satiated, And their heart is lifted up, Therefore they have forgotten Me,

7 And I am to them as a lion, As a leopard by the way I look out.

8 I do meet them as a bereaved bear, And I rend the enclosure of their heart.

9 And I consume them there as a lioness, A beast of the field doth rend them.

10 Thou hast destroyed thyself, O Israel, But in Me [is] thy help, Where [is] thy king now -- And he doth save thee in all thy cities? And thy judges of whom thou didst say, 'Give to me a king and heads?'

11 I give to thee a king in Mine anger, And I take away in My wrath.

12 Bound up [is] the iniquity of Ephraim, Hidden [is] his sin,

13 Pangs of a travailing woman come to him, He [is] a son not wise, For he remaineth not the time for the breaking forth of sons.

14 From the hand of Sheol I do ransom them, From death I redeem them, Where [is] thy plague, O death? Where thy destruction, O Sheol? Repentance is hid from Mine eyes.

15 Though he among brethren produceth fruit, Come in doth an east wind, a wind of Jehovah, From a wilderness it is coming up, And it drieth up his fountain, And become dry doth his spring, It -- it spoileth a treasure -- every desirable vessel.

16 Become desolate doth Samaria, Because she hath rebelled against her God, By sword they do fall, Their sucklings are dashed in pieces, And its pregnant ones are ripped up!

HOSEA CHAPTER 14

1 Turn back, O Israel, unto Jehovah thy God, For thou hast stumbled by thine iniquity.

2 Take with you words, and turn to Jehovah, Say ye unto Him: 'Take away all iniquity, and give good, And we do render the fruit of our lips.

3 Asshur doth not save us, on a horse we ride not, Nor do we say any more, Our God, to the work of our hands, For in Thee find mercy doth the fatherless.'

4 I heal their backsliding, I love them freely, For turned back hath Mine anger from him.

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5 I am as dew to Israel, he flourisheth as a lily, And he striketh forth his roots as Lebanon.

6 Go on do his sucklings, And his beauty is as an olive, And he hath fragrance as Lebanon.

7 Return do the dwellers under his shadow, They revive [as] corn, and flourish as a vine, His memorial [is] as wine of Lebanon.

8 O Ephraim, what to Me any more with idols? I -- I afflicted, and I cause him to sing: 'I [am] as a green fir-tree,' From Me is thy fruit found.

9 Who [is] wise, and doth understand these? Prudent, and knoweth them? For upright are the ways of Jehovah, And the righteous go on in them, And the transgressors stumble therein!

THE BOOK OF THE PROPHET JOEL

Hebrew title: Sefer Joel
Estimated Range of Dating: c. 520–400 B.C.

(The Book of Joel is part of the Hebrew Bible, one of twelve prophetic books known as the Twelve Minor Prophets. (The term indicates the short length of the text in relation to longer prophetic texts known as the Major Prophets.

The Book of Hosea is one of the books of the Hebrew Bible and of the Christian Old Testament. The book is about a man who was told by God to marry a woman who would not live with him as she should have done. Even though Hosea brought her back to his house and had some children with her, she kept leaving him and going away to other men. Hosea was told that his story was a picture of the way God's people treated God, by going after other gods (idols) even though God wanted them to stay with Him and love Him.)

JOEL CHAPTER 1

1 A word of Jehovah that hath been unto Joel, son of Pethuel:

2 Hear this, ye aged ones, And give ear, all ye inhabitants of the land, Hath this been in your days? Or in the days of your fathers?

3 Concerning it to your sons talk ye, And your sons to their sons, And their sons to another generation.

4 What is left of the palmer-worm, eaten hath the locust, And what is left of the locust, Eaten hath the cankerworm, And what is left of the cankerworm, Eaten hath the caterpillar.

5 Awake, ye drunkards, and weep, And howl all drinking wine, because of the juice, For it hath been cut off from your mouth.

6 For a nation hath come up on my land, Strong, and there is no number, Its teeth [are] the teeth of a lion, And it hath the jaw-teeth of a lioness.

7 It hath made my vine become a desolation, And my fig-tree become a chip, It hath made it thoroughly bare, and hath cast down, Made white have been its branches.

8 Wail, as a virgin girdeth with sackcloth, For the husband of her youth.

9 Cut off hath been present and libation from the house of Jehovah, Mourned have the priests, ministrants of Jehovah.

10 Spoiled is the field, mourned hath the ground, For spoiled is the corn, Dried up hath been new wine, languish doth oil.

11 Be ashamed, ye husbandmen, Howl, vine-dressers, for wheat and for barley, For perished hath the harvest of the field.

12 The vine hath been dried up, And the fig-tree doth languish, Pomegranate, also palm, and apple-tree, All trees of the field have withered, For dried up hath been joy from the sons of men.

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13 Gird, and lament, ye priests, Howl, ye ministrants of the altar, Come in, lodge in sackcloth, ministrants of my God, For withheld from the house of your God hath been present and libation.

14 Sanctify a fast, proclaim a restraint, Gather the elders -- all the inhabitants of the land, [Into] the house of Jehovah your God,

15 And cry unto Jehovah, 'Alas for the day! For near [is] a day of Jehovah, And as destruction from the mighty it cometh.

16 Is not before our eyes food cut off? From the house of our God joy and rejoicing?

17 Rotted have scattered things under their clods, Desolated have been storehouses, Broken down have been granaries, For withered hath the corn.

18 How have cattle sighed! Perplexed have been droves of oxen, For there is no pasture for them, Also droves of sheep have been desolated.

19 Unto Thee, O Jehovah, I do call, For fire hath consumed comely places of a wilderness, And a flame hath set on fire all trees of the field.

20 Also the cattle of the field long for Thee, For dried up have been streams of water, And fire hath consumed comely places of a wilderness!'

JOEL CHAPTER 2

1 Blow ye a trumpet in Zion, And shout ye in My holy hill, Tremble do all inhabitants of the earth, For coming is the day of Jehovah, for [it is] near!

2 A day of darkness and thick darkness, A day of cloud and thick darkness, As darkness spread on the mountains, A people numerous and mighty, Like it there hath not been from of old, And after it there is not again -- till the years of generation and generation.

3 Before it consumed hath fire, And after it burn doth a flame, As the garden of Eden [is] the land before it, And after it a wilderness -- a desolation! And also an escape there hath not been to it,

4 As the appearance of horses [is] its appearance, And as horsemen, so they run.

5 As the noise of chariots, on the tops of the mountains they skip, As the noise of a flame of fire devouring stubble, As a mighty people set in array for battle.

6 From its face pained are peoples, All faces have gathered paleness.

7 As mighty ones they run, As men of war they go up a wall, And each in his own ways they do go, And they embarrass not their paths.

8 And each his brother they press not, Each in his way they go on, If by the missile they fall, they are not cut off.

9 In the city they run to and fro, On the wall they run, Into houses they go up by the windows, They go in as a thief.

10 At their face trembled hath the earth, Shaken have the heavens, Sun and moon have been black, And stars have gathered up their shining.

11 And Jehovah hath given forth His voice before His force, For very great [is] His camp, For mighty [is] the doer of His word, For great [is] the day of Jehovah -- very fearful, And who doth bear it?

12 And also now -- an affirmation of Jehovah, Turn ye back unto Me with all your heart, And with fasting, and with weeping, And with lamentation.

13 And rend your heart, and not your garments, And turn back unto Jehovah your God, For gracious and merciful [is] He, Slow to anger, and abundant in kindness, And He hath repented concerning the evil.

14 Who knoweth -- He doth turn back, Yea -- He hath repented, And He hath left behind Him a blessing, A present and libation of Jehovah your God?

15 Blow ye a trumpet in Zion, Sanctify a fast -- proclaim a restraint.

16 Gather the people, sanctify an assembly, Assemble the aged, Gather infants and sucklings of the breasts, Go out let a bridegroom from his inner chamber, And a bride out of her closet.

17 Between the porch and the altar weep let the priests, ministrants of Jehovah, And let them say: 'Have pity, O Jehovah, on Thy people, And give not Thy inheritance to reproach, To the ruling over them of nations, Why do they say among peoples, Where [is] their God?'

18 And let Jehovah be zealous for His land, And have pity on His people.

19 Let Jehovah answer and say to His people, 'Lo, I am sending to you the corn, And the new wine, and the oil, And ye have been satisfied with it, And I make you no more a reproach among nations,

20 And the northern I put far off from you, And have driven him unto a land dry and desolate, With his face unto the eastern sea, And his rear unto the western sea, And come up hath his stink, And come up doth his stench, For he hath exerted himself to work.

21 Do not fear, O land! joy and rejoice, For Jehovah hath exerted Himself to work.

22 Do not fear, O cattle of the field! For sprung forth have pastures of a wilderness, For the tree hath borne its fruit, Fig-tree and vine have given their strength!

23 And ye sons of Zion, joy and rejoice, In Jehovah your God, For He hath given to you the Teacher for righteousness, And causeth to come down to you a shower, Sprinkling and gathered -- in the beginning.

24 And full have been the floors [with] pure corn, And overflown have the presses [with] new wine and oil.

25 And I have recompensed to you the years That consume did the locust, the cankerworm, And the caterpillar, and the palmer-worm, My great force that I did send against you.

26 And ye have eaten, eating and being satisfied, And have praised the name of Jehovah your God, Who hath dealt with you wonderfully, And not ashamed are My people to the age.

27 And ye have known that in the midst of Israel [am] I, And I [am] Jehovah your God, and there is none else, And not ashamed are My people to the age.

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28 And it hath come to pass afterwards, I do pour out My Spirit on all flesh, And prophesied have your sons and your daughters, Your old men do dream dreams, Your young men do see visions.

29 And also on the men-servants, and on the maid-servants, In those days I do pour out My Spirit.

30 And I have given wonders in the heavens, and in the earth, Blood and fire, and columns of smoke.

31 The sun is turned to darkness, and the moon to blood, Before the coming of the day of Jehovah, The great and the fearful.

32 And it hath come to pass, Every one who calleth in the name of Jehovah is delivered, For in mount Zion and in Jerusalem there is an escape, As Jehovah hath said, And among the remnants whom Jehovah is calling!

JOEL CHAPTER 3

1 For lo, in those days, and in that time, When I turn back [to] the captivity of Judah and Jerusalem,

2 Then I have gathered all the nations, And caused them to go down unto the valley of Jehoshaphat, And I have been judged with them there, Concerning My people and Mine inheritance -- Israel, Whom they scattered among nations, And My land they have apportioned.

3 And for My people they do cast a lot, And they give the young man for an harlot, And the young woman have sold for wine, That they may drink.

4 And also, what [are] ye to Me, O Tyre and Zidon, And all circuits of Philistia? Recompence are ye rendering unto Me? And if ye are giving recompence to Me, Swiftly, hastily, I turn back your recompence on your head.

5 In that My silver and My gold ye took, And My desirable things that are good, Ye have brought in to your temples.

6 And sons of Judah, and sons of Jerusalem, Ye have sold to the sons of Javan, To put them far off from their border.

7 Lo, I am stirring them up out of the place Whither ye have sold them, And I have turned back your recompence on your head,

8 And have sold your sons and your daughters Into the hand of the sons of Judah, And they have sold them to Shabeans, Unto a nation far off, for Jehovah hath spoken.

9 Proclaim ye this among nations, Sanctify a war, stir up the mighty ones, Come nigh, come up, let all the men of war.

10 Beat your ploughshares to swords, And your pruning-hooks to javelins, Let the weak say, 'I [am] mighty.'

11 Haste, and come in, all ye nations round, And be gathered together, Thither cause to come down, O Jehovah, Thy mighty ones.

12 Wake and come up let the nations unto the valley of Jehoshaphat, For there I sit to judge all the nations around.

13 Send ye forth a sickle, For ripened hath harvest, Come in, come down, for filled hath been the press, Overflowed hath wine-presses, For great [is] their wickedness.

14 Multitudes, multitudes [are] in the valley of decision, For near [is] the day of Jehovah in the valley of decision.

15 Sun and moon have been black, And stars have gathered up their shining.

16 And Jehovah from Zion doth roar, And from Jerusalem giveth forth His voice, And shaken have the heavens and earth, And Jehovah [is] a refuge to his people, And a stronghold to sons of Israel.

17 And ye have known that I [am] Jehovah your God, Dwelling in Zion, My holy mountain, And Jerusalem hath been holy, And strangers do not pass over into it again.

18 And it hath come to pass, in that day, Drop down do the mountains juice, And the hills do flow [with] milk, And all streams of Judah do go [with] water, And a fountain from the house of Jehovah goeth forth, And hath watered the valley of Shittim.

19 Egypt a desolation becometh, And Edom a desolation, a wilderness, becometh, For violence [to] sons of Judah, Whose innocent blood they shed in their land.

20 And Judah to the age doth dwell, And Jerusalem to generation and generation.

21 And I have declared their blood innocent, [That] I did not declare innocent, And Jehovah is dwelling in Zion!

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THE BOOK OF THE PROPHET AMOS

Hebrew title: Sefer Amos
Estimated Range of Dating: c. 790–740 B.C.

(The Book of Amos belongs to the Nevi'im (Hebrew for: "prophets") and of the third of the Twelve Minor Prophets in the Tanakh / Old Testament.

Amos lived during the time of two other prophets,Hosea and Isaiah, around 750 BC while Jeroboam II (785–745 BC) was king of Israel and Uzziah (c. 770–750 BC) was king of Judah. Amos lived in the kingdom of Judah but preached in the northern Kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgement became the main elements of his teachings.

The book of Amos is probably the oldest book of a prophet in the Bible and it has 9 chapters. Its message is harsh, but Amos wrote some of the most poetic parts of the Bible. The author (we do not know with certainty if it was Amos or one of his disciples) was not a simpleton, he was well-educated. In the first chapter, he says that God will punish many of the nations around Israel. Then in the second chapter he uses similar words to say that Judah and Israel will also be punished. The rest of the book tells the reasons for that punishment before ending with a promise that Israel would then be restored. He wrote about social justice, God's power, judgement and eventual restoration.

Structure
Oracles against the nations (1.3–2.6)
Addresses to groups in Israel
• Women of Samaria (4.1–3)
• Rich persons in Samaria (6.1–7)
• Rich persons in Jerusalem (8.4–8)
Five symbolic visions of God's judgement on Israel, interrupted by a confrontation between Amos and his listeners at Bethel (7.10–17):
• Locusts (7.1–3)
• Fire (7.4–6)
• A plumb line (7.7–9)
• A basket of fruit (8.1–3)
• God beside the altar (9.1–8a)
Epilogue 9:8b–15.)

AMOS CHAPTER 1

1 Words of Amos -- who hath been among herdsmen of Tekoa -- that he hath seen concerning Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash king of Israel, two years before the shaking;

2 and he saith: Jehovah from Zion doth roar, And from Jerusalem giveth forth His voice, And mourned have pastures of the shepherds, And withered hath the top of Carmel!

3 And thus said Jehovah: For three transgressions of Damascus, And for four, I do not reverse it, Because of their threshing Gilead with sharp-pointed irons,

4 And I have sent a fire against the house of Hazael, And it hath consumed the palaces of Ben-Hadad.

5 And I have broken the bar of Damascus, And cut off the inhabitant from Bikat-Aven, And a holder of a sceptre from Beth-Eden, And removed have been the people of Aram to Kir, said Jehovah.

6 Thus said Jehovah: For three transgressions of Gaza, And for four, I do not reverse it, Because of their removing a complete captivity, To deliver up to Edom,

7 And I have sent a fire against the wall of Gaza, And it hath consumed her palaces;

8 And I have cut off the inhabitant from Ashdod, And a holder of a sceptre from Ashkelon, And have turned back My hand against Ekron, And perished have the remnant of the Philistines, Said the Lord Jehovah.

9 Thus said Jehovah: For three transgressions of Tyre, And for four, I do not reverse it, Because of their delivering up a complete captivity to Edom, And they remembered not the brotherly covenant,

10 And I have sent a fire against the wall of Tyre, And it hath consumed her palaces.

11 Thus said Jehovah: For three transgressions of Edom, And for four, I do not reverse it, Because of his pursuing with a sword his brother, And he hath destroyed his mercies, And tear perpetually doth his anger, And his wrath -- he hath kept it for ever,

12 And I have sent a fire against Teman, And it hath consumed palaces of Bozrah.

13 Thus said Jehovah: For three transgressions of the sons of Ammon, And for four, I do not reverse it, Because of their ripping up the pregnant ones of Gilead, To enlarge their border,

14 And I have kindled a fire against the wall of Rabbah, And it hath consumed her palaces, With a shout in a day of battle, With a whirlwind in a day of hurricane,

15 And gone hath their king in a removal, He and his heads together, said Jehovah!

AMOS CHAPTER 2

1 Thus said Jehovah: For three transgressions of Moab, And for four, I do not reverse it, Because of his burning the bones of the king of Edom to lime,

2 And I have sent a fire against Moab, And it hath consumed the palaces of Kerioth, And dying with noise is Moab, With shouting, with voice of a trumpet.

3 And I have cut off a judge from her midst, And all its heads I slay with him, said Jehovah.

4 Thus said Jehovah: For three transgressions of Judah, And for four, I do not reserve it, Because of their loathing the law of Jehovah, And His statutes they have not kept, And their lies do cause them to err, After which their fathers did walk,

5 And I have sent a fire against Judah, And it hath consumed palaces of Jerusalem.

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6 Thus said Jehovah: For three transgressions of Israel,
And for four, I do not reverse it, Because of their selling for
silver the righteous, And the needy for a pair of sandals.
7 Who are panting for the dust of the earth on the head of
the poor, And the way of the humble they turn aside, And a
man and his father go unto the damsel, So as to pollute My
holy name.
8 And on pledged garments they stretch themselves near
every altar, And the wine of fined ones they drink [in] the
house of their gods.
9 And I -- I have destroyed the Amorite from before them,
Whose height [is] as the height of cedars, And strong he [is]
as the oaks, And I destroy his fruit from above, And his roots
from beneath.
10 And I -- I have brought you up from the land of Egypt,
And cause you to go in a wilderness forty years, To possess
the land of the Amorite.
11 And I raise of your sons for prophets, And of your
choice ones for Nazarites, Is not this true, O sons of Israel?
An affirmation of Jehovah.
12 And ye cause the Nazarites to drink wine, And on the
prophets ye have laid a charge, Saying, 'Do not prophecy!'
13 Lo, I am pressing you under, As the full cart doth press
for itself a sheaf.
14 And perished hath refuge from the swift, And the strong
strengtheneth not his power, And the mighty delivereth not
his soul.
15 And the handler of the bow standeth not, And the swift
with his feet delivereth not [himself], And the rider of the
horse delivereth not his soul.
16 And the courageous of heart among the mighty, Naked
doth flee in that day, An affirmation of Jehovah!

AMOS CHAPTER 3

1 Hear ye this word that Jehovah hath spoken concerning
you, O sons of Israel, concerning all the family that I brought
up from the land of Egypt, saying:
2 Only you I have known of all families of the land,
Therefore I charge on you all your iniquities.
3 Do two walk together if they have not met?
4 Roar doth a lion in a forest and prey he hath none? Give
out doth a young lion his voice from his habitation, If he
hath not caught?
5 Doth a bird fall into a snare of the earth, And there is no
gin for it? Doth a snare go up from the ground, And prey it
captureth not?
6 Is a trumpet blown in a city, And do people not tremble?
Is there affliction in a city, And Jehovah hath not done [it]?
7 For the Lord Jehovah doth nothing, Except He hath
revealed His counsel unto His servants the prophets.
8 A lion hath roared -- who doth not fear? The Lord
Jehovah hath spoken -- who doth not prophesy?
9 Sound ye unto palaces in Ashdod, And to palaces in the
land of Egypt, and say: Be ye gathered on mountains of
Samaria, And see many troubles within her, And oppressed
ones in her midst.
10 And they have not known to act straightforwardly, An
affirmation of Jehovah, Who are treasuring up violence and
spoil in their palaces.
11 Therefore, thus said the Lord Jehovah: An adversary --
and surrounding the land, And he hath brought down from
thee thy strength, And spoiled have been thy palaces.
12 Thus said Jehovah: As the shepherd delivereth from the
lion's mouth Two legs, or a piece of an ear, So delivered are
the sons of Israel, Who are sitting in Samaria on the corner
of a bed, And in Damascus [on that of] a couch.
13 Hear ye and testify to the house of Jacob, An affirmation
of the Lord Jehovah, God of Hosts.
14 For in the day of My charging the transgressions of
Israel on him, I have laid a charge on the altars of Beth-El,
And cut off have been the horns of the altar, And they have
fallen to the earth.
15 And I have smitten the winter-house with the summer-
house, And perished have houses of ivory, And consumed
have been many houses, An affirmation of Jehovah!

AMOS CHAPTER 4

1 Hear this word, ye kine of Bashan, Who [are] in the
mountain of Samaria, Who are oppressing the poor, Who are
bruising the needy, Who are saying to their lords: 'Bring in,
and we do drink.'
2 Sworn hath the Lord Jehovah by His holiness, That lo,
days are coming upon you, And he hath taken you away with
hooks, And your posterity with fish-hooks.
3 And [by] breaches ye go forth, A woman [at that] over-
against her, And ye have cast down the high place, An
affirmation of Jehovah.
4 Enter ye Beth-El, and transgress, At Gilgal multiply
transgression, And bring in every morning your sacrifices,
Every third year your tithes.
5 And perfume with leaven a thank-offering, And proclaim
willing gifts, sound ye! For so ye have loved, O sons of Israel,
An affirmation of the Lord Jehovah.
6 And I also -- I have given to you cleanness of teeth in all
your cities, And lack of bread in all your places, And ye have
not turned back unto Me, an affirmation of Jehovah.
7 And I also -- I have withheld from you the rain. While yet
three months to harvest, And I have sent rain on one city,
And on another city I do not send rain, One portion is rained
on, And the portion on which it raineth not withereth.
8 And wandered have two or three cities, Unto the same
city to drink water, And they are not satisfied, And ye have
not turned back unto Me, An affirmation of Jehovah.
9 I have smitten you with blasting and with mildew, The
abundance of your gardens and of your vineyards, And of
your figs, and of your olives, Eat doth the palmer-worm,
And ye have not turned back unto Me, An affirmation of
Jehovah.
10 I have sent among you pestilence by the way of Egypt, I
have slain by sword your choice ones, With your captive
horses, And I cause the stink of your camps to come up --

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even into your nostrils, And ye have not turned back unto Me, An affirmation of Jehovah.

11 I have overturned among you, Like the overturn by God of Sodom and Gomorrah, And ye are as a brand delivered from a burning, And ye have not turned back unto Me, An affirmation of Jehovah.

12 Therefore, thus I do to thee, O Israel, at last, Because this I do to thee, Prepare to meet thy God, O Israel.

13 For, lo, the former of mountains, and creator of wind, And the declarer to man what [is] His thought, He is making dawn obscurity, And is treading on high places of earth, Jehovah, God of Hosts, [is] His name!

AMOS CHAPTER 5

1 Hear this word that I am bearing to you, A lamentation, O house of Israel:

2 'Fallen, not again to rise, hath the virgin of Israel, Left on her land -- she hath no raiser up.'

3 For thus said the Lord Jehovah: The city that is going out a thousand, Doth leave an hundred, And that which is going out an hundred, Doth leave ten to the house of Israel.

4 For thus said Jehovah to the house of Israel: Seek ye Me, and live,

5 And seek not Beth-El, and Gilgal enter not, And Beer-Sheba pass not through, For Gilgal doth utterly remove, And Beth-El doth become vanity.

6 Seek ye Jehovah, and live, Lest He prosper as fire [against] the house of Joseph, And it hath consumed, And there is no quencher for Beth-El.

7 Ye who are turning to wormwood judgment, And righteousness to the earth have put down,

8 The maker of Kimah and Kesil, And the turner to morning of death-shade, And day [as] night He hath made dark, Who is calling to the waters of the sea, And poureth them on the face of the earth, Jehovah [is] His name;

9 Who is brightening up the spoiled against the strong, And the spoiled against a fortress cometh.

10 They have hated a reprover in the gate, And a plain speaker they abominate.

11 Therefore, because of your trampling on the poor, And the tribute of corn ye take from him, Houses of hewn work ye have built, And ye do not dwell in them, Desirable vineyards ye have planted, And ye do not drink their wine.

12 For I have known -- many [are] your transgressions, And mighty your sins, Adversaries of the righteous, taking ransoms, And the needy in the gate ye turned aside.

13 Therefore is the wise at that time silent, For an evil time it [is].

14 Seek good, and not evil, that ye may live, And it is so; Jehovah, God of Hosts, [is] with you, as ye said.

15 Hate evil, and love good, And set up judgment in the gate, It may be Jehovah, God of Hosts, doth pity the remnant of Joseph.

16 Therefore, thus said Jehovah, God of Hosts, the Lord, In all broad places [is] lamentation, And in all out-places they say, 'Alas, alas,' And called the husbandman to mourning, And to lamentation the skilful of wailing.

17 And in all vineyards [is] lamentation, For I pass into thy midst, said Jehovah.

18 Ho, ye who are desiring the day of Jehovah, Why [is] this to you -- the day of Jehovah? It is darkness, and not light,

19 As [when] one fleeth from the face of the lion, And the bear hath met him, And he hath come in to the house, And hath leant his hand on the wall, And the serpent hath bitten him.

20 Is not the day of Jehovah darkness and not light, Even thick darkness that hath no brightness?

21 I have hated -- I have loathed your festivals, And I am not refreshed by your restraints.

22 For though ye cause burnt-offerings and your presents to ascend to Me, I am not pleased, And the peace-offering of your fatlings I behold not.

23 Turn aside from Me the noise of thy songs, Yea, the praise of thy psaltery I hear not.

24 And roll on as waters doth judgment, And righteousness as a perennial stream.

25 Sacrifices and offering did ye bring nigh to Me, In a wilderness forty years, O house of Israel?

26 And ye bare Succoth your king, and Chiun your images, The star of your god, that ye made for yourselves.

27 And I removed you beyond Damascus, Said Jehovah, God of Hosts [is] His name.

AMOS CHAPTER 6

1 Wo [to] those secure in Zion, And those confident in the mount of Samaria, The marked of the chief of the nations, And come to them have the house of Israel.

2 Pass ye over [to] Calneh and see, And go thence [to] Hamath the great, And go down [to] Gath of the Philistines, Are [they] better than these kingdoms? Greater [is] their border than your border?

3 Who are putting away the day of evil, And ye bring nigh the seat of violence,

4 Who are lying down on beds of ivory, And are spread out on their couches, And are eating lambs from the flock, And calves from the midst of the stall,

5 Who are taking part according to the psaltery, Like David they invented for themselves instruments of music;

6 Who are drinking with bowls of wine, And [with] chief perfumes anoint [themselves], And have not been pained for the breach of Joseph.

7 Therefore now they remove at the head of the captives, And turned aside is the mourning-feast of stretched-out ones.

8 Sworn hath the Lord Jehovah by Himself, An affirmation of Jehovah, God of Hosts: I am abominating the excellency of Jacob, And his high places I have hated, And I have delivered up the city and its fulness.

9 And if there are left ten persons in one house, It hath come to pass -- that they have died.

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10 And lifted him up hath his loved one, even his burner,
To bring forth the bones from the house, And he said to him
who [is] in the sides of the house, 'Is there yet with thee?' And
he said, 'None,' then he said, 'Hush! Save to make mention of
the name of Jehovah.'
11 For lo, Jehovah is commanding, And He hath smitten
the great house [with] breaches, And the little house [with]
clefts.
12 Do horses run on a rock? Doth one plough [it] with
oxen? For ye have turned to gall judgment, And the fruit of
righteousness to wormwood.
13 O ye who are rejoicing at nothing, Who are saying,
'Have we not by our strength taken to ourselves horns?'
14 Surely, lo, I am raising against you a nation, O house of
Israel, An affirmation of Jehovah, God of Hosts, And they
have oppressed you from the coming in to Hamath, Unto the
stream of the desert.

AMOS CHAPTER 7

1 Thus hath the Lord Jehovah shewed me, and lo, He is
forming locusts at the beginning of the ascending of the
latter growth, and lo, the latter growth [is] after the
mowings of the king;
2 and it hath come to pass, when it hath finished to
consume the herb of the land, that I say: 'Lord Jehovah,
forgive, I pray Thee, How doth Jacob arise -- for he [is]
small?'
3 Jehovah hath repented of this, 'It shall not be,' said
Jehovah.
4 Thus hath the Lord Jehovah shewed me, and lo, the Lord
Jehovah is calling to contend by fire, and it consumeth the
great deep, yea, it hath consumed the portion, and I say:
5 'Lord Jehovah, cease, I pray Thee, How doth Jacob arise -
- for he [is] small?'
6 Jehovah hath repented of this, 'It also shall not be,' said
the Lord Jehovah.
7 Thus hath He shewed me, and lo, the Lord is standing by
a wall [made according to] a plumb-line, and in His hand a
plumb-line;
8 and Jehovah saith unto me, 'What art thou seeing, Amos?'
And I say, 'A plumb-line;' and the Lord saith: 'Lo, I am
setting a plumb-line in the midst of My people Israel, I do
not add any more to pass over to it.
9 And desolated have been high places of Isaac, And
sanctuaries of Israel are wasted, And I have risen against the
house of Jeroboam with a sword.'
10 And Amaziah priest of Beth-El sendeth unto Jeroboam
king of Israel, saying, 'Amos hath conspired against thee in
the midst of the house of Israel; the land is not able to bear
all his words,
11 for thus said Amos: By sword die doth Jeroboam, And
Israel certainly removeth from off its land.'
12 And Amaziah saith unto Amos, 'Seer, go flee for thee
unto the land of Judah, and eat there bread, and there thou
dost prophesy;
13 and [at] Beth-El do not add to prophesy any more, for it
[is] the king's sanctuary, and it [is] the royal house.'
14 And Amos answereth and saith unto Amaziah, 'I [am] no
prophet, nor a prophet's son [am] I, but a herdsman I [am],
and a cultivator of sycamores,
15 and Jehovah taketh me from after the flock, and Jehovah
saith unto me, Go, prophesy unto My people Israel.
16 And now, hear a word of Jehovah: thou art saying, Do
not prophesy against Israel, nor drop [any thing] against the
house of Isaac,
17 therefore thus said Jehovah: Thy wife in the city doth go
a-whoring, And thy sons and thy daughters by sword do fall,
And thy land by line is apportioned, And thou on an unclean
land diest, And Israel certainly removeth from off its land.'

AMOS CHAPTER 8

1 Thus hath the Lord Jehovah shewed me, and, lo, a basket
of summer-fruit.
2 And He saith, 'What art thou seeing, Amos?' and I say, 'A
basket of summer-fruit.' And Jehovah saith unto me: 'The
end hath come unto My people Israel, I do not add any more
to pass over to it.
3 And howled have songstresses of a palace in that day, An
affirmation of the Lord Jehovah, Many [are] the carcases,
into any place throw -- hush!
4 Hear this, ye who are swallowing up the needy, To cause
to cease the poor of the land,
5 Saying, When doth the new moon pass, And we sell
ground corn? And the sabbath, and we open out pure corn?
To make little the ephah, And to make great the shekel, And
to use perversely balances of deceit.
6 To purchase with money the poor, And the needy for a
pair of sandals, Yea, the refuse of the pure corn we sell.
7 Sworn hath Jehovah by the excellency of Jacob: 'I forget
not for ever any of their works.
8 For this doth not the land tremble, And mourned hath
every dweller in it? And come up as a flood hath all of it. And
it hath been cast out, and hath sunk, Like the flood of Egypt.
9 And it hath come to pass in that day, An affirmation of
the Lord Jehovah, I have caused the sun to go in at noon,
And caused darkness on the land in a day of light,
10 And have turned your festivals to mourning, And all
your songs to lamentation, And caused sackcloth to come up
on all loins, And on every head -- baldness, And made it as a
mourning [of] an only one, And its latter end as a day of
bitterness.
11 Lo, days are coming, An affirmation of the Lord
Jehovah, And I have sent a famine into the land, Not a
famine of bread, nor a thirst of water But of hearing the
words of Jehovah.
12 And they have wandered from sea unto sea, And from
north even unto east, They go to and fro to seek the word of
Jehovah, And they do not find.
13 In that day faint do the fair virgins, And the young men,
with thirst.

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14 Those swearing by the guilt of Samaria, And have said, Live doth thy god, O Dan, And, Live doth the way of Beer-Sheba, And they have fallen -- and rise not again!'

AMOS CHAPTER 9

1 I have seen the Lord standing by the altar, and He saith: 'Smite the knob, and the thresholds shake, And cut them off by the head -- all of them, And their posterity with a sword I do slay, Not flee to them doth the fleer, Nor escape to them doth a fugitive.

2 If they dig through into sheol, From thence doth My hand take them, And if they go up the heavens, From thence I cause them to come down.

3 And if they be hid in the top of Carmel, From thence I search out, and have taken them, And if they be hid from Mine eyes in the bottom of the sea, From thence I command the serpent, And it hath bitten them.

4 And if they go into captivity before their enemies, From thence I command the sword, And it hath slain them, And I have set Mine eye on them for evil, And not for good.

5 And [it is] the Lord, Jehovah of Hosts, Who is striking against the land, and it melteth, And mourned have all the inhabitants in it, And come up as a flood hath all of it, And it hath sunk -- like the flood of Egypt.

6 Who is building in the heavens His upper chambers; As to His troop, Upon earth He hath founded it, Who is calling for the waters of the sea, And poureth them out on the face of the land, Jehovah [is] His name.

7 As sons of Cushim are ye not to Me? O sons of Israel -- an affirmation of Jehovah. Israel did I not bring up out of the land of Egypt? And the Philistines from Caphtor, and Aram from Kir?

8 Lo, the eyes of the Lord Jehovah [are] on the sinful kingdom, And I have destroyed it from off the face of the ground, Only, I destroy not utterly the house of Jacob, An affirmation of Jehovah.

9 For lo, I am commanding, And I have shaken among all the nations the house of Israel, As [one] doth shake with a sieve, And there falleth not a grain [to] the earth.

10 By sword die do all sinners of My people, Who are saying, 'Not overtake, or go before, For our sakes, doth evil.'

11 In that day I raise the tabernacle of David, that is fallen, And I have repaired their breaches, And its ruins I do raise up, And I have built it up as in days of old.

12 So that they possess the remnant of Edom, And all the nations on whom My name is called, An affirmation of Jehovah -- doer of this.

13 Lo, days are coming -- an affirmation of Jehovah, And come nigh hath the ploughman to the reaper, And the treader of grapes to the scatterer of seed, And the mountains have dropt juice, And all the hills do melt.

14 And I have turned back [to] the captivity of My people Israel, And they have built desolate cities, and inhabited, And have planted vineyards, and drunk their wine, And made gardens, and eaten their fruit.

15 And I have planted them on their own ground, And they are not plucked up any more from off their own ground, That I have given to them, said Jehovah thy God!

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THE BOOK OF THE PROPHET OBADIAH

Hebrew title: Sefer Ovadyah
Estimated Range of Dating: 7th to 6th centuries B.C.

(The book of Obadiah is based on a prophetic vision concerning the fall of Edom,[verse 1,4,18] a mountain dwelling nation[v.8,9,19,21] whose founding father was Esau [v.6][Genesis 36:9]. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. The text of Obadiah is most interesting as it bears witness to the animosities Hebrews and Arabs feel to one another from very early times onwards.

Obadiah describes an encounter with God, who addresses Edom's arrogance and charges them for their violent actions against their brother nation, the House of Jacob (Israel)[v.10]. Edom (also called Idumaea) refers to an Arabic tribe that ruled the region which the Romans knew under the name Arabia Petraea, meaning Arabia whose capital was the City of Petra. The western half of ancient Edom is the Negev desert all the way to Eilat, all part of modern Israel. The eastern half is possessed by the Hashemite kingdom of Jordan.

The historian Tovma (Thomas) Artsruni, who began writing History sometime in the 870s, uses the name "Mecca" or "Makka" for the ancient City of "Petra" (city of rocks) when he writes about Mohammed [who was a Hashemite]: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

Throughout most of the history of Judah, Edom was controlled absolutely from Jerusalem as a vassal state. Among the region's great powers, Edom was held in low regard, probably due to the different Arabic lifestyle which was more adapted to desert and mountains than to life in cities. Obadiah said that the high elevation of their dwelling place in the mountains of Seir had gone to their head, and they had puffed themselves up in pride. "'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down', saith the Lord." (Obadiah 1:4).

In 597 BC, Nebuchadnezzar II sacked Jerusalem, carted away the King of Judah, and installed a puppet ruler. The Edomites helped the Babylonians loot the city. Obadiah, writing this prophecy around 590 BC, suggests the Edomites should have remembered that blood was thicker than water. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them [Obadiah 1:11]." Obadiah said in judgement God would wipe out the house of Esau forever, and not even a remnant would remain. The Edomites' land would be possessed by Egypt and they would cease to exist as a people. But the Day of the Lord was at hand for all nations, and someday the children of Israel would return from their exile and possess the land of Edom.

The following text talks about Israel's relations to the Zoroastrian Persians whose religion also was monotheistic. It goes: "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath [the ancient Phoenician City of Sarepta, now Sarafand, Lebanon]; and the captivity of Jerusalem, which is in Sepharad [the modern Bijar area in northwestern Iran], shall possess the cities of the south."

Both, Zarephath and Sepharad, were part of the Median Empire or Median Dynasty of Persia [Madai] that was in power between c. 678 BC and 549 BC. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi" [from which we got our word 'magician'. A magus was a 'wise or learned man']. Later, during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran. Through the Israelite-Persian relatinships, Zoroastrian philosophy entered also Judaism.

Scriptural parallels: The exact expression "the Day of the Lord", from Obadiah 1:15, has been used by other authors throughout the Old and New Testaments, as follows:

Old Testament: Isaiah 2,13, 34, 58, Jeremiah 46:10, Lamentations 2:22, Ezekiel 13:5, Joel 1, 2, 3, Amos 5:18, 5:20, Zephaniah 1, 2, Zechariah 14:1, Malachi 4:5

New Testament: 1 Thessalonians 5:2, 2 Peter 3:10, Acts 2:20, 1 Corinthians 5:5, 2 Corinthians 1:14

For other parallels, compare Obadiah 1:1–8 with Jeremiah 49:7–16.)

OBADIAH CHAPTER 1

1 Thus said the Lord Jehovah to Edom, A report we have heard from Jehovah, And an ambassador among nations was sent, 'Rise, yea, let us rise against her for battle.'

2 Lo, little I have made thee among nations, Despised [art] thou exceedingly.

3 The pride of thy heart hath lifted thee up, O dweller in clifts of a rock, (A high place [is] his habitation, He is saying in his heart, 'Who doth bring me down [to] earth?')

4 If thou dost go up high as an eagle, And if between stars thou dost set thy nest, From thence I bring thee down, An affirmation of Jehovah.

5 If thieves have come in to thee, If spoilers of the night, How hast thou been cut off! Do they not steal their sufficiency? If gatherers have come in to thee, Do they not leave gleanings?

6 How hath Esau been searched out! Flowed out have his hidden things,

7 Unto the border sent thee have all thine allies, Forgotten thee, prevailed over thee, have thy friends, Thy bread they make a snare under thee, There is no understanding in him!

8 Is it not in that day -- an affirmation of Jehovah, That I have destroyed the wise out of Edom, And understanding out of the mount of Esau?

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9 And broken down have been thy mighty ones, O Teman,
So that every one of the mount of Esau is cut off.
10 For slaughter, for violence [to] thy brother Jacob, Cover
thee doth shame, And thou hast been cut off -- to the age.
11 In the day of thy standing over-against, In the day of
strangers taking captive his force, And foreigners have
entered his gates, And for Jerusalem have cast a lot, Even
thou [art] as one of them!
12 And -- thou dost not look on the day of thy brother, On
the day of his alienation, Nor dost thou rejoice over sons of
Judah, In the day of their destruction, Nor make great thy
mouth in a day of distress.
13 Nor come into a gate of My people in a day of their
calamity, Nor look, even thou, on its misfortune in a day of
its calamity, Nor send forth against its force in a day of its
calamity,
14 Nor stand by the breach to cut off its escaped, Nor
deliver up its remnant in a day of distress.
15 For near [is] the day of Jehovah, on all the nations, As
thou hast done, it is done to thee, Thy deed doth turn back
on thine own head.
16 For -- as ye have drunk on My holy mount, Drink do all
the nations continually, And they have drunk and have
swallowed, And they have been as they have not been.
17 And in mount Zion there is an escape, And it hath been
holy, And the house of Jacob have possessed their possessions.
18 And the house of Jacob hath been a fire, And the house
of Joseph a flame, And the house of Esau for stubble, And
they have burned among them, And they have consumed
them, And there is not a remnant to the house of Esau, For
Jehovah hath spoken.
19 And they have possessed the south with the mount of
Esau, And the low country with the Philistines, And they
have possessed the field of Ephraim, And the field of Samaria,
And Benjamin with Gilead.
20 And the removed of this force of the sons of Israel, That
[is with] the Canaanites unto Zarephat, And the removed of
Jerusalem that [is] with the Sepharad, Possess the cities of the
south.
21 And gone up have saviours on mount Zion, To judge the
mount of Esau, And the kingdom hath been to Jehovah!'

THE BOOK OF THE PROPHET JONAH

Hebrew title: Sefer Yonah
Estimated Range of Dating: 5th century B.C.

(The Book of Jonah is a book of the Nevi'im ("Prophets") in the Hebrew Bible. It tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh but tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, some time between the late 5th to early 4th century BC. The story has a long interpretive history and has become well known through popular children's stories. In Judaism, it is the Haftarah portion read during the afternoon of Yom Kippur to instill reflection on God's willingness to forgive those who repent; it remains a popular story among Christians. It is also retold in the Koran.

Unlike the other Prophets, the book of Jonah is almost entirely narrative, with the exception of the poem in chapter 2. The actual prophetic word against Nineveh is given only in passing through the narrative. As with any good narrative, the story of Jonah has a setting, characters, a plot, and themes. It also relies heavily on such literary devices as irony, satire, and allusion as a device of deception. As it deals with the anger and scorn of conquered people, it is also highly political.

Outline:

1. Jonah Flees His Mission (chapters 1–2)
• Jonah's Commission and Flight (1:1–3)
• Endangered 'Sailors' (citizens) Cry to Their gods (1:4–6)
• Jonah's Disobedience Exposed (1:7–10)
• Jonah's punishment and Deliverance (1:11–2:1;2:10)
• His Prayer of Thanksgiving (2:2–9)
2. Jonah Reluctantly fulfills His Mission (chapters 3–4)
• Jonah's Renewed Commission and Obedience (3:1–4)
• Endangered Ninevites Repentant Appeal to God (3:4–9)
• The Ninevites' Repentance Acknowledged (3:10–4:4)
• Jonah's Deliverance and Rebuke (4:5–11)

Jonah is the central character in the Book of Jonah, in which God commands him to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," but Jonah instead attempts to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish. A huge storm arises and the sailors, realising that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction*

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and commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out.

[Tarshish, Phoenician and Hebrew: t-r-s-s, Tarsis, occurs in the Hebrew Bible most frequently as a place name that could be reached by crossing the sea from Phoenicia (modern Lebanon) and the Land of Israel. Titus Flavius Josephus clearly identifies "Tarshush" in his Jewish Antiquities (Antiquitates Iudaicae i. 6, § 1) as the City of Tarsus in southern Asia Minor (modern Turkey), which some have later equated with the Tarsisi mentioned in Assyrian records from the reign of Esarhaddon. It was the hometown of Saul of Tarsos, better known as Paul the Apostle.*

Tarsus is first mentioned as Tarsisi in Neo-Assyrian [911 and 609 BC] records of the campaigns of Esarhaddon, as well as several times in the records of Shalmaneser I and Sennacherib, the latter having the city rebuilt. The city may have been of Semitic origin or was founded by Semites again. Legends seem to confirm that: Japheth (Hebrew: Yepet, Greek: Iapheth; Latin: Iapetus), is one of the three sons of Noah in the Book of Genesis. Through his son Javan, he got his grandson Tarshish. Stephanus of Byzantium quotes Athenodorus of Tarsus as relating another legend: Anchiale, daughter of Iapetus [Japheth] and sister of Javan, founded Anchiale (a city near Tarsus): her son Cydnus gave his name to the River Cydnus (today: River Berdan, sometimes called River Tarsos) at Tarsus. The son of Cydnus was Parthenius, from whom the city was called Parthenia: afterwards the name was changed to Tarshish, after Cydnus' cousin. And today that is Tarsus.]

The question why Jonah took the route to Niniveh via Tarsos becomes clear only at a second glance. It may well have been safer as he did not need to cross the Syrian Desert but could join a caravan from its starting point in Tarsos to the main eastbound trading road that led him through the 'Fertile Crescent' directly to the River Tigris. From there he went south on a river boat directly to Niniveh. This journey would have lasted only a few days.

Generations of Bible readers wondered what the story with the fish mean. The name of the great city itself is the solution to this riddle. The city name "Niniveh" comes from the Akkadian word "Ninua" (or Nina). The cuneiform character for 'Nina' means "fish in a house" or the "Great Fish". In Aramaic, the common language of Israel and Judaea, "Nuna" means "fish" as well. So "Niniveh" is the "Place of Fish" or the "Great City of Fish". We deal here with a marvellous allusion. When Jonah is swallowed by a large fish, in whose belly he spends three days and three nights, it means nothing else but that he enters Niniveh, stays for three days, and is finally thrown out; may be because of the trouble he has made. The author might have been compelled to compose this allusion in order to protect his readers from the Assyrian authorities in Israel and Judah who also could read the story.

The significance of Niniveh cannot be overestimated. The City of Nineveh (Akkadian: Uru Ninua) was an ancient Assyrian city of Upper Mesopotamia, located on the eastern bank of the Tigris River, near the outskirts of modern-day Mosul in northern Iraq. It was the capital of the Neo-Assyrian Empire. In fact, at that time it was the largest city in the world for approximately fifty years until the year 612 BC when, after a bitter period of civil war in Assyria, it was sacked by a coalition of its former subject peoples, the Babylonians, Medes, Chaldeans, Persians, Scythians and Cimmerians. The Israelites might have taken part in that raid as the Kingdom of Israel was destroyed around 720 BC, when it was conquered by the Neo-Assyrian Empire.

At this time, the total area of Nineveh comprised about 7 square kilometres (1,730 acres), and fifteen great gates penetrated its walls. An elaborate system of eighteen canals brought water from the hills to Nineveh, and several sections of a magnificently constructed aqueduct erected by Sennacherib were discovered at Jerwan, about 65 kilometres (40 mi) distant. Archaeologist found the palace which has overall dimensions of about 503 by 242 metres (1,650 ft × 794 ft) and was built on a massive limestone platform 22m (70 ft) high. In total, the foundation is made of roughly 2,680,000 cubic metres (3,505,308 cu yd) of brick (approximately 160 million bricks). The walls on top, made out of mud brick, were an additional 20 metres (66 ft) tall. The enclosed area of the city had between 100,000 and 150,000 inhabitants, about twice as many as Babylon at the time, placing it among the largest settlements worldwide. And Jonah confirms it: "Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 11And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [A score is 20; 6 x 20 = 120; 1,000 x 120 = 120,000 inhabitants.]

The stone carvings found in Niniveh tell the story of the Assyrian conquest in shocking details. In the inscriptions, King Sennacherib boasted of his conquests. He wrote of Babylon: "Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city." A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum. He later wrote about a battle in Lachish: "And Hezekiah of Judah who had not submitted to my yoke ... him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land." No wonder that the Jews were angry and the author of this book casted their anger into a masterpiece of world literature.)

JONAH CHAPTER 1

1 And there is a word of Jehovah unto Jonah son of Amittai, saying:

2 'Rise, go unto Nineveh, the great city, and proclaim against it that their wickedness hath come up before Me.'

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3 And Jonah riseth to flee to Tarshish from the face of Jehovah, and goeth down [to] Joppa, and findeth a ship going [to] Tarshish, and he giveth its fare, and goeth down into it, to go with them to Tarshish from the face of Jehovah.

4 And Jehovah hath cast a great wind on the sea, and there is a great tempest in the sea, and the ship hath reckoned to be broken;

5 and the mariners are afraid, and cry each unto his god, and cast the goods that [are] in the ship into the sea, to make [it] light of them; and Jonah hath gone down unto the sides of the vessel, and he lieth down, and is fast asleep.

6 And the chief of the company draweth near to him, and saith to him, 'What -- to thee, O sleeper? rise, call unto thy God, it may be God doth bethink himself of us, and we do not perish.'

7 And they say each unto his neighbour, 'Come, and we cast lots, and we know on whose account this evil [is] on us.' And they cast lots, and the lot falleth on Jonah.

8 And they say unto him, 'Declare to us, we pray thee, on what account this evil [is] on us? what [is] thine occupation, and whence comest thou? what [is] thy country, seeing thou art not of this people?'

9 And he saith unto them, 'A Hebrew I [am], and Jehovah, God of the heavens, I am reverencing, who made the sea and the dry land.'

10 And the men fear a great fear, and say unto him, 'What [is] this thou hast done!' for the men have known that from the face of Jehovah he is fleeing, for he hath told them.

11 And they say unto him, 'What do we do to thee that the sea may cease from us, for the sea is more and more tempestuous?'

12 And he saith unto them, 'Lift me up, and cast me into the sea, and the sea doth cease from you; for I know that on my account this great tempest [is] upon you.'

13 And the men row to turn back unto the dry land, and are not able, for the sea is more and more tempestuous against them.

14 And they cry unto Jehovah, and say, 'We pray Thee, O Jehovah, let us not, we pray Thee, perish for this man's life, and do not lay on us innocent blood, for Thou, Jehovah, as Thou hast pleased, Thou hast done.'

15 And they lift up Jonah, and cast him into the sea, and the sea ceaseth from its raging;

16 and the men fear Jehovah -- a great fear, and sacrifice a sacrifice to Jehovah, and vow vows.

17 And Jehovah appointeth a great fish to swallow up Jonah, and Jonah is in the bowels of the fish three days and three nights.

JONAH CHAPTER 2

1 And Jonah prayeth unto Jehovah his God from the bowels of the fish.

2 And he saith: I called, because of my distress, to Jehovah, And He doth answer me, From the belly of sheol I have cried, Thou hast heard my voice.

3 When Thou dost cast me [into] the deep, Into the heart of the seas, Then the flood doth compass me, All Thy breakers and Thy billows have passed over me.

4 And I -- I said: I have been cast out from before Thine eyes, (Yet I add to look unto Thy holy temple!)

5 Compassed me have waters unto the soul, The deep doth compass me, The weed is bound to my head.

6 To the cuttings of mountains I have come down, The earth, her bars [are] behind me to the age. And Thou bringest up from the pit my life, O Jehovah my God.

7 In the feebleness within me of my soul Jehovah I have remembered, And come in unto Thee doth my prayer, Unto Thy holy temple.

8 Those observing lying vanities their own mercy forsake.

9 And I -- with a voice of thanksgiving -- I sacrifice to Thee, That which I have vowed I complete, Salvation [is] of Jehovah.

10 And Jehovah saith to the fish, and it vomiteth out Jonah on the dry land.

JONAH CHAPTER 3

1 And there is a word of Jehovah unto Jonah a second time, saying,

2 'Rise, go unto Nineveh, the great city, and proclaim unto it the proclamation that I am speaking unto thee;'

3 and Jonah riseth, and he goeth unto Nineveh, according to the word of Jehovah. And Nineveh hath been a great city before God, a journey of three days.

4 And Jonah beginneth to go in to the city a journey of one day, and proclaimeth, and saith, 'Yet forty days -- and Nineveh is overturned.'

5 And the men of Nineveh believe in God, and proclaim a fast, and put on sackcloth, from their greatest even unto their least,

6 seeing the word doth come unto the king of Nineveh, and he riseth from his throne, and removeth his honourable robe from off him, and spreadeth out sackcloth, and sitteth on the ashes,

7 and he crieth and saith in Nineveh by a decree of the king and his great ones, saying, 'Man and beast, herd and flock -- let them not taste anything, let them not feed, even water let them not drink;

8 and cover themselves [with] sackcloth let man and beast, and let them call unto God mightily, and let them turn back each from his evil way, and from the violence that [is] in their hands.

9 Who knoweth? He doth turn back, and God hath repented, and hath turned back from the heat of His anger, and we do not perish.'

10 And God seeth their works, that they have turned back from their evil way, and God repenteth of the evil that He spake of doing to them, and he hath not done [it].

JONAH CHAPTER 4

1 And it is grievous unto Jonah -- a great evil -- and he is displeased at it;

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2 and he prayeth unto Jehovah, and he saith, 'I pray Thee, O Jehovah, is not this my word while I was in mine own land -- therefore I was beforehand to flee to Tarshish -- that I have known that Thou [art] a God, gracious and merciful, slow to anger, and abundant in kindness, and repenting of evil?

3 And now, O Jehovah, take, I pray Thee, my soul from me, for better [is] my death than my life.'

4 And Jehovah saith, 'Is doing good displeasing to thee?'

5 And Jonah goeth forth from the city, and sitteth on the east of the city, and maketh to himself there a booth, and sitteth under it in the shade, till that he seeth what is in the city.

6 And Jehovah God appointeth a gourd, and causeth it to come up over Jonah, to be a shade over his head, to give deliverance to him from his affliction, and Jonah rejoiceth because of the gourd [with] great joy.

7 And God appointeth a worm at the going up of the dawn on the morrow, and it smiteth the gourd, and it drieth up.

8 And it cometh to pass, about the rising of the sun, that God appointeth a cutting east wind, and the sun smiteth on the head of Jonah, and he wrappeth himself up, and asketh his soul to die, and saith, 'Better [is] my death than my life.'

9 And God saith unto Jonah: 'Is doing good displeasing to thee, because of the gourd?' and he saith, 'To do good is displeasing to me -- unto death.'

10 And Jehovah saith, 'Thou hast had pity on the gourd, for which thou didst not labour, neither didst thou nourish it, which a son of a night was, and a son of a night perished,

11 and I -- have not I pity on Nineveh, the great city, in which there are more than twelve myriads of human beings, who have not known between their right hand and their left -- and much cattle!'

THE BOOK OF THE PROPHET MICAH

Hebrew title: Sefer Mikayahu
Estimated Range of Dating: early 5th century B.C.

(The Book of Micah is the sixth of the twelve minor prophets in the Hebrew Bible / Old Testament. It records the sayings of Micah, whose real name is Mikayahu, meaning "Who is like Yahweh?". Chapter 1:1 identifies the prophet as "Micah of Moresheth" (a town in southern Judah), and states that he lived during the reigns of Yehotam, Ahaz and Hezekiah, roughly 750–700 BC.

Scholars accept that only chapters 1–3 contain material from the late 8th century prophet Micah. The latest material comes from the post-Exilic period after the Temple was rebuilt in 515 BC, so that the early 5th century BC seems to be the period when the book was completedThe book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders, defends the rights of the poor against the rich and powerful; while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. While the book is relatively short, it includes lament (1.8–16; 7.8–10), theophany (1.3–4), hymnic prayer of petition and confidence (7.14–20), and the "covenant lawsuit" (6.1–8), a distinct genre in which Yahweh (God) sues Israel for breach of contract of the Mosaic covenant.

Just like Jonah, the Book of Micah is very political. After a long period of peace, Israel, Judah, and the other nations of the region came under increasing pressure from the aggressive and rapidly expanding Neo-Assyrian empire. Between 734 and 727 Tiglath-Pileser III of Assyria conducted almost annual campaigns in Palestine, reducing the Kingdom of Israel, the Kingdom of Judah and the Philistine cities to vassalage, receiving tribute from Ammon, Moab and Edom, and absorbing Damascus (the Kingdom of Aram) into the Empire. On Tiglath-Pileser's death Israel rebelled, resulting in an Assyrian counter-attack and the destruction of the capital, Samaria, in 721 after a three-year siege. Micah 1:2–7 draws on this event: Samaria, says the prophet, has been destroyed by God because of its crimes of idolatry, oppression of the poor, and misuse of power. The Assyrian attacks on Israel (the northern kingdom) led to an influx of refugees into Judah, which would have increased social stresses, while at the same time the authorities in Jerusalem had to invest huge amounts in tribute and defense.

Contents:

• The Heading (1:1): As is typical of prophetic books, an anonymous editor has supplied the name of the prophet, an indication of his time of activity, and an identification of his speech as the "word of Yahweh", a generic term carrying a claim to prophetic legitimacy and authority. Samaria and

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Jerusalem are given prominence as the foci of the prophet's attention.

• Judgement against Samaria (1:2–7): Drawing upon ancient traditions for depicting a theophany, the prophet depicts the coming of Yahweh to punish the city, whose sins are idolatry and the abuse of the poor.

• Warnings to the cities of Judah (1:8–16): Samaria has fallen, Judah is next. Micah describes the destruction of the lesser towns of Judah (referring to the invasion of Judah by Sennacherib, 701 BC). For these passages of doom on the various cities, paronomasia is used. Paronomasia is a literary device which 'plays' on the sound of each word for literary effect. For example, the inhabitants of Beth-le-aphrah ("house of dust") are told to "roll yourselves in the dust." 1:14. Though most of the Paronomasia is lost in translation, it is the equivalent of 'Ashdod shall be but ashes,' where the fate of the city matches its name.

• Misuse of power denounced (2:1–5): Denounces those who appropriate the land and houses of others. The context may be simply the amassing wealth for its own sake, or could be connected with the militarisation of the region for the expected Assyrian attack.

• Threats against the prophet (2:6–11): The prophet is warned not to prophesy. He answers that the rulers are harming God's people, and want to listen only to those who advocate the virtues of wine.

• A later promise (2:12–13): These verses assume that judgement has already fallen and Israel is already scattered abroad.

• Judgement on wicked Zion (3:1–4): Israel's rulers are accused of gaining more wealth at the expense of the poor, by any means. The metaphor of flesh being torn illustrates the length to which the ruling classes and socialites would go to further increase their wealth. Prophets are corrupt, seeking personal gain. Jerusalem's rulers believe that God will always be with them, but God will be with his people, and Jerusalem will be destroyed.

• Zion's future hope (4:1–5) This is a later passage, almost identical with Isaiah 2:2–4. Zion (meaning the Temple) will be rebuilt, but by God, and based not on violence and corruption but on the desire to learn God's laws, beat swords to ploughshares and live in peace.

• Further promises to Zion (4:6–7) This is another later passage, promising Zion that she will once more enjoy her former independence and power.

• Deliverance from Distress in Babylon (4:9–5:1) The similarities to Isaiah 41:15–16 and the references to Babylon suggest the period of this material, although it is unclear whether a period during or after the siege of 586 is meant. Despite their trials, God will not desert his people.

• The promised ruler from Bethlehem (5:1–14): This passage is usually dated to the exile. Although chapters 4:9–10 have said that there is "no king in Zion", these chapters predict the coming Messiah will emerge from Bethlehem, the traditional home of the Davidic monarchy, to restore Israel. Assyria will be stricken, and Israel's punishment will lead to the punishment of the nations.

• A Covenant lawsuit (6:1–5): Yahweh accuses Israel (the people of Judah) of breaking the covenant through their lack of justice and honesty, after the pattern of the kings of Israel (northern kingdom).

• Torah Liturgy (6:6–8): Micah speaks on behalf of the community asking what they should do in order to get back on God's good side. Micah then responds by saying that God requires only "to do justice, and to love mercy, and to walk humbly with your God." Thus declaring that the burnt offering of both animals and humans (which may have been practiced in Judah under Kings Ahaz and Manasseh) is not necessary for God.

• The City as a Cheat (6:9–16): The city is reprimanded for its dishonest trade practices.

• Lament (1–7): The first passage in the book in the first person: whether it comes from Micah himself is disputed. Honesty and decency have vanished, families are filled with strife.

• A song of fallen Jerusalem (8–10): The first person voice continues, but now it is the city who speaks. She recognises that her destruction is deserved punishment from God. The recognition gives grounds for hope that God is still with her.

• A prophecy of restoration (11–13): Fallen Jerusalem is promised that she will be rebuilt and that her power will be greater than ever (a contrast with the vision of peace in 4:1–5).

• A prayer for future prosperity (14–17): The mood switches from a request for power to grateful astonishment at God's mercy.)

MICAH CHAPTER 1

1 A word of Jehovah that hath been unto Micah the Morashite in the days of Jotham, Ahaz, Hezekiah, kings of Judah, that he hath seen concerning Samaria and Jerusalem:

2 Hear, O peoples, all of them! Attend, O earth, and its fulness, And the Lord Jehovah is against you for a witness, The Lord from His holy temple.

3 For lo, Jehovah is going out from His place, And He hath come down, And hath trodden on high places of earth.

4 Melted have been the mountains under Him, And the valleys do rend themselves, As wax from the presence of fire, As waters cast down by a slope.

5 For the transgression of Jacob [is] all this, And for the sins of the house of Israel. What [is] the transgression of Jacob? Is it not Samaria? And what the high places of Judah? Is it not Jerusalem?

6 And I have set Samaria for a heap of the field, For plantations of a vineyard, And poured out into a valley her stones, And her foundations I uncover.

7 And all her graven images are beaten down, And all her gifts are burnt with fire, And all her idols I make a desolation, For, from the hire of a harlot she gathered, and unto the hire of a harlot they return.

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8 For this I lament and howl, I go spoiled and naked, I make a lamentation like dragons, And a mourning like daughters of an ostrich.

9 For mortal [are] her wounds, For it hath come unto Judah, It hath come to a gate of My people -- to Jerusalem.

10 In Gath tell ye not -- in Acco weep not, In Beth-Aphrah, in dust roll thyself.

11 Pass over for thee, O inhabitant of Shaphir, Naked one of shame. Not gone out hath the inhabitant of Zaanan, The lamentation of Beth-Ezel doth take from you its standing.

12 For stayed for good hath the inhabitant of Maroth, For evil hath come down from Jehovah to the gate of Jerusalem.

13 Bind the chariot to a swift beast, O inhabitant of Lachish, The beginning of sin [is] she to the daughter of Zion, For in thee have been found the transgressions of Israel.

14 Therefore thou givest presents to Moresheth-Gath, The houses of Achzib become a lying thing to the kings of Israel.

15 Yet the possessor I do bring in to thee, O inhabitant of Mareshah, To Adullam come in doth the honour of Israel.

16 Make bald and shave, for thy delightful sons, Enlarge thy baldness as an eagle, For they have removed from thee!

MICAH CHAPTER 2

1 Wo [to] those devising iniquity, And working evil on their beds, In the light of the morning they do it, For their hand is -- to God.

2 And they have desired fields, And they have taken violently, And houses, and they have taken away, And have oppressed a man and his house, Even a man and his inheritance.

3 Therefore, thus said Jehovah: Lo, I am devising against this family evil, From which ye do not remove your necks, Nor walk loftily, for a time of evil it [is].

4 In that day doth [one] take up for you a simile, And he hath wailed a wailing of wo, He hath said, We have been utterly spoiled, The portion of my people He doth change, How doth He move toward me! To the backslider our fields He apportioneth.

5 Therefore, thou hast no caster of a line by lot In the assembly of Jehovah.

6 Ye do not prophesy -- they do prophesy, They do not prophesy to these, It doth not remove shame.

7 Doth the house of Jacob say, 'Hath the Spirit of Jehovah been shortened? Are these His doings?' Do not My words benefit the people that is walking uprightly?

8 And yesterday My people for an enemy doth raise himself up, From the outer garment the honourable ornament ye strip off, From the confident passers by, Ye who are turning back from war.

9 The women of My people ye cast out from its delightful house, From its sucklings ye take away My honour to the age.

10 Rise and go, for this [is] not the rest, Because of uncleanness it doth corrupt, And corruption is powerful.

11 If one is going [with] the wind, And [with] falsehood hath lied: 'I prophesy to thee of wine, and of strong drink,' He hath been the prophet of this people!

12 I do surely gather thee, O Jacob, all of thee, I surely bring together the remnant of Israel, Together I do set it as the flock of Bozrah, As a drove in the midst of its pasture, It maketh a noise because of man.

13 Gone up hath the breaker before them, They have broken through, Yea, they pass through the gate, Yea, they go out through it, And pass on doth their king before them, And Jehovah at their head!

MICAH CHAPTER 3

1 And I say, 'Hear, I pray you, heads of Jacob, And ye judges of the house of Israel, Is it not for you to know the judgment?

2 Ye who are hating good, and loving evil, Taking violently their skin from off them, And their flesh from off their bones,

3 And who have eaten the flesh of My people, And their skin from off them have stript, And their bones they have broken, And they have spread [them] out as in a pot, And as flesh in the midst of a caldron.

4 Then do they cry unto Jehovah, And He doth not answer them, And hideth His face from them at that time, As they have made evil their doings.

5 Thus said Jehovah concerning the prophets Who are causing My people to err, Who are biting with their teeth, And have cried 'Peace,' And he who doth not give unto their mouth, They have sanctified against him war.

6 Therefore a night ye have without vision, And darkness ye have without divination, And gone in hath the sun on the prophets, And black over them hath been the day.

7 And ashamed have been the seers, And confounded have been the diviners, And covered their lip have all of them, For their is no answer, O God.

8 And yet I have been full of power by the Spirit of Jehovah, And of judgment, and of might, To declare to Jacob his transgression, And to Israel his sin.

9 Hear this, I pray you, heads of the house of Jacob, And ye judges of the house of Israel, Who are making judgment abominable, And all uprightness do pervert.

10 Building up Zion with blood, And Jerusalem with iniquity.

11 Her heads for a bribe do judge, And her priests for hire do teach, And her prophets for silver divine, And on Jehovah they lean, saying, 'Is not Jehovah in our midst? Evil doth not come in upon us.'

12 Therefore, for your sake, Zion is ploughed a field, and Jerusalem is heaps, And the mount of the house [is] for high places of a forest!

MICAH CHAPTER 4

1 And it hath come to pass, In the latter end of the days, The mount of the house of Jehovah Is established above the top of the mounts, And it hath been lifted up above the hills, And flowed unto it have peoples.

2 And gone have many nations and said, Come and we go up to the mount of Jehovah, And unto the house of the God

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of Jacob, And He doth teach us of His ways, And we do walk in His paths, For from Zion doth go forth a law, And a word of Jehovah from Jerusalem.

3 And He hath judged between many peoples, And given a decision to mighty nations afar off, They have beaten their swords to ploughshares, And their spears to pruning-hooks, Nation lifteth not up sword unto nation, Nor do they learn war any more.

4 And they have sat each under his vine, And under his fig-tree, And there is none troubling, For the mouth of Jehovah of Hosts hath spoken.

5 For all the peoples do walk, Each in the name of its god -- and we, We do walk in the name of Jehovah our God, To the age and for ever.

6 In that day -- an affirmation of Jehovah, I do gather the halting one, And the driven away one I bring together, And she whom I have afflicted.

7 And I have set the halting for a remnant, And the far-off for a mighty nation, And reigned hath Jehovah over them in mount Zion, From henceforth, and unto the age.

8 And thou, O tower of Eder, Fort of the daughter of Zion, unto thee it cometh, Yea, come in hath the former rule, The kingdom to the daughter of Jerusalem.

9 Now, why dost thou shout aloud? A king -- is there none in thee? Hath thy counsellor perished, That taken hold of thee hath pain as a travailing woman?

10 Be pained, and bring forth, O daughter of Zion, As a travailing woman, For now, thou goest forth from the city, And thou hast dwelt in the field, And thou hast gone unto Babylon, There thou art delivered, There redeem thee doth Jehovah from the hand of thine enemies.

11 And now, gathered against thee have been many nations, who are saying: 'Let her be defiled, and our eyes look on Zion.'

12 They have not known the thoughts of Jehovah, Nor have they understood His counsel, For He hath gathered them as a sheaf [into] a threshing-floor.

13 Arise, and thresh, O daughter of Zion, For thy horn I make iron, And thy hoofs I make brass, And thou hast beaten small many peoples, And I have devoted to Jehovah their gain, And their wealth to the Lord of the whole earth!

MICAH CHAPTER 5

1 Now gather thyself together, O daughter of troops, A siege he hath laid against us, With a rod they smite on the cheek the judge of Israel.

2 And thou, Beth-Lehem Ephratah, Little to be among the chiefs of Judah! From thee to Me he cometh forth -- to be ruler in Israel, And his comings forth [are] of old, From the days of antiquity.

3 Therefore he doth give them out till the time She who bringeth forth hath brought forth, And the remnant of his brethren return to the sons of Israel.

4 And he hath stood and delighted in the strength of Jehovah, In the excellency of the name of Jehovah his God, And they have remained, For now he is great unto the ends of earth.

5 And this [one] hath been peace, Asshur! when he doth come into our land, And when he doth tread in our palaces, We have raised against him seven shepherds, And eight anointed of man.

6 And they have afflicted the land of Asshur with the sword, And the land of Nimrod at its openings, And he hath delivered from Asshur when he doth come into our land, And when he treadeth in our borders.

7 And the remnant of Jacob hath been in the midst of many peoples, As dew from Jehovah -- as showers on the herb, That waiteth not for man, nor stayeth for the sons of men.

8 Yea, the remnant of Jacob hath been among nations, In the midst of many peoples, As a lion among beasts of a forest, As a young lion among ranks of a flock, Which if it hath passed through, Hath both trodden down and hath torn, And there is no deliverer.

9 High is thy hand above thine adversaries, And all thine enemies are cut off.

10 And it hath come to pass in that day, An affirmation of Jehovah, I have cut off thy horses from thy midst, And I have destroyed thy chariots,

11 And I have cut off the cities of thy land, And I have thrown down all thy fortresses,

12 And have cut off sorcerers out of thy hand, And observers of clouds thou hast none.

13 And I have cut off thy graven images, And thy standing-pillars out of thy midst, And thou dost not bow thyself any more To the work of thy hands.

14 And I have plucked up thy shrines out of thy midst, And I have destroyed thine enemies.

15 And I have done vengeance in anger and in fury, With the nations who have not hearkened!

MICAH CHAPTER 6

1 Hear, I pray you, that which Jehovah is saying: 'Rise -- strive thou with the mountains, And cause thou the hills to hear thy voice.'

2 Hear, O mountains, the strife of Jehovah, Ye strong ones -- foundations of earth! For a strife [is] to Jehovah, with His people, And with Israel He doth reason.

3 O My people, what have I done to thee? And what -- have I wearied thee? Testify against Me.

4 For I brought thee up from the land of Egypt, And from the house of servants I have ransomed thee, And I send before thee Moses, Aaron, and Miriam.

5 O My people, remember, I pray you, What counsel did Balak king of Moab, What answer him did Balaam son of Beor, (From Shittim unto Gilgal,) In order to know the righteous acts of Jehovah.'

6 With what do I come before Jehovah? Do I bow to God Most High? Do I come before Him with burnt-offerings? With calves -- sons of a year?

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7 Is Jehovah pleased with thousands of rams? With myriads of streams of oil? Do I give my first-born [for] my transgression? The fruit of my body [for] the sin of my soul?

8 He hath declared to thee, O man, what [is] good; Yea, what is Jehovah requiring of thee, Except -- to do judgment, and love kindness, And lowly to walk with thy God?

9 A voice of Jehovah to the city calleth, And wisdom doth fear Thy name, Hear ye the rod, and Him who appointed it.

10 Are there yet [in] the house of the wicked Treasures of wickedness, And the abhorred scanty ephah?

11 Do I reckon [it] pure with balances of wickedness? And with a bag of deceitful stones?

12 Whose rich ones have been full of violence, And its inhabitants have spoken falsehood, And their tongue [is] deceitful in their mouth.

13 And I also, I have begun to smite thee, To make desolate, because of thy sins.

14 Thou -- thou eatest, and thou art not satisfied, And thy pit [is] in thy midst, And thou removest, and dost not deliver, And that which thou deliverest, to a sword I give.

15 Thou -- thou sowest, and thou dost not reap, Thou -- thou treadest the olive, And thou pourest not out oil, And new wine -- and thou drinkest not wine.

16 And kept habitually are the statutes of Omri, And all the work of the house of Ahab, And ye do walk in their counsels, For My giving thee for a desolation, And its inhabitants for a hissing, And the reproach of My people ye do bear!

MICAH CHAPTER 7

1 My wo [is] to me, for I have been As gatherings of summer-fruit, As gleanings of harvest, There is no cluster to eat, The first-ripe fruit desired hath my soul.

2 Perished hath the kind out of the land, And upright among men -- there are none, All of them for blood lie in wait, Each his brother they hunt [with] a net.

3 On the evil [are] both hands to do [it] well, The prince is asking -- also the judge -- for recompence, And the great -- he is speaking the mischief of his soul, And they wrap it up.

4 Their best one [is] as a brier, The upright one -- than a thorn-hedge, The day of thy watchmen -- Thy visitation -- hath come. Now is their perplexity.

5 Believe not in a friend, trust not in a leader, From her who is lying in thy bosom keep the openings of thy mouth.

6 For a son is dishonouring a father, A daughter hath stood against her mother, A daughter-in-law against her mother-in-law, The enemies of each [are] the men of his house.

7 And I -- in Jehovah I do watch, I do wait for the God of my salvation, Hear me doth my God.

8 Thou dost not rejoice over me, O mine enemy, When I have fallen, I have risen, When I sit in darkness Jehovah is a light to me.

9 The indignation of Jehovah I do bear, For I have sinned against Him, Till that He doth plead my cause, And hath executed my judgment, He doth bring me forth to the light, I look on His righteousness.

10 And see doth mine enemy, And cover her doth shame, Who saith unto me, 'Where [is] Jehovah thy God?' Mine eyes do look on her, Now she is for a treading-place, As mire of the out-places.

11 The day to build thy walls! That day -- removed is the limit.

12 That day -- even unto thee it doth come in, From Asshur and the cities of the fortress, And from the fortress even unto the river, And from sea to sea, and mount to mount.

13 And the land hath been for a desolation, Because of its inhabitants, Because of the fruit of their doings.

14 Rule Thou Thy people with Thy rod, The flock of Thine inheritance, Dwelling alone [in] a forest in the midst of Carmel, They enjoy Bashan and Gilead as in days of old.

15 According to the days of thy coming forth out of the land of Egypt, I do shew it wonderful things.

16 See do nations, and they are ashamed of all their might, They lay a hand on the mouth, their ears are deaf.

17 They lick dust as a serpent, as fearful things of earth, They tremble from their enclosures, Of Jehovah our God they are afraid, Yea, they are afraid of Thee.

18 Who [is] a God like Thee? taking away iniquity, And passing by the transgression of the remnant of His inheritance, He hath not retained for ever His anger, Because He -- He delighteth [in] kindness.

19 He doth turn back, He pitieth us, He doth subdue our iniquities, And Thou castest into the depths of the sea all their sins.

20 Thou givest truth to Jacob, kindness to Abraham, That thou hast sworn to our fathers, from the days of antiquity!

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THE BOOK OF THE PROPHET NAHUM

Hebrew title: Sefer Nakhum
Estimated Range of Dating: c. 7th century B.C.

(The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum. Not much is known about Nahum. His name means "comforter", and he was from the town of Elkosh or Alqosh (Nahum 1:1), which may have been a town of northern Galilee. The scholarly consensus is that the "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians in 612 BC. This theory is demonstrated by the fact that the oracles must be dated after the Assyrian destruction of Thebes, Egypt in 663 BC, as this event is mentioned in Nahum 3:8.

In his book "Jewish Antiquities" [Books IX–XI.], Titus Flavius Josephus places Nahum during the reign of Jotham, while others place him in the beginning of the reign of Ahaz, Judah's next king, or even the latter half of the reign of Hezekiah, Ahaz's son. All three accounts date the book to the 8th century BC. The book would then have been written in Jerusalem, where Nahum would have witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35).

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Ashurbanipal was at the height of his glory. Nineveh was a city of vast extent, and was then the centre of the civilisation and commerce of the world, according to Nahum a "bloody city all full of lies and robbery" (Nahum 3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

All conquered nations were full of hatred and Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4–15) the destruction of the city.

Nineveh was destroyed apparently by fire around 625 BC, and the Assyrian empire came to an end, an event which changed the face of Asia.

The Babylonian chronicle of the fall of Nineveh tells the story of the end of Nineveh. Nabopolassar of Babylon joined forces with Cyaxares, king of the Medes, and laid siege for three months. Assyria lasted a few more years after the loss of its fortress, but attempts by Egyptian Pharaoh Neco II to rally the Assyrians failed due to opposition from king Josiah of Judah, and it seemed to be all over by 609 BC.)

Archaeological digs have uncovered the splendour of Nineveh in its zenith under Sennacherib (705–681 BC), Esarhaddon (681–669 BC), and Ashurbanipal (669–633 BC). Massive walls were eight miles in circumference. It had a water aqueduct, palaces and a rich library with 20,000 clay tablets, including accounts of a creation in Enuma Elish and a flood in the Epic of Gilgamesh. They served once as blueprint for some of the most exciting narratives of the Tanakh.)

NAHUM CHAPTER 1

1 Burden of Nineveh. The Book of the Vision of Nahum the Elkoshite.

2 A God zealous and avenging [is] Jehovah, An avenger [is] Jehovah, and possessing fury. An avenger [is] Jehovah on His adversaries, And He is watching for His enemies.

3 Jehovah [is] slow to anger, and great in power, And Jehovah doth not entirely acquit, In a hurricane and in a tempest [is] His way, And a cloud [is] the dust of His feet.

4 He is pushing against a sea, and drieth it up, Yea, all the floods He hath made dry, Languishing [are] Bashan and Carmel, Yea, the flower of Lebanon [is] languishing.

5 Mountains have shaken because of Him, And the hills have been melted; And lifted up [is] the earth at His presence, And the world and all dwelling in it.

6 Before His indignation who doth stand? And who riseth up in the heat of His anger? His fury hath been poured out like fire, And the rocks have been broken by Him.

7 Good [is] Jehovah for a strong place in a day of distress. And He knoweth those trusting in Him.

8 And with a flood passing over, An end He maketh of its place, And His enemies doth darkness pursue.

9 What do we devise against Jehovah? An end He is making, arise not twice doth distress.

10 For while princes [are] perplexed, And with their drink are drunken, They have been consumed as stubble fully dried.

11 From thee hath come forth a deviser of evil Against Jehovah -- a worthless counsellor.

12 Thus said Jehovah: Though complete, and thus many, Yet thus they have been cut off, And he hath passed away. And I afflicted thee, I afflict thee no more.

13 And now I break his rod from off thee, And thy bands I do draw away.

14 And commanded concerning thee hath Jehovah, 'No more of thy name doth spread abroad, From the house of thy gods I cut off graven and molten image, I appoint thy grave, for thou hast been vile.

15 Lo, on the mountains the feet of one proclaiming tidings, sounding peace! Celebrate, O Judah, thy festivals, complete thy vows, For add no more to pass over into thee doth the worthless, He hath been completely cut off!

NAHUM CHAPTER 2

1 Come up hath a scatterer to thy face, Keep the bulwark, watch the way, Strengthen the loins, strengthen power mightily.

2 For turned back hath Jehovah to the excellency of Jacob, As [to] the excellency of Israel, For emptied them out have emptiers, And their branches they have marred.

3 The shield of his mighty ones is become red, Men of might [are in] scarlet, With fiery torches [is] the chariot in a day of his preparation, And the firs have been caused to tremble.

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4 In out-places shine do the chariots, They go to and fro in broad places, Their appearances [are] like torches, As lightnings they run.

5 He doth remember his honourable ones, They stumble in their goings, They hasten [to] its wall, and prepared is the covering.

6 Gates of the rivers have been opened, And the palace is dissolved.

7 And it is established -- she hath removed, She hath been brought up, And her handmaids are leading as the voice of doves, Tabering on their hearts.

8 And Nineveh [is] as a pool of waters, From of old it [is] -- and they are fleeing! 'Stand ye, stand;' and none is turning!

9 Seize ye silver, seize ye gold, And there is no end to the prepared things, [To] the abundance of all desirable vessels.

10 She is empty, yea, emptiness and waste, And the heart hath melted, And the knees have smitten together, And great pain [is] in all loins, And the faces of all of them have gathered paleness.

11 Where [is] the habitation of lionesses? And a feeding-place it [is] for young lions Where walked hath a lion, an old lion, A lion's whelp, and there is none troubling.

12 The lion is tearing parts [for] his whelps, And is strangling for his lionesses, And he doth fill [with] prey his holes, And his habitations [with] rapine.

13 Lo, I [am] against thee, An affirmation of Jehovah of Hosts, And I have burned in smoke its chariot, And thy young lions consume doth a sword, And I have cut off from the land thy prey, And not heard any more is the voice of thy messengers!

NAHUM CHAPTER 3

1 Wo [to] the city of blood, She is all with lies -- burglary -- full, Prey doth not depart.

2 The sound of a whip, And the sound of the rattling of a wheel, And of a prancing horse, and of a bounding chariot,

Of a horseman mounting.

3 And the flame of a sword, and the lightning of a spear, And the abundance of the wounded, And the weight of carcases, Yea, there is no end to the bodies, They stumble over their bodies.

4 Because of the abundance of the fornications of an harlot, The goodness of the grace of the lady of witchcrafts, Who is selling nations by her fornications, And families by her witchcrafts.

5 Lo, I [am] against thee, An affirmation of Jehovah of Hosts, And have removed thy skirts before thy face, And have shewed nations thy nakedness, And kingdoms thy shame,

6 And I have cast upon thee abominations, And dishonoured thee, and made thee as a sight.

7 And it hath come to pass, Each of thy beholders fleeth from thee, And hath said: 'Spoiled is Nineveh, Who doth bemoan for her?' Whence do I seek comforters for thee?

8 Art thou better than No-Ammon, That is dwelling among brooks? Waters she hath round about her, Whose bulwark [is] the sea, waters her wall.

9 Cush her might, and Egypt, and there is no end. Put and Lubim have been for thy help.

10 Even she doth become an exile, She hath gone into captivity, Even her sucklings are dashed to pieces At the top of all out-places, And for her honoured ones they cast a lot, And all her great ones have been bound in fetters.

11 Even thou art drunken, thou art hidden, Even thou dost seek a strong place, because of an enemy.

12 All thy fortresses [are] fig-trees with first-fruits, If they are shaken, They have fallen into the mouth of the eater.

13 Lo, thy people [are] women in thy midst, To thine enemies thoroughly opened Have been the gates of thy land, Consumed hath fire thy bars.

14 Waters of a siege draw for thyself, Strengthen thy fortresses, Enter into mire, and tread on clay, Make strong a brick-kiln.

15 There consume thee doth a fire, Cut thee off doth a sword, It doth consume thee as a cankerworm! Make thyself heavy as the cankerworm, Make thyself heavy as the locust.

16 Multiply thy merchants above the stars of the heavens, The cankerworm hath stripped off, and doth flee away.

17 Thy crowned ones [are] as a locust, And thy princes as great grasshoppers, That encamp in hedges in a day of cold, The sun hath risen, and it doth flee away, And not known is its place where they are.

18 Slumbered have thy friends, king of Asshur, Rest do thine honourable ones, Scattered have been thy people on the mountains, And there is none gathering.

19 There is no weakening of thy destruction, Grievous [is] thy smiting, All hearing thy fame have clapped the hand at thee, For over whom did not thy wickedness pass continually?

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THE BOOK OF THE PROPHET HABAKKUK

Hebrew title: Sefer Habaquq
Estimated Range of Dating: c. 640–590 B.C.

(The Book of Habakkuk is the eighth book of the 12 minor prophets of the Bible. It is attributed to the prophet Habakkuk, and was probably composed between the 7th and the 6th centuries BC., not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. A copy of these chapters is included in the Habakkuk Commentary, found among the Dead Sea Scrolls. Chapter 3 may be an independent addition, now recognised as a liturgical piece, but was possibly written by the same author as chapters 1 and 2.

Habakkuk identifies himself as a prophet in the opening verse. Due to the liturgical nature of the book of Habakkuk, there have been some scholars who think that the author may have been a temple prophet. Temple prophets are described in 1 Chronicles 25:1 as using lyres, harps and cymbals. Some feel that this is echoed in Habakkuk 3:19b, and that Habakkuk may have been a Levite and singer in the Temple. There is no biographical information on the prophet Habakkuk; in fact less is known about him than any other writer of the Bible. The only canonical information that exists comes from the book that is named for him. His name comes either from the Hebrew word khavak meaning "embrace" or else from an Akkadian word hambakuku for a kind of plant.

Although his name does not appear in any other part of the Jewish Bible, Rabbinic tradition holds Habakkuk to be the Shunammite woman's son, who was restored to life by Elisha in 2 Kings 4:16. The prophet Habakkuk is also mentioned in the narrative of Bel and the Dragon, part of the deuterocanonical additions to Daniel in a late section of that book. In the superscription of the Old Greek version, Habakkuk is called the son of Joshua of the tribe of Levi. In this book Habakkuk is lifted by an angel to Babylon to provide Daniel with some food while he is in the lion's den.

It is unknown when Habakkuk lived and preached, but the reference to the rise and advance of the Chaldeans (New Babylonians) in 1:6–11 places him in the middle to last quarter of the 7th century BC One possible period might be during the reign of Jehoiakim, from 609–598 BC. The reasoning for this date is that it is during his reign that the Neo-Babylonian Empire of the Chaldeans was growing in power. The Babylonians marched against Jerusalem in 598 BC. Jehoiakim died while the Babylonians were marching towards Jerusalem and Jehoiakim's eighteen-year-old son Jehoiachin assumed the throne. Upon the Babylonians' arrival, Jehoiachin and his advisors surrendered Jerusalem after a short time. With the transition of rulers and the young age and inexperience of Jehoiachin, they were not able to stand against Chaldean forces. There is a sense of an intimate knowledge of the Babylonian brutality in 1:12–17.)

HABAKKUK CHAPTER 1

1 The burden that Habakkuk the prophet hath seen:
2 Till when, O Jehovah, have I cried, And Thou dost not hear? I cry unto Thee -- 'Violence,' and Thou dost not save.
3 Why dost Thou shew me iniquity, And perversity dost cause to behold? And spoiling and violence [are] before me, And there is strife, and contention doth lift [itself] up,
4 Therefore doth law cease, And judgment doth not go forth for ever, For the wicked is compassing the righteous, Therefore wrong judgment goeth forth.
5 Look ye on nations, and behold and marvel greatly. For a work He is working in your days, Ye do not believe though it is declared.
6 For, lo, I am raising up the Chaldeans, The bitter and hasty nation, That is going to the broad places of earth, To occupy tabernacles not its own.
7 Terrible and fearful it [is], From itself its judgment and its excellency go forth.
8 Swifter than leopards have been its horses, And sharper than evening wolves, And increased have its horsemen, Even its horsemen from afar come in, They fly as an eagle, hasting to consume.
9 Wholly for violence it doth come in, Their faces swallowing up the east wind, And it doth gather as the sand a captivity.
10 And at kings it doth scoff, And princes [are] a laughter to it, At every fenced place it doth laugh, And it heapeth up dust, and captureth it.
11 Then passed on hath the spirit, Yea, he doth transgress, And doth ascribe this his power to his god.
12 Art not Thou of old, O Jehovah, my God, my Holy One? We do not die, O Jehovah, For judgment Thou hast appointed it, And, O Rock, for reproof Thou hast founded it.
13 Purer of eyes than to behold evil, To look on perverseness Thou art not able, Why dost Thou behold the treacherous? Thou keepest silent when the wicked Doth swallow the more righteous than he,
14 And Thou makest man as fishes of the sea, As a creeping thing -- none ruling over him.
15 Each of them with a hook he hath brought up, He doth catch it in his net, and gathereth it in his drag, Therefore he doth joy and rejoice.
16 Therefore he doth sacrifice to his net, And doth make perfume to his drag, For by them [is] his portion fertile, and his food fat.
17 Doth he therefore empty his net, And continually to slay nations spare not?

HABAKKUK CHAPTER 2

1 On my charge I stand, and I station myself on a bulwark, and I watch to see what He doth speak against me, and what I do reply to my reproof.

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2 And Jehovah answereth me and saith: 'Write a vision, and explain on the tables, That he may run who is reading it.

3 For yet the vision [is] for a season, And it breatheth for the end, and doth not lie, If it tarry, wait for it, For surely it cometh, it is not late.

4 Lo, a presumptuous one! Not upright is his soul within him, And the righteous by his stedfastness liveth.

5 And also, because the wine [is] treacherous, A man is haughty, and remaineth not at home, Who hath enlarged as sheol his soul, And is as death that is not satisfied, And doth gather unto itself all the nations, And doth assemble unto itself all the peoples,

6 Do not these -- all of them -- against him a simile taken up, And a moral of acute sayings for him, And say, Wo [to] him who is multiplying [what is] not his? Till when also is he multiplying to himself heavy pledges?

7 Do not thy usurers instantly rise up, And those shaking thee awake up, And thou hast been for a spoil to them?

8 Because thou hast spoiled many nations, Spoil thee do all the remnant of the peoples, Because of man's blood, and of violence [to] the land, [To] the city, and [to] all dwelling in it.

9 Wo [to] him who is gaining evil gain for his house, To set on high his nest, To be delivered from the hand of evil,

10 Thou hast counselled a shameful thing to thy house, To cut off many peoples, and sinful [is] thy soul.

11 For a stone from the wall doth cry out, And a holdfast from the wood answereth it.

12 Wo [to] him who is building a city by blood, And establishing a city by iniquity.

13 Lo, is it not from Jehovah of Hosts And peoples are fatigued for fire, And nations for vanity are weary?

14 For full is the earth of the knowledge of the honour of Jehovah, As waters cover [the bottom of] a sea.

15 Wo [to] him who is giving drink to his neighbour, Pouring out thy bottle, and also making drunk, In order to look on their nakedness.

16 Thou hast been filled -- shame without honour, Drink thou also, and be uncircumcised, Turn round unto thee doth the cup of the right hand of Jehovah, And shameful spewing [is] on thine honour.

17 For violence [to] Lebanon doth cover thee, And spoil of beasts doth affright them, Because of man's blood, and of violence [to] the land, [To] the city, and [to] all dwelling in it.

18 What profit hath a graven image given That its former hath graven it? A molten image and teacher of falsehood, That trusted hath the former on his own formation -- to make dumb idols?

19 Wo [to] him who is saying to wood, 'Awake,' 'Stir up,' to a dumb stone, It a teacher! lo, it is overlaid -- gold and silver, And there is no spirit in its midst.

20 And Jehovah [is] in His holy temple, Be silent before Him, all the earth!

HABAKKUK CHAPTER 3

1 A prayer of Habakkuk the prophet concerning erring ones:

2 O Jehovah, I heard thy report, I have been afraid, O Jehovah, Thy work! in midst of years revive it, In the midst of years Thou makest known In anger Thou dost remember mercy.

3 God from Teman doth come, The Holy One from mount Paran. Pause! Covered the heavens hath His majesty, And His praise hath filled the earth.

4 And the brightness is as the light, He hath rays out of His hand, And there -- the hiding of His strength.

5 Before Him goeth pestilence, And a burning flame goeth forth at His feet.

6 He hath stood, and He measureth earth, He hath seen, and He shaketh off nations, And scatter themselves do mountains of antiquity, Bowed have the hills of old, The ways of old [are] His.

7 Under sorrow I have seen tents of Cushan, Tremble do curtains of the land of Midian.

8 Against rivers hath Jehovah been wroth? Against rivers [is] Thine anger? Against the sea [is] Thy wrath? For Thou dost ride on Thy horses -- Thy chariots of salvation?

9 Utterly naked Thou dost make Thy bow, Sworn are the tribes -- saying, 'Pause!' [With] rivers Thou dost cleave the earth.

10 Seen thee -- pained are mountains, An inundation of waters hath passed over, Given forth hath the deep its voice, High its hands it hath lifted up.

11 Sun -- moon -- hath stood -- a habitation, At the light thine arrows go on, At the brightness, the glittering of thy spear.

12 In indignation Thou dost tread earth, In anger Thou dost thresh nations.

13 Thou hast gone forth for the salvation of Thy people, For salvation with Thine anointed, Thou hast smitten the head of the house of the wicked, Laying bare the foundation unto the neck. Pause!

14 Thou hast pierced with his staves the head of his leaders, They are tempestuous to scatter me, Their exultation [is] as to consume the poor in secret.

15 Thou hast proceeded through the sea with Thy horses -- the clay of many waters.

16 I have heard, and my belly trembleth, At the noise have my lips quivered, Rottenness doth come into my bones, And in my place I do tremble, That I rest for a day of distress, At the coming up of the people, he overcometh it.

17 Though the fig-tree doth not flourish, And there is no produce among vines, Failed hath the work of the olive, And fields have not yielded food, Cut off from the fold hath been the flock, And there is no herd in the stalls.

18 Yet I, in Jehovah I exult, I do joy in the God of my salvation.

19 Jehovah the Lord [is] my strength, And He doth make my feet like hinds, And on my high-places causeth me to tread. To the overseer with my stringed instruments!

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THE BOOK OF THE PROPHET ZEPHANIAH

Hebrew title: Sefer Tsephanyah
Estimated Range of Dating: c. 580–540 B.C.

(The Book of Zephaniah (Hebrew: Tsfanya) is the ninth of the Twelve Minor Prophets, preceded by the Book of Habakkuk and followed by the Book of Haggai. Zephaniah means "Yahweh has hidden / protected," or "Yahweh hides". The book begins with: "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah [King Hezekiah], in the days of Josiah the son of Amon, king of Judah." That is all we know about Zephaniah.

However, the name "Cushi," is interesting. It was the name of Zephaniah's father and it means "Kushite". The text of Zephaniah mentions the sin and restoration of "Ethiopia." There is some confusion when it comes to the name "Ethiopia" in the Bible. Ethiopia here means "Nubia" [which is in today's Sudan] and refers to the ancient kingdom of Kush that had its centres around the 4th and 5th cataracts of the River Nile. Hezekiah's reign was between c. 715 and 686 BC.

The Kingdom of Kush survived longer than that of Egypt, invaded Egypt (under the leadership of King Piye), and controlled Egypt during the 8th century BC as the 25th Dynasty [744–656 BC] of Egypt.

Of the Nubian kings of this era, Taharka is perhaps the best known. A son and the third successor of the founding pharaoh, Piye, he was crowned in Memphis, Egypt c. 690. Taharka ruled over both Nubia and Egypt, restored Egyptian temples at Karnak, and built new temples and pyramids in Nubia before being driven from Lower Egypt by the Assyrians. Napata and Meroë were the capitals of Kush.

As with many of the other prophets, there is no external evidence to directly associate composition of the book with a prophet by the name of Zephaniah. Some scholars consider the words in Zephaniah to reflect a time early in the reign of King Josiah (640–609 BC) before his reforms of 622 BC took full effect, in which case the prophet may have been born during the reign of Manasseh (698/687–642 BC). Others agree that some portion of the book is postmonarchic, that is, dating to later than 586 BC when the Kingdom of Judah fell in the Siege of Jerusalem. Some who consider the book to have largely been written by a historical Zephaniah have suggested that he may have been a disciple of Isaiah because of the two books' similar focus on rampant corruption and injustice in Judah.)

ZEPHANIAH CHAPTER 1

1 A word of Jehovah that hath been unto Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezikiah, in the days of Josiah son of Amoz, king of Judah:

2 I utterly consume all from off the face of the ground, An affirmation of Jehovah.

3 I consume man and beast, I consume fowl of the heavens, and fishes of the sea, And the stumbling-blocks -- the wicked, And I have cut off man from the face of the ground, An affirmation of Jehovah,

4 And stretched out My hand against Judah, And against all inhabiting Jerusalem, And cut off from this place the remnant of Baal, The name of the idolatrous priests, with the priests,

5 And those bowing themselves On the roofs to the host of the heavens, And those bowing themselves, Swearing to Jehovah, and swearing by Malcham,

6 And those removing from after Jehovah, And who have not sought Jehovah, nor besought Him.

7 Hush! because of the Lord Jehovah, For near [is] a day of Jehovah, For prepared hath Jehovah a sacrifice, He hath sanctified His invited ones.

8 And it hath come to pass, In the day of the sacrifice of Jehovah, That I have laid a charge on the heads, And on sons of the king, And on all putting on strange clothing.

9 And I have laid a charge on every one Who is leaping over the threshold in that day, Who are filling the house of their masters [With] violence and deceit.

10 And there hath been in that day, An affirmation of Jehovah, The noise of a cry from the fish-gate, And of a howling from the Second, And of great destruction from the hills.

11 Howl, ye inhabitants of the hollow place, For cut off hath been all the merchant people, Cut off have been all bearing silver.

12 And it hath come to pass, at that time, I search Jerusalem with lights, And I have laid a charge on the men Who are hardened on their preserved things, Who are saying in their heart: Jehovah doth no good, nor doth He evil.

13 And their wealth hath been for a spoil, And their houses for desolation, And they have built houses, and do not inhabit, And they have planted vineyards, And they do not drink their wine.

14 Near [is] the great day of Jehovah, Near, and hasting exceedingly, The noise of the day of Jehovah, Bitterly shriek there doth a mighty one.

15 A day of wrath [is] that day, A day of adversity and distress, A day of waste and desolation, A day of darkness and gloominess, A day of cloud and thick darkness.

16 A day of trumpet and shouting against the fenced cities, And against the high corners.

17 And I have sent distress to men, And they have walked as the blind, For against Jehovah they have sinned, And poured out is their blood as dust, And their flesh [is] as dung.

18 Even their silver, even their gold, Is not able to deliver them in a day of the wrath of Jehovah, And in the fire of His jealousy consumed is the whole land, For only a hastened end doth He make Of all the inhabitants of the land!

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ZEPHANIAH CHAPTER 2

1 Bend yourselves, yea, bend ye, O nation not desired,
2 Before the bringing forth of a statute, As chaff hath the day passed on, While yet not come in upon you doth the heat of the anger of Jehovah, While yet not come in upon you doth a day of the anger of Jehovah,
3 Seek Jehovah, all ye humble of the land, Who His judgment have done, Seek ye righteousness, seek humility, It may be ye are hidden in a day of the anger of Jehovah.
4 For Gaza is forsaken, And Ashkelon [is] for a desolation, Ashdod! at noon they do cast her forth, And Ekron is rooted up.
5 Ho! O inhabitants of the sea-coast, Nation of the Cherethites, A word of Jehovah [is] against you, Canaan, land of the Philistines, And I have destroyed thee without an inhabitant.
6 And the sea-coast hath been habitations, Cottages [for] shepherds, and folds [for] a flock.
7 And the coast hath been for the remnant of the house of Judah, By them they have pleasure, In houses of Ashkelon at even they lie down, For inspect them doth Jehovah their God, And He hath turned back [to] their captivity.
8 I have heard the reproach of Moab, And the revilings of the sons of Ammon, Wherewith they reproached My people, And magnify [themselves] against their border.
9 Therefore, I live, An affirmation of Jehovah of Hosts, God of Israel, Surely, Moab is as Sodom, And the sons of Ammon as Gomorrah, An overrunning of nettles and salt-pits, And a desolation -- unto the age. A residue of My people do seize them, And a remnant of My nation inherit them.
10 This [is] to them for their arrogancy, Because they have reproached, And they magnify [themselves] against the people of Jehovah of Hosts.
11 Fearful [is] Jehovah against them, For He made bare all gods of the land, And bow themselves to Him, each from his place, Do all islanders of the nations.
12 Also ye, O Cushim, pierced of My sword [are] they.
13 And He stretcheth His hand against the north, And doth destroy Asshur, And he setteth Nineveh for a desolation, A dry land like a wilderness.
14 And crouched in her midst have droves, Every beast of the nation, Both pelican and hedge-hog in her knobs lodge, A voice doth sing at the window, 'Destruction [is] at the threshold, For the cedar-work is exposed.'
15 This [is] the exulting city that is dwelling confidently, That is saying in her heart, 'I [am], and beside me there is none,' How hath she been for a desolation, A crouching-place for beasts, Every one passing by her doth hiss, He doth shake his hand!

ZEPHANIAH CHAPTER 3

1 Wo [to] the rebellious and polluted, The oppressing city!
2 She hath not hearkened to the voice, She hath not accepted instruction, In Jehovah she hath not trusted, Unto her God she hath not drawn near.
3 Her heads in her midst [are] roaring lions, Her judges [are] evening wolves, They have not gnawn the bone in the morning.
4 Her prophets unstable -- men of treachery, Her priests have polluted the sanctuary, They have violated the law.
5 Jehovah [is] righteous in her midst, He doth not do perverseness, Morning by morning His judgment he giveth to the light, It hath not been lacking, And the perverse doth not know shame.
6 I have cut off nations, Desolated have been their chief ones, I have laid waste their out-places without any passing by, Destroyed have been their cities, Without man, without inhabitant.
7 I have said: Only, ye do fear Me, Ye do accept instruction, And her habitation is not cut off, All that I have appointed for her, But they have risen early, They have corrupted all their doings.
8 Therefore, wait for Me -- an affirmation of Jehovah, For the day of My rising for prey, For My judgment [is] to gather nations, To assemble kingdoms, To pour out on them Mine indignation, All the heat of Mine anger, For by the fire of My jealousy consumed is all the earth.
9 For then do I turn unto peoples a pure lip, To call all of them by the name of Jehovah, To serve Him [with] one shoulder.
10 From beyond the rivers of Cush, my supplicants, The daughter of My scattered ones, Do bring My present.
11 In that day thou art not ashamed because of any of thine actions, Wherewith thou hast transgressed against Me, For then do I turn aside from thy midst The exulting ones of thine excellency, And thou dost add no more to be haughty, In My holy mountain.
12 And I have left in thy midst a people humble and poor, And they have trusted in the name of Jehovah.
13 The remnant of Israel do no perversity, nor speak lies, Nor found in their mouth is a deceitful tongue, For they have delight, and have lain down, And there is none troubling.
14 Cry aloud, O daughter of Zion, shout, O Israel, Rejoice and exult with the whole heart, O daughter of Jerusalem.
15 Jehovah hath turned aside thy judgments, He hath faced thine enemy, The king of Israel, Jehovah, [is] in thy midst, Thou seest evil no more.
16 In that day it is said to Jerusalem, 'Fear not, O Zion, let not thy hands be feeble.
17 Jehovah thy God [is] in thy midst, A mighty one doth save, He rejoiceth over thee with joy, He doth work in His love, He joyeth over thee with singing.'
18 Mine afflicted from the appointed place I have gathered, from thee they have been, Bearing for her sake reproach.

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19 Lo, I am dealing with all afflicting thee at that time,
And I have saved the halting one, And the driven out ones I do gather, And have set them for a praise and for a name, In all the land of their shame.

20 At that time I bring you in, Even at the time of My assembling you, For I give you for a name, and for a praise, Among all peoples of the land, In My turning back [to] your captivity before your eyes, said Jehovah!

THE BOOK OF THE PROPHET HAGGAI

Hebrew title: Sefer Haggay or Khagai
Estimated Range of Dating: c. 520 B.C.

(The Book of Haggai, also known as the Book of Aggeus, is a book of the Hebrew Bible or Tanakh, and has its place as the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The Book of Haggai was written in 520 BC, some 18 years after Cyrus had conquered Babylon and issued a decree in 538 BC, allowing the captive Jews to return to Judea. The Book of Haggai is named after its presumed author, the prophet Haggai. There is no biographical information given about the prophet in the Book of Haggai. Haggai's name is derived from the Hebrew verbal root h-g-g, which means "to make a pilgrimage." Haggai's name might come from his single-minded effort to bring about the reconstruction of that destination of ancient Judean pilgrims, the Temple in Jerusalem.

Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader. [According to the biblical narrative, Zerubbabel was a governor of the Achaemenid Persian Empire's province Yehud Medinata [Judah] and the grandson of Jeconiah, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first regnal year of Cyrus the Great, Kurush II, the king (emperor) of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after.]

The first chapter contains the first address (2–11) and its effects (12–15).

The second chapter contains:

1. The second prophecy (1–9), which was delivered a month after the first

2. The third prophecy (10–19), delivered two months and three days after the second; and

3. The fourth prophecy (20–23), delivered on the same day as the third

These discourses are referred to in Ezra 5:1 and 6:14. (Compare Haggai 2:7, 8 and 22)

Haggai [1:14–15] reports that three weeks after his first prophecy, the rebuilding of the Temple began in c. 521 BC and the Book of Ezra [6:15] indicates that it was finished in 516 BC. "The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.")

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HAGGAI CHAPTER 1

1 In the second year of Darius the king, in the sixth month, in the first day of the month, hath a word of Jehovah been by the hand of Haggai the prophet, unto Zerubbabel son of Shealtiel, governor of Judah, and unto Joshua son of Josedech, the high priest, saying:

2 Thus spake Jehovah of Hosts, saying: This people! -- they have said, 'The time hath not come, The time the house of Jehovah [is] to be built.'

3 And there is a word of Jehovah by the hand of Haggai the prophet, saying:

4 Is it time for you -- you! To dwell in your covered houses, And this house to lie waste?

5 And now, thus said Jehovah of Hosts, Set your heart to your ways.

6 Ye have sown much, and brought in little, To eat, and not to satiety, To drink, and not to drunkenness, To clothe, and none hath heat, And he who is hiring himself out, Is hiring himself for a bag pierced through.

7 Thus said Jehovah of Hosts: Set your heart to your ways.

8 Go up the mountain, and ye have brought in wood, And build the house, and I am pleased with it. And I am honoured, said Jehovah.

9 Looking for much, and lo, little, And ye brought [it] home, and I blew on it, Wherefore? -- an affirmation of Jehovah of Hosts, Because of My house that is waste, And ye are running -- each to his house,

10 Therefore, over you refrained have the heavens from dew, And the land hath refrained its increase.

11 And I proclaim draught on the land, And on the mountains, and on the corn, And on the new wine, and on the oil, And on what the ground doth bring forth, And on man, and on beast, And on all labour of the hands.'

12 And Zerubbabel son of Shealtiel, and Joshua son of Josedech, the high priest, and all the remnant of the people, do hearken to the voice of Jehovah their God, and unto the words of Haggai the prophet, as Jehovah their God had sent him, and the people are afraid of the face of Jehovah.

13 And Haggai, messenger of Jehovah, in messages of Jehovah, speaketh to the people, saying: 'I [am] with you, an affirmation of Jehovah.'

14 And Jehovah doth stir up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son of Josedech, the high priest, and the spirit of all the remnant of the people, and they come in, and do work in the house of Jehovah of Hosts their God,

15 in the twenty and fourth day of the sixth month, in the second year of Darius the king.

HAGGAI CHAPTER 2

1 In the seventh [month], in the twenty and first of the month, hath a word of Jehovah been by the hand of Haggai the prophet, saying:

2 'Speak, I pray thee, unto Zerubbabel son of Shealtiel, governor of Judah, and unto Joshua, son of Josedech, the high priest, and unto the remnant of the people, saying:

3 Who among you hath been left that saw this house in its former honour? And what are ye seeing it now? Is it not, compared with it, as nothing in your eyes?

4 And now, be strong, O Zerubbabel, An affirmation of Jehovah, And be strong, O Joshua, son of Josedech, the high priest, And be strong, all ye people of the land, An affirmation of Jehovah, And do ye -- (for I [am] with you, An affirmation of Jehovah of Hosts) --

5 The thing that I covenanted with you, In your coming forth from Egypt, And My Spirit is remaining in your midst, fear not.

6 For thus said Jehovah of Hosts: Yet once more -- it [is] a little, And I am shaking the heavens and the earth, And the sea, and the dry land,

7 And I have shaken all the nations, And they have come [to] the desire of all the nations, And I have filled this house [with] honour, Said Jehovah of Hosts.

8 Mine [is] the silver, and Mine the gold, An affirmation of Jehovah of Hosts.

9 Greater is the honour of this latter house, Than of the former, said Jehovah of Hosts, And in this place do I give peace, An affirmation of Jehovah of Hosts.'

10 On the twenty and fourth of the ninth [month], in the second year of Darius, hath a word of Jehovah been by the hand of Haggai the prophet, saying:

11 Thus said Jehovah of Hosts: 'Ask, I pray thee, the priests [of] the law, saying:

12 Lo, one doth carry holy flesh in the skirt of his garment, and he hath come with his skirt against the bread, or against the pottage, or against the wine, or against the oil, or against any food -- is it holy?' And the priests answer and say, 'No.'

13 And Haggai saith, 'If the unclean of body doth come against any of these, is it unclean?' And the priests answer and say, 'It is unclean.'

14 And Haggai answereth and saith, 'So [is] this people, and so [is] this nation before Me -- an affirmation of Jehovah -- and so [is] every work of their hands, and that which they bring near there -- it is unclean.

15 And now, lay [it], I pray you, to your heart, From this day, and onwards, Before the laying of stone to stone in the temple of Jehovah.

16 From that time [one] hath come to a heap of twenty, And it hath been ten, He hath come unto the wine-fat to draw out fifty purahs, And it hath been twenty.

17 I have smitten you with blasting, And with mildew, and with hail -- All the work of your hands, And there is none of you with Me, An affirmation of Jehovah.

18 Set [it], I pray you, to your heart, from this day and onwards, from the twenty and fourth day of the ninth [month], even from the day that the temple of Jehovah hath been founded, set [it] to your heart.

19 Is the seed yet in the barn? And hitherto the vine and the fig, And the pomegranate, and the olive-tree, Have not borne -- from this day I bless.'

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20 And there is a word of Jehovah a second time unto Haggai, on the twenty and fourth of the month, saying:
21 'Speak unto Zerubbabel governor of Judah, saying: I am shaking the heavens and the earth,
22 And have overturned the throne of kingdoms, And I have destroyed the strength of kingdoms of the nations, And overturned chariot and its charioteers, And come down have horses and their riders, Each by the sword of his brother.
23 In that day -- an affirmation of Jehovah of Hosts, I take thee, Zerubbabel, son of Shealtiel, My servant -- an affirmation of Jehovah, And have set thee as a signet, for on thee I have fixed, An affirmation of Jehovah of Hosts!

THE BOOK OF THE PROPHET ZECHARIAH

Hebrew title: Sefer Zekharyah
Estimated Range of Dating: c. 520–518 BC

(The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is included in the Twelve Minor Prophets in the Hebrew Bible. The name "Zechariah" means "God remembered." Not much is known about Zechariah's life other than what may be inferred from the book. It has been speculated that his grandfather Iddo was the head of a priestly family who returned with Zerubbabel, and that Zechariah may himself have been a priest as well as a prophet. This is supported by Zechariah's interest in the Temple and the priesthood, and from Iddo's preaching in the Books of Chronicles.

The Book of Zechariah was written by at least two different people. Zechariah 1–8, sometimes referred to as First Zechariah, was written in the 6th century BC. Zechariah 9–14, often called Second Zechariah, contains within the text no datable references to specific events or individuals but most scholars give the text a date in the fifth century BC.

Second Zechariah, probably written by a disciple of Zechariah, appears to make use of the books of Isaiah, Jeremiah, and Ezekiel, the Deuteronomistic History, and the themes from First Zechariah.

Contents and Structure:

Chapters 1 to 6

The book begins with a preface, which recalls the nation's history, for the purpose of presenting a solemn warning to the present generation. Then follows a series of eight visions, succeeding one another in one night, which may be regarded as a symbolical history of Israel, intended to furnish consolation to the returned exiles and stir up hope in their minds. The symbolic action, the crowning of Joshua, describes how the kingdoms of the world become the kingdom of God's Messiah.

Chapters 7 and 8

Chapters Zechariah 7 and Zechariah 8, written two years later, are an answer to the question whether the days of mourning for the destruction of the city should be kept any longer, and an encouraging address to the people, assuring them of God's presence and blessing.

Chapters 9 to 11 [sometimes called 'The First Oracle] tell of a future time when the nations around them would be destroyed by an army, but Jerusalem would be kept from destruction. The coming of a Messiah is mentioned here [a Jewish teaching that craves for firm leadership].

Chapters 12 to 14 [sometimes called 'The Second Oracle] tell about the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom.)

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ZECHARIAH CHAPTER 1

1 In the eighth month, in the second year of Darius, hath a word of Jehovah been unto Zechariah, son of Berechiah, son of Iddo, the prophet, saying:

2 'Jehovah was wroth against your fathers -- wrath!

3 And thou hast said unto them, Thus said Jehovah of Hosts, turn back unto Me, An affirmation of Jehovah of Hosts, And I turn back unto you, said Jehovah of Hosts.

4 Ye shall not be as your fathers, To whom the former prophets called, saying: Thus said Jehovah of Hosts, Turn back I pray you, From your evil ways and from your evil doings, And they did not hearken, Nor attend to Me -- an affirmation of Jehovah.

5 Your fathers -- where [are] they? And the prophets -- to the age do they live?

6 Only, My words, and My statutes, That I commanded My servants the prophets, Have they not overtaken your fathers, And they turn back and say: As Jehovah of Hosts designed to do to us, According to our ways, and according to our doings, So He hath done to us?'

7 On the twenty and fourth day of the eleventh month, (it [is] the month of Sebat,) in the second year of Darius, hath a word of Jehovah been unto Zechariah, son of Berechiah, son of Iddo, the prophet, saying:

8 I have seen by night, and lo, one riding on a red horse, and he is standing between the myrtles that [are] in the shade, and behind him [are] horses, red, bay, and white.

9 And I say, 'What [are] these, my lord?' And the messenger who is speaking with me saith unto me, 'I -- I do shew thee what these [are].'

10 And the one who is standing between the myrtles doth answer and say, 'These [are] they whom Jehovah hath sent to walk up and down in the land.'

11 And they answer the messenger of Jehovah who is standing between the myrtles, and say, 'We have walked up and down in the land, and lo, all the land is sitting still, and at rest.'

12 And the messenger of Jehovah answereth and saith, 'Jehovah of Hosts! till when dost Thou not pity Jerusalem, and the cities of Judah, that Thou hast abhorred these seventy years?'

13 And Jehovah answereth the messenger, who is speaking with me, good words, comfortable words.

14 And the messenger who is speaking with me, saith unto me, 'Call, saying: Thus said Jehovah of Hosts: I have been zealous for Jerusalem, and for Zion [with] great zeal.

15 And [with] great wrath I am wroth against the nations who are at ease, For I was a little wroth, and they assisted -- for evil.

16 Therefore, thus said Jehovah: I have turned to Jerusalem with mercies, My house is built in it, An affirmation of Jehovah of Hosts, And a line is stretched over Jerusalem.

17 Again call, saying: Thus said Jehovah of Hosts, Again do my cities overflow from good, And Jehovah hath again comforted Zion, And He hath fixed again on Jerusalem.'

18 And I lift up mine eyes, and look, and lo, four horns.

19 And I say unto the messenger who is speaking with me, 'What [are] these?' And he saith unto me, 'These [are] the horns that have scattered Judah, Israel, and Jerusalem.'

20 And Jehovah doth shew me four artizans.

21 And I say, 'What [are] these coming in to do?' And He speaketh, saying: 'These [are] the horns that have scattered Judah, so that no one hath lifted up his head, and these come in to trouble them, to cast down the horns of the nations who are lifting up a horn against the land of Judah -- to scatter it.'

ZECHARIAH CHAPTER 2

1 And I lift up mine eyes, and look, and lo, a man, and in his hand a measuring line.

2 And I say, 'Whither are thou going?' And he saith unto me, 'To measure Jerusalem, to see how much [is] its breadth, and how much its length.'

3 And lo, the messenger who is speaking with me is going out, and another messenger is going out to meet him,

4 and he saith unto him, 'Run, speak unto this young man, saying: Unwalled villages inhabit doth Jerusalem, From the abundance of man and beast in her midst.

5 And I -- I am to her -- an affirmation of Jehovah, A wall of fire round about, And for honour I am in her midst.

6 Ho, ho, and flee from the land of the north, An affirmation of Jehovah, For, as the four winds of the heavens, I have spread you abroad, An affirmation of Jehovah.

7 Ho, Zion, be delivered who art dwelling [with] the daughter of Babylon.

8 For thus said Jehovah of Hosts: After honour He hath sent me unto the nations who are spoiling you, For he who is coming against you, Is coming against the daughter of His eye.

9 For lo, I am waving my hand against them, And they have been a spoil to their servants. And ye have known that Jehovah of Hosts hath sent me.

10 Singe, and rejoice, O daughter of Zion, For lo, I am coming, and have dwelt in thy midst, An affirmation of Jehovah.

11 And joined have been many nations unto Jehovah in that day, And they have been to Me for a people, And I have dwelt in thy midst, And thou hast known that Jehovah of Hosts hath sent me unto thee.

12 And Jehovah hath inherited Judah, His portion on the holy ground, And He hath fixed again on Jerusalem.

13 Hush, all flesh, because of Jehovah, For He hath been roused up from His holy habitation!'

ZECHARIAH CHAPTER 3

1 And he sheweth me Joshua the high priest standing before the messenger of Jehovah, and the Adversary standing at his right hand, to be an adversary to him.

2 And Jehovah saith unto the Adversary: 'Jehovah doth push against thee, O Adversary, Yea, push against thee doth Jehovah, Who is fixing on Jerusalem, Is not this a brand delivered from fire?'

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3 And Joshua was clothed with filthy garments, and is standing before the messenger.

4 And he answereth and speaketh unto those standing before him, saying: 'Turn aside the filthy garments from off him.' And he saith unto him, 'See, I have caused thine iniquity to pass away from off thee, so as to clothe thee with costly apparel.'

5 He also said, 'Let them set a pure diadem on his head. And they set the pure diadem on his head, and clothe him with garments. And the messenger of Jehovah is standing,

6 and the messenger of Jehovah doth protest to Joshua, saying:

7 'Thus said Jehovah of Hosts: If in My ways thou dost walk, And if My charge thou dost keep, Then also thou dost judge My house, And also thou dost keep My courts, And I have given to thee conductors among these standing by.

8 Hear, I pray thee, Joshua, the high priest, Thou and thy companions sitting before thee, (For men of type [are] they,) For lo, I am bringing in My servant -- a Shoot.

9 For lo, the stone that I put before Joshua, On one stone [are] seven eyes, Lo, I am graving its graving, An affirmation of Jehovah of Hosts, And I have removed the iniquity of that land in one day.

10 In that day -- an affirmation of Jehovah of Hosts, Ye do call, each unto his neighbour, Unto the place of the vine, And unto the place of the fig-tree!'

ZECHARIAH CHAPTER 4

1 And the messenger who is speaking with me doth turn back, and stir me up as one who is stirred up out of his sleep,

2 and he saith unto me, 'What art thou seeing?' And I say, 'I have looked, and lo, a candlestick of gold -- all of it, and its bowl [is] on its top, and its seven lamps [are] upon it, and twice seven pipes [are] to the lights that [are] on its top,

3 and two olive-trees [are] by it, one on the right of the bowl, and one on its left.'

4 And I answer and speak unto the messenger who is speaking with me, saying, 'What [are] these, my lord?'

5 And the messenger who is speaking with me answereth and saith unto me, 'Hast thou not known what these [are]?' And I say, 'No, my lord.'

6 And he answereth and speaketh unto me, saying: 'This [is] a word of Jehovah unto Zerubbabel, saying: Not by a force, nor by power, But -- by My Spirit, said Jehovah of Hosts.

7 Who [art] thou, O great mountain Before Zerubbabel -- for a plain! And he hath brought forth the top-stone, Cries of Grace, grace -- [are] to it.'

8 And there is a word of Jehovah to me, saying,

9 Hands of Zerubbabel did found this house, And his hands do finish it, And thou hast known that Jehovah of Hosts Hath sent me unto you.

10 For who trampled on the day of small things, They have rejoiced, And seen the tin weight in the hand of Zerubbabel, These seven [are] the eyes of Jehovah, They are going to and fro in all the land.'

11 And I answer and say unto him, 'What [are] these two olive-trees, on the right of the candlestick, and on its left?'

12 And I answer a second time, and say unto him, 'What [are] the two branches of the olive trees that, by means of the two golden pipes, are emptying out of themselves the oil?'

13 And he speaketh unto me, saying, 'Hast thou not known what these [are]?' And I say, 'No, my lord.'

14 And he saith, 'These [are] the two sons of the oil, who are standing by the Lord of the whole earth.'

ZECHARIAH CHAPTER 5

1 And I turn back, and lift up mine eyes, and look, and lo, a flying roll.

2 And he saith unto me, 'What art thou seeing?' And I say, 'I am seeing a flying roll, its length twenty by the cubit, and its breadth ten by the cubit.'

3 And he saith unto me, 'This [is] the execration that is going forth over the face of all the land, for every one who is stealing, on the one side, according to it, hath been declared innocent, and every one who hath sworn, on the other side, according to it, hath been declared innocent.

4 'I have brought it out -- an affirmation of Jehovah of Hosts -- and it hath come in unto the house of the thief, and unto the house of him who hath sworn in My name to a falsehood, and it hath remained in the midst of his house, and hath consumed it, both its wood and its stones.'

5 And the messenger who is speaking with me goeth forth, and saith unto me, 'Lift up, I pray thee, thine eyes, and see what [is] this that is coming forth?'

6 And I say, 'What [is] it?' And he saith, 'This -- the ephah that is coming forth.' And he saith, 'This [is] their aspect in all the land.

7 And lo, a cake of lead lifted up; and this [is] a woman sitting in the midst of the ephah.'

8 And he saith, 'This [is] the wicked woman.' And he casteth her unto the midst of the ephah, and casteth the weight of lead on its mouth.

9 And I lift up mine eyes, and see, and lo, two women are coming forth, and wind in their wings; and they have wings like wings of the stork, and they lift up the ephah between the earth and the heavens.

10 And I say unto the messenger who is speaking with me, 'Whither [are] they causing the ephah to go?'

11 And he saith unto me, 'To build to it a house in the land of Shinar.' And it hath been prepared and hath been placed there on its base.

ZECHARIAH CHAPTER 6

1 And I turn back, and lift up mine eyes, and look, and lo, four chariots are coming forth from between two of the mountains, and the mountains [are] mountains of brass.

2 In the first chariot [are] red horses, and in the second chariot brown horses,

3 and in the third chariot white horses, and in the fourth chariot strong grisled horses.

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4 And I answer and say unto the messenger who is speaking with me, 'What [are] these, my lord?'

5 And the messenger answereth and saith unto me, 'These [are] four spirits of the heavens coming forth from presenting themselves before the Lord of the whole earth.

6 The brown horses that [are] therein, are coming forth unto the land of the north; and the white have come forth unto their hinder part; and the grisled have come forth unto the land of the south;

7 and the strong ones have come forth, and they seek to go to walk up and down in the earth;' and he saith, 'Go, walk up and down in the earth;' and they walk up and down in the earth.

8 And he calleth me, and speaketh unto me, saying, 'See, those coming forth unto the land of the north have caused My Spirit to rest in the land of the north.'

9 And there is a word of Jehovah unto me, saying,

10 to take of the captivity (who came from Babylon) from Heldai, from Tobijah, and from Jedaiah, 'and thou hast come in -- thou, in that day, yea, thou hast come into the house of Josiah son of Zephaniah,

11 and thou hast taken silver and gold, and hast made a crown, and hast placed on the head of Joshua son of Josedech, the high priest,

12 and hast spoken unto him, saying: Thus spake Jehovah of Hosts, saying: Lo, a man! A Shoot -- [is] his name, And from his place he doth shoot up, And he hath built the temple of Jehovah.

13 Yea, he doth build the temple of Jehovah, And he doth bear away honour, And he hath sat and ruled on His throne, And hath been a priest on His throne, And a counsel of peace is between both.

14 And the crown is to Helem, and to Tobijah, and to Jedaiah, and to Hen son of Zephaniah, for a memorial in the temple of Jehovah.

15 And the far-off come in, and they have built in the temple of Jehovah, and ye have known that Jehovah of Hosts hath sent me unto you, yea, it hath come to pass, if ye do certainly hearken to the voice of Jehovah your God.'

ZECHARIAH CHAPTER 7

1 And it cometh to pass, in the fourth year of Darius the king hath a word of Jehovah been unto Zechariah, in the fourth of the ninth month, in Chisleu.

2 And Beth-El sendeth Sherezer and Regem-Melech, and its men, to appease the face of Jehovah,

3 speaking unto the priests who [are] at the house of Jehovah of Hosts, and unto the prophets, saying, 'Do I weep in the fifth month -- being separated -- as I have done these so many years?'

4 And there is a word of Jehovah of Hosts unto me, saying:

5 'Speak unto all the people of the land, and unto the priests, saying:

6 When ye fasted with mourning in the fifth and in the seventh [months] -- even these seventy years -- did ye keep the fast [to] Me -- Me? And when ye eat, and when ye drink, is it not ye who are eating, and ye who are drinking?

7 'Are not [these] the words that Jehovah proclaimed by the hand of the former prophets, in Jerusalem's being inhabited, and [in] safety, and its cities round about it, and the south and the plain -- abiding?'

8 And there is a word of Jehovah unto Zechariah, saying:

9 'Thus spake Jehovah of Hosts, saying: True judgment judge ye, And kindness and mercy do one with another.

10 And widow, and fatherless, Sojourner, and poor, ye do not oppress, And the calamity of one another ye do not devise in your heart.

11 And they refuse to attend, And they give a refractory shoulder, And their ears have made heavy against hearing.

12 And their heart they have made adamant, Against hearing the law, and the words, That Jehovah of Hosts sent by His Spirit, By the hand of the former prophets, And their is great wrath from Jehovah of Hosts.

13 And it cometh to pass, as He called, And they have not hearkened, So do they call, and I do not hearken, Said Jehovah of Hosts.

14 And I toss them on all the nations, That they have not known, The land hath been desolate behind them, Of any passing by and turning back, And they set a desirable land for a desolation!

ZECHARIAH CHAPTER 8

1 And there is a word of Jehovah of Hosts, saying:

2 'Thus said Jehovah of Hosts: I have been zealous for Zion with great zeal, With great heat I have been zealous for her.

3 Thus said Jehovah: I have turned back unto Zion, And I have dwelt in the midst of Jerusalem, And Jerusalem hath been called 'The city of truth,' And the mountain of Jehovah of Hosts, 'The holy mountain.'

4 Thus said Jehovah of Hosts: Again dwell do old men and old women, In broad places of Jerusalem, And each his staff in his hand, Because of abundance of days.

5 And broad places of the city are full of boys and girls, Playing in its broad places.

6 Thus said Jehovah of Hosts: Surely it is wonderful in the eyes of the remnant of this people in those days, Also in Mine eyes it is wonderful, An affirmation of Jehovah of Hosts.

7 Thus said Jehovah of Hosts: Lo, I am saving My people from the land of the rising, And from the land of the going in, of the sun,

8 And I have brought them in, They have dwelt in the midst of Jerusalem, And they have been to Me for a people, And I am to them for God, In truth and in righteousness.

9 Thus said Jehovah of Hosts: Let your hands be strong, Ye who are hearing in these days these words from the mouth of the prophets, That in the day the house of Jehovah of Hosts Hath been founded, the temple [is] to be built.

10 For, before those days there hath been no hiring of man, Yea, a hiring of beasts there is none; And to him who is going out, And to him who is coming in, There is no peace

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because of the adversary, And I send all men -- each against his neighbour.

11 And now, not as [in] the former days [am] I to the remnant of this people, An affirmation of Jehovah of Hosts.

12 Because of the sowing of peace, The vine doth give her fruit, And the earth doth give her increase, And the heavens do give their dew, And I have caused the remnant of this people To inherit all these.

13 And it hath come to pass, As ye have been a reviling among nations, O house of Judah, and house of Israel, So I save you, and ye have been a blessing, Do not fear, let your hands be strong.

14 For, thus said Jehovah of Hosts, As I did purpose to do evil to you, When your fathers made Me wroth, Said Jehovah of Hosts, and I did not repent,

15 So I have turned back, I have purposed, in these days, To do good with Jerusalem, And with the house of Judah -- fear not!

16 These [are] the things that ye do: Speak ye truth each with his neighbour, Truth and peaceful judgment judge in your gates,

17 And each the evil of his neighbour ye do not devise in your heart, And a false oath ye do not love, For all these [are] things that I have hated, An affirmation of Jehovah.'

18 And there is a word of Jehovah of Hosts unto me, saying:

19 'Thus said Jehovah of Hosts: The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth [months], are to the house of Judah for joy and for rejoicing, and for pleasant appointed seasons, and the truth and the peace they have loved.

20 Thus said Jehovah of Hosts: Yet come do peoples, and inhabitants of many cities,

21 Yea, gone have inhabitants of one To another, saying: We go diligently, To appease the face of Jehovah, To seek Jehovah of Hosts -- I go, even I.

22 Yea, come in have many peoples, and mighty nations, To seek Jehovah of Hosts in Jerusalem, And to appease the face of Jehovah.

23 Thus said Jehovah of Hosts: In those days take hold do ten men of all languages of the nations, Yea, they have taken hold on the skirt of a man, a Jew, saying: We go with you, for we heard God [is] with you!

ZECHARIAH CHAPTER 9

1 The burden of a word of Jehovah against the land of Hadrach, and Demmeseh -- his place of rest: (When to Jehovah [is] the eye of man, And of all the tribes of Israel.)

2 And also Hamath doth border thereon, Tyre and Zidon, for -- very wise!

3 And Tyre doth build a bulwark to herself, And doth heap silver as dust, And gold as mire of out-places.

4 Lo, the Lord doth dispossess her, And He hath smitten in the sea her force, And she with fire is consumed.

5 See doth Ashkelon and fear, Also Gaza, and she is exceedingly pained, Also Ekron -- for her expectation dried up, And perished hath a king from Gaza, And Ashkelon doth not remain,

6 And dwelt hath a foreigner in Ashdod, And I have cut off the excellency of the Philistines.

7 And turned aside his blood from his mouth, His abominations from between his teeth, And he hath remained, even he, to our God, And he hath been as a leader in Judah, And Ekron as a Jebusite.

8 And I have pitched for My house a camp, Because of the passer through, and of the returner, And pass not through against them again doth an exactor, For, now, I have seen with My eyes.

9 Rejoice exceedingly, O daughter of Zion, Shout, O daughter of Jerusalem, Lo, thy King doth come to thee, Righteous -- and saved is He, Afflicted -- and riding on an ass, And on a colt -- a son of she-asses.

10 And I have cut off the chariot from Ephraim, And the horse from Jerusalem, Yea, cut off hath been the bow of battle, And he hath spoken peace to nations, And his rule [is] from sea unto sea, And from the river unto the ends of earth.

11 Also thou -- by the blood of thy covenant, I have sent thy prisoners out of the pit, There is no water in it.

12 Turn back to a fenced place, Ye prisoners of the hope, Even to-day a second announcer I restore to thee.

13 For I have trodden for Me Judah, A bow I have filled [with] Ephraim, And I have stirred up thy sons, O Zion, Against thy sons, O Javan, And I have set thee as the sword of a hero.

14 And Jehovah doth appear for them, And gone forth as lightning hath His arrow, And the Lord Jehovah with a trumpet bloweth, And He hath gone with whirlwinds of the south.

15 Jehovah of Hosts doth cover them over, And they consumed, and subdued sling-stones, Yea, they have drunk, They have made a noise as wine, And they have been full as a bowl, As corners of an altar.

16 And saved them hath Jehovah their God In that day, as a flock of His people, For stones of a crown are displaying themselves over His ground.

17 For what His goodness! and what His beauty! Corn the young men, And new wine the virgins -- make fruitful!

ZECHARIAH CHAPTER 10

1 They asked of Jehovah rain in a time of latter rain, Jehovah is making lightnings, And rain [in] showers He doth give to them. To each -- the herb in the field.

2 Because the teraphim did speak iniquity, And the diviners have seen a falsehood, And dreams of the vanity they speak, [With] vanity they give comfort, Therefore they have journeyed as a flock, They are afflicted, for there is no shepherd.

3 Against the shepherds did Mine anger burn, And against the he-goats I lay a charge, For inspected hath Jehovah of Hosts His flock, the house of Judah, And set them as His beauteous horse in battle.

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4 From him [is] a corner-stone, From him a nail, from him a battle-bow, From him goeth forth every exactor together.

5 And they have been as heroes, Treading in mire of out-places in battle, And they have fought, for Jehovah [is] with them, And have put to shame riders of horses.

6 And I have made mighty the house of Judah, And the house of Joseph I do save, And I have caused them to dwell, for I have loved them, And they have been as [if] I had not cast them off, For I [am] Jehovah their God, And I answer them.

7 And Ephraim hath been as a hero, And rejoiced hath their heart as wine, And their sons see, and they have rejoiced, Rejoice doth their heart in Jehovah.

8 I hist for them, and I gather them, For I have redeemed them, And they have multiplied as they did multiply.

9 And I sow them among peoples, And in far-off places they remember Me, And they have lived with their sons, And they have turned back.

10 And I have brought them back from the land of Egypt, And from Asshur I do gather them, And unto the land of Gilead and Lebanon I do bring them in, And there is not found for them [space].

11 And He hath passed over through the sea, And hath pressed and smitten billows in the sea, And dried up have been all depths of a flood, And brought down hath been the excellency of Asshur, And the rod of Egypt doth turn aside.

12 And I have made them mighty in Jehovah, And in His name they walk up and down, An affirmation of Jehovah!

ZECHARIAH CHAPTER 11

1 Open, O Lebanon, thy doors, And fire doth devour among thy cedars.

2 Howl, O fir, for fallen hath the cedar, For their honourable ones were destroyed, Howl, ye oaks of Bashan, For come down hath the fenced forest,

3 A voice of the howling of the shepherds! For destroyed was their robe of honour, A voice of the roaring of young lions! For destroyed was the excellency of Jordan.

4 Thus said Jehovah my God: 'Feed the flock of the slaughter,

5 Whose buyers slay them, and are not guilty, And their sellers say, Blessed [is] Jehovah, And I am rich, And their shepherds have no pity on them.

6 For I have pity no more on inhabitants of the land, An affirmation of Jehovah, And lo, I am causing man to come forth, Each into the hand of his neighbour, And into the hand of his king, And they have beaten down the land, And I do not deliver out of their hand.'

7 And I feed the flock of slaughter, even you, ye afflicted of the flock; and I take to me two staves, the one I have called Pleasantness, and the other I have called Bands, and I feed the flock.

8 And I cut off the three shepherds in one month, and my soul is grieved with them, and also their soul hath abhorred me.

9 And I say, 'I do not feed you, the dying, let die; and the cut off, let be cut off; and the remaining ones, let each eat the flesh of its neighbour.'

10 And I take My staff Pleasantness, and cut it asunder, to make void My covenant that I had made with all the peoples:

11 and it is broken in that day, and know well do the afflicted of the flock who are observing me, that it [is] a word of Jehovah.

12 And I say unto them: 'If good in your eyes, give my hire, and if not, forbear;' and they weigh out my hire -- thirty silverlings.

13 And Jehovah saith unto me, 'Cast it unto the potter;' the goodly price that I have been prized at by them, and I take the thirty silverlings, and cast them [to] the house of Jehovah, unto the potter.

14 And I cut asunder my second staff, Bands, to break the unity between Judah and Israel.

15 And Jehovah saith unto me, 'Again take to thee the instrument of a foolish shepherd.

16 For lo, I am raising up a shepherd in the land, The cut off he doth not inspect, The shaken off he doth not seek, And the broken he doth not heal, The standing he doth not sustain, And the flesh of the fat he doth eat, And their hoofs he doth break off.

17 Wo [to] the worthless shepherd, forsaking the flock, A sword [is] on his arm, and on his right eye, His arm is utterly dried up, And his right eye is very dim!'

ZECHARIAH CHAPTER 12

1 The burden of a word of Jehovah on Israel. An affirmation of Jehovah, Stretching out heaven, and founding earth, And forming the spirit of man in his midst.

2 Lo, I am making Jerusalem a cup of reeling To all the peoples round about, And also against Judah it is, In the siege against Jerusalem.

3 And it hath come to pass, in that day, I make Jerusalem a burdensome stone to all the peoples, All loading it are completely pressed down, And gathered against it have been all nations of the earth.

4 In that day -- an affirmation of Jehovah, I do smite every horse with astonishment, And its rider with madness, And on the house of Judah I open My eyes, And every horse of the peoples I smite with blindness.

5 And leaders of Judah have said in their heart, 'Strength to me [are] the inhabitants of Jerusalem, In Jehovah of Hosts their God.'

6 In that day I make the leaders of Judah As a hearth of fire among trees, And as a torch of fire in a sheaf, And they have consumed -- on the right and on the left -- all the peoples round about, And Jerusalem hath inhabited again her place in Jerusalem.

7 And saved hath Jehovah the tents of Judah first, So that become not great against Judah Doth the beauty of the house of David, And the beauty of the inhabitant of Jerusalem.

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8 In that day cover over doth Jehovah the inhabitant of Jerusalem, And the stumbling among them hath been in that day as David, And the house of David as God -- As a messenger of Jehovah -- before them.

9 And it hath come to pass, in that day, I seek to destroy all the nations Who are coming in against Jerusalem,

10 And I have poured on the house of David, And on the inhabitant of Jerusalem, A spirit of grace and supplications, And they have looked unto Me whom they pierced, And they have mourned over it, Like a mourning over the only one, And they have been in bitterness for it, Like a bitterness over the first-born.

11 In that day, great is the mourning of Jerusalem, As the mourning of Hadadrimmon in the valley of Megiddon,

12 And mourned hath the land -- every family apart, The family of the house of David apart, And their women apart; The family of the house of Nathan apart, And their women apart;

13 The family of the house of Levi apart, And their women apart; The family of Shimei apart, And their women apart,

14 All the families that are left, Every family apart, and their women apart!

ZECHARIAH CHAPTER 13

1 In that day there is a fountain opened To the house of David And to the inhabitants of Jerusalem, For sin and for impurity.

2 And it hath come to pass, in that day, An affirmation of Jehovah of Hosts, I cut off the names of the idols from the land, And they are not remembered any more, And also the prophets and the spirit of uncleanness I cause to pass away from the land.

3 And it hath been, when one prophesieth again, That said unto him have his father and his mother, his parents, 'Thou dost not live, For falsehood thou hast spoken in the name of Jehovah,' And pierced him through have his father and his mother, his parents, in his prophesying.

4 And it hath come to pass, in that day, Ashamed are the prophets, each of his vision, in his prophesying, And they put not on a hairy robe to deceive.

5 And [one] hath said, 'I am not a prophet, A man, a tiller of ground I am, For ground [is] my possession from my youth.'

6 And [one] hath said unto him, 'What [are] these wounds in thy hands?' And he hath said, 'Because I was smitten [at] home by my lovers.'

7 Sword, awake against My shepherd, And against a hero -- My fellow, An affirmation of Jehovah of Hosts. Smite the shepherd, and scattered is the flock, And I have put back My hand on the little ones.

8 And it hath come to pass, In all the land, an affirmation of Jehovah, Two parts in it are cut off -- they expire, And the third is left in it.

9 And I have brought the third into fire, And refined them like a refining of silver, And have tried them like a trying of gold, It doth call in My name, and I answer it, I have said, 'My people it [is],' And it saith, 'Jehovah [is] my God!'

ZECHARIAH CHAPTER 14

1 Lo, a day hath come to Jehovah, And divided hath been thy spoil in thy midst.

2 And I have gathered all the nations unto Jerusalem to battle, And captured hath been the city, And spoiled have been the houses, And the women are lain with, Gone forth hath half the city in a removal, And the remnant of the people are not cut off from the city.

3 And gone forth hath Jehovah, And He hath fought against those nations, As in the day of His fighting in a day of conflict.

4 And stood have His feet, in that day, On the mount of Olives, That [is] before Jerusalem eastward, And cleft hath been the mount of Olives at its midst, To the east, and to the west, a very great valley, And removed hath the half of the mount towards the north. And its half towards the south.

5 And ye have fled [to] the valley of My mountains, For join doth the valley of the mountains to Azal, And ye have fled as ye fled before the shaking, In the days of Uzziah king of Judah, And come in hath Jehovah my God, All holy ones [are] with Thee.

6 And it hath come to pass, in that day, The precious light is not, it is dense darkness,

7 And there hath been one day, It is known to Jehovah, not day nor night, And it hath been at evening-time -- there is light.

8 And it hath come to pass, in that day, Go forth do living waters from Jerusalem, Half of them unto the eastern sea, And half of them unto the western sea, In summer and in winter it is.

9 And Jehovah hath become king over all the land, In that day there is one Jehovah, and His name one.

10 Changed is all the land as a plain, From Gebo to Rimmon, south of Jerusalem, And she hath been high, and hath dwelt in her place, Even from the gate of Benjamin To the place of the first gate, unto the front gate, And from the tower of Hananeel, Unto the wine-vats of the king.

11 And they have dwelt in her, And destruction is no more, And Jerusalem hath dwelt confidently.

12 And this is the plague with which Jehovah Doth plague all the peoples who have warred against Jerusalem, He hath consumed away its flesh, And it is standing on its feet, And its eyes are consumed in their holes, And its tongue is consumed in their mouth.

13 And it hath come to pass, in that day, A great destruction [from] Jehovah is among them, And they have seized each the hand of his neighbour, And gone up hath his hand against the hand of his neighbour.

14 And also Judah is fought with in Jerusalem, And gathered hath been the force of all the nations round about, Gold, and silver, and apparel, in great abundance.

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15 And so is the plague of the horse, of the mule, Of the camel, and of the ass, And of all the cattle that are in these camps, As this plague.

16 And it hath come to pass, Every one who hath been left of all the nations, Who are coming in against Jerusalem, They have also gone up from year to year, To bow themselves to the King, Jehovah of Hosts, And to celebrate the feast of the booths.

17 And it hath come to pass, That he who doth not go up of the families of the land unto Jerusalem, To bow himself to the King, Jehovah of Hosts, Even on them there is no shower.

18 And if the family of Egypt go not up, nor come in, Then not on them is the plague With which Jehovah doth plague the nations That go not up to celebrate the feast of booths.

19 This is the punishment of the sin of Egypt, And the punishment of the sin of all the nations, That go not up to celebrate the feast of booths.

20 In that day there is on bells of the horse, 'Holy to Jehovah,' And the pots in the house of Jehovah Have been as bowls before the altar.

21 And every pot in Jerusalem, and in Judah, Have been holy to Jehovah of Hosts, And all those sacrificing have come in, And have taken of them, and boiled in them, And there is no merchant any more in the house of Jehovah of Hosts in that day!

THE BOOK OF THE PROPHET MALACHI

Hebrew title: Sefer Malakhiyah
Author: Azaryahu, known as Ezra (Greek: Esdras)
Estimated Range of Dating: mid-5th century B.C.

(Malachi [or Malachias; Malahi, Malakhi] is the last book of the Neviim contained in the Tanakh, canonically the last of the Twelve Minor Prophets. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before The New Testament.

This gives Christian Bible readers the false impression that after Malachi was a 500-years long gap called the "Intertestamental Period", with no writing activites at all, and the New Testament would then be continueing the once dropped writing traditions. This believe was desired by Christian Bible compilers [designated by Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea Maritima].

This is the reason why the Christian Old Testament differs from arrangement in the Hebrew Bible, although both have almost the same contents. Christian Church authorities wanted to point out by this arrangement, that the Jews [once the Christians' greatest rivals] were abandoned by God and the 'baton of faithfulness' had been passed over to the Christians. The silent removal of the Hebrew Deuterocanon from Protestant Bibles in 1885 had pretty much the same reasons as background.

The word "Malachi," is a title meaning "My Messenger" or simply "The Messenger". The title has been chosen because there is no author attributed to this book and it occurs in the superscription at 1:1. It is quite common that Semites use in their book titles the most significant-looking word from the first verse or line of the first chapter. One of the Targums identifies Ezra (or Esdras) as the author of Malachi. [The word Targum is Hebrew for interpretation, translation, version. Targums or Targumim were originally spoken translations of the Jewish scriptures that a professional interpreter would give in the common language of the listeners. This procedure had become necessary as Aramaic became the common language of the Jewish people in the centuries BC. Hebrew was only used for lithurgy and worship and it was not understood anymore.]

The book of Malachi is divided into three chapters in the Hebrew Bible and the Greek Septuagint and four chapters in the Latin Vulgate. The fourth chapter in the Vulgate consists of the remainder of the third chapter starting at verse 3:19.

There are very few historical details in the Book of Malachi. The greatest clue as to its dating may lie in the fact that the Persian-era term for governor (peha) is used in 1:8 of the Hebrew original. This points to a composition date after the Babylonian Exile (1st) because of the use of the Persian period term 'peha' and (2nd) because Judah had a king before the exile, not a governor. Since, in Malachi, the temple has

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already been rebuilt, the book must be composed later than 515 BC. Malachi was apparently known to the author of Ecclesiasticus early in the 2nd century BC. Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time when Ezra and Nehemiah came to Jerusalem in 445 BC.

The Book of Malachi was written to correct the lax religious and social behaviour of the Israelites – particularly the priests – in post-exilic Jerusalem. In 1:2, Malachi has the people of Israel question God's love for them. This introduction to the book illustrates the severity of the situation which Malachi addresses. The graveness of the situation is also indicated by the dialectical style with which Malachi confronts his audience. Malachi proceeds to accuse his audience of failing to respect God as God deserves.

In 2:1, Malachi states Yahweh Sabaoth is sending a curse on the priests who have not honored him with appropriate animal sacrifices: "Now, watch how I am going to paralyze your arm and throw dung in your face--the dung from your very solemnities--and sweep you away with it. Then you shall learn that it is I who have given you this warning of my intention to abolish my covenant with Levi, says Yahweh Sabaoth."

In 2:10, Malachi addresses the issue of divorce. On this topic, Malachi deals with divorce both as a social problem ("Why then are we faithless to one another ... ?" 2:10) and as a religious problem ("Judah ... has married the daughter of a foreign god" 2:11). In contrast to the book of Ezra, Malachi urges each to remain steadfast to the wife of his youth.

Malachi also criticises his audience for questioning God's justice. He reminds them that God is just, exhorting them to be faithful as they await that justice. Malachi quickly goes on to point out that the people have not been faithful. In fact, the people are not giving God all that God deserves. Just as the priests have been offering unacceptable sacrifices, so the people have been neglecting to offer their full tithe to God. The result of these shortcomings is that the people come to believe that no good comes out of serving God.

Malachi assures the faithful among his audience that in the eschaton, the differences between those who served God faithfully and those who did not will become clear. The book concludes by calling upon the teachings of Moses and by promising that Elijah will return prior to the Day of Yahweh. [The Last Judgement or The Day of the Lord (Hebrew: 'Day of Resurrection' or Arabic: 'Day of Judgement') is part of the eschatological world view of the Abrahamic religions and in the Frashokereti of Zoroastrianism.]

Primarily because of the following quote (3:1), the Book of Malachi is frequently referred to in the Christian New Testament: ""Behold, I am going to send My messenger, and he will clear the way for Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." Christians believe that the messianic prophecies of the Book of Malachi have been fulfilled in the life, ministry, transfiguration, death and resurrection of Jesus. Most Jews and Muslims continue to await the coming of the prophet Elijah who will prepare the way for the Lord.)

MALACHI CHAPTER 1

1 The burden of a word of Jehovah unto Israel by the hand of Malachi:

2 I have loved you, said Jehovah, And ye have said, 'In what hast Thou loved us?'

3 Is not Esau Jacob's brother? -- an affirmation of Jehovah, And I love Jacob, and Esau I have hated, And I make his mountains a desolation, And his inheritance for dragons of a wilderness.

4 Because Edom saith, 'We have been made poor, And we turn back and we build the wastes,' Thus said Jehovah of Hosts: They do build, and I do destroy, And [men] have called to them, 'O region of wickedness,' 'O people whom Jehovah defied to the age.'

5 And your eyes do see, and ye say, 'Magnified is Jehovah beyond the border of Israel,

6 A son honoureth a father, and a servant his master. And if I [am] a father, where [is] Mine honour? And if I [am] a master, where [is] My fear? Said Jehovah of Hosts to you, O priests, despising My name! And ye have said: 'In what have we despised Thy name?'

7 Ye are bringing nigh on Mine altar polluted bread, And ye have said: 'In what have we polluted Thee?' In your saying: 'The table of Jehovah -- it [is] despicable,'

8 And when ye bring nigh the blind for sacrifice, 'There is no evil,' And when ye bring nigh the lame and sick, 'There is no evil;' Bring it near, I pray thee, to thy governor -- Doth he accept thee? or doth he lift up thy face? Said Jehovah of Hosts.

9 And now, appease, I pray thee, the face of God, And He doth favour us; From your own hand hath this been, Doth He accept of you appearances? Said Jehovah of Hosts.

10 Who [is] even among you, And he shutteth the two-leaved doors? Yea, ye do not kindle Mine altar for nought, I have no pleasure in you, said Jehovah of Hosts, And a present I do not accept of your hand.

11 For, from the rising of the sun to its going in, Great [is] My name among nations, And in every place perfume is brought nigh to My name, and a pure present, For great [is] My name among nations, Said Jehovah of Hosts.

12 And ye are polluting it in your saying, 'The table of Jehovah -- it is polluted, As to its fruit -- despicable is its food.'

13 And ye have said, 'Lo, what a weariness,' And ye have puffed at it, said Jehovah of Hosts, And ye have brought in plunder, And the lame and the sick, And ye have brought in the present! Do I accept it from your hand? said Jehovah.

14 And cursed [is] a deceiver, who hath in his drove a male, And is vowing, and is sacrificing a marred thing to the Lord,

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For a great king [am] I, said Jehovah of Hosts, And My name [is] revered among nations!

MALACHI CHAPTER 2

1 And now, to you [is] this charge, O priests,

2 If ye hearken not, and if ye lay [it] not to heart, To give honour to My name, said Jehovah of Hosts, I have sent against you the curse, And I have cursed your blessings, Yea, I have also cursed it, Because ye are not laying [it] to heart.

3 Lo, I am pushing away before you the seed, And have scattered dung before your faces, Dung of your festivals, And it hath taken you away with it.

4 And ye have known that I have sent unto you this charge, For My covenant being with Levi, Said Jehovah of Hosts.

5 My covenant hath been with him of life and of peace, And I make them to him a fear, and he doth fear Me, And because of My name he hath been affrighted.

6 The law of truth hath been in his mouth, And perverseness hath not been found in his lips, In peace and in uprightness he walked with Me, And many he brought back from iniquity.

7 For the lips of a priest preserve knowledge, And law they do seek from his mouth, For a messenger of Jehovah of Hosts he [is].

8 And ye, ye have turned from the way, Ye have caused many to stumble in the law, Ye have corrupted the covenant of Levi, Said Jehovah of Hosts.

9 And I also, I have made you despised and low before all the people, Because ye are not keeping My ways, And are accepting persons in the law.

10 Have we not all one father? Hath not our God prepared us? Wherefore do we deal treacherously, Each against his brother, To pollute the covenant of our fathers?

11 Dealt treacherously hath Judah, And abomination hath been done in Israel, and in Jerusalem, For polluted hath Judah the holy thing of Jehovah, That He hath loved, and hath married the daughter of a strange god.

12 Cut off doth Jehovah the man who doth it, Tempter and tempted -- from the tents of Jacob, Even he who is bringing nigh a present to Jehovah of Hosts.

13 And this a second time ye do, Covering with tears the altar of Jehovah, With weeping and groaning, Because there is no more turning unto the present, Or receiving of a pleasing thing from your hand.

14 And ye have said, 'Wherefore?' Because Jehovah hath testified between thee And the wife of thy youth, That thou hast dealt treacherously against her, And she thy companion, and thy covenant-wife.

15 And He did not make one [only], And He hath the remnant of the Spirit. And what [is] the one [alone]! He is seeking a godly seed. And ye have been watchful over your spirit, And with the wife of thy youth, None doth deal treacherously.

16 For [I] hate sending away, said Jehovah, God of Israel, And He [who] hath covered violence with his clothing, said Jehovah of Hosts, And ye have been watchful over your spirit, And ye do not deal treacherously.

17 Ye have wearied Jehovah with your words, And ye have said: 'In what have we wearied Him?' In your saying: 'Every evil-doer [is] good in the eyes of Jehovah, And in them He is delighting,' Or, 'Where [is] the God of judgment?'

MALACHI CHAPTER 3

1 Lo, I am sending My messenger, And he hath prepared a way before Me, And suddenly come in unto his temple Doth the Lord whom ye are seeking, Even the messenger of the covenant, Whom ye are desiring, Lo, he is coming, said Jehovah of Hosts.

2 And who is bearing the day of his coming? And who is standing in his appearing? For he [is] as fire of a refiner, And as soap of a fuller.

3 And he hath sat, a refiner and purifier of silver, And he hath purified the sons of Levi, And hath refined them as gold and as silver, And they have been to Jehovah bringing nigh a present in righteousness.

4 And sweet to Jehovah hath been the present of Judah and Jerusalem, As in days of old, and as in former years.

5 And I have drawn near to you for judgment, And I have been a witness, Making haste against sorcerers, And against adulterers, And against swearers to a falsehood, And against oppressors of the hire of an hireling, Of a widow, and of a fatherless one, And those turning aside a sojourner, And who fear Me not, said Jehovah of Hosts.

6 For I [am] Jehovah, I have not changed, And ye, the sons of Jacob, Ye have not been consumed.

7 Even from the days of your fathers Ye have turned aside from My statutes, And ye have not taken heed. Turn back unto Me, and I turn back to you, Said Jehovah of Hosts. And ye have said, 'In what do we turn back?'

8 Doth man deceive God? but ye are deceiving Me, And ye have said: 'In what have we deceived Thee?' The tithe and the heave-offering!

9 With a curse ye are cursed! And Me ye are deceiving -- this nation -- all of it.

10 Bring in all the tithe unto the treasure-house, And there is food in My house; When ye have tried Me, now, with this, Said Jehovah of Hosts, Do not I open to you the windows of heaven? Yea, I have emptied on you a blessing till there is no space.

11 And I have pushed for you against the consumer, And He doth not destroy to you the fruit of the ground, Nor miscarry to you doth the vine in the field, Said Jehovah of Hosts.

12 And declared you happy have all the nations, For ye are a delightful land, said Jehovah of Hosts.

13 Hard against Me have been your words, Said Jehovah, and ye have said: 'What have we spoken against Thee?'

14 Ye have said, 'A vain thing to serve God! And what gain when we kept His charge? And when we have gone in black, Because of Jehovah of Hosts?

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15 And now, we are declaring the proud happy, Yea, built up have been those doing wickedness, Yea they have tempted God, and escape.'

16 Then have those fearing Jehovah spoken one to another, And Jehovah doth attend and hear, And written is a book of memorial before Him Of those fearing Jehovah, And of those esteeming His name.

17 And they have been to Me, said Jehovah of Hosts, In the day that I am appointing -- a peculiar treasure, And I have had pity on them, As one hath pity on his son who is serving him.

18 And ye have turned back and considered, Between the righteous and the wicked, Between the servant of God and him who is not His servant.

MALACHI CHAPTER 4

1 For, lo, the day hath come, burning as a furnace, And all the proud, and every wicked doer, have been stubble, And burnt them hath the day that came, Said Jehovah of Hosts, That there is not left to them root or branch,

2 And risen to you, ye who fear My name, Hath the sun of righteousness -- and healing in its wings, And ye have gone forth, and have increased as calves of a stall.

3 And ye have trodden down the wicked, For they are ashes under the soles of your feet, In the day that I am appointing, Said Jehovah of Hosts.

4 Remember ye the law of Moses My servant, That I did command him in Horeb, For all Israel -- statutes and judgments.

5 Lo, I am sending to you Elijah the prophet, Before the coming of the day of Jehovah, The great and the fearful.

6 And he hath turned back the heart of fathers to sons, And the heart of sons to their fathers, Before I come and have utterly smitten the land!

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THE APOCRYPHA

2

TRANSLATION: VARIOUS

A Choice of the most modern Translations
out of the Hebrew, Aramaic and
Greek Languages into English.

Chief Editor:
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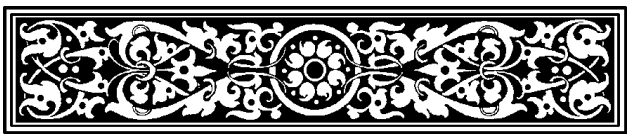

THE HEBREW DEUTEROCANON

also known as The Old Testament Apocrypha
or The Secondary Canon of the Hebrew Bible

(Apocrypha, Hidden Books, from Singular Apocryphon, being the Hebrew Deuterocanon (The 2nd Jewish Canon) are books which the Hebrews do not consider scripture but educational, legal, and historical supplement. The books of Ezra and Maccabees are worthwhile to read. Some contents of the Wisdom of Solomon and the Wisdom of ben Sirach go back 2000 years before the Bible has been finalised in its current form in Babylon during the 6th and 5th centuries BC. See: Appendix D, The Instructions of Shuruppak.

Judaism has a much older history in Greece and the Roman Republic than most modern people are aware of. The Septuagint (Latin word for 'seventy'; often abbreviated in Roman numerals, LXX) or The Old Testament in Greek, proves this fact. The Septuagint is the earliest extant Greek translation of books from the Hebrew Bible, complete with its Deuterocanon and various biblical apocrypha, dating back to the 3rd and 2nd centuries BC.

At the time of Julius Caesar and Augustus Caesar, already 5-10% of the Greek and Roman population was Jewish. The Hebrew Bible was (through its Greek translation) well known among Greeks and Romans. The first Jews already came, together with Phoenician traders and settlers, between the 9th and 6th centuries BC. According to the Letter of Aristeas, the Hebrew Torah was translated into Greek at the request of King Ptolemy II Philadelphus of Egypt (285–247 BC) by 70 Jewish scholars or, according to later tradition, 7 six scholars from each of the Twelve Tribes of Israel, who independently produced identical translations.

The miraculous character of the Aristeas legend might indicate the esteem and disdain in which the translation was held at the time; Greek translations of Hebrew scriptures were in circulation among the Alexandrian Jews. Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the royal court of Ptolemy may have had in the translation, it satisfied a need felt by the Jewish community of Alexandria and other places in Egypt (in whom the knowledge of Hebrew was waning).

The Old Testament in Greek was in wide use by the time of Caesar, Jesus and Saul of Tarsos (Paul of Tarsus, Paul the Apostle, the man who created Roman Christianity, the forerunner of modern Christianity) because most Christian proselytes, God-fearers, and other gentile sympathisers of Greek Judaism could not read Hebrew. Greek was the main language of the educated elite in the rising Roman Republic and the Roman Empire. The text of the Greek Old Testament is quoted more often than the original Hebrew Bible text in the Greek New Testament (particularly the Pauline epistles because Paul spoke Greek much better than Hebrew) by the Apostolic Fathers, and later by the Greek Church Fathers.

The first five books of the Hebrew Bible, known as the Torah or the Pentateuch, were translated in the mid-3rd century BC; they did not survive as original-translation texts, however, we have some fragments of them. The remaining books of the Greek Old Testament are presumably translations of the 2nd century BC. The Septuagint translation of the Hebrew Bible into Greek, which the early church used as its Old Testament, included all of the deuterocanonical books.

Modern critical editions of the Greek Old Testament are based on the Codices Sinaiticus (c.330 AD), Vaticanus (c.330 AD), and Alexandrinus (c. 400 AD), The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The Codex Alexandrinus, for example, contains all four books of the Maccabees (indicating that the Jews accounted for a large percentage of the population in the City of Alexandria); the Codex Sinaiticus contains 1 and 4 Maccabees, and the Codex Vaticanus contains none of the four books. The reason for this kind of distribution is a simple one. The Church in the Latin-speaking western half of the Roman Empire was not so much interested in material from the Greek-speaking East. In the East it was important to make Greek and Jewish material available if the Church and Chritianity as a whole wanted to become accepted by the large and powerful eastern population. It was a political decision from the top; meaning Bishop Athanasius of Alexandria (293-373 AD), Eusebius of Caesarea (c. 260–339), or emperor even Flavius Constantinus I (c. 280-337 AD) himself.

The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches and the Assyrian Church of the East to be canonical books of the Old Testament but which are considered non-canonical by the much younger Protestant denominations (16th century AD). They date from the period 300 BC–100 AD approximately (mostly from 200 BC–70 AD, i.e. before the definite separation of the Church from Judaism). While the New Testament never quotes from or ascribes canonical authority to these books, some say there is a correspondence of thought, while others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles depending in large measure on what is counted as a reference.

Though there is no scholarly consensus as to when the Hebrew Bible canon was fixed, some scholars hold that the Hebrew canon was established well before the first century AD – even as early as the 4th century BC, or by the Hasmonean dynasty (140–40 BC). The Hebrew canon does not include the seven deuterocanonical books of Catholic and

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Orthodox bibles and this formed the basis for their exclusion from the Protestant Old Testament.

The Council of Rome (382 AD) defined a list of books of Scripture presented as having been made canonical. It included most of the deuterocanonical books. Since the 16th century, most Protestant Churches have accepted only works in the Masoretic Text of the Hebrew Bible as canonical books of the Old Testament, and hence classify all deuterocanonical texts (of whichever definition) with the Apocrypha.

The Masoretic Text is the authoritative Hebrew text of the 24 books of the Tanakh (Old Testament) in Rabbinic Judaism. The Hebrew, just as all other Semitic alphabets, is an Abjad, meaning there are no letters for the vowels with the exception of aleph (A). Consequently, Semites began to write little sound marks over and under the consonant to show what vowel it accompanies. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation marks known as the masorah. It was primarily copied, edited and distributed by a group of highly qualified Jewish scholars known as the Masoretes between the 7th and 10th centuries AD. As original texts and copies of the Bible vanished over time, and it was their goal to preserve the original wording of the scripture as best as they could.)

APOCRYPHA AS SUPPLEMENTS FROM
THE HEBREW DEUTEROCANON, COMPLETE
(Translation: Various)

In Catholic Bibles, additions are often incorported directly to the books (mentioned in brackets) We have chosen the most modern translations available as follows:

DRV (Douay-Rheims Version, 1609), WEB (World English Bible, 2000), DRA (Douay-Rheims American Version, 1899), KJV (King James Version, 1611)

- *3 Ezra (1 Esdras) Greek, DRV*
- *4 Ezra (2 Esdras) 1–2 from Latin; 13–14 from Hebrew; 15–16 from Latin, DRV*
- *Book of Tobit, Tobias, Tobi, WEB*
- *Book of Judith, WEB*
- *Additions to Esther / The Rest of Esther (in Esther as ch. 11–16), WEB*
- *Wisdom of Solomon or Book of Wisdom, KJV*
- *Wisdom of Jesus ben Sirach or Ecclesiasticus, DRA*
- *Prayer of Solomon (in Sirach as ch. 52), Bíblia Católica*
- *1 Baruch (original: Greek), WEB*
- *Epistle of Jeremiah (in Baruch as ch. 6), KJV*
- *The Prayer of Azariah and Song of the Three Holy Children (Dan 3), WEB*
- *Susanna and the Elders (in Daniel as ch. 13), WEB*
- *Bel and the Dragon (in Daniel as ch. 14), WEB*
- *Prayer of Manasseh (2 Chronicles; 33), KJV*
- *1 Maccabees (from Hebrew), Sefer Makabi, DRA*
- *2 Maccabees (from Greek), Vivlio ton Makkavaion, DRA*

THE THIRD BOOK OF EZRA

(the name Esdras is Greek for Ezra)
Original language: Greek
Translation: Douay-Rheims Version, 1609
Estimated Range of Dating: 1st century B.C.

(The name Esdras is the Greek form of the Hebrew name Ezra. 1 Esdras (Greek: Ἔσδρας Α'), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras , is an ancient Greek version of the biblical Book of Ezra in use among the early church, and many modern Christians with varying degrees of canonicity. 1 Esdras is substantially derived from Masoretic Ezra–Nehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material.

As part of the Septuagint translation of the Old Testament, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section, or excluded altogether. 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras A' (English title: 1 Esdras) and Esdras B' (Ezra–Nehemiah) as separate books.

There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'. The Septuagint calls it Esdras A, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome. The Vulgate book of Ezra, translated from the Hebrew was, from the 8th century onwards, occasionally split into two books, which were then denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, '1 Esdras' is applied to the Book of Ezra; while the Book of Nehemiah corresponds to '2 Esdras'. Septuagint version Esdras A is called in the Clementine Vulgate 3 Esdras. The 'Apocalypse of Ezra', an additional work associated with the name Ezra, is denoted '4 Esdras' in the Clementine Vulgate and the Articles of Religion, but called '2 Esdras' in the King James Version and in most modern English bibles. 1 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 2 Esdras varying in canonicity between particular denominations within the Eastern churches.

Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra'(without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of Ezra–Nehemiah (Septuagint 'Esdras B') ; the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.

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1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.

Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. Eighteenth-century expositor John Gill, who deemed the reference to Xerxes out of place, identified Ahasuerus with Cambyses II. Nineteenth-century commentator Adam Clarke identified him with Bardiya, who both reigned before Darius I. In 1 Esdras, the section is reorganised, leading up to the additional section, and the reference to Ahasuerus is removed.

The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4. This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.

The purpose of the book seems to be the presentation of the dispute among the courtiers, the 'Tale of the Three Guardsmen', to which details from the other books are added to complete the story. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. Furthermore, there is disagreement as to what the original language of the work was, Greek, Aramaic, or Hebrew.

Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of Ezra–Nehemiah. Some scholars believe that the composition is likely to have taken place in the first century BC or the first century AD. Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in Ezra–Nehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.

In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:13–18. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of Titus Flavius Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.)

3 EZRA CHAPTER 1

1 And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

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15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works or Josias were upright before his Lord with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleaness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither

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young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

3 EZRA CHAPTER 2

1 In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artexerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artexerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord king, that the Jews that are up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

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29 And that those wicked workers proceed no further to the annoyance of kings,

30 Then king Artexerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

3 EZRA CHAPTER 3

1 Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men, that were of the guard that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgement; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

3 EZRA CHAPTER 4

1 Then the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength that bear rule over sea and land and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbundry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have borne the king and all the people that bear rule by sea and land.

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16 Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgement is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

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54 He wrote also concerning. the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

3 EZRA CHAPTER 5

1 After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus. Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathul, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:

17 The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Annas, three thousand three hundred and thirty.

24 The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

26 The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, an hundred twenty and eight.

28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

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30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azare, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

32 The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,

34 The sons of Hagia, the sons of Pharacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:

40 For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty.

42 Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.

46 And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east.

48 Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:

52 And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness.

55 Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

61 And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

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63 Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

3 EZRA CHAPTER 6

1 Now in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salatiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity;

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting:

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity

9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatane the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

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24 In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expences thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

3 EZRA CHAPTER 7

1 Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artexerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered an hundred bullocks two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

3 EZRA CHAPTER 8

1 And after these things, when Artexerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

6 In the seventh year of the reign of Artexerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgements.

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8 Now the copy of the commission, which was written from Artexerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artexerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artexerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artexerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men:

39 Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

46 And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

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48 And Asebia, and Annus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we have been and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83 That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

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85 Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

3 EZRA CHAPTER 9

1 Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

19 Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus.

20 And they gave their hands to put away their wives and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the sons of Phaisur; Elionas, Massias Israel, and Nathanael, and Ocidelus and Talsas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis.

30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth.

31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

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33 And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose.

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand:

44 And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Asrias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law:)

51 Go then, and eat the fat, and drink the sweet, and send part to them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

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THE FOURTH BOOK OF ESRA

(Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin;
Chapters 5-16 [4 Ezra] Hebrew origin)
Estimated Range of Dating: 70 and 218 AD.

(4 Esdras / Ezra, by scholars called 2 Esdras, Latin Esdras, or Latin Ezra, is the name of an apocalyptic book. The document is known under different names, depending of who talks about it. Chapters 5-16, the great bulk of 2 Esdras, are today known as 4 Ezra or the Jewish Apocalypse of Ezra. The latter name should not be confused with a later work called the Greek Apocalypse of Ezra. Its authorship is ascribed to Ezra, the author, high priest and Persian administrator of the 5th century BC, although modern scholarship places its composition between 70 and 218 AD. The name Ezra is an abbreviation of Azaryahu, Azariah, "Yah helps". In the Greek Septuagint the name is rendered into Esdras, which is also used in Latin. To Roman Catholics, Protestants, and most Eastern Orthodox Christians 4 Esdras is apocryphal. It was excluded by Jerome from his Vulgate version of the Old Testament, but from the 9th century onwards the Latin text is sporadically found as an appendix to the Vulgate, inclusion becoming more general after the 13th century.

4 Ezra is significant for Jewish history and legislation because towards the end of its last chapter, it mentions the reconstruction of the Hebrew Bible in Babylon. Ezra is seen as a new Moses in this book: He restores The Law [the Torah that was destroyed with the burning of the Temple in Jerusalem in 587 BC] by dictating to scibes the 24 books of the Hebrew Bible for the public and another 70 for the wise alone [the Apocrypha and the Babylonian Talmud; see: The Grand Bible, pp. 1052].

The Ethiopian Church considers 4 Ezra to be canonical and calls it Izra Sutuel [Salatiel]. There had been the belief it was written during the Babylonian captivity and also that it was a part of the Constantine Bible, i.e. the Codex Sinaiticus. It was also often cited by the Fathers of the Church. In the Armenian tradition it is called 3 Ezra.

Among Greek Fathers of the Church, 4 Ezra is generally cited as "The Prophet Ezra" or "Apocalypse of Ezra". Most scholars agree that 4 Ezra was composed in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac-Aramaic, Arabic, Ethiopic, Georgian, Armenian and Slavonic [from Latin] translations have survived.

4 Ezra consists of seven visions of Ezra the scribe. Ezra (fl. 480–440 BC), also called Ezra the Scribe (Ezra ha-Sofer) and Ezra the Priest in the Book of Ezra, was a Jewish scribe (sofer) and priest (kohen). In Greco-Latin Ezra is called Esdras (in Greek). According to the Hebrew Bible he was a descendant of Sraya (Ezra 1) the last High Priest to serve in the First Temple (2 Kings 25:18), and a close relative of Joshua the first High Priest of the Second Temple (Ezra 3:2). He returned from Babylonian exile and reintroduced the Torah in Jerusalem as the law of the land (Ezra 7-10 and Neh 8). According to 1 Esdras (3 Ezra), a Greek translation of the Book of Ezra is still in use in Eastern Orthodoxy. Rabbinic tradition holds that he was an ordinary member of the priesthood.

The apocalyptic fourth book of Ezra (also known as 'Second Book of Esdras' or the 'Third Book of Esdras') was written about 30 years after the destruction of the Temple of Jerusalem in c. 100 AD. The document itself tells us this date as it is hidden in a typological fashion as Double-Story in the 5th Vision which is also known as Eagle-Vision; the eagle stands for Rome and the three heads in 14:22 stand for the Flavian emperors Vespasian, Titus and Domitian; Flavius Titus destroyed the Herodian Temple in 70 AD.

In this book, Ezra has a seven part prophetic revelation, converses with an angel of God three times and has four visions. Ezra, thirty years into the Babylonian Exile (4 Ezra 3:1 / 2 Esdras 1:1), recounts the siege of Jerusalem and the destruction of Solomon's Temple. This would place these revelations in the year 557 BC, a full century before the date given in the canonical Ezra. The central theological themes are "the question of theodicy, God's justness in the face of the triumph of the heathens over the pious, the course of world history in terms of the teaching of the four kingdoms, the function of the law, the eschatological judgement, the appearance on Earth of the heavenly Jerusalem, the Messianic Period, at the end of which the Messiah will die, the end of this world and the coming of the next, and the Last Judgement."

The two chapters, also called 6 Ezra by scholars, and found in the Latin, but not in the Eastern texts, predict wars and rebuke sinners. They are now placed as chapter 3 and 4 between die older chapters 1-2 and the Hebrew bulk of the chapters 5-16.] Many assume that they probably date from a much later period (perhaps late third century) and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; 3:57-59 have been found in Greek, which most scholars agree was translated from a Hebrew original.)

4 ESDRAS (5 EZRA) CHAPTER 1
(Origin: Latin)

1 The second book of the prophet Esdras (Ezra, Azaryahu, Azariah), the son of Saraias, the son of Azarias (Azaryahu, Azariah), the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

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3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artexerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, into whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

4 ESDRAS (5 EZRA) CHAPTER 2

(Origin: Latin)

1 Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

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3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness still come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath led you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

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47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

4 ESDRAS (6 EZRA) CHAPTER 3

(Origin: Latin)

1 Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled bled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be puffed up full of wrath, and the star, that they may make all the earth afraid,

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and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy Power shall be dried up as a flower, the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

4 ESDRAS (6 EZRA) CHAPTER 4

(Origin: Latin)

1 Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then

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shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of Olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold, the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to thy battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

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68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

4 ESDRAS (4 EZRA) CHAPTER [3] 5

First Vision (Origin: Hebrew; former chapter 3)

1 In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leadest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the

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heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and their's also that dwell the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

4 ESDRAS (4 EZRA) CHAPTER [4] 6

(Origin: Hebrew)

1 And the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgement, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

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35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

4 ESDRAS (4 EZRA) CHAPTER [5] 7

(Origin: Hebrew)

1 Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast even days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

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23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgement.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the dross that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

4 ESDRAS (4 EZRA) CHAPTER [6] 8

(Origin: Hebrew)

1 And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

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3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of

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unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch [Behemoth]*, and the other Leviathan [Livyatan]*; *(* Griffins, dragons and other primordial monsters. A reminiscence of the finds of fossilised dinosaur bones in antiquity. Hebrew mythology of Mesopotamian origin in the Hebrew Bible: Job 40-41; Psalms 74:14; Isaiah 27:1; see: Canaanite legends from Ugarit, such as Baal [Bel] battles Yahm, 1360 BC., The Grand Bible, p.2165; Children and Household Tales by the Brothers Grimm, Lord Henfield 2022, KHM 88, p.489; Sumerian Kesh-Temple-Hymn from ca. 2600 BC, The Grand Bible, S.5249, §§ 75-86)*

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

4 ESDRAS (4 EZRA) CHAPTER [7] 9

(Origin: Hebrew)

1 And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils,: and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

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22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgements: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgement, and misery shall pass away, and the long suffering shall have an end:

34 But judgement only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

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67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left peradventure in an innumerable multitude.

4 ESDRAS (4 EZRA) CHAPTER [8] 10

(Origin: Hebrew)

1 And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgement.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth them is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

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38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction:

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

4 ESDRAS (4 EZRA) CHAPTER [9] 11

(Origin: Hebrew)

1 He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such

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as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it

37 Notwithstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

44 And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

4 ESDRAS (4 EZRA) CHAPTER [10] 12

(Origin: Hebrew)

1 And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

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12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth not so: for the multitude present in it according to the course of the earth is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled. by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman, whom thou sawest is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fail, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

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54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest; and so are but few.

58 But to morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

4 ESDRAS (4 EZRA) CHAPTER [11] 13

(Origin: Hebrew)

1 Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up. and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves and to have the rule.

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I head a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

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42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

4 ESDRAS (4 EZRA) CHAPTER [12] 14

(Origin: Hebrew)

1 And it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small, and fill of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was afflicted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads (Vespasian, Titus, Domitian) resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads (leaders) of the eagle (of Rome).

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgement, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall make them joyful until the coming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

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39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs

4 ESDRAS (4 EZRA) CHAPTER [13] 15

(Origin: Hebrew)

1 And it came to pass after seven days, I dreamed a dream by night:

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable Multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, and some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

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28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:
29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.
30 And he shall come to the astonishment of them that dwell on the earth.
31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.
32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.
33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.
34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.
35 But he shall stand upon the top of the mount Sion.
36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.
37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;
38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.
39 And whereas thou sawest that he gathered another peaceable multitude unto him;
40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.
41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,
42 That they might there keep their statutes, which they never kept in their own land.
43 And they entered into Euphrates by the narrow places of the river.
44 For the most High then shewed signs for them, and held still the flood, till they were passed over.
45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.
46 Then dwelt they there until the latter time; and now when they shall begin to come,
47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.
48 But those that be left behind of thy people are they that are found within my borders.
49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.
50 And then shall he shew them great wonders.
51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?
52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.
53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.
54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.
55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.
56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.
57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders which he did in time;
58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

4 ESDRAS (4 EZRA) CHAPTER [14] 16
(Origin: Hebrew)
1 And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.
2 And I said, Here am I, Lord And I stood up upon my feet.
3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:
4 And I sent him and led my people out of Egypt, and brought him up to the mount of where I held him by me a long season,
5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say unto thee,
8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:
9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.
10 For the world hath lost his youth, and the times begin to wax old.
11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:
12 And there remaineth that which is after the half of the tenth part.

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13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the time is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me. I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were filled, that the Highest spake, saying, The first* (twenty-four) that thou hast written publish openly, that the worthy and unworthy may read it (* meant is the reconstruction of the Hebrew Bible which began in Persian occupied Babylon. Die Twelwe Minor Prophets build one book, the Trei Asar):

46 But keep the seventy last (the Apocrypha and the Babylonian Talmud), that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

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THE BOOK OF TOBIT

(in Greek and Latin also known as Tobias)
Translation: World English Bible, 2000
Etimated Range of Dating: 100 B.C.

(The Book of Tobit is a book of scripture that is part of the Catholic and Orthodox biblical canons. It was recognised as canonical by the Council of Hippo (in 393), the Councils of Carthage of 397 and 417, and the Council of Florence (in 1442), and confirmed in the Counter-Reformation by the Council of Trent (1546). Many Anglicans, Lutherans, and Methodists have it in their canon of scripture.

The Book of Tobit (Greek: Tobias) is listed as a canonical book by the Council of Rome (382 AD), the Council of Hippo (393 AD), the Council of Carthage (397) and (419 AD), the Council of Florence (1442) and finally the Council of Trent (1546), and is part of the canon of both the Catholic Church and Eastern Orthodox Churches. Catholics refer to it as deuterocanonical.

Augustine (c. 397 AD) and Pope Innocent I (405 AD) affirmed Tobit as part of the Old Testament Canon. Athanasius (367 AD) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read".

According to Rufinus of Aquileia (c. 400 AD) the book of Tobit and other deuterocanonical books were not called Canonical but Ecclesiastical books.

Article VI of the Thirty-Nine Articles of the Church of England lists it as a book of the "Apocrypha". Historically evangelical Anglicans viewed it as worthy to be read and it is still read in churches. Many high church Anglicans view it as part of the canon of scripture.

In Judaism: Before the 1952 discovery of Aramaic and Hebrew fragments of Tobit among the Dead Sea Scrolls in a cave at Qumran, scholars believed Tobit was not included in the Jewish canon because of late authorship, estimated to 100 AD. Qumran fragments of the text, which were copied between 100 BC to 25 AD, evidence a much earlier origin than previously thought. These fragments evidence authorship no later than the 2nd century BC and, likely, contemporary with the date ascribed, by modern scholars, to the final compilation of the Book of Daniel, which did attain canonical status.

Other scholars have postulated that Tobit was excluded from the Jewish Scriptures for a halakhic reason because Raguel, the bride's father, wrote the marriage document discussed in Tobit 13, instead of the bridegroom, as required by Jewish rabbinical law.

However, some ancient Jewish rabbinic scholars possibly considered Tobit to be canonical. Midrash Bereishit Rabbah, an aggadic commentary on the Book of Genesis compiled circa 400–600 AD, includes a truncated Aramaic version of Tobit. Tobit was also part of the Septuagint, the first Greek translation of the Bible. In more contemporary times, a number of Jews in Israel have sought to reclaim Tobit as part of the canon.

This book tells the story of Tobit, a righteous Israelite of the tribe of Naphtali, living in Nineveh after Sargon II had deported the northern tribes of Israel to Assyria in 721 BC. In the two Greek versions, the first two and a half chapters are written in the first person; in the Vulgate version, they are written in the third person. Tobit, raised by his paternal grandmother, Deborah, remains loyal to the worship of God at the temple in Jerusalem, refusing the cult of the golden calves that Jeroboam, king of the northern kingdom of Israel, set up at Dan. He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites whom Sargon's successor, Sennacherib, has slain. For this behavior the king seizes his property and exiles him. After Sennacherib's death, Tobit is allowed to return to Nineveh, where he buries a man who has been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings which fall into his eyes. His blindness subsequently leads him to falsely accuse his wife, Anna, of stealing a baby goat she had received as partial payment for work she had done. This strains his marriage and, ultimately, he prays for death.

Meanwhile, in faraway Media, a young woman named Sarah has prayed for death in despair. The demon of lust, Asmodeus ("the worst of demons"), abducts and kills every man Sarah marries on their wedding night before the marriage can be consummated. God sends the angel Raphael, disguised as a human, to heal Tobit and free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah or Tobiyah (Greek: Τωβίας Tobias), who is sent by his father to collect money that the elder has deposited in distant Media. Raphael presents himself as Tobit's kinsman, Azariah, and offers to aid and protect Tobias. Under Raphael's guidance, Tobias journeys to Media with his dog.

Along the way, while washing his feet in the river Tigris, a fish tries to swallow his foot. By the angel's order, he captures it and removes its heart, liver and gall bladder.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry because he is her cousin and closest relative. The angel instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night. The two marry, and the fumes of the burning organs drive the demon to Upper Egypt, where Raphael follows and binds him. Sarah's father had been digging a grave to secretly bury Tobias under the assumption that he would be killed. Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since the feast prevents him from leaving, Tobias sends Raphael to recover his father's money.

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After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his identity and returns to heaven, and Tobit sings a hymn of praise.

Tobit tells his son to leave Nineveh before God destroys it according to prophecy (compare the Book of Nahum). After the prayer, Tobit dies at an advanced age. After burying his father and mother, Tobias returns to Media with his family.)

TOBIT CHAPTER 1

1 The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, a descendent of Asael, of the tribe of Naphtali,

2 who, in the time of Shalmaneser king of the Assyrians, was led captive out of Thisbe, which is at the right hand of that city, which is properly called Naphtali, in Galilee above Asher.

3 I, Tobit, have walked all the days of my life in the ways of truth and justice, and I performed many charitable deeds for my brethren and my nation, who came with me to Nineveh into the land of the Assyrians.

4 And when I was in my own country, in the land of Israel, in my youth, with all the tribe of Naphtali, my father fell away from the house of Jerusalem, which was chosen out of all the tribes of Israel so that all the tribes should sacrifice there, where the Temple of the dwelling place of the most High was consecrated and built for all ages.

5 Now all the tribes which revolted together, and the house of my father Naphtali, sacrificed to the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained for all the people of Israel by an everlasting decree, bringing the first fruits and tenths of increase, with the first-shorn sheep, and these I gave at the altar to the priests, the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem; another tenth part I sold, and went, and spent it every year at Jerusalem;

8 and the third I gave to those who were in need, as Deborah my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I had reached the age of a man, I married Anna of my own kindred, and of her, I fathered Tobias.

10 And when we were carried away captives to Nineveh, all my brethren and those who were of my kindred ate of the bread of the Gentiles.

11 But I kept myself from eating,

12 because I remembered God with all my heart.

13 And the most High gave me grace and favor before Shalmaneser, so that I was his purveyor.

14 And I went into Media, and I left in trust with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of silver.

15 Now when Shalmaneser was dead, Sennacherib his son reigned in his place; but his reign was troubled so that I could not go into Media.

16 And in the time of Shalmaneser I gave many alms to my brethren and gave my bread to the hungry,

17 and my clothes to the naked; and if I saw any of my nation dead, or cast out around the walls of Nineveh, I buried him.

18 And if the king Sennacherib had slain anyone, when he arrived and fled from Judea, I buried them privately; for in his wrath he killed many, but the bodies were not found when they were sought by the king.

19 And when one of the Ninevites went and complained to the king about me, that I buried them and hid myself, I understood that I was sought to be put to death, so I withdrew myself out of fear.

20 Then all my goods were forcibly taken away, neither was there anything left for me, except my wife Anna and my son Tobias.

21 And before fifty-five days had passed, two of his sons killed him and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his place; he appointed, over his father's accounts and over all his affairs, Achiacharus, my brother Anael's son.

22 And since Achiacharus petitioned for me, I returned to Nineveh. Now Achiacharus was cupbearer and keeper of the signet and steward and overseer of the accounts; and Sarchedonus appointed him next to him; and he was my brother's son.

TOBIT CHAPTER 2

1 Now when I arrived home again, and my wife Anna was restored to me with my son Tobias, at the feast of Pentecost, which is the holy feast of the seven weeks, a good dinner was prepared for me, which I sat down to eat.

2 And when I saw the abundance of meat, I said to my son, "Go and bring whatsoever poor man you find among our brethren, who is mindful of the Lord, and, see, I will wait for you."

3 But he returned and said, "Father, one of our nation was strangled and cast out in the marketplace."

4 Then, before I had tasted any of the meat, I went out, and took him up into a room until sundown.

5 Then I returned, and washed myself, and ate my meat in sadness,

6 remembering the prophecy of Amos, as he said, "Your feasts shall be turned into mourning and all your mirth into lamentation."

7 Therefore I wept, and after sundown I went and made a grave and buried him.

8 But my neighbors mocked me and said, "This man is still not afraid to be put to death for this matter; and, see, though he fled away before, he now buries the dead again."

9 That same night, I returned from the burial and slept by the wall of my courtyard, because I was polluted. And my face was uncovered,

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10 and I did not know that there were sparrows in the wall. And, since my eyes were open, the sparrows emitted warm dung into my eyes, and a whiteness fell into my eyes. And I went to the physicians, but they did not help me. Moreover, Achiacharus had to nourish me, until I went into Elymais.

11 And my wife Anna took in women's work.

12 And when she had sent these home again to the owners, they paid her her wages and gave her in addition a young goat.

13 And when it was in my house, and began to call out, I said to her, "Where did this young goat come from? Is it not stolen? Return it to the owners, for it is not lawful to eat anything which is stolen."

14 But she replied to me, "It was given as a gift, over and above my wages." However, I did not believe her, but directed her to return it to the owners, and I was ashamed at her. But she replied to me, "Where are your alms and your righteous deeds? See now, you and all your works are known."

TOBIT CHAPTER 3

1 Then I was grieved and I wept, and in my sorrow I prayed, saying,

2 "O Lord, you are just, and all your works and all your ways are mercy and truth, and you judge truly and justly for ever.

3 Remember me and look upon me, do not punish me for my sins and my ignorance, nor for the sins of my fathers, who sinned before you,

4 for they did not obey your commandments. Therefore you have delivered us as spoil, and into captivity, and to death, and as a proverb of reproach to all the nations among whom we are dispersed.

5 And now your judgments are many and true. Deal with me according to my sins and my fathers' sins, because we have not kept your commandments, nor have we walked in truth before you.

6 Now therefore deal with me as it seems best to you, and command my spirit to be taken from me, so that I may be dissolved and become earth; for it is better for me to die than to live, because I have heard false reproaches and have much sorrow. Command therefore that I may now be delivered out of this distress and go into the everlasting place. Do not turn your face away from me."

7 It happened the same day, in Ecbatane a city of Media, that Sarah the daughter of Raguel was also reproached by her father's maids;

8 because she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. "Do you not know," they said, "that you have strangled your husbands? You have already had seven husbands, yet you have not taken the name of any of them.

9 So then, do you beat us because of them? If they are dead, go your way after them; let us never see either son or daughter from you."

10 When she heard these things, she was very sorrowful, so that she thought about strangling herself; but she said, "I am the only daughter of my father, and if I do this, it shall be a reproach to him, and I shall bring his old age with sorrow to the grave."

11 Then she prayed toward the window and said, "Blessed are you, O Lord my God, and your holy and glorious name is blessed and honorable for ever; let all your works praise you for ever.

12 And now, O Lord, I set my eyes and my face toward you,

13 and say, 'Take me out of the earth, so that I may no longer hear this reproach.

14 You know, Lord, that I am pure, free from all sin with man,

15 and that I never polluted my name, nor the name of my father, in the land of my captivity. I am the only daughter of my father, and he has no child to be his heir; nor does he have any near kinsman, nor any son of a near kinsman alive, to whom I might give myself as a wife. My seven husbands are already dead and so why should I live? But if it does not please you that I should die, then command some regard to be given to me and pity to be taken on me, so that I will no longer hear reproach.'"

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sarah the daughter of Raguel as a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit, because she belonged to Tobias by right of inheritance. At the very same time, Tobit came home and entered into his house, and Sarah the daughter of Raguel came down from her upper room.

TOBIT CHAPTER 4

1 On that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 and he said to himself, "I have wished for death; therefore should I not call for my son Tobias so that I may transfer the money to him before I die?"

3 And when he had called him, he said, "My son, when I am dead, bury me; and do not despise your mother, but honor her all the days of your life, and do what pleases her, and do not grieve her.

4 Remember, my son, that she endured many dangers for you, when you were in her womb; and when she is dead, bury her next to me in one grave.

5 My son, be mindful of the Lord our God all your days, and do not let your will be set to sin, nor to transgress his commandments; act uprightly all your life long, and do not follow the ways of the unrighteousness.

6 For if you deal truly, your actions shall bring prosperity to you and to all those who live justly.

7 "Give alms from your resources; and when you give alms, do not let your eye be envious, nor turn your face from any of the poor, and then the face of God shall not be turned away from you.

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8 If you have abundance, give alms accordingly; if you have only a little, do not be afraid to give according to that little;
9 for you will store up a good treasure for yourself against the day of necessity,
10 because alms deliver from death and preserve from falling into darkness.
11 For alms is a good gift, for all those who give it, in the sight of the most High.
12 Beware of all whoredom, my son, and prefer to take a wife from the posterity of your forefathers, and do not take a strange woman to wife, who is not of your father's tribe; for we are the children of the prophets, Noah, Abraham, Isaac, and Jacob. Remember, my son, that our fathers from the beginning, all of them married wives of their own kindred, and were blessed in their children, and their posterity shall inherit the land.
13 Now therefore, my son, love your brethren, and do not despise in your heart your brethren, the sons and daughters of your people, by not taking a wife from among them; for in pride is destruction and much trouble, and in lewdness is decay and great want; for lewdness is the mother of famine.
14 "Do not let the wages of any man, who has worked for you, be delayed by you, but give it to him promptly; for if you serve God, he will also repay you. Be prudent, my son, in all things you do, and be wise in all your conversation.
15 Do not do to any man the things which you yourself hate. Do not drink wine to make you drunken; neither let drunkenness go with you on your journey.
16 Give of your bread to the hungry, and of your garments to those who are naked; and according to your abundance give alms; and do not let your eye be envious, when you give alms.
17 Pour out your bread on the burial of the just, but give nothing to the wicked.
18 Ask counsel of all who are wise, and despise not any counsel which is beneficial.
19 "Bless the Lord your God always, and desire of him that your ways may be purposeful, and that all your paths and counsels may prosper; for not every nation has counsel; but the Lord himself gives all good things, and he humbles whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of your mind.
20 And now I signify this to those who I committed ten talents, to Gabael the son of Gabrias at Rages in Media.
21 And do not be afraid, my son, that we might become poor; for you have much wealth, if you fear God and depart from all sin and do what is pleasing in his sight."

TOBIT CHAPTER 5

1 Tobias then answered and said, "Father, I will do all things which you have commanded me;
2 but how can I receive the money, since I do not know him?"
3 Then he gave him the handwriting, and said to him, "Seek a man to go with you, while I yet live, and I will give him wages; then go and receive the money."
4 Therefore, when he went to seek a man, he found Raphael who was an angel,
5 but he did not know it; and so he said to him, "Can you go with me to Rages? And do you know those places well?"
6 The angel said to him, "I will go with you, and I know the way well, for I have stayed with our brother Gabael."
7 Then Tobias said to him, "Wait for me, while I tell my father."
8 Then he said to him, "Go and do not delay." So he went in and said to his father, "See now, I have found one who will go with me." Then he said, "Call him to me, so that I may learn what tribe he is from and whether he is a trustworthy man to go with you."
9 So he called him, and he came in, and they greeted one another.
10 Then Tobit said to him, "Brother, tell me what tribe and family you are from."
11 He said to him, "Do you seek for a tribe or family, or for a hired man to go with your son?" Then Tobit said to him, "I would know, brother, your kindred and name."
12 Then he said, "I am Azariah, the son of Ananiah the great and of your brethren."
13 Then Tobit said, "You are welcome, brother; do not be angry with me now, because I asked about your tribe and your family; for you are my brother, of an honest and good stock. For I know Ananiah and Jonathan, sons of that great Samaiah, because we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren. My brother, you are of good stock.
14 But tell me, what wages shall I give you? Will you accept a drachma a day, plus whatever is needed for my own son?
15 Fine, but moreover, if you return safe, I will add something to your wages."
16 So they were well pleased. Then he said to Tobias, "Prepare yourself for the journey, and may God give you a good journey." And when his son had prepared everything for the journey, his father said, "Go with this man; and may God who dwells in heaven prosper your journey, and may the angel of God keep you company." So they both went forth, and the young man's dog with them.
17 But Anna his mother wept and said to Tobit, "Why have you sent our son away? Is he not the staff of our hand, in going in and out before us?
18 Do not be greedy to add money to money, but consider it as refuse compared to our child.
19 For what the Lord has given us to live on should be sufficient for us."
20 Then Tobit said to her, "Do not worry, my sister; he will return in safety, and your eyes will see him.
21 For the good angel will keep him company, and his journey will be prosperous, and he will return safe."
22 Then she ended her weeping.

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TOBIT CHAPTER 6

1 And as they went on their journey, they arrived in the evening at the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river and would have devoured him.

3 Then the angel said to him, "Take the fish." And the young man took hold of the fish, and drew it to land.

4 The angel said to him, "Open the fish, and take the heart and the liver and the gall, and store them well."

5 So the young man did as the angel commanded him. And when they had roasted the fish, they ate it. Then they both went on their way, until they drew near to Ecbatane.

6 Then the young man said to the angel, "Brother Azariah, of what use is the heart and the liver and the gall of the fish?"

7 And he said to him, "Concerning the heart and the liver, if a devil or an evil spirit troubles anyone, we must make a smoke of these in front of the man or the woman, and then the person will no longer be troubled.

8 As for the gall, it is used to anoint a man who has whiteness in his eyes, so he shall be healed."

9 And when they had arrived near Rages,

10 the angel said to the young man, "Brother, today we will stay with Raguel, who is your cousin; he also has only one daughter, named Sarah; I will speak on her behalf, so that she may be given to you as a wife,

11 for the rights concerning her belong to you, because you are her only kindred.

12 And the maiden is fair and wise; therefore listen to me now, and I will speak to her father. And when we return from Rages, we will celebrate the marriage, for I know that Raguel cannot give her in marriage to another, according to the Law of Moses, or he would be liable to death, because the right of inheritance belongs to you more than to any other."

13 Then the young man answered the angel, "I have heard, brother Azariah, that this maiden has been given to seven men, who each died in the marriage room.

14 And now, I am the only son of my father and I am afraid that if I go in to her, I may die, as the others before me, for a wicked spirit loves her, and he hurts no one except those who come to her. Therefore, I also fear that I may die, and bring my father's life and my mother's life because of me to the grave with sorrow; for they have no other son to bury them."

15 Then the angel said to him, "Do you not remember the precepts which your father gave you, that you should marry a wife of your own kindred? Therefore hear me, O my brother; for she shall be given to you as a wife; and have no regard for the evil spirit; for this same night she shall be given to you in marriage.

16 And when you come into the marriage room, you shall take the ashes of perfume, and shall lay upon them some of the heart and liver of the fish, and shall make a smoke with it.

17 And the devil will smell it, and flee away, and never again return. But when you come to her, rise up both of you and pray to God, who is merciful, who will have pity on you and save you. Fear not, for she is appointed to you from the beginning; and you will keep her, and she will accompany you. Moreover, I suppose that she will bear you children." Now, when Tobias had heard these things, he loved her, and his heart was ready to be joined to her.

TOBIT CHAPTER 7

1 And when they arrived at Ecbatane, they came to the house of Raguel, and Sarah met them. And after they had greeted one another, she brought them into the house.

2 Then Raguel said to Edna his wife, "How much this young man is like Tobit my kinsman!"

3 And Raguel asked them, "Where do you come from, brethren?" They said to him, "We are of the sons of Naphtali, who are captives in Nineveh."

4 Then he said to them, "Do you know Tobit our kinsman?" And they said, "We know him." Then he said, "Is he in good health?"

5 And they said, "He is both alive and in good health." And Tobias said, "He is my father."

6 Then Raguel leaped up and kissed him and wept.

7 And he blessed him and said to him, "You are the son of an honest and good man." But when he heard that Tobit was blind, he was sorrowful and wept.

8 And likewise Edna his wife and Sarah his daughter wept. Yet still they entertained them cheerfully, and afterwards they had a ram of the flock killed, and they set a supply of meat on the table. Then Tobias said to Raphael, "Brother Azariah, speak about those things which you spoke about on the way here, and let this matter be completed."

9 So he communicated the matter to Raguel. And Raguel said to Tobias, "Eat and drink, and make merry,

10 for it is fitting that you should marry my daughter. Nevertheless I will declare to you the truth.

11 I have given my daughter in marriage to seven men, who each died on the night that they came in to her. Nevertheless be merry for now." But Tobias said, "I will eat nothing here until we agree and swear one to another."

12 Raguel said, "Then take her from this time forward, according to the custom, for you are her kinsman, and she is yours, and may the merciful God give you good success in all things."

13 Then he called his daughter Sarah, and she came to her father, and he took her by the hand and gave her to be wife to Tobias, saying, "Behold, take her after the Law of Moses, and lead her away to your father." And he blessed them.

14 And he called Edna his wife, and took paper and wrote an instrument of covenants and sealed it.

15 Then they began to eat.

16 Afterwards Raguel called his wife Edna and said to her, "Sister, prepare another room and bring her into it."

17 Then, when she had done as he had asked her, she brought her into it. And she wept and received the tears of her daughter, and she said to her,

18 "Be of good comfort, my daughter. May the Lord of heaven and earth give you joy in place of this your sorrow. Be of good comfort, my daughter."

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TOBIT CHAPTER 8

1 And when they had dined, they brought Tobias in to her.

2 And as he went, he remembered the words of Raphael. And he took the ashes of the perfumes, and put the heart and the liver of the fish on them, and made a smoke with them.

3 When the evil spirit had smelled this odor, he fled into the utmost parts of Egypt, and the angel bound him.

4 And afterwards, when they were both secluded together, Tobias rose out of the bed and said, "Sister, arise, and let us pray that God will have pity on us."

5 Then Tobias began to say, "Blessed are you, O God of our fathers, and blessed is your holy and glorious name for ever; let the heavens bless you, and all your creatures.

6 You made Adam, and gave him Eve his wife as a helper and support; of them came mankind, for you have said, 'It is not good that man should be alone; let us make him a helper like himself.'

7 And now, O Lord, I take not this my sister for pleasure, but in righteousness; therefore mercifully ordain that we may grow old together."

8 And she said with him, "Amen."

9 So they both slept that night. And Raguel arose, and went and made a grave,

10 saying, "I am afraid that he too is dead."

11 But when Raguel returned to his house,

12 he said to his wife Edna, "Send one of the maids, and let her see if he is alive. If he is not, then we can bury him, and no one will know of it."

13 So the maid opened the door and went in and found them both asleep.

14 And she came forth and told them that he was alive.

15 Then Raguel praised God and said, "O God, you are worthy to be praised with all pure and holy praise; therefore let your saints praise you with all your creatures, and let all your angels and your elect praise you for ever.

16 You are to be praised, for you have made me joyful; and what I feared has not happened, but you have dealt with us according to your great mercy.

17 You are to be praised because you had mercy on two who were each the only begotten children of their fathers; grant them mercy, O Lord, and finish their life in health with joy and mercy."

18 Then Raguel directed his servants to fill the grave.

19 And he kept the wedding feast for fourteen days.

20 For before the days of the marriage were finished, Raguel had said to him by an oath, that he should not depart until the fourteen days of the marriage were fulfilled,

21 and that then he should take half of his goods and go in safety to his father, and that he would have the rest "when I and my wife are dead."

TOBIT CHAPTER 9

1 Then Tobias called Raphael and said to him,

2 "Brother Azariah, take a servant and two camels with you, and go to Rages of Media to Gabael, and bring me the money and bring him to the wedding.

3 For Raguel has sworn that I shall not depart,

4 but my father counts the days, and if I delay for long, he will be very sorrowful."

5 So Raphael went out and lodged with Gabael and gave him the handwriting, so he brought out bags which were sealed up and gave them to him.

6 And early in the morning they both went forth together, and they arrived at the wedding; and Tobias blessed his wife.

TOBIT CHAPTER 10

1 Now Tobit his father counted every day; and when the days for the journey were completed, and they had not returned,

2 then Tobit said, "Are they detained? Or is Gabael dead and there is no man to give him the money?"

3 Therefore he was very sorrowful.

4 Then his wife said to him, "My son must be dead, since he has been gone so long." And she began to wail him and said,

5 "Now I care for nothing, my son, since I have let go of you, who is the light of my eyes."

6 Tobit said to her, "Hold your peace; do not worry, for he is safe."

7 But she said, "Hold your peace and deceive me not; my son is dead." And she went out every day into the way, by which they had departed, and she ate no meat in the daytime, and she did not cease throughout the nights to bewail her son Tobias, until the fourteen days of the wedding were completed, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, "Let me go, for my father and my mother must have stopped looking for me."

8 But his father-in-law said to him, "Remain with me, and I will send messengers to your father, and they will declare to him how things go with you."

9 But Tobias said, "No. But let me go to my father."

10 Then Raguel arose, and gave him Sarah his wife, and half his goods, servants, and cattle, and money.

11 And he blessed them and sent them away, saying, "May the God of heaven give you a prosperous journey, my children."

12 And he said to his daughter, "Honor your father and your mother-in-law, who are now your parents, so that I may hear a good report about you." And he kissed her. Edna also said to Tobias, "May the Lord of heaven return you, my dear brother, and grant that I may see your children of my daughter Sarah before I die, so that I may rejoice before the Lord. See now, I commit my daughter to you with a special trust; therefore do not lead her into evil."

TOBIT CHAPTER 11

1 After these things Tobias went his way praising God because he had given him a prosperous journey, and he blessed Raguel and Edna his wife, and went on his way until they drew near to Nineveh.

2 Then Raphael said to Tobias, "You know, brother, how you left your father;

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3 let us hurry ahead, before your wife, and prepare the house;
4 and you should carry in your hand the gall of the fish." So they went their way, and the dog went after them.
5 Now Anna sat looking around, toward the way, for her son.
6 And when she spotted him arriving, she said to his father, "See now, your son arrives, and the man who went with him."
7 Then Raphael said, "I know, Tobias, that your father will open his eyes.
8 Therefore anoint his eyes with the gall, and being irritated by it, he will rub his eyes and the whiteness will fall away, and then he will see you."
9 Then Anna ran forth, and fell upon the neck of her son, and said to him, "Since I have seen you, my son, from now on I am content to die." And they both wept.
10 Tobit also went forth toward the door, and stumbled, but his son ran to him.
11 And he took hold of his father and struck his fathers' eyes with the gall, saying, "Be of good hope, my father."
12 And when his eyes began to sting, he rubbed them;
13 and the whiteness pealed away from the corners of his eyes; and when he saw his son, he fell upon his neck.
14 And he wept and said, "Blessed are you, O God, and blessed is your name for ever; and blessed are all your holy angels.
15 For you have scourged me, and have taken pity on me; for, behold, I see my son Tobias." And his son went in rejoicing, and he told his father the great things which had happened to him in Media.
16 Then Tobit went out to meet his daughter-in-law at the gate of Nineveh, rejoicing and praising God; and those who saw him go marveled because he had received his sight.
17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sarah his daughter-in-law, he blessed her, saying, "You are welcome, daughter. May God be blessed, who brought you to us, and blessed be your father and your mother." And there was joy among all his brethren who were at Nineveh.
18 And Achiacharus, and Nasbas his brother's son, came.
19 And Tobias' wedding was kept for seven days with great joy.

TOBIT CHAPTER 12

1 Then Tobit called his son Tobias and said to him, "My son, see that the man who went with you has his wages and you must give him more."
2 And Tobias said to him, "O father, it is no harm to me to give him half of those things which I have brought,
3 for he has returned me to you in safety, and made my wife whole, and brought me the money, and likewise healed you."
4 Then the old man said, "It is due to him."
5 So he called the angel and he said to him, "Take half of all that you have brought and go away in safety."
6 Then the angel took them both aside and said to them, "Bless God, praise him, and magnify him, and praise him for all the things which he has done for you in the sight of all who live. It is good to praise God and exalt his name and to honorably show forth the works of God; therefore do not be negligent in praising him.
7 It is good to keep close the secret of a king, but it is honorable to reveal the works of God. Do what is good and no evil shall touch you.
8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to store up gold,
9 for alms can deliver from death and will purge away all sin. Those who practice almsgiving and righteousness shall be filled with life;
10 but those who sin are enemies to their own life.
11 Surely I will withhold nothing from you, for I said that it is good to keep close the secret of a king, but that it is honorable to reveal the works of God.
12 Now therefore, when you pray, and when Sarah your daughter-in-law prays, I will bring the remembrance of your prayers before the Holy One. And when you buried the dead, I was with you likewise.
13 And when you did not delay to rise up and leave your dinner, to go and cover the dead, your good deed was not hidden from me, but I was with you.
14 And now God has sent me to heal you and Sarah your daughter-in-law.
15 I am Raphael, one of the seven holy angels, who present the prayers of the saints, and who go in and out before the glory of the Holy One."
16 Then they were both troubled and fell upon their faces, for they were afraid.
17 But he said to them, "Fear not, for it shall go well with you; therefore praise God.
18 For I came, not by any favor of mine, but by the will of our God; therefore praise him for ever.
19 All these days I appeared to you, yet I neither ate nor drank, but you saw a vision.
20 Now therefore give God thanks, for I go up to him who sent me; but write all these things which have happened in a book."
21 And when they arose, they saw him no more.
22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared to them.

TOBIT CHAPTER 13

11 Then Tobit wrote a prayer of rejoicing and said, "Blessed be God who lives for ever and blessed be his kingdom.
12 For he scourges and has mercy; he leads down to hell and brings up again; neither is there any who can avoid his hand.
13 Confess him before the Gentiles, you children of Israel, for he has scattered us among them.

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14 There declare his greatness and extol him before all the living, for he is our Lord and he is the God our Father for ever.

15 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all the nations among whom he has scattered us.

16 If you turn to him with your whole heart and with your whole mind and deal uprightly before him, then he will turn to you and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity, I praise him and declare his might and majesty to a sinful nation. O you sinners, turn and do justice before him; who can tell if he will accept you and have mercy on you?

17 "I will extol my God and my soul shall praise the King of heaven and shall rejoice in his greatness.

18 Let all men speak and let all praise him for his righteousness.

19 O Jerusalem, the holy city, he will scourge you for your children's works and will have mercy again on the sons of the righteous.

20 Give praise to the Lord, for he is good, and praise the everlasting King, so that his tabernacle may be built in you again with joy; and there let him make joyful in you those who are captives, and love in you for ever those who are miserable.

21 Many nations shall come from far to the name of the Lord God with gifts in their hands, with gifts to the King of heaven; all generations shall praise you with great joy.

22 Cursed are all those who hate you and blessed shall be all those who love you for ever.

23 Rejoice and be glad for the children of the just, for they shall be gathered together and shall bless the Lord of the just.

24 O blessed are those who love you, for they shall rejoice in your peace. Blessed are those who have been sorrowful for all your scourges, for they shall rejoice for you, when they have seen all your glory, and shall be glad for ever.

25 Let my soul bless God the great King.

26 For Jerusalem shall be built up with sapphires and emeralds and precious stone, your walls and towers and battlements with pure gold.

27 And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.

28 And all her streets shall say, 'Alleluia,' and they shall praise him, saying, 'Blessed be God, who has extolled it for ever.'"

TOBIT CHAPTER 14

11 So Tobit ended his prayer praising God.

12 And he was fifty-eight years old when he lost his sight, which was restored to him after eight years; and he gave alms, and he increased in the fear of the Lord God and praised him.

13 And when he was very aged, he called his son, and the sons of his son, and said to him, "My son, take your children, for see now I am aged and ready to depart out of this life.

14 Go into Media, my son, for I surely believe those things which Jonah the prophet spoke about Nineveh, that it shall be overthrown, and that for a time peace shall rest in Media instead, and that our brethren shall lie scattered across the earth from that good land, and Jerusalem shall be desolate, and the house of God in it shall be burned and shall be desolate for a time.

15 And again God will have mercy on them and bring them again into the land, where they shall build a temple, but not like the first, until the time of that age is fulfilled; and afterward they shall return from all the places of their captivity and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, just as the prophets have spoken.

16 And all nations shall turn and fear the Lord God truly, and shall bury their idols.

17 So shall all nations praise the Lord, and his people shall confess God, and the Lord will exalt his people; and all those who love the Lord God in truth and justice shall rejoice, showing mercy to our brethren.

18 "And now, my son, depart out of Nineveh, because those things of which the prophet Jonah spoke will surely come to pass.

19 But you, keep the law and the commandments and show yourself to be merciful and just, so that it may go well with you.

20 And bury me decently, and your mother with me; but delay no longer at Nineveh. Remember, my son, how Aman handled Achiacharus, who brought him up; how out of light he brought him into darkness, and how he took notice of him again; yet Achiacharus was saved, but the other had his just reward, for he went down into darkness. Manasseh gave alms and escaped the snares of death which they had set for him, but Aman fell into the snare and perished.

21 Therefore now, my son, consider what alms can do and how righteousness can deliver." When he had said these things, he gave up his spirit in the bed, when he was one hundred fifty-eight years old; and he buried him honorably.

22 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane, to Raguel his father-in-law.

23 There he became old with honor, and he buried his father-in-law and mother-in-law honorably, and he inherited their belongings and his father Tobit's belongings.

24 And he died at Ecbatane in Media, when he was one hundred twenty-seven years old.

25 But before he died, he heard of the destruction of Nineveh, which was taken by Nebuchadnezzar and Ahasuerus; and before his death he rejoiced over Nineveh.

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THE BOOK OF JUDITH

(A parable or analogy, often called
"the first historical novel")
Translation: World English Bible, 2000
Estimated Range of Dating: 200 B.C. - 200 A.D.

(The name Judith (Hebrew: Yehudit, "Jewess" or "Praised") is the feminine form of Judah, Judas, Jude, etc. meaning "Jew". So, the name Judith simply can mean any Jewish woman. The Book of Judith is a book in the Hebrew Deuterocanon or Second Canon. It is included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, and assigned by Protestants to their Apocrypha. It tells of a Jewish widow, Judith, who uses her beauty and charm to destroy an Assyrian general and save Israel from oppression. The surviving Greek manuscripts contain several historical anachronisms, which is why some scholars now consider the book non-historical: a parable, a theological novel, or perhaps the first historical novel.

It is not clear whether the Book of Judith was originally written in Hebrew or in Greek. The oldest existing version is the Septuagint and might either be a translation from Hebrew or composed in Greek. Details of vocabulary and phrasing point to a Greek text written in a language modeled on the Greek developed through translating the other books in the Septuagint. The extant Hebrew language versions, whether identical to the Greek, or in the shorter Hebrew version, date to the Middle Ages. The Hebrew versions name important figures directly such as the Seleucid king Antiochus IV Epiphanes, thus placing the events in the Hellenistic period when the Maccabees battled the Seleucid monarchs. The Greek version uses deliberately cryptic and anachronistic references such as "Nebuchadnezzar", a "King of Assyria", who "reigns in Nineveh", for the same king. The adoption of that name, though unhistorical, has been sometimes explained either as a copyist's addition, or an arbitrary name assigned to the ruler of Babylon.

Although the author was likely Jewish, there is no evidence that the Book of Judith was ever considered authoritative or a candidate for canonicity by any Jewish group.

The Masoretic Text of the Hebrew Bible does not contain it, nor was it found among the Dead Sea Scrolls or referred to in any early Rabbinic literature.

Reasons for its exclusion include the lateness of its composition, possible Greek origin, open support of the Hasmonean dynasty (to which the early rabbinate was opposed), and perhaps the brash and seductive character of Judith herself.

However, after disappearing from circulation among Jews for over a millennium, references to the Book of Judith, and the figure of Judith herself, resurfaced in the religious literature of crypto-Jews who escaped capitulation by the Caliphate of Córdoba. The renewed interest took the form of "tales of the heroine, liturgical poems, commentaries on the Talmud, and passages in Jewish legal codes."

lthough the text itself does not mention Hanukkah, it became customary for a Hebrew midrashic variant of the Judith story to be read on the Shabbat of Hanukkah as the story of Hanukkah takes place during the time of the Hasmonean dynasty.

That midrash, whose heroine is portrayed as gorging the enemy on cheese and wine before cutting off his head, may have formed the basis of the minor Jewish tradition to eat dairy products during Hanukkah.

In that respect, Medieval Jewry appears to have viewed Judith as the Hasmonean counterpart to Queen Esther, the heroine of the holiday of Purim. The textual reliability of the Book of Judith was also taken for granted, to the extent that Biblical commentator Nachmanides (Ramban) quoted several passages from a Peshitta (Syriac version) of Judith in support of his rendering of Deuteronomy 21:14.

Judith is also made reference to in chapter 28 of 1 Meqabyan, a book considered canonical in the Ethiopian Orthodox Tewahedo Church.

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.

Literary structure

The Book of Judith can be split into two parts or "acts" of approximately equal length. Chapters 1–7 describe the rise of the threat to Israel, led by the evil king Nebuchadnezzar and his sycophantic general Holofernes, and is concluded as Holofernes' worldwide campaign has converged at the mountain pass where Judith's village, Bethulia, is located. Chapters 8–16 then introduce Judith and depict her heroic actions to save her people. Part I, although at times tedious in its description of the military developments, develops important themes by alternating battles with reflections and rousing action with rest. In contrast, the second half is devoted mainly to Judith's strength of character and the beheading scene.)

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JUDITH CHAPTER 1

1 In the twelfth year of the reign of Nebuchadnezzar, who reigned in Nineveh, the great city, in the days of Arphaxad, who reigned over the Medes in Ecbatane

2 and who built walls around Ecbatane out of stones hewn three cubits wide and six cubits long, and made the height of the wall seventy cubits and its width fifty cubits,

3 and set the towers of its gates a hundred cubits high and at the foundation sixty cubits wide,

4 and made its gates so that they were raised to a height of seventy cubits and a width of forty cubits, for the going forth of his mighty armies and for the setting in array of his foot soldiers,

5 in those very days, king Nebuchadnezzar made war with king Arphaxad on the great plain, which is the plain on the borders of Ragau.

6 And all those who lived in the hill country came to him there; and all who lived by the Euphrates and the Tigris and the Hydaspes, and on the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod assembled themselves for the battle.

7 Then Nebuchadnezzar king of the Assyrians sent to all who lived in Persia, and to all who lived westward, and to those who lived in Cilicia and Damascus and Libanus and Antilibanus, and to all who lived upon the sea coast,

8 and to those among the nations who were from Carmel and Galaad and the higher Galilee and the great plain of Esdrelom,

9 and to all who were in Samaria and its cities, and beyond the Jordan to Jerusalem and Bethany and Chelus and Kadesh, and the river of Egypt, and Taphnes and Ramesse, and all the land of Gesem,

10 and even to beyond Tanis and Memphis, and to all the inhabitants of Egypt, all the way to borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nebuchadnezzar king of the Assyrians; neither did they go into the battle with him, for they were not afraid of him. Yes, they considered him to be only one man; and they sent his ambassadors away from them with nothing to show except disgrace.

12 Therefore Nebuchadnezzar was very angry with all this country; and he swore by his throne and kingdom that he would surely be avenged upon all those coasts of Cilicia and Damascus and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all who were in Egypt, up to the very borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle, for he overthrew all the power of Arphaxad and all his horsemen and all his chariots,

14 and became lord of his cities. And he came to Ecbatane and took the towers and pillaged its streets and turned its beauty into shame.

15 He also overpowered Arphaxad at the mountains of Ragau and struck him through with his darts, and destroyed him utterly on that day.

16 So he returned afterward to Nineveh, both he and all his company of diverse nations, who were a very great multitude of men of war; and there he took his ease and banqueted, both he and his army, for one hundred twenty days.

JUDITH CHAPTER 2

1 And in the eighteenth year, on the twenty-second day of the first month, there was talk in the house of Nebuchadnezzar king of the Assyrians that he should, as he had said, avenge himself upon all the earth.

2 So he called all his officers to him, and all his nobles, and discussed with them his secret plan, and, with his own mouth, he ensured the scourging of the whole earth.

3 Then they decreed the destruction of all flesh, of all who did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nebuchadnezzar king of the Assyrians called Holofernes the chief captain of his army, who was next to him, and said to him:

5 "Thus says the great king, the lord of the whole earth, 'Behold, you will go forth from my presence and take with you men who trust in their own strength, one hundred twenty thousand foot soldiers; and the number of horses with their riders, twelve thousand.

6 And you will go against all the west country, because they disobeyed my commandment.

7 And you will declare to them that they should prepare for me earth and water, for I will go forth in my wrath against them and will cover the whole face of the earth with the feet of my army, and I will give them as prey to them,

8 so that their slain will fill their valleys, and brooks and the river will be filled with their dead until it overflows,

9 and I will lead them as captives to the utmost parts of all the earth.

10 You therefore will go forth and capture for me beforehand all their coasts; and if they will yield themselves to you, you will reserve them for me until the day of their punishment.

11 But concerning those who rebel, do not allow your eyes to pity them, but slaughter them and plunder them wherever you go.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, I will do by my own hand.

13 And take heed that you transgress none of the commandments of your lord, but accomplish them fully, as I have commanded you, and do not defer to them.' "

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur.

15 And he mustered the chosen men for the battle, as his lord had commanded him, to a force of one hundred twenty thousand, plus twelve thousand archers on horseback;

16 and he arrayed them just as a great army is ordered for war.

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17 And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision,

18 and plenty of rations for every man of the army, and very much gold and silver from the king's house.

19 Then he went forth with all his power to precede king Nebuchadnezzar on the journey, and to cover all the face of the earth westward with their chariots and horsemen, and their chosen foot soldiers.

20 Also a great number of diverse countries came with them, like locusts and like the sand of the earth, for their multitude was without number.

21 And they went forth from Nineveh for three days' journey toward the plain of Bectileth, and pitched camp outside Bectileth, near the mountain which is at the left hand of upper Cilicia.

22 Then he took all his army, his foot soldiers, and horsemen and chariots, and went from there into the hill country;

23 and he destroyed Phud and Lud, and pillaged all the children of Rasses, and the children of Israel who were toward the wilderness at the south of the land of the Chellians.

24 Then he went over the Euphrates, and went through Mesopotamia, and destroyed all the high cities along the river Arbonai, all the way to the sea.

25 And he captured the borders of Cilicia, and killed all who resisted him, and came to the borders of Japheth, toward the south, opposite Arabia.

26 He also encircled all the children of Madian, and burned up their tabernacles, and plundered their sheep pens.

27 Then he went down into the plain of Damascus, at the time of the wheat harvest, and burnt up all their fields, and destroyed their flocks and herds; he also pillaged their cities, and utterly laid waste to their countries, and struck down all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, who were in Sidon and Tyrus, and those who lived in Sur and Ocina, and all who lived in Jemnaan. And those who lived in Azotus and Ascalon feared him greatly.

JUDITH CHAPTER 3

1 So they sent ambassadors to him to entreat him for peace, saying,

2 "Behold, we, the servants of Nebuchadnezzar the great king, lie before you; use us as it seems good in your sight.

3 Behold, our houses and all our places, and all our fields of wheat, and flocks and herds, and all the lodges of our tents lie before your face; use them as it pleases you.

4 Behold, even our cities and their inhabitants are your servants; come and deal with them as it seems good to you."

5 So the men came to Holofernes and made declaration before him in this way.

6 Then he came down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men to assist them.

7 So they and all the surrounding country received them with garlands, with dances, and with timbrels.

8 Yet he cast down their barriers and cut down their sacred groves; for he had decreed the destruction of all the gods of the land, so that all nations should worship Nebuchadnezzar only, and so that all tongues and tribes should call upon him as god.

9 He also came across Esdraelon near Dothaim, across the great strait of Judea.

10 And he pitched camp between Geba and Scythopolis, and he delayed there a whole month, so that he could gather together all the carriages of his army.

JUDITH CHAPTER 4

1 Now the children of Israel, who lived in Judea, heard all that Holofernes the chief captain of Nebuchadnezzar king of the Assyrians had done to the nations, and in what way he had pillaged all their temples and brought them to nothing.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem and for the temple of the Lord their God.

3 For they were newly-returned from the captivity, and all the people of Judea had only recently gathered together; and the vessels and the altar and the house had been sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria and the villages, and to Bethoron and Belmen and Jericho, and to Choba and Esora, and to the valley of Salem;

5 and they captured for themselves in advance all the tops of the high mountains, and fortified the villages which were in them, and stored up food as provisions for war, for their fields had been recently reaped.

6 Also, Joacim the high priest, who was in those days in Jerusalem, wrote to those who lived in Bethulia and Betomestham, which is opposite Esdraelon toward the open country near Dothaim,

7 charging them to hold the passages of the hill country; for through them there was an entrance into Judea, and it was easy to stop those who would come up, because the passage was narrow, for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the elders of all the people of Israel, who lived at Jerusalem.

9 Then every man cried to God with great fervor, and they humbled their souls with great vehemence,

10 and both they and their wives and their children, and their cattle, and every stranger and hired hand, and their servants bought with money, put sackcloth on their loins.

11 Thus every man, and the women and little children, and the inhabitants of Jerusalem, fell before the temple and cast ashes upon their heads and spread out their sackcloth before the face of the Lord; they also put sackcloth around the altar.

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12 And they cried to the God of Israel, all with one consent earnestly, so that he would not give over their children as prey and their wives for a spoil and the cities of their inheritance to destruction and the sanctuary to profanation and reproach, for the nations to rejoice over them.

13 So God heard their prayers and looked upon their afflictions; for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests who stood before the Lord and those who ministered to the Lord, had their loins dressed with sackcloth, and offered the daily burnt offerings with the vows and free gifts of the people,

15 and had ashes on their liturgical headdresses; and they cried to the Lord with all their power, so that he would look upon all the house of Israel graciously.

JUDITH CHAPTER 5

1 Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war and had shut up the passages of the hill country and had fortified all the tops of the high hills and had laid impediments in the open plains.

2 Because of this, he was very angry, and he called all the princes of Moab and the captains of Ammon and all the governors of the sea coast,

3 and he said to them, "Tell me now, you sons of Canaan, who is this people, who dwell in the hill country, and which cities do they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king or captain of their army is set over them,

4 and why are they resolved not to come and meet me, more so than all the inhabitants of the west?"

5 Then Achior, the captain of all the sons of Ammon, said, "Let my lord now hear a word from the mouth of your servant and I will declare to you the truth concerning this people, who dwell near you and inhabit the hill countries, and no lie will come out of the mouth of your servant.

6 This people is descended from the Chaldeans,

7 and they resided temporarily and until recently in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of Chaldea.

8 For they left the way of their ancestors and worshipped the God of heaven, the God they knew; so they cast them out from the face of their gods, and they fled into Mesopotamia and lodged there for many days.

9 Then their God commanded them to depart from the place where they lived and to go into the land of Canaan; there they lived and were increased with gold and silver and with very much cattle.

10 But when a famine covered all the land of Canaan, they went down into Egypt and lodged there; meanwhile they were nourished and became a great multitude there, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and he dealt subtly with them and brought them low with labor in brick and made them slaves.

12 Then they cried to their God and he smote all the land of Egypt with incurable plagues, so the Egyptians cast them out of their sight.

13 And God dried the Red Sea before them

14 and brought them to mount Sinai and Kadesh-Barnea, and cast out all who lived in the wilderness.

15 So they lived in the land of the Amorites, and by their strength they destroyed all those who were of Esebon, and passing over the Jordan they possessed all the hill country.

16 And they cast out before them the Canaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they lived in that country for many days.

17 "While they did not sin before their God, they prospered, because the God who hates iniquity was with them.

18 But when they departed from the way which he appointed for them, they were destroyed in many battles very badly and were led captive into a land which was not their own, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God and have returned from the places where they were scattered and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country, for it had been desolate.

20 Now therefore, my lord and governor, if there is any ignorance in this people and they sin against their God, let us consider that this will be their ruin, and let us go up and we will overcome them.

21 But if there is no iniquity in their nation, let my lord now pass by, lest their Lord defend them and their God be for them, and we become a reproach before all the world."

22 And when Achior had finished these sayings, all the people standing around the tent murmured; and the chief men of Holofernes, and all who lived by the seaside and in Moab, were saying that he should kill him.

23 For they said, "We will not be afraid of the faces of the children of Israel, for we see that they are a people who have no strength or power for a strong battle.

24 Now therefore, lord Holofernes, we will go up and they will be a prey to be devoured by all your army."

JUDITH CHAPTER 6

:1 And when the tumult of men who were around the council were quiet, Holofernes, the chief captain of the army of Assur, said to Achior and all the Moabites in front of all the company of the other nations:

2 "And who are you, Achior and the hired hands of Ephraim, that you would prophesy against us as today and would say that we should not make war with the people of Israel because their God will defend them? And who is God but Nebuchadnezzar?

3 He will send his power and will destroy them from the face of the earth and their God will not deliver them; but we, his servants, will destroy them as if they were one man; for they are not able to withstand the power of our horses.

4 For with them, we will tread them under foot, and their mountains will be drunken with their blood and their fields

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will be filled with their dead bodies and their footsteps will not be able to stand before us, for they will utterly perish, as king Nebuchadnezzar, lord of all the earth, has said. And he said, 'None of my words will be in vain.'

5 "And you, Achior, a hired hand of Ammon, who has spoken these words on the day of your iniquity, will see my face no more from this day forward, until I take vengeance on this nation which came out of Egypt.

6 And then the sword of my army and the multitude of those who serve me will pass through your sides, and you will fall among their slain, when I return.

7 Now therefore, my servants will bring you back into the hill country and will set you in one of the cities of the passages;

8 and you will not perish, until you are destroyed with them.

9 And if you persuade yourself in your mind that they will be taken, do not let your countenance fall; I have spoken it and none of my words will be in vain."

10 Then Holofernes commanded his servants, who served in his tent, to take Achior and bring him to Bethulia and deliver him into the hands of the children of Israel.

11 So his servants took him and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and they came to the fountains which were under Bethulia.

12 And when the men of the city saw them, they took up their weapons and went out of the city to the top of the hill, and every man who was armed with a sling kept them from coming up by casting stones against them.

13 Nevertheless, having gotten secretly under the hill, they bound Achior and threw him down, and they left him at the foot of the hill and returned to their lord.

14 But the Israelites descended from their city and came to him, and they freed him and brought him to Bethulia, and presented him to the governors of the city,

15 who were in those days Uzziah the son of Micah of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the elders of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Uzziah asked him what had happened.

17 And he answered and declared to them the words of the council of Holofernes, and all the words which he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried to God saying,

19 "O Lord God of heaven, behold their pride and pity the low estate of our nation and look upon the face of those who are sanctified for you this day."

20 Then they comforted Achior and praised him greatly.

21 And Uzziah took him out of the assembly to his house and made a feast for the elders. And they called on the God of Israel all that night for help.

JUDITH CHAPTER 7

1 The next day Holofernes commanded all his army and all his people who had arrived take his side that they should remove their camp from opposite Bethulia and capture in advance the ascents of the hill country in order to make war against the children of Israel.

2 Then their strong men removed their camps on that day; and the army of the men of war was one hundred seventy thousand foot soldiers, and twelve thousand horsemen, besides the baggage and the other men who were afoot among them, a very great multitude.

3 And they camped in the valley near Bethulia, by the spring, and they spread themselves in width across Dothaim even to Belmaim, and in length from Bethulia to Cynamon, which is opposite Esdraelon.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and everyone said to his neighbor, "Now these men will wipe clean the face of the earth, for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight."

5 Then every man took up his weapons of war, and when they had kindled fires on their towers, they remained and watched all that night.

6 But on the second day, Holofernes brought forth all his horsemen in the sight of the children of Israel, who were in Bethulia,

7 and viewed the passages up to the city; and he went to the origins of their waters and captured them, and he set garrisons of men of war over them, and he himself returned toward his people.

8 Then they came to him, all the chiefs of the children of Esau and all the governors of the people of Moab and the captains of the sea coast, and they said,

9 "Let our lord now hear a word, so that there will not be a loss among your army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains where they dwell, for it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, do not fight against them in battle array and not so much as one man among your people will perish.

12 Remain in your camp and keep all the men of your army there, and let us your servants take hold of the springs of water, which issue forth at the foot of the mountain.

13 For all the inhabitants of Bethulia have their water there; so thirst will kill them and they will give up their city, and we and our people will go up to the tops of the mountains nearby and will camp on them to watch so that none can go out of the city.

14 So they and their wives and their children will be consumed with fiery thirst, as if it were a sword brought against them, and so they will be overthrown in the streets where they dwell.

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15 Thus will you render them an evil reward, because they rebelled and did not meet your person peaceably."

16 And these words pleased Holofernes and all his servants, and he decided to do as they had said.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched camp in the valley and captured the waters and the origins of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon and camped in the hill country opposite Dothaim. And they sent some of them toward the south and toward the east opposite Ekrebel, near Chusi upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain and covered the face of the whole land; and their tents and carriages were pitched for a very great multitude.

19 Then the children of Israel cried to the Lord their God, because their heart failed, for all their enemies had surrounded them and there was no way to escape out from among them.

20 Thus all the company of Assur remained around them, both their foot soldiers, chariots, and horsemen, for thirty-four days, so that all their vessels of water ran dry for all the inhabitants of Bethulia

21 and the cisterns were emptied. And they did not have enough water to drink their fill for even one day, for they rationed their water.

22 Therefore their young children lost heart, and their women and young men fainted for thirst and fell down in the streets of the city and by the passageways of the gates; and there was no longer any strength in them.

23 Then all the people assembled before Uzziah and the chiefs of the city, including young men and women and children, and they cried with a loud voice and said before all the elders,

24 "God be judge between us and you, for you have done us great injury in that you have not made peace with the children of Assur.

25 For now we have no helper, but God has sold us into their hands, so that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them to you and deliver the whole city for a spoil to the people of Holofernes and to all his army.

27 For it is better for us to be made a spoil for them than to die of thirst; for we will be his servants, so that our souls may live and we will not see the death of our infants before our eyes, nor the dying of our wives or our children.

28 We present as witness against you: the heaven and the earth, and our God and Lord of our fathers, who punishes us according to our sins and the sins of our fathers, so that he will not allow what we have described to happen on this day."

29 Then there was great weeping in the midst of the assembly, all with one consent; and they cried to the Lord God with a loud voice.

30 Then Uzziah said to them, "Brethren, be courageous. Let us endure yet five days, in that period of time the Lord our God may turn his mercy toward us, for he will not forsake us utterly.

31 And if these days pass and no help comes to us, I will do according to your word."

32 And he dispersed the people, each to their own posts; and they went to the walls and towers of their city, and sent the women and children into their houses; and they were brought very low in the city.

JUDITH CHAPTER 8

1 Now at that time Judith heard about this; she was the daughter of Merari, the son of Ox, the son of Joseph, the son of Ozel, the son of Elcia, the son of Ananiah, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadal, the son of Israel.

2 And Manasseh was her husband, of her tribe and kindred, who died during the barley harvest.

3 For as he stood overseeing those who bound sheaves in the field, the heat affected his head, and he fell on his bed, and died in the city of Bethulia; and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent on the top of her house; and she put sackcloth on her loins and wore her widow's clothing.

6 And she fasted all the days of her widowhood, except for the eves of the sabbaths and the sabbaths, and the eves of the new moons and the new moons, and the feasts and solemn days of the house of Israel.

7 She also had a graceful temperament and was very beautiful to behold. And her husband Manasseh had left her gold and silver, and menservants and maidservants, and cattle and lands, and she remained with them.

8 And there was no one who spoke an ill word about her, for she feared God greatly.

9 Now she heard the evil words of the people against the governor and that they fainted for lack of water; for Judith had heard all the words that Uzziah had spoken to them and that he had sworn to deliver the city to the Assyrians after five days.

10 So then she sent her woman servant, who was in charge of everything that she had, to call Uzziah and Chabris and Charmis, the elders of the city.

11 And they came to her, and she said to them, "Hear me now, you governors of the inhabitants of Bethulia; for your words which you spoke before the people this day are not right, concerning this oath which you made and pronounced between God and yourselves, and your promise to deliver the city to our enemies, unless within these days the Lord turns to help you.

12 And now who are you to have tempted God this day, and to stand among the children of men instead of God?

13 And now test the Lord Almighty, but you will never know anything.

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14 For you cannot find the depth of the heart of man, neither can you perceive the things which he thinks; so then how can you search out God, who has made all these things, and know his mind or comprehend his purpose? No, my brethren, do not provoke the Lord our God to anger.

15 "For if he will not help us within these five days, he has power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the plans of the Lord our God; for God is not like man as if he could be threatened; neither is he like the son of man so that he would be wavering.

17 Therefore let us wait for salvation from him and call upon him to help us, and he will hear our voice, if it pleases him.

18 For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city among us, who worship gods made with hands, as has happened in past times.

19 For this reason our fathers were given to the sword and as a spoil and had a great fall before our enemies.

20 But we know no other God, therefore we trust that he will not despise us, nor any of our nation.

21 "For if we are overcome, then all Judea will lie waste and our sanctuary will be pillaged; and he will place the blame for the profanation of it at our mouth;

22 and the slaughter of our brethren and the captivity of the country and the desolation of our inheritance, he will blame on our heads among the Gentiles, wherever we will be in captivity; and we will be an offence and a reproach to all those who possess us.

23 For our servitude will not be directed towards our benefit, but the Lord our God will turn it to our dishonor.

24 Now therefore, O brethren, let us show an example to our brethren, because their hearts depend on us, and the sanctuary and the house and the altar rest on us.

25 Moreover, let us give thanks to the Lord our God, who tests us, even as he did our fathers.

26 Remember the things he did to Abraham, and how he tested Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he has not tested us in the fire, as he did them for the examination of their hearts, neither has he taken vengeance on us; but the Lord does scourge those who come near to him, to admonish them."

28 Then Uzziah said to her, "All that you have spoken, you have spoken with a good heart and there is no one who can refute your words.

29 For this is not the first day that your wisdom has been manifested; but from the beginning of your days all the people have known your understanding, because the disposition of your heart has been good.

30 But the people were very thirsty; and they compelled us to do to them as we have spoken and to bring an oath on ourselves, which we will not break.

31 Now therefore pray for us, because you are a godly woman, and then the Lord will send us rain to fill our cisterns and we will faint no more."

32 Then Judith said to them, "Listen to me and I will do something which will be remembered throughout all generations among the children of our nation.

33 You will watch this night at the gate, and I will go forth with my woman servant; and, within the days that you have promised to deliver the city to our enemies, the Lord will visit Israel by my hand.

34 But do not ask me what I will do, for I will not reveal it to you until the things that I do are completed."

35 Then Uzziah and the princes said to her, "Go in peace, and may the Lord God go before you to take vengeance on our enemies."

36 So they returned from the tent and went to their posts.

JUDITH CHAPTER 9

1 Judith fell upon her face and put ashes on her head and uncovered the sackcloth she was wearing; and, about the time that the incense of that evening was offered in Jerusalem in the house of the Lord, Judith cried with a loud voice, and said,

2 "O Lord God of my father Simeon, to whom you gave a sword to take vengeance on the strangers, who loosened the girdle of a maid to defile her, and uncovered the thigh to her shame, and polluted her virginity to her reproach; for you said, 'It will not be so,' and yet they did so.

3 Therefore you gave their rulers to be slain, so that they dyed their bed in blood, being deceived, and you struck the servants with their lords and the lords upon their thrones;

4 and you have given their wives for a prey and their daughters to be captives and all their spoils to be divided among your dear children, who were moved with your zeal and abhorred the pollution of their blood and called upon you for aid. O God, my God, hear me also for I am a widow.

5 "And you have wrought not only those things, but also the things which happened before and which followed afterwards; you have thought about the things which are now and which are to come.

6 Yes, the things you established were ready at hand, and they said, 'Lo, we are here,' for all your ways are prepared and your judgments are in your foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their foot soldiers; they trust in shield and spear and bow and sling; and they do not know that you are the Lord who breaks the battles: the Lord is your name.

8 Throw down their strength in your power and bring down their force in your wrath; for they have resolved to defile your sanctuary and to pollute the tabernacle where your glorious name rests and to cast down with sword the horn of your altar.

9 Behold their pride and send your wrath upon their heads; give into my hand, the hand of a widow, the power that I have conceived.

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10 Strike, by the deceit of my lips, the servant with the prince, and the prince with the servant; break down their stateliness by the hand of a woman.

11 For your power is not found in numbers, nor your might in strong men; for you are a God of the afflicted, a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a savior of those who are without hope.

12 "I pray to you, I beg you, O God of my father and God of the inheritance of Israel, Lord of the heavens and the earth, Creator of the waters, King of every creature, hear my prayer;

13 and make my speech and deceit to be their wound and stripe, who have resolved cruel things against your covenant and your hallowed house, and against the top of Zion and the house of the possession of your children;

14 and so make every nation and tribe acknowledge that you are the God of all power and might, and that there is no other who protects the people of Israel but you."

JUDITH CHAPTER 10

1 Now after this, she ceased to cry to the God of Israel, and she completed all these words.

2 She rose where she had fallen down and called her maid; and she went down into the house in which she lived on the sabbath days and on her feast days,

3 and she pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head and put a headdress on it, and put on her garments of gladness, which she used to wear during the life of Manasseh her husband.

4 And she put sandals on her feet, and she put on her bracelets and her chains and her rings and her earrings and all her ornaments, and she decked herself out boldly, to allure the eyes of all men who might see her.

5 Then she gave her maid a bottle of wine and a cruse of oil, and filled a bag with parched grain and lumps of figs and with fine bread; so she folded all these things together and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and they found standing there Uzziah and the elders of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered and her apparel was changed, they wondered at her beauty very greatly and said to her,

8 "May God, the God of our fathers, give you favor and accomplish your endeavors to the glory of the children of Israel and to the exaltation of Jerusalem." Then they worshipped God.

9 And she said to them, "Command the gates of the city to be opened for me, so that I may go forth to accomplish the things that you have discussed with me." So they commanded the young men to open it for her, as she had said.

10 And when they had done so, Judith went out, she and her maid with her; and the men of the city looked after her, until she had gone down the mountain and had passed the valley and they could see her no more.

11 Thus they went straight ahead in the valley, and the first watch of the Assyrians met her

12 and captured her; and they asked her, "Of what people are you? And where have you come from? And where are you going?" And she said, "I am a woman of the Hebrews, and I have fled from them, for they will be given over to you to be consumed.

13 And I am going before Holofernes the chief captain of your army, to declare words of truth; and I will show him a way, by which he can go and win all the hill country, without losing the body or life of any of his men."

14 Now when the men heard her words and beheld her countenance, they wondered greatly at her beauty and said to her,

15 "You have saved your life because you have hurried to come down to the presence of our lord. Now therefore come to his tent, and some of us will conduct you, until they have delivered you to his hands.

16 And when you stand before him, do not be afraid in your heart, but reveal to him what you have said, and he will treat you well."

17 Then they chose from among them a hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then a crowd began to assemble from throughout all the camp, for the news of her arrival had spread among the tents, and they gathered around her as she stood outside the tent of Holofernes, until they had told him about her.

19 And they wondered at her beauty and admired the children of Israel because of her, and each one said to his neighbor, "Who could despise this people, who have such women among them? Surely it is not good for one man among them to be left, who, being set free, might deceive the whole earth."

20 And those who lay near Holofernes went out, and they and all his servants brought her into the tent.

21 Now Holofernes rested on his bed under a canopy, which was woven with purple and gold and emeralds and precious stones.

22 So they informed him about her; and he came out in front of his tent with silver lamps going before him.

23 And when Judith was presented before him and his servants, they all marveled at the beauty of her countenance; and she fell down upon her face and did him reverence, and his servants lifted her up.

JUDITH CHAPTER 11

1 Then Holofernes said to her, "Woman, be of good comfort; fear not in your heart. For I have never hurt any who were willing to serve Nebuchadnezzar, the king of all the earth.

2 Now therefore, if your people who dwell in the mountains had not treated me heedlessly, I would not have lifted up my spear against them, but they have done these things to themselves.

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3 But now tell me how you have fled from them and come to us; for you have reached safety, so be of good comfort; you will live this night and hereafter.

4 For none will hurt you, but they will treat you well, as they do the servants of king Nebuchadnezzar my lord."

5 Then Judith said to him, "Receive the words of your servant and permit your handmaid to speak in your presence, and I will declare no lie to my lord this night.

6 And if you will follow the words of your handmaid, God will bring something perfectly to pass by you, and my lord will not fail in his purposes.

7 As Nebuchadnezzar king of all the earth lives, and as his power lives, he has sent you for the upholding of every living thing; for not only men will serve him by you, but also the beasts of the field, and the cattle and the birds of the air, will live by your power under Nebuchadnezzar and all his house.

8 For we have heard of your wisdom and your policies, and it is reported across all the earth, that you alone are excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 "Now as concerning the matter which Achior spoke about in your council, we have heard his words; for the men of Bethulia saved him, and he declared to them all that he had spoken to you.

10 Therefore, O lord and governor, respect not his word, but store it in your heart, for it is true; for our nation will not be punished, nor can sword prevail against them, unless they sin against their God.

11 And now, so that my lord will not be defeated and frustrated in his purpose, even death has now fallen upon them and their sin has overtaken them, and therefore they will provoke their God to anger whenever they do what is not right to be done.

12 For their food stores fail them and their water supply is scant, and they have decided to lay hands on their cattle, and have resolved to consume all those things which God has forbidden them to eat by his laws.

13 And they are resolved to use up the first fruits and the tenths of wine and oil, which they had sanctified and which are reserved for the priests who serve in Jerusalem before the face of our God, the things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent an envoy to Jerusalem, because those who dwell there have also done the same, to bring them a license from the senate.

15 Now when they bring them word, they will immediately do it, and they will be given to you to be destroyed the same day.

16 "Therefore I, your handmaid, knowing all this, have fled from their presence; and God has sent me to work things with you, things at which all the earth will be astonished, whosoever hears it.

17 For your servant is religious and serves the God of heaven day and night. Therefore, my lord, I will remain with you now, and your servant will go out by night into the valley, and I will pray to God, and he will tell me when they have committed their sins.

18 And I will return and reveal it to you. Then you will go forth with all your army, and there will be none among them who will withstand you.

19 And I will lead you through the midst of Judea, until you come against Jerusalem, and I will set your throne in the midst thereof; and you will drive them as sheep which have no shepherd, and a dog will not so much as open his mouth at you; for these things were told to me according to my foreknowledge, and they were declared to me, and I am sent to tell you."

20 Then her words pleased Holofernes and all his servants; and they marveled at her wisdom and said,

21 "There is no other such woman from one end of the earth to the other, both for beauty of face and wisdom of words."

22 Likewise Holofernes said to her, "God has done well to send you before the sons of your people, so that strength might be in our hands and destruction be on those who regard my lord lightly.

23 And now you are both beautiful in your countenance and clever in your words; surely if you do as you have spoken, your God will be my God, and you will dwell in the house of king Nebuchadnezzar and will be renowned throughout the whole earth."

JUDITH CHAPTER 12

1 Then he commanded them to bring her in to where his plate was set; and he directed them to prepare for her from his own meats and that she should drink from his own wine.

2 And Judith said, "I will not eat of it, lest there be an offence, but provision will be made for me from the things which I have brought."

3 Then Holofernes said to her, "If your provisions should fail, how should we give you the like? For there are none among us from your nation."

4 Then Judith said to him, "As your soul lives, my lord, your handmaid will not use up those things which I have before the Lord works by my hand the things he has determined."

5 Then the servants of Holofernes brought her into the tent, and she slept until midnight, and she arose when it was toward the morning watch.

6 And she sent to Holofernes, saying, "Let my lord now command that your handmaid may go forth to prayer."

7 Then Holofernes commanded his guard not to prevent her; thus she resided in the camp for three days, and went out in the night into the valley of Bethulia and washed herself in a spring of water by the camp.

8 And when she came out, she beseeched the Lord God of Israel to direct her way in order to accomplish the raising up of the children of her people.

9 So she came in clean and remained in the tent until she ate her meat in the evening.

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10 And on the fourth day, Holofernes made a feast for his own servants only, and he called none of the officers to the banquet.

11 Then he said to Bagoas the eunuch, who was in charge of all that he had, "Go now and persuade this Hebrew woman who is with you that she should come to us, and eat and drink with us.

12 For, see, it will be a shame upon our person, if we let such a woman go without having had her company; for if we do not draw her to us, she will laugh at us in scorn."

13 Then Bagoas went from the presence of Holofernes, and he came to her and said, "Let not this fair gentlewoman fear to approach my lord and to be honored in his presence, and to drink wine and be merry with us, and to become this day like one of the daughters of the Assyrians, who serve in the house of Nebuchadnezzar."

14 Then Judith said to him, "Who am I now, that I should contradict my lord? Surely whatever pleases him I will do without hesitation, and it will be my joy until the day of my death."

15 So she arose, and she decked herself out with her apparel and all her woman's attire. And her maid went and laid soft skins on the ground for her opposite Holofernes, which she had received from Bagoas for her daily use, so that she might sit and eat upon them.

16 Now when Judith came in and sat down with Holofernes, his heart was inflamed with her, and his mind was stirred up, and he greatly desired her company; for he had been waiting for sometime to deceive her, even from the day that he had first seen her.

17 Then Holofernes said to her, "Drink now and be merry with us."

18 So Judith said, "I will drink now, my lord, because my life is exalted in me this day more than all the days since I was born."

19 Then she took and ate and drank before him the things which her maid had prepared.

20 And Holofernes took great delight in her, and he drank more wine than he had drunk at any time in one day since he was born.

JUDITH CHAPTER 13

11 Now when evening had arrived, his servants hurried to depart, and Bagoas shut his tent from the outside and dismissed the waiters from the presence of his lord; and they went to their beds, for they were all weary because the feast had been long.

12 And Judith was left alone in the tent with Holofernes lying by himself on his bed, for he was filled with wine.

13 Now Judith had commanded her maid to stand outside her bedroom and to wait for her to go forth, as she did daily; for she said she would go forth to her prayers, and she spoke to Bagoas towards the same purpose.

14 So everyone left and no one was left in the bedroom, neither little nor great. Then Judith, standing by his bed, said in her heart: "O Lord God of all power, look at this time upon the works of my hands for the exaltation of Jerusalem.

15 For now is the time to help your inheritance and to execute your purposes for the destruction of the enemies who have risen against us."

16 Then she went to the pillar of the bed, which was at Holofernes' head, and took down his broadsword from there.

17 And she approached his bed, and took hold of the hair of his head, and said, "Strengthen me, O Lord God of Israel, this day."

18 And she twice struck his neck with all her might, and she took his head away from him.

19 And she tumbled his body down from the bed, and pulled down the canopy from the pillars; and, soon after, she went out and gave the head of Holofernes to her maid.

110 And she put it in her bag of meat, so these two went together, according to their custom, to prayer; and when they passed the camp, they circled the valley and went up the mountain of Bethulia and came to its gates.

111 Then Judith said, from far off to the watchmen at the gate, "Open, open the gate now! God, our God, is with us to show his power yet in Jerusalem and his forces against the enemy, as he has truly done on this day!"

112 Now when the men of her city heard her voice, they hurried down to the gate of their city and they called the elders of the city.

113 And then they ran all together, both small and great, for it was surprising to them that she had returned. So they opened the gate and received them; and they made a fire for a light, and they stood all around them.

114 Then she said to them with a loud voice, "Praise, praise God, praise God, I say, for he has not taken away his mercy from the house of Israel, but has destroyed our enemies by my hands this night."

115 So she took the head out of the bag and showed it and said to them, "Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy where he had lain in his drunkenness; and the Lord has struck him by the hand of a woman.

116 As the Lord lives, who has preserved me in the path that I took, my attractiveness has deceived him to his destruction, and yet he did not commit sin with me, to defile and shame me."

117 Then all the people were wonderfully astonished, and bowed themselves and worshipped God, and said with one accord, "Blessed are you, O our God, who has this day brought to nothing the enemies of your people!"

118 Then Uzziah said to her, "O daughter, blessed are you of the most high God above all the women upon the earth; and blessed is the Lord God, who has created the heavens and the earth, who guided you in cutting off the head of the chief of our enemies.

119 Because of this, your resoluteness will not depart from the heart of men, who will remember the power of God for ever.

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120 And may God turn these things to your benefit as a perpetual praise, to assist you in good things because you have not withheld your life during the affliction of our nation, but have revenged our ruin, walking a straight path before our God." And all the people said, "Amen! Amen!"

JUDITH CHAPTER 14

11 Then Judith said to them, "Hear me now, my brethren! Take this head and hang it on the highest place of your walls!

12 And so, as soon as morning appears and the sun shines upon the earth, everyone must take his weapons and go forth, every valiant man out of the city, and with a captain set over them, as though you were going down into the field toward the watch of the Assyrians; but do not go down.

13 Then they will take their amour and go into their camp and call for the captains of the army of Assur; and they will run to the tent of Holofernes, but will not find him; then fear will fall upon them, and they will flee before your face.

14 So then you, and all who inhabit the coast of Israel, will pursue them and overthrow them as they go.

15 But before you do these things, call Achior the Ammonite to me, so that he may see and know him who despised the house of Israel and who sent him to us as if to his death."

16 Then they called Achior out of the house of Uzziah; and when he arrived and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face and fainted.

17 But when they had revived him, he fell at Judith's feet and reverenced her and said, "Blessed are you in all the tents of Judah and in all nations, who when they hear your name will be astonished.

18 Now therefore tell me all the things which you have done in these days." Then Judith declared to him in the midst of the people all that she had done, from the day that she went forth until that hour when she spoke to them.

19 And when she had finished speaking, the people shouted with a loud voice and made a joyful noise in their city.

110 And when Achior had seen all that the God of Israel had done, he believed in God greatly; and he circumcised the flesh of his foreskin and was joined to the house of Israel unto this day.

111 And as soon as morning arose, they hung the head of Holofernes on the wall, and every man took his weapons, and they went forth by bands to the straits of the mountain.

112 But when the Assyrians saw them, they sent word to their leaders, who went to their captains and tribunes, and to every one of their rulers.

113 So they came to Holofernes' tent, and said to him who had the charge of all his things, "Awaken our lord now, for the slaves have been so bold as to come down against us in battle, so that they may be utterly destroyed."

114 Then Bagoas went in and knocked at the door of the tent; for he thought that he had slept with Judith.

115 But, because no one answered, he opened it and went into the bedroom; and he found him cast upon the floor dead, and his head had been taken from him.

116 Therefore he cried with a loud voice, with weeping and sighing and a mighty cry, and he tore his garments.

117 After this, he went into the tent where Judith lodged, and when he did not find her, he dashed out to the people and cried,

118 "These slaves have dealt treacherously; one woman of the Hebrews has brought shame on the house of king Nebuchadnezzar; for, behold, Holofernes lies on the ground without a head!"

119 When the captains of the Assyrians' army heard these words, they tore their coats, and their minds were exceptionally troubled; and there was a cry and a very great noise throughout the camp.

JUDITH CHAPTER 15

1 And when those who were in the tents heard, they were astonished at what had happened.

2 And fear and trembling fell upon them, so that there was no man who dared to remain in the sight of his neighbor, but rushing out all together, they fled in every direction of the plain and of the hill country.

3 Those who had camped in the mountains surrounding Bethulia also fled away. Then the children of Israel, every one who was a warrior among them, rushed out upon them.

4 Then Uzziah sent to Betomasthem and to Bebai and Chobai and Cola and to all the coasts of Israel, to declare all that had happened and to tell them that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent and slew them all the way to Chobai; and those who came from Jerusalem and from all the hill country did likewise, for men had told them what had happened in the camp of their enemies, and those who were in Galaad and in Galilee chased them with a great slaughter, until they were past Damascus and its borders.

6 And the remnant who lived at Bethulia fell upon the camp of Assur and pillaged them, and they were greatly enriched.

7 And the children of Israel who had returned from the slaughter took what remained; and the villages and the cities, which were in the mountains and on the plain, obtained many spoils, for their number was very great.

8 Then Joacim the high priest and the elders of the children of Israel who lived in Jerusalem came to behold the good things that God had done for Israel, and to see Judith and greet her.

9 And when they came to her, they blessed her with one accord and said to her, "You are the exaltation of Jerusalem, you are the great glory of Israel, you are the great rejoicing of our nation.

10 You have done all these things by your hand. You have done much good to Israel, and God is pleased with it; you will be blessed by the Almighty Lord for evermore." And all the people said, "Amen!"

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11 And the people despoiled the camp for the space of thirty days. And they gave the tent of Holofernes to Judith, and all his plates and beds and vessels and all his belongings; and she took it and laid it on her mule; and she prepared her cart and laid them on it.

12 Then all the women of Israel ran together to see her, and they blessed her and made a dance among them for her; and she took branches in her hand and gave some also to the women who were with her.

13 And they put a garland of olive upon her and on her maid who was with her; and she went before all the people in the dance, leading all the women; and all the men of Israel followed in their amour with garlands, and with songs in their mouths.

JUDITH CHAPTER 16

1 Then Judith began to sing this thanksgiving for all Israel, and all the people sang after her this song of praise.

2 And Judith said, "Begin to my God with timbrels; sing to my Lord with cymbals; tune to him a new psalm; exalt him and call upon his name.

3 For God breaks the battles. For among the camps, in the midst of the people, he has delivered me out of the hands of those who persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, their great number stopped the torrents and their horsemen covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the infants against the ground, and make my young children as a prey, and my virgins as a spoil.

6 But the Almighty Lord has disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans strike him, nor did lofty giants set upon him; but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those who were oppressed in Israel, and anointed her face with ointment, and bound her hair in a headdress, and put on a linen garment, to deceive him.

9 Her sandals ravished his eyes; her beauty took his mind prisoner; and the broadsword passed through his neck.

10 The Persians quaked at her boldness; and the Medes were daunted by her hardiness.

11 Then my afflicted shouted for joy and my weak ones cried aloud. But they were astonished; these lifted up their voices, but they were overthrown.

12 The sons of the gentlewomen have pierced them through and wounded them as fugitives' children; they perished by the battle of the Lord.

13 I will sing to the Lord a new song. O Lord, you are great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve you. For you spoke and they were made; you sent forth your spirit and it created them; and there is none who can resist your voice.

15 For the mountains will be moved from their foundations with the waters; the rocks will melt like wax at your presence. Yet you are merciful to those who fear you.

16 For all sacrifice is too little to be a sweet fragrance for you and all the fat is not sufficient for your burnt offering, but he who fears the Lord is great at all times.

17 Woe to the nations who rise up against my kindred! The Lord Almighty will take vengeance upon them on the Day of Judgment by putting fire and worms in their flesh; and they will feel them and will weep for ever."

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings and their free offerings and their gifts.

19 Judith also dedicated all the belongings of Holofernes, which the people had given her, and she gave the canopy, which she had taken out of his bedroom, as a gift to the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months; and Judith remained with them.

21 After this time, every one returned to his own inheritance. And Judith went to Bethulia and remained in her own possession; and during her time she was held in honor throughout the country.

22 And many desired her, but none knew her all the days of her life, after Manasseh her husband was dead and was gathered to his people.

23 But she increased more and more in honor; and she grew old in her husband's house, reaching the age of one hundred five years; and she made her woman servant free. So she died in Bethulia, and they buried her in the cave of her husband Manasseh.

24 And the house of Israel lamented for her seven days. And before she died, she distributed her goods to all those who were the nearest kindred of Manasseh her husband and to those who were the nearest of her kindred.

25 And there was no one who made the children of Israel afraid again during the days of Judith, nor for a long time after her death.

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ADDITIONS TO THE BOOK OF ESTHER

or The Rest of the Book of Esther (Chapters 11-16)
Translation: World English Bible, 2000
Estimated Range of Dating: 2nd century B.C.

(The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Greek Septuagint Bible. They argue that the following chapters were made later than the original Book of Esther. Therefore, they usully placed in the Deuterocanon of the Hebrew Bible. An additional six chapters appear interspersed in Esther in the Septuagint, the Greek translation of the Bible. This was noted by Jerome in compiling the Latin Vulgate. Additionally, the Greek text contains many small changes in the meaning of the main text. Jerome recognised the former as additions not present in the Hebrew Text and placed them at the end of his Latin translation. This placement and numbering system is used in Catholic Bible translations based primarily on the Vulgate, such as the Douay–Rheims Bible and the Knox Bible. In contrast, the 1979 revision of the Vulgate, the Nova Vulgata, incorporates the additions to Esther directly into the narrative itself, as do most modern Catholic English translations based on the original Hebrew and Greek (e.g., Revised Standard Version Catholic Edition, New American Bible, New Revised Standard Version Catholic Edition). The numbering system for the additions differs with each translation.

These additions include:

• an opening prologue that describes a dream had by Mordecai [in other versions called Mardocheus]

• the contents of the decree against the Jews

• prayers for God's intervention offered by Mordecai and by Esther

• an expansion of the scene in which Esther appears before the king, with a mention of God's intervention

• a copy of the decree in favour of the Jews

• a passage in which Mordecai interprets his dream (from the prologue) in terms of the events that followed

• a colophon appended to the end, which reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and his son Ptolemy brought to Egypt the preceding Letter about Purim, which they said was authentic and had been translated by Lysimachus son of Ptolemy, one of the residents of Jerusalem" (NRSV). It is unclear to which version of Greek Esther this colophon refers, and who exactly are the figures mentioned in it.

By the time the Greek version of Esther was written, the foreign power visible on the horizon as a future threat to Judah was the Macedonians of Alexander the Great, who defeated the Persian empire about 150 years after the time of the story of Esther; the Septuagint version noticeably calls Haman a "Bougaion" [incomprehensible] where the Hebrew text describes him as an Agagite.

The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint – Martin Luther, being perhaps the most vocal Reformation-era critic of the work, considered even the original Hebrew version to be of very doubtful value. Luther's complaints against the book carried past the point of scholarly critique and may reflect Luther's antisemitism.

The Council of Trent, the summation of the Roman Catholic Counter-Reformation, reconfirmed the entire book, both Hebrew text and Greek additions, as canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text used is not only taken from a Greek addition, the readings also are the prayer of Mordecai, and nothing of Esther's own words is ever used. The Eastern Orthodox Church uses the Septuagint version of Esther, as it does for all of the Old Testament.

In contrast, the additions are included in the Biblical apocrypha, usually printed in a separate section (if at all) in Protestant bibles. The additions, called "The rest of the Book of Esther", are specifically listed in the Thirty-Nine Articles, Article VI, of the Church of England as non-canonical.

The following version counts the chapters from 10 [continued] to 24 instead of 11 to 16)

ESTHER CHAPTER 10

[continued] . . . .

4 In the second year of the reign of Ahasuerus the great, on the first day of the month of Nisan, Mordecai, the son of Jair, the son of Shimei, the son of Kish, of the tribe of Benjamin, had a dream.

5 He was a Jew, and dwelt in the city of Susa, a great man, who was a servant in the king's court.

6 He was also one of the captives, which Nebuchadnezzar the king of Babylon carried from Jerusalem with Jeconiah king of Judea; and this was his dream:

7 Behold a noise of a tumult, with thunder and earthquakes and uproar in the land:

8 And behold, two great dragons came forth ready to fight, and their cry was great.

9 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

10 And lo, a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon the earth.

11 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

12 Then they cried unto God, and upon their cry, as if from a little fountain, arose the greatest flood and many overflowing waters.

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13 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

14 Now when Mordecai, who had seen this dream, and what God had determined to do, was awake, he kept this dream in mind, and until night by all means desired to understand it.

ESTHER CHAPTER 11

1 And Mordecai took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their plan, and searched out their purposes, and learned that they were about to lay hands upon Ahasuerus the king; and so he testified to the king about them.

3 Then the king examined the two eunuchs, and after they had confessed, they were strangled.

4 And the king made a record of these things, and Mordecai also wrote thereof.

5 So the king commanded, Mordecai to serve in the court, and for this he rewarded him.

6 However, Haman, the son of Hammedatha the Agagite, was in great honor with the king, and sought to injure Mordecai and his people because of the two eunuchs of the king.

ESTHER CHAPTER 12

1 Now it happened in the days of Ahasuerus (this is Ahasuerus who reigned from India even to Ethiopia, over one hundred twenty-seven provinces),

2 that in those days, when the King Ahasuerus sat on the throne of his kingdom, whose palace was in Susa,

3 in the third year of his reign, he made a feast for all his princes and his servants; and the power of Persia and Media, the nobles and princes of the provinces, were before him.

4 He displayed the riches of his glorious kingdom and the honor of his excellent majesty for many days, even one hundred eighty days.

5 When these days were fulfilled, the king made a seven day feast for all the people who were present in Susa, the palatial city, both great and small, in the court of the garden of the king's palace.

6 There were hangings of white, green, and blue material, fastened with cords of fine linen and purple to silver rings and marble pillars. The couches were of gold and silver, on a pavement of red, white, yellow, and black marble.

7 They gave them drinks in golden vessels of various kinds, including royal wine in abundance, according to the bounty of the king.

8 In accordance with the law, the drinking was not compulsory; for so the king had instructed all the officials of his house, that they should do according to every man's wishes.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcass, the seven eunuchs who served in the presence of Ahasuerus the king,

11 to bring Vashti the queen before the king with the royal crown, to show the people and the princes her beauty; for she was beautiful.

12 But the queen Vashti refused to come at the king's commandment by the eunuchs. Therefore the king was very angry, and his anger burned in him.

13 Then the king said to the wise men, who knew the times, (for it was the king's custom to consult those who knew law and judgment;

14 and the next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom),

15 "What shall we do to the queen Vashti according to law, because she has not done the bidding of the King Ahasuerus by the eunuchs?"

16 Memucan answered before the king and the princes, "Vashti the queen has not done wrong to just the king, but also to all the princes, and to all the people who are in all the provinces of the King Ahasuerus.

17 For this deed of the queen will become known to all women, causing them to show contempt for their husbands, when it is reported, 'King Ahasuerus commanded Vashti the queen to be brought in before him, but she didn't come.'

18 Today, the princesses of Persia and Media who have heard of the queen's deed will tell all the king's princes. This will cause much contempt and wrath.

19 If it please the king, let a royal commandment go from him, and let it be written among the laws of the Persians and the Medes, so that it cannot be altered, that Vashti may never again come before King Ahasuerus; and let the king give her royal estate to another who is better than she.

20 When the king's decree, which he shall make, is published throughout all his kingdom (for it is great), all the wives will give their husbands honor, both great and small."

21 This advice pleased the king and the princes, and the king did according to the word of Memucan:

22 for he sent letters into all the king's provinces, into every province according to its writing, and to every people in their language, that every man should rule his own house, speaking in the language of his own people.

ESTHER CHAPTER 13

1 After these things, when the wrath of King Ahasuerus was pacified, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then the king's servants who served him said, "Let beautiful young virgins be sought for the king.

3 Let the king appoint officers in all the provinces of his kingdom, that they may gather together all the beautiful young virgins to Susa, the palatial city, to the women's house,

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to the custody of Hegai the king's eunuch, keeper of the women. Let cosmetics be given them;

4 and let the maiden who pleases the king be queen instead of Vashti." The idea pleased the king, and he did so.

5 There was a certain Jew in Susa, the palatial city, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite,

6 who had been carried away from Jerusalem with the captives who had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 He brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother. The maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter.

8 So it happened, when the king's commandment and his decree was heard, and when many maidens were gathered together to Susa, the palatial city, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women.

9 The maiden pleased him, and she obtained kindness from him. He quickly gave her cosmetics and her portions of food, and the seven choice maidens who were to be given her out of the king's house. He moved her and her maidens to the best place in the women's house.

10 Esther had not made known her people or her relatives, because Mordecai had instructed her that she should not make it known.

11 Mordecai walked every day in front of the court of the women's house, to find out how Esther did, and what would become of her.

12 Each young woman's turn came to go in to King Ahasuerus after her purification for twelve months (for so were the days of their purification accomplished, six months with oil of myrrh, and six months with sweet fragrances and with preparations for beautifying women).

13 The young woman then came to the king in this way: whatever she desired was given her to go with her out of the women's house to the king's house.

14 In the evening she went, and on the next day she returned into the second women's house, to the custody of Shaashgaz, the king's eunuch, who kept the concubines. She came in to the king no more, unless the king delighted in her and she was called by name.

15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, came to go in to the king, she required nothing but what Hegai the king's eunuch, the keeper of the women, advised. Esther obtained favor in the sight of all those who looked at her.

16 So Esther was taken to King Ahasuerus into his royal house in the tenth month, which is the month Tevet, in the seventh year of his reign.

17 The king loved Esther more than all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown on her head, and made her queen instead of Vashti.

18 Then the king made a great feast for all his princes and his servants, even Esther's feast; and he proclaimed a holiday in the provinces, and gave gifts according to the king's bounty.

19 When the virgins were gathered together the second time, Mordecai was sitting inside the king's gate.

20 Esther had not yet made known her relatives or her people, as Mordecai had commanded her; for Esther obeyed Mordecai, as she did when she was brought up by him.

21 In those days, while Mordecai was sitting inside the king's gate, two of the king's eunuchs, Bigtha and Teresh, who were doorkeepers, were angry, and sought to lay hands on the King Ahasuerus.

22 This matter became known to Mordecai, who informed Esther the queen; and Esther informed the king in Mordecai's name.

23 When the matter was investigated, and it was found to be so, they were both hanged on a tree; and it was written in the Book of the Chronicles in the king's presence.

ESTHER CHAPTER 14

1 After these things King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes who were with him.

2 All the king's servants who were inside the king's gate bowed down, and paid homage to Haman; for the king had so commanded concerning him. But Mordecai didn't bow down or pay him homage.

3 Then the king's servants, who were inside the king's gate, said to Mordecai, "Why do you disobey the king's commandment?"

4 Now it came to pass, when they spoke daily to him, and he didn't listen to them, that they told Haman, to see whether Mordecai's reason would stand; for he had told them that he was a Jew.

5 When Haman saw that Mordecai didn't bow down, nor pay him homage, Haman was full of wrath.

6 But he scorned the thought of laying hands on Mordecai alone, for they had made known to him Mordecai's people. Therefore Haman sought to destroy all the Jews, the people of Mordecai, throughout the whole kingdom of Ahasuerus.

7 In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, and chose the twelfth month, which is the month Adar.

8 Haman said to King Ahasuerus, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your kingdom, and their laws are different than those of other peoples. They do not keep the king's laws. Therefore it is not to the king's benefit to allow them to remain.

9 If it pleases the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into

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the hands of those who are in charge of the king's business, to bring it into the king's treasuries."

10 The king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 The king said to Haman, "The silver is given to you, the people also, to do with them as it seems good to you."

12 Then the king's scribes were called in on the first month, on the thirteenth day of the month; and all that Haman commanded was written to the king's satraps, and to the governors who were over every province, and to the princes of every people, to every province according its writing, and to every people in their language. It was written in the name of King Ahasuerus, and it was sealed with the king's ring.

13 Letters were sent by couriers into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, on the thirteenth day of the twelfth month, which is the month Adar, and to plunder their possessions.

ESTHER CHAPTER 15

1 This is a copy of the letters: "The great king Ahasuerus writes these things to the princes and governors, who are under him from India unto Ethiopia in one hundred twenty-seven provinces.

2 "After I became lord over many nations and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and make my kingdom peaceable and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 "Now when I asked my counselors how this might be brought to pass, Haman, who excelled in wisdom among us and was approved for his constant good will and steadfast fidelity and had the honor of the second place in the kingdom,

4 declared to us that in all nations throughout the world there was scattered a certain malicious people, who had laws contrary to all nations and continually despised the commandments of kings, so that the uniting of our kingdoms, honorably intended by us, cannot go forward.

5 Seeing this, we understand that this people alone is continually in opposition unto all men, differing in the strange ways of their laws and bringing about evil to our state, working all the mischief they can, so that our kingdom may not be firmly established:

6 "Therefore have we commanded that all those who are signified in writing to you by Haman, who is ordained over these affairs and is next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, by the fourteenth day of the twelfth month Adar of this present year:

7 Thus may they, who from of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled and without trouble."

8 A copy of the letter, that the decree should be given out in every province, was published to all the peoples, that they should be ready against that day.

9 The couriers went forth in haste by the king's commandment, and the decree was given out in Susa, the palatial city. The king and Haman sat down to drink; but the city of Susa was perplexed.

ESTHER CHAPTER 16

1 Now when Mordecai found out all that was done, Mordecai tore his clothes and put on sackcloth with ashes and went out into the midst of the city and wailed loudly and bitterly.

2 He came even before the king's gate, for no one is allowed inside the king's gate clothed with sackcloth.

3 In every province, wherever the king's commandment and his decree came, there was great mourning among the Jews with fasting and weeping and wailing; and many lay in sackcloth and ashes.

4 Esther's maidens and her eunuchs came and told her this, and the queen was exceedingly grieved. She sent clothing to Mordecai, to replace his sackcloth; but he did not accept it.

5 Then Esther called for Hathach, one of the king's eunuchs, whom he had appointed to attend her, and commanded him to go to Mordecai, to find out what this was and why it was.

6 So Hathach went out to Mordecai, to the city square which was before the king's gate.

7 Mordecai told him of all that had happened to him and the exact sum of the money that Haman had promised to pay to the king's treasuries for the destruction of the Jews.

8 He also gave him the copy of the writing of the decree that was given out in Susa to destroy them, to show it to Esther, and to declare it to her, and to urge her to go in to the king, to make supplication to him and to make request before him, for her people.

9 Hathach came and told Esther the words of Mordecai:

10 "'Remember,' he says, 'the days of your humiliation, when I nurtured you in my hand, because Haman, who is second only to the king, is against us to the death.

11 And you, invoke the Lord and persuade the king for us and free us from death.'"

12 Then Esther spoke to Hathach, and gave him a message for Mordecai:

13 "All the king's servants and the people of the king's provinces know that whoever, whether man or woman, comes to the king into the inner court without being called, there is one law for him, that he be put to death, except those to whom the king might hold out the golden scepter that he may live. I have not been called to come in to the king these thirty days."

14 They told Esther's words to Mordecai.

15 Then Mordecai asked them to return answer to Esther: "Don't think to yourself that you will escape in the king's house any more than all the Jews.

16 For if you remain silent now, then relief and deliverance will come to the Jews from another place, but you and your

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father's house will perish. Who knows if you haven't come to the kingdom for such a time as this?"

17 Then Esther asked them to answer Mordecai:

18 "Go, gather together all the Jews who are present in Susa and fast for me: neither eat nor drink three days, night or day. I and my maidens will also fast the same way. Then I will go in to the king, which is against the law; and if I perish, I perish."

19 So Mordecai went his way and did according to all that Esther had commanded him.

20 Then Mordecai thought upon all the works of the Lord and made his prayer unto him, saying,

21 "O Lord, Lord, the King Almighty, the whole world is in your power and if you have appointed to save Israel, then no man can contradict you:

22 For you have made heaven and earth and all the wondrous things under the heavens.

23 You are Lord of all things; there is no man who can withstand you, for you are the Lord.

24 You know all things and you know, Lord, that it was neither in contempt nor pride nor for any desire of glory that I did not bow down to proud Haman.

25 For I would have been content, with good will for the salvation of Israel, to kiss the soles of his feet.

26 But I did not, so that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God; neither will I do so in pride.

27 And now, O Lord God and King, spare thy people, for their eyes are upon us to bring us to naught; yes, they desire to destroy the inheritance which has been yours from the beginning.

28 Despise not the portion which you have delivered out of Egypt for your own self.

29 Hear my prayer and be merciful to your inheritance: turn our sorrow into joy, so that we may live, O Lord, and praise thy name; and destroy not the mouths of those who praise thee, O Lord."

30 All Israel, in the same way, cried out most earnestly to the Lord, because their death was before their eyes.

ESTHER CHAPTER 17

1 Queen Esther also was in fear of death and resorted to the Lord.

2 And she put away her glorious apparel, and put on the garments of anguish and mourning; and instead of precious ointments, she covered her head with ashes and dung; and she humbled her body greatly, and all the aspects of her beauty she covered with her torn hair.

3 And she prayed to the Lord God of Israel, saying, "O my Lord, you alone are our King. Help me, a desolate woman, who has no helper but you,

4 for my danger is close at hand.

5 From my youth I have heard, in the tribe of my family, how you, O Lord, took Israel from among all peoples, and our fathers from all their predecessors, for a perpetual inheritance, and you have performed whatsoever you promised them.

6 And now we have sinned before you; therefore you have given us into the hands of our enemies,

7 because we worshiped their gods. O Lord, you are righteous!

8 "Nevertheless, it does not satisfy them that we are in bitter captivity, but they have struck a deal with their idols.

9 They will abolish the purpose that you with your mouth have ordained, and destroy your inheritance, and silence the mouth of those who praise you, and quench the glory of your house and of your altar,

10 and open the mouths of the heathen to bring forth the praises of the idols, to magnify a fleshly king for ever.

11 "O Lord, don't give your scepter to those who are nothing, and let them not laugh at our fall; but turn their schemes upon themselves, and make an example of him who began this against us.

12 Remember, O Lord, make yourself known in the time of our affliction and give me boldness, O King of the nations and Lord of all power.

13 Give me eloquent speech in my mouth before the king; turn his heart to hate him that fights against us, so that there may be an end of him and of all that are likeminded to him.

14 But deliver us with your hand and help me, for I am desolate and have no other help but you.

15 "You know all things, O Lord; you know that I hate the glory of the unrighteous and abhor the bed of the uncircumcised and of all the heathen.

16 You know my necessity, for I abhor the sign of my high estate, which is upon my head in the days when I show myself, and that I abhor it as a menstruous rag, and that I wear it not when I am in private by myself.

17 You know that your handmaid has not eaten at Haman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

18 Neither has your handmaid had any joy, since the day that I was brought here to the present, except in you, O Lord God of Abraham.

19 O mighty God above all, hear the voice of the forlorn and deliver us out of the hands of the mischievous and deliver me out of my fear."

ESTHER CHAPTER 18

1 And on the third day, when she ended her prayers, she put away her mourning garments and put on her glorious apparel.

2 And being gloriously adorned, after she called upon God, who knows all and saves all, she took two maids with her;

3 and on the one, she leaned, carrying herself daintily,

4 and the other followed, bearing up her train.

5 She was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable, but her heart was in anguish out of fear.

6 Then, having passed through all the doors, she stood before the king, who sat upon his royal throne and was

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clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

7 Then, lifting up his countenance which shined with majesty, he looked very fiercely upon her; and the queen fell down and was pale and fainted and bowed herself upon the head of the maid who went before her.

8 Then God changed the spirit of the king into mildness, who in a fright leaped from his throne and took her in his arms, till she came to herself again, and comforted her with loving words and said to her,

9 "Esther, what is the matter? I am your brother, be of good cheer.

10 You shall not die, though our commandment be general. Come near."

11 And so he held up his golden scepter, and laid it upon her neck,

12 and embraced her, and said, "Speak to me."

13 Then she said to him, "I saw you, my lord, as an angel of God, and my heart was troubled for fear of your majesty.

14 For you are wonderful, lord, and your countenance is full of grace."

15 And as she was speaking, she fell down out of faintness.

16 Then the king was troubled and all his servants comforted her. [Alternate text from the Hebrew, verses 17-1]

17 Now it happened on the third day that Esther put on her royal clothing, and stood in the inner court of the king's house, next to the king's house. The king sat on his royal throne in the royal house, next to the entrance of the house.

18 When the king saw Esther the queen, standing in the court, she obtained favor in his sight; and the king held out to Esther the golden scepter that was in his hand. So Esther came near, and touched the top of the scepter.

19 Then the king asked her, "What would you like, Queen Esther? What is your request? It shall be given you even to half of the kingdom."

20 Esther said, "If it seems good to the king, let the king and Haman come today to the banquet that I have prepared for him."

21 Then the king said, "Bring Haman quickly, so that it may be done as Esther has said." So the king and Haman came to the banquet that Esther had prepared.

22 The king said to Esther at the banquet of wine, "What is your petition? It shall be granted you. What is your request? Even to half of the kingdom it shall be performed."

23 Then Esther answered and said, "My petition and my request is this.

24 If I have found favor in the sight of the king, and if it please the king to grant my petition and to perform my request, let the king and Haman come to the banquet that I will prepare for them, and I will do tomorrow as the king has said."

25 Then Haman went out that day joyful and glad of heart. But when Haman saw Mordecai in the king's gate, that he didn't stand up or move for him, he was filled with wrath against Mordecai.

26 Nevertheless Haman restrained himself and went home. There he sent and called for his friends and Zeresh his wife.

27 Haman recounted to them the glory of his riches, the multitude of his children, all the things in which the king had promoted him, and how he had advanced him above the princes and servants of the king.

28 Haman also said, "Yes, Esther the queen let no man come in with the king to the banquet that she had prepared but myself; and tomorrow I am also invited by her together with the king.

29 Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

30 Then Zeresh his wife and all his friends said to him, "Let a gallows be made fifty cubits high, and in the morning speak to the king about hanging Mordecai on it. Then go in merrily with the king to the banquet." This pleased Haman, so he had the gallows made.

ESTHER CHAPTER 19

1 On that night, the king couldn't sleep. He commanded the book of records of the chronicles to be brought, and they were read to the king.

2 It was found written that Mordecai had told of Bigtha and Teresh, two of the king's eunuchs, who were doorkeepers, who had tried to lay hands on the King Ahasuerus.

3 The king said, "What honor and dignity has been bestowed on Mordecai for this?" Then the king's servants who attended him said, "Nothing has been done for him."

4 The king said, "Who is in the court?" Now Haman had come into the outer court of the king's house, to speak to the king about hanging Mordecai on the gallows that he had prepared for him.

5 The king's servants said to him, "Behold, Haman stands in the court." The king said, "Let him come in."

6 So Haman came in. The king said to him, "What shall be done to the man whom the king delights to honor?" Now Haman said in his heart, "Who would the king delight to honor more than myself?"

7 Haman said to the king, "For the man whom the king delights to honor,

8 let royal clothing be brought which the king uses to wear, and the horse which the king rides on, and the royal crown which is set upon his head.

9 Let the clothing and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man whom the king delights to honor with them, and have him ride on horseback through the city square, and proclaim before him, 'Thus shall it be done to the man whom the king delights to honor!'"

10 Then the king said to Haman, "Hurry and take the clothing and the horse, as you have said, and do this for Mordecai the Jew, who sits at the king's gate. Let nothing fail of all that you have spoken."

11 Then Haman took the clothing and the horse, and arrayed Mordecai, and had him ride through the city square,

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and proclaimed before him, "Thus shall it be done to the man whom the king delights to honor!"

12 Mordecai came back to the king's gate, but Haman hurried to his house, mourning and having his head covered.

13 Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, "If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him, but you will surely fall before him."

14 While they were yet talking with him, the king's eunuchs came and hurried to bring Haman to the banquet that Esther had prepared.

ESTHER CHAPTER 20

1 So the king and Haman came to banquet with Esther the queen.

2 The king said again to Esther, on the second day at the banquet of wine, "What is your petition, Queen Esther? It shall be granted you. What is your request? Even to half of the kingdom it shall be performed."

3 Then Esther the queen answered, "If I have found favor in your sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondservants and bondmaids, I would have held my peace, although the adversary could not have compensated for the king's loss."

5 Then King Ahasuerus said to Esther the queen, "Who is he and where is he, who dared presume in his heart to do so?"

6 Esther said, "An adversary and an enemy, even this wicked Haman!" Then Haman was afraid before the king and the queen.

7 The king arose in his wrath from the banquet of wine and went into the palace garden. Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman had fallen on the couch where Esther was. Then the king said, "Will he even assault the queen in front of me in the house?" As the word went out of the king's mouth, they covered Haman's face.

9 Then Harbona, one of the eunuchs who were with the king said, "Behold, the gallows fifty cubits high, which Haman has made for Mordecai, who spoke good for the king, is standing at Haman's house." The king said, "Hang him on it!"

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath was pacified.

ESTHER CHAPTER 21

1 On that day, King Ahasuerus gave the house of Haman, the Jews' enemy, to Esther the queen. Mordecai came before the king; for Esther had revealed what he was to her.

2 The king took off his ring, which he had taken from Haman, and gave it to Mordecai. Esther set Mordecai over the house of Haman.

3 Esther spoke yet again before the king, and fell down at his feet and begged him with tears to put away the mischief of Haman the Agagite, and his plan that he had devised against the Jews.

4 Then the king held out to Esther the golden scepter. So Esther arose and stood before the king.

5 She said, "If it pleases the king and if I have found favor in his sight, and if it seems right to the king and I am pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king's provinces.

6 For how can I endure to see the evil that would come to my people? How can I endure to see the destruction of my relatives?"

7 Then King Ahasuerus said to Esther the queen and to Mordecai the Jew, "See, I have given Esther the house of Haman, and him they have hanged on the gallows, because he laid his hand on the Jews.

8 Write also to the Jews, as it pleases you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name and sealed with the king's ring may not be reversed by any man."

9 Then the king's scribes were called at that time, in the third month Sivan, on the twenty-third day of the month; and it was written according to all that Mordecai commanded to the Jews, and to the satraps, and the governors and princes of the provinces which are from India to Ethiopia, one hundred twenty-seven provinces, to every province according to its writing, and to every people in their language, and to the Jews in their writing, and in their language.

10 He wrote in the name of King Ahasuerus, and sealed it with the king's ring, and sent letters by courier on horseback, riding on royal horses that were bread from swift steeds.

11 In those letters, the king granted the Jews who were in every city to gather themselves together, and to defend their life, to destroy, to kill, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to plunder their possessions,

12 on one day in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month Adar:

ESTHER CHAPTER 22

11 "The great king Ahasuerus to the princes and governors of the one hundred twenty seven provinces from India to Ethiopia and to all our faithful subjects, greeting.

12 "Many, the more often they are honored with the great bounty of their gracious princes, the more proud they become,

13 and they endeavor to hurt, not only our subjects, but also, being unable to bear abundance, take it in hand to practice against those that do them good.

14 And they take, not only thankfulness away from among men, but also, lifted up with the glorious words of lewd

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persons who were never good, they think to escape the justice of God, who sees all things and hates evil.

15 "Oftentimes also, the pleasing words of those who are trusted to manage their friends' affairs, have caused many who are in authority to be partakers of innocent blood and have enwrapped them in remediless calamities--

16 thus beguiling with the falsehood and deceit of their lewd disposition, the innocence and goodness of princes.

17 "Now you may see this, as we have declared, not so much by ancient histories, but also if you search what has been wickedly done of late, through the pestilent behavior of those who are unworthily placed in authority.

18 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

19 both by changing our purposes and by always judging things which are evident with more equal proceeding.

110 "For Haman, a Macedonian, the son of Hammedatha, being indeed a stranger from the Persian blood, and far distant from our goodness and as a stranger received of us,

111 had obtained so much of the favor that we show toward every nation, that he was called our father and was continually honored above all as the person next to the king.

112 But he, not bearing his great dignity, went about to deprive us of our kingdom and life,

113 and, by manifold and cunning deceits, sought of us the destruction also of Mordecai, who saved our life and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

114 For by these means he thought, finding us destitute of friends, to have transferred the kingdom of the Persians to the Macedonians.

115 "But we find that the Jews, whom this wicked wretch had delivered to utter destruction, are no evildoers, but live by most just laws,

116 and that they be children of the most high and most mighty living God, who has ordered the kingdom both unto us and unto our progenitors, in the most excellent way.

117 Wherefore, you shall do well not to put in execution the letters sent to you by Haman the son of Hammedatha,

118 for he, who was the worker of these things, is hanged at the gates of Susa with all his family: God, who rules all things, speedily rendering vengeance to him according to his deserts.

119 "Therefore you shall publish the copy of this letter in all places that the Jews may freely live after their own laws.

120 And you shall aid them, so that even on the same day, the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction would have set upon them.

121 For Almighty God has turned to joy for them the day wherein the chosen people would have perished.

122 You shall therefore among your solemn feasts keep it a high day with all feasting:

123 that both now and hereafter there may be safety to us and the well-meaning Persians; but to those who conspire against us, a memorial of destruction.

124 Therefore, every city and country whatsoever, which does not do according to these things, shall be destroyed without mercy with fire and sword and shall be made not only unacceptable for men, but also most hateful to wild beasts and fowl for ever."

125 A copy of the letter, that the decree should be given out in every province, was published to all the peoples, so that the Jews would be ready for that day to avenge themselves on their enemies.

126 So the couriers who rode on royal horses went out, hastened and pressed on by the king's commandment. The decree was given out in Susa, the palatial city.

127 Mordecai went out of the presence of the king in royal clothing of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Susa shouted and was glad.

128 The Jews had light, gladness, joy, and honor.

129 In every province and in every city, wherever the king's commandment and his decree came, the Jews had gladness, joy, a feast, and a good day. Many from among the peoples of the land became Jews; for the fear of the Jews had fallen upon them.

ESTHER CHAPTER 23

11 Now in the twelfth month, which is the month Adar, on the thirteenth day of the month, when the king's commandment and his decree drew near to being put into execution, on the day that the enemies of the Jews hoped to conquer them, (but it was turned out the opposite happened, that the Jews conquered those who hated them),

12 the Jews gathered themselves together in their cities throughout all the provinces of the King Ahasuerus, to lay hands on those who wanted to harm them. No one could withstand them, because the fear of them had fallen on all the people.

13 All the princes of the provinces, the satraps, the governors, and those who did the king's business, helped the Jews, because the fear of Mordecai had fallen on them.

14 For Mordecai was great in the king's house and his fame went out throughout all the provinces; for the man Mordecai grew greater and greater.

15 The Jews struck all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they wanted to those who hated them.

16 In Susa, the palatial city, the Jews killed and destroyed five hundred men.

17 They killed Parshandatha, Dalphon, Aspatha,

18 Poratha, Adalia, Aridatha,

19 Parmashta, Arisai, Aridai, and Vaizatha,

110 the ten sons of Haman the son of Hammedatha, the Jew's enemy, but they did not lay their hand on the plunder.

111 On that day, the number of those who were slain in Susa, the palatial city, was brought before the king.

112 The king said to Esther the queen, "The Jews have slain and destroyed five hundred men in Susa, the palatial city, including the ten sons of Haman; what then have they done

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in the rest of the king's provinces! Now what is your petition? It shall be granted you. What is your further request? It shall be done."

113 Then Esther said, "If it pleases the king, let it be granted to the Jews who are in Susa to do tomorrow also according to this day's decree, and let Haman's ten sons be hanged on the gallows."

114 The king commanded this to be done. A decree was given out in Susa; and they hanged Haman's ten sons.

115 The Jews who were in Susa gathered themselves together on the fourteenth day also of the month Adar, and killed three hundred men in Susa; but they did not lay their hand on the spoil.

116 The other Jews who were in the king's provinces gathered themselves together, defended their lives, had rest from their enemies, and killed seventy-five thousand of those who hated them; but they did not lay their hand on the plunder.

117 This was done on the thirteenth day of the month Adar; and on the fourteenth day of that month they rested and made it a day of feasting and gladness.

118 But the Jews who were in Susa assembled together on the thirteenth and on the fourteenth days of the month; and, on the fifteenth day of that month, they rested and made it a day of feasting and gladness.

119 Therefore the Jews of the villages, who live in the unwalled towns, make the fourteenth day of the month Adar a day of gladness and feasting, a good day, and a day of sending presents of food to one another.

120 Mordecai wrote these things and sent letters to all the Jews who were in all the provinces of the king Ahasuerus, both near and far,

121 to enjoin them that they should keep the fourteenth and fifteenth days of the month Adar yearly,

122 as the days in which the Jews had rest from their enemies, and the month which was turned for them from sorrow to gladness and from mourning into a good day; that they should make them days of feasting and gladness and of sending presents of food to one another and gifts to the needy.

123 The Jews accepted the custom which they had begun, as Mordecai had written to them;

124 because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them and had cast "Pur," that is the lot, to consume them and to destroy them;

125 but when this became known to the king, he commanded by letters that his wicked plan, which he had devised against the Jews, should return on his own head, and that he and his sons should be hanged on the gallows.

126 Therefore they called these days "Purim," from the word "Pur." Therefore, because of all the words of this letter and of what they had seen concerning this matter and of what had come to them,

127 the Jews established, and imposed on themselves and on their descendants and on all those who joined themselves to them, so that it should not fail, that they would keep these two days according to what was written and according to its appointed time every year;

128 and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fall from among the Jews, nor the memory of them perish from their seed.

129 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim.

130 He sent letters to all the Jews, to the one hundred twenty-seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

131 to confirm these days of Purim in their appointed times, as Mordecai the Jew and Esther the queen had decreed, and as they had imposed upon themselves and their descendants, in the matter of the fastings and their cry.

132 The commandment of Esther confirmed these matters of Purim; and it was written in the book.

ESTHER CHAPTER 24

1 King Ahasuerus laid a tribute on the land and on the islands of the sea.

2 All the acts of his power and of his might, and the full account of the greatness of Mordecai, to which the king promoted him, are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was next to King Ahasuerus, and great among the Jews, and accepted by the multitude of his brothers, seeking the good of his people and speaking peace to all his descendants.

4 Then Mordecai said, "God has done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof has failed.

6 A little fountain became a river, and there was light and the sun and much water: this river is Esther, whom the king married and made queen;

7 and the two dragons are myself and Haman.

8 And the nations were those which were assembled to destroy the name of the Jews;

9 and my nation is this Israel, who cried to God and were saved, for the Lord has saved his people, and the Lord has delivered us from all those evils, and God has wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore he has made two lots, one for the people of God and another for all the Gentiles.

11 And these two lots came at the hour and time and day of judgment, before God among all nations.

12 So God remembered his people and justified his inheritance.

13 Therefore, those days shall be given to them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly and joy and with gladness before God, according to the generations for ever among his people."

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14 In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this letter of Purim, which they said was the same, and that Lysimachus the son of Ptolemeus, who was in Jerusalem, had translated it.

WISDOM OF SOLOMON

The Book of Wisdom
Translation: King James Version, 1611
Estimated Range of Dating: 1st century B.C.

(The Book of Wisdom, or the Wisdom of Solomon, is a Jewish work written in Greek and most likely composed in Alexandria, Egypt, in the late 1st century BC or early 1st century AD. The central theme of the work is "Wisdom" itself, appearing under two principal aspects. In its relation to man, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity. It is one of the seven Sapiential or wisdom books comprising the Septuagint, the others being Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon), Job, and Sirach. It is included in the canon of Deuterocanonical books by the Roman Catholic Church and of the Eastern Orthodox Church. Most Protestants consider it part of the Apocrypha.

The author's prime literary source was the Septuagint, in particular the Wisdom literature and the Book of Isaiah, and he was familiar with late Jewish works as the Book of Enoch and with Greek philosophical literature. It is uncertain whether the book has a single author or comes from a school of writers, but recent scholarship has favoured regarding it as a unified work. In either case its blend of Greek and Jewish features suggests a learned Hellenistic background, and despite the address to the "rulers of the world" the actual audience was probably members of the author's own community who were tempted to give up their Jewishness in the face of the temptations of Greek culture and the hostile conditions facing Jews in the Greek world.

The book is addressed to the rulers of the earth, urging them to love righteousness and seek wisdom; the wicked think that all is chance and that they should enjoy each day, but they are deluded. In the second section Solomon (not explicitly named, but strongly implied) tells of his search for wisdom.

The Wisdom of Solomon can be linked to several forms of ancient literature, both Jewish and non-Jewish, but it clearly belongs with biblical Wisdom books such as the Book of Job, one of only five such books among ancient Jewish literature. In terms of classical genre it has been identified as an encomium and with the Greek genre of the "exhortatory discourse", by which a teacher attempts to persuade others to a certain course of action.

Structure and content
The structure can be divided into three sections:
1. Book of Eschatology
• exhortation to justice

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• speech of the impious, contrasts of the wicked and the just
• exhortation to wisdom
2. Book of Wisdom
• Solomon's speech concerning wisdom, wealth, power and prayer
3. Book of History
• introduction, followed by diptychs of plagues
• digression on God's power and mercy
• digression on false worship and further plagues
• recapitulation and concluding doxology.

Melito of Sardis in the 2nd century AD, Augustine (c. 397 AD) and Pope Innocent I (405 AD) considered Wisdom of Solomon as part of the Old Testament. Athanasius writes that the Book of Wisdom along with three other deuterocanonical books, while not being part of the Canon, "were appointed by the Fathers to be read". Epiphanius of Salamis (c. 385 AD) mentions that the Wisdom of Solomon was of disputed canonicity. According to the monk Rufinus of Aquileia (c. 400 AD) the Book of Wisdom was not called a canonical but ecclesiastical book.)

WISDOM OF SOLOMON CHAPTER1

1 Love righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

WISDOM OF SOLOMON CHAPTER 2

1 For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rosebuds, before they be withered:

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

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17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

WISDOM OF SOLOMON CHAPTER 3

1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

WISDOM OF SOLOMON CHAPTER 4

1 Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not last, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

13 He, being made perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he to take him away from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

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19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

WISDOM OF SOLOMON CHAPTER 5

1 Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasted by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgement instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

WISDOM OF SOLOMON CHAPTER 6

1 Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you: for a sharp judgement shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

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16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

WISDOM OF SOLOMON CHAPTER 7

1 I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate her liberally: I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

WISDOM OF SOLOMON CHAPTER8

1 Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

2 I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

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5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

6 And if prudence work; who of all that are is a more cunning workman than she?

7 And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgement, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

WISDOM OF SOLOMON CHAPTER 9

1 O God of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgement with an upright heart:

4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgement and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

WISDOM OF SOLOMON CHAPTER 10

1 She preserved the first formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

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6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

18 Brought them through the Red sea, and led them through much water:

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

WISDOM OF SOLOMON CHAPTER 11

1 She prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

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26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

WISDOM OF SOLOMON CHAPTER 12

1 For thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgements upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgement? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgement is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgement to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgement worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; now being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

WISDOM OF SOLOMON CHAPTER 13

1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit neither are they to be pardoned.

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9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

WISDOM OF SOLOMON CHAPTER 14

1 Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

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28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

WISDOM OF SOLOMON CHAPTER15

1 But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things,

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

WISDOM OF SOLOMON CHAPTER 16

1 Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

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14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgement of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

WISDOM OF SOLOMON CHAPTER17

1 For great are thy judgements, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with strange apparitions.

4 For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars,

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

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WISDOM OF SOLOMON CHAPTER 18

1 Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

WISDOM OF SOLOMON CHAPTER 19

1 As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea for their contentment.

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13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

ECCLESIASTICUS
WISDOM OF JESUS BEN SIRACH

Hokhmat Yoshua ben Sira / The Wisdom of Jesus ben Sirach
Sefer ben Sira / The Book of ben Sirach
Mishley ben Sira / Proverbs of ben Sirach
Sophia Iesou Hyiou Sirakh
The Wisdom of Jesus the son of Sirach
Author: Yeshua ben Eliezer ben Sira
Douay-Rheims Version, American Edition, 1899
Estimated Range of Dating: 200 - 175 B.C.

(This work has many names. The common title Ecclesiasticus, means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, though they had not been admitted into the Canon, were recognised as suitable for use in public teaching. The original Hebrew title was probably Hokhmat Yeshua ben Sira, the Wisdom of ben Sira. In the Latin Bible and in Greek manuscripts it is known as Sophia Iesou hyiou Sirach (the Wisdom of Jesus the Son of Sirach). Written in Hebrew about 200–175 BC, it was translated into Greek by the author's grandson in Egypt. A Syriac translation also was made. Portions (about three-fifths) of the Hebrew text were found in medieval copies in a synagogue of Cairo and a part of the book in a fragment of a scroll from Massada in Palestine (written c. 75 BC). Small Hebrew fragments also were found among the Dead Sea Scrolls; one of them, the Psalms scroll, contains a large part of a poem about wisdom that is a part of the appendix (chapter 51) and that was not written by the author. The Proverbs of Ben-Sira are often quoted in rabbinic literature. Due to its ethic contents, it is one of the most valuable books of the entire Bible.

The book is written in the poetical style of the wisdom books of the Old Testament (e.g., Proverbs, Job) and deals with the themes of practical and theoretical morality. The religious and moral position of the author is conservative—he does not believe in the afterlife, but he reflects the contemporary religious positions. He identifies wisdom, the origin of which is divine, with "the Law which Moses commanded," an idea that became important for later Judaism. He also reflects contemporary debates about freedom of will and determinism, and, though realistic in his basic opinions, he sometimes expresses eschatological hopes of salvation for his people. His piety is ethical, though lacking in asceticism; and he invites his readers to enjoy life, which is short (in this point some Greek influence is palpable, but it is not very deep). At the end of the book the author praises, in chronological order, "the fathers of old," from the beginning of history to his contemporary, the high priest Simon, whose appearance in the Temple is poetically described. After some verses comes the colophon with the

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author's name—the last chapter being an appendix not composed by the author.

Joshua ben Sirach, in Greek texts called "Jesus the son of Sirach of Jerusalem", was a Jewish scribe who originally came from Jerusalem but may have authored the work in Alexandria, Egypt ca. 200–175 BC, where he is thought to have established a school. Ben Sirach is unique among all Old Testament and Apocryphal writers in that he signed his work. His work has in content and style some similarities with Old-Egyptian works such as The Teaching of Kagemna, Egypt c. 2613-2589 BC; The Teachings of Ptah-Hotep, Egypt c. 2500-2345 BC; and particularly with The Instructions of Shuruppak, Sumer c. 2600-2550 BC. In antiquity, these works were very popular for educational purposes. Ben Sira might have found some copies in the Library of Alexandria and then re-designed them for Hebrew schools.

The Prologue, attributed to Ben Sira's grandson and dated to 132 BC, is generally considered the earliest witness to a canon of the books of the prophets. Thus the date of the text, has been the subject of intense scrutiny by biblical scholars.

Joshua ben Sirach's grandson was in Egypt, translating and editing after the usurping Hasmonean line had definitively ousted Simon's heirs in long struggles and was finally in control of the High Priesthood in Jerusalem. Comparing the Hebrew and Greek versions shows that he altered the prayer for Simon and broadened its application ("may He entrust to us his mercy"), in order to avoid closing a work praising God's covenanted faithfulness on an unanswered prayer.

In Egypt, the book was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of "Euergetes". This epithet was borne by only two of the Ptolemies. Of these, Ptolemy III Euergetes reigned only twenty-five years (247–222 BC) and thus Ptolemy VIII Euergetes must be intended; he ascended the throne in the year 170 BC, together with his brother Ptolemy VI Philometor, but he soon became sole ruler of Cyrene, and from 146 to 117 BC held sway over all Egypt. He dated his reign from the year in which he received the crown (i.e., from 170 BC). The translator must therefore have gone to Egypt in 132 BC.

The translation into Greek is believed to have been done after 117 BC. In Egypt, it was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

Manuscripts: The work of Sirach is presently known through various versions, which scholars still struggle to disentangle. The Greek version of Sirach is found in many codices of the Septuagint. All traces of the Hebrew original were lost up to 1896, when Mrs. Agnes Lewis found in the Cairo Geniza a fragment, copied in the 11th and 12th centuries AD, from Palestine containing chapters 39:15-40:18. [* A geniza is a synagogue storage room for damaged manuscripts.] This discovery led to further investigation, and many other fragments have been brought to light, largely owing to the efforts of Mr. Solomon Schechter. These fragments contain the bulk of the book, though several chapters are still missing. Although none of these manuscripts is complete, together they provide the text for about two-thirds of the Wisdom of Sirach.*

In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the Jewish fortress destroyed in 73 AD. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BC, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original.

Language and alternative titles: The "Book of ben Sirach" (Sefer ben Sira) was originally written in Hebrew, and was also known in Hebrew as the "Proverbs of ben Sirach" (Misley ben Sira) or the "Wisdom of ben Sirach" (Hokhmat ben Sira). The book was not accepted into the Hebrew Bible and the original Hebrew text was not preserved in the Jewish canon. However, various original Hebrew versions have since been recovered, including fragments recovered within the Dead Sea Scrolls and the Cairo Genizah, the latter of which includes fragments from six separate manuscripts.

The Greek translation was accepted in the Septuagint under the (abbreviated) name of the author: Sirakh. Some Greek manuscripts give as the title the "Wisdom of Iesous Son of Sirakh" or in short the "Wisdom of Sirakh". The older Latin versions were based on the Septuagint, and simply transliterated the Greek title in Latin letters: Sirach. In the Vulgate the book is called Liber Iesu filii Sirach ("Book of Joshua Son of Sirach").

The Greek Church Fathers also called it the "All-Virtuous Wisdom", while the Latin Church Fathers, beginning with Cyprian, termed it Ecclesiasticus because it was frequently read in churches, leading the early Latin Fathers to call it liber ecclesiasticus (Latin and Latinised Greek for "church book"). Similarly, the Nova Vulgata and many modern English translations of the Apocrypha use the title Ecclesiasticus, literally "of the Church" because of its frequent use in Christian teaching and worship.

The Babylonian Talmud occasionally cites Ben-Sira (Sanhedrin 100b; Hagigah 13a, Baba Bathra 98b, etc.), but even so, it only paraphrases his citations, without quoting from him verbatim. This is shown by comparing fragmented texts of the original Hebrew "Book of Wisdom" (Ecclesiasticus) discovered in Qumran with the same quotes as given in the Babylonian Talmud.

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Structure and Contents: As with other wisdom books, there is no easily recognizable structure in Sirach; in many parts it is difficult to discover a logical progression of thought or to discern the principles of arrangement. However, a series of six poems about the search for and attainment of wisdom (1:1–10, 4:11–19; 6:18–37; 14:20–15:10; 24:1–33; and 38:24–39:11) divide the book into something resembling chapters, although the divisions are not thematically based. The exceptions are the first two chapters, whose reflections on wisdom and fear of God provide the theological framework for what follows, and the last nine chapters, which function as a sort of climax, first in an extended praise of God's glory as manifested through creation (42:15–43:33) and second in the celebration of the heroes of ancient Israel's history dating back to before the Great Flood through contemporary times (see previous section).

Despite the lack of structure, there are certain themes running through the Book that reappear at various points. The New Oxford Annotated Apocrypha identifies ten major recurring topics:

1. The Creation (16:24–124, 18:1–14; 33:7–15; 39:12–35; and 42:15–43:33);

2. Death (11:26–28; 22:11–12; 38:16–23; and 41:1–13);

3. Friendship (6:5–17; 9:10–16: 19:13–17; 22:19–26: 216–21; and 36:23–315);

4. Happiness (25:1–11; 30:14–25; and 40:1–30);

5. Honour and shame (4:20–6:4; 10:19–11:6; and 41:14–42:8);

6. Money matters (3:30–4:10; 11:7–28; 13:1–14:19; 29:1–28; and 31:1–11);

7. Sin (1–17; 15:11–20; 16:1–132; 18:30–19:3; 21:1–10; 22:27–23:27; and 26:28–28:7);

8. Social justice (4:1–10; 34:21–27; and 35:14–26);

9. Speech (5:6,9-15; 18:15–29; 19:4–17; 20:1–31; 23:7–15; 24–7; 211–15; and 28:8–26); and

10. Women (9:1–9; 23:22–27; 25:13–26:27; 36:26–31; and 42:9–14).

Sirach is accepted as part of the Canon by Catholics, Eastern Orthodox, and most of Oriental Orthodoxy. Anglican tradition considers Sirach (which was published with other Greek Jewish books in a separate section of the King James Bible) among the apocryphal or deuterocanonical books, and read them "for example of life and instruction of manners; but yet [do] not apply them to establish any doctrine." The Lutheran Churches take a similar position. It was cited in some writings in early Christianity.)

WISDOM OF JESUS BEN SIRACH CHAPTER 1

1 Prologue. The knowledge of many and great things hath been shewn us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom, because not only they that speak must needs be skillful, but strangers also, both speaking and writing, may by their means become most learned. My grandfather Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom: that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words; for the Hebrew words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Ptolemy Evergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it good, and necessary for me to bestow some diligence and labour to interpret this book; and with much watching and study in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord. All wisdom is from the Lord God, and hath been always with him, and is before all time.

2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?

3 Who hath searched out the wisdom of God that goeth before all things?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

7 To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?

8 There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.

9 He created her in the Holy Ghost, and saw her, and numbered her, and measured her.

10 And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of joy.

12 The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.

13 With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.

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14 The love of God is honourable wisdom.

15 And they to whom she shall shew herself love her by the sight, and by the knowledge of her great works.

16 The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.

17 The fear of the Lord is the religiousness of knowledge.

18 Religiousness shall keep and justify the heart, it shall give joy and gladness.

19 It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.

20 To fear God is the fulness of wisdom, and fulness is from the fruits thereof.

21 She shall fill all her house with her increase, and the storehouses with her treasures.

22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation:

23 And it hath seen, and numbered her: but both are the gifts of God.

24 Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her.

25 The root of wisdom is to fear the Lord: and the branches thereof are longlived.

26 In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.

27 The fear of the Lord driveth out sin:

28 For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

29 A patient man shall bear for a time, and afterwards joy shall be restored to him.

30 A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.

31 In the treasures of wisdom is the signification of discipline:

32 But the worship of God is an abomination to a sinner.

33 Son, if thou desire wisdom, keep justice, and God will give her to thee.

34 For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,

35 Is faith, and meekness: and he will fill up his treasures.

36 Be not incredulous to the fear of the Lord: and come not to him with a double heart.

37 Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee.

38 Watch over them, lest thou fall, and bring dishonour upon thy soul,

39 And God discover thy secrets, and cast thee down in the midst of the congregation.

40 Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

WISDOM OF JESUS BEN SIRACH CHAPTER 2

1 Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.

2 Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

3 Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.

4 Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience.

5 For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

6 Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

7 Ye that fear the Lord, wait for his mercy: and go not aside from him, lest ye fall.

8 Ye that fear the Lord, believe him: and your reward shall not be made void.

9 Ye that fear the Lord, hope in him: and mercy shall come to you for your delight.

10 Ye that fear the Lord, love him, and your hearts shall be enlightened.

11 My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.

12 For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him?

13 For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.

14 Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.

15 Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him.

16 Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.

17 And what will they do, when the Lord shall begin to examine?

18 They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way.

19 They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

20 They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls.

21 They that fear the Lord, keep his Commandments, and will have patience even until his visitation,

22 Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.

23 For according to his greatness, so also is his mercy with him.

WISDOM OF JESUS BEN SIRACH CHAPTER 3

1 The sons of wisdom are the church of the just: and their generation, obedience and love.

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2 Children, hear the judgment of your father, and so do that you may be saved.

3 For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children.

4 He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days.

5 And he that honoureth his mother is as one that layeth up a treasure.

6 He that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard.

7 He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother.

8 He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world.

9 Honour thy father, in work and word, and all patience,

10 That a blessing may come upon thee from him, and his blessing may remain in the latter end.

11 The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation.

12 Glory not in the dishonour of thy father: for his shame is no glory to thee.

13 For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son.

14 Son, support the old age of thy father, and grieve him not in his life;

15 And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten.

16 For good shall be repaid to thee for the sin of thy mother.

17 And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather.

18 Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother.

19 My son, do thy works in meekness, and thou shalt be beloved above the glory of men.

20 The greater thou art, the more humble thyself in all things, and thou shalt find grace before God:

21 For great is the power of God alone, and he is honoured by the humble.

22 Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious.

23 For it is not necessary for thee to see with thy eyes those things that are hid.

24 In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive.

25 For many things are shewn to thee above the understanding of men.

26 And the suspicion of them hath deceived many, and hath detained their minds in vanity.

27 A hard heart shall fear evil at the last: and he that loveth danger shall perish in it.

28 A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein.

29 A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.

30 The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.

31 The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.

32 A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.

33 Water quencheth a flaming fire, and alms resisteth sins:

34 And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

WISDOM OF JESUS BEN SIRACH CHAPTER 4

1 Son, defraud not the poor of alms, and turn not away thy eyes from the poor.

2 Despise not the hungry soul: and provoke not the poor in his want.

3 Afflict not the heart of the needy, and defer not to give to him that is in distress.

4 Reject not the petition of the afflicted: and turn not away thy face from the needy.

5 Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee to curse thee behind thy back.

6 For the prayer of him that curseth thee in the bitterness of his soul, shall be heard, for he that made him will hear him.

7 Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man.

8 Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness.

9 Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul.

10 In judging be merciful to the fatherless as a father, and as a husband to their mother.

11 And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother.

12 Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of justice.

13 And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness.

14 They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing.

15 They that serve her, shall be servants to the holy one: and God loveth them that love her.

16 He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure.

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17 If he trust to her, he shall inherit her, and his generation shall be in assurance.

18 For she walketh with him in temptation, and at the first she chooseth him.

19 She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.

20 Then she will strengthen him, and make a straight way to him, and give him joy,

21 And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice.

22 But if he go astray, she will forsake him, and deliver him into the hands of his enemy.

23 Son, observe the time, and fly from evil.

24 For thy soul be not ashamed to say the truth.

25 For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.

26 Accept no person against thy own person, nor against thy soul a lie.

27 Reverence not thy neighbour in his fall:

28 And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty.

29 For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice.

30 In nowise speak against the truth, but be ashamed of the lie of thy ignorance.

31 Be not ashamed to confess thy sins, but submit not thyself to every man for sin.

32 Resist not against the face of the mighty, and do not strive against the stream of the river.

33 Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee.

34 Be not hasty in thy tongue: and slack and remiss in thy works.

35 Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee.

36 Let not thy hand be stretched out to receive, and shut when thou shouldst give.

WISDOM OF JESUS BEN SIRACH CHAPTER 5

1 Set not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.

2 Follow not in thy strength the desires of thy heart:

3 And say not: How mighty am I? and who shall bring me under for my deeds? for God will surely take revenge.

4 Say not: I have sinned, and what harm hath befallen me? for the most High is a patient rewarder.

5 Be not without fear about sin forgiven, and add not sin upon sin:

6 And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins.

7 For mercy and wrath quickly come from him, and his wrath looketh upon sinners.

8 Delay not to be converted to the Lord, and defer it not from day to day.

9 For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.

10 Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge.

11 Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.

12 Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.

13 Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom.

14 If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskillful word, and be confounded.

15 Honour and glory is in the word of the wise, but the tongue of the fool is his ruin.

16 Be not called a whisperer, and be not taken in thy tongue, and confounded.

17 For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach.

18 Justify alike the small and the great.

WISDOM OF JESUS BEN SIRACH CHAPTER 6

1 Instead of a friend become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued.

2 Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly,

3 And it eat up thy leaves, and destroy thy fruit: and thou be left as a dry tree in the wilderness.

4 For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked.

5 A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth.

6 Be in peace with many, but let one of a thousand be thy counsellor.

7 If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.

8 For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

9 And there is a friend that turneth to enmity; and there is a friend that will disclose hatred and strife and reproaches.

10 And there is a friend a companion at the table, and he will not abide in the day of distress.

11 A friend if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household.

12 If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good.

13 Separate thyself from thy enemies, and take heed of thy friends.

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14 A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

15 Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

16 A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.

17 He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

18 My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom.

19 Come to her as one that plougheth, and soweth, and wait for her good fruits:

20 For in working about her thou shalt labour a little, and shalt quickly eat of her fruits.

21 How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.

22 She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.

23 For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God.

24 Give ear, my son, and take wise counsel, and cast not away my advice.

25 Put thy feet into her fetters, and thy neck into her chains:

26 Bow down thy shoulder, and bear her, and be not grieved with her bands.

27 Come to her with all thy mind, and keep her ways with all thy power.

28 Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go:

29 For in the latter end thou shalt find rest in her, and she shall be turned to thy joy.

30 Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory:

31 For in her is the beauty of life, and her bands are a healthful binding.

32 Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy.

33 My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.

34 If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.

35 Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee.

36 And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.

37 Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

WISDOM OF JESUS BEN SIRACH CHAPTER 7

1 Do no evils, and no evils shall lay hold of thee.

2 Depart from the unjust, and evils shall depart from thee.

3 My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold.

4 Seek not of the Lord a pre-eminence, nor of the king the seat of honour.

5 Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king.

6 Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumblingblock for thy integrity.

7 Offend not against the multitude of a city, neither cast thyself in upon the people,

8 Nor bind sin to sin: for even in one thou shalt not be unpunished.

9 Be not fainthearted in thy mind:

10 Neglect not to pray, and to give alms.

11 Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings.

12 Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth all.

13 Devise not a lie against thy brother: neither do the like against thy friend.

14 Be not willing to make any manner of lie: for the custom thereof is not good.

15 Be not full of words in a multitude of ancients, and repeat not the word in thy prayer.

16 Hate not laborious works, nor husbandry ordained by the most High.

17 Number not thyself among the multitude of the disorderly.

18 Remember wrath, for it will not tarry long.

19 Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.

20 Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold.

21 Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.

22 Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.

23 Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.

24 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

25 Hast thou children? instruct them, and bow down their neck from their childhood.

26 Hast thou daughters? have a care of their body, and shew not thy countenance gay towards them.

27 Marry thy daughter well, and thou shalt do a great work, and give her to a wise man.

28 If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,

29 Honour thy father, and forget not the groanings of thy mother:

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30 Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.
31 With all thy soul fear the Lord, and reverence his priests.
32 With all thy strength love him that made thee: and forsake not his ministers.
33 Honour God with all thy soul, and give honour to the priests, and purify thyself with thy arms.
34 Give them their portion, as it is commanded thee, of the firstfruits and of purifications: and for thy negligences purify thyself with a few.
35 Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things:
36 And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.
37 A gift hath grace in the sight of all the living, and restrain not grace from the dead.
38 Be not wanting in comforting them that weep, and walk with them that mourn.
39 Be not slow to visit the sick: for by these things thou shalt be confirmed in love.
40 In all thy works remember thy last end, and thou shalt never sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 8

1 Strive not with a powerful man, lest thou fall into his hands.
2 Contend not with a rich man, lest he bring an action against thee.
3 For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.
4 Strive not with a man that is full of tongue, and heap not wood upon his fire.
5 Communicate not with an ignorant man, lest he speak ill of thy family.
6 Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.
7 Despise not a man in his old age; for we also shall become old.
8 Rejoice not at the death of thy enemy; knowing that we all die, and are not willing that others should rejoice at our death.
9 Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.
10 For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.
11 Let not the discourse of the ancients escape thee, for they have learned of their fathers:
12 For of them thou shalt learn understanding, and to give an answer in time of need.
13 Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins.
14 Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.
15 Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.
16 Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.
17 Judge not against a judge: for he judgeth according to that which is just.
18 Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.
19 Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee.
20 Advise not with fools, for they cannot love but such things as please them.
21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.
22 Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

WISDOM OF JESUS BEN SIRACH CHAPTER 9

1 Be not jealous over the wife of thy bosom, lest she shew in thy regard the malice of a wicked lesson.
2 Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.
3 Look not upon a woman that hath a mind for many: lest thou fall into her snares.
4 Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms.
5 Gaze not upon a maiden, lest her beauty be a stumblingblock to thee.
6 Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance.
7 Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.
8 Turn away thy face from a woman dressed up, and gaze not about upon another's beauty.
9 For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.
10 Every woman that is a harlot, shall be trodden upon as dung in the way.
11 Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire.
12 Sit not at all with another man's wife, nor repose upon the bed with her:
13 And strive not with her over wine, lest thy heart decline towards her, and by thy blood thou fall into destruction.
14 Forsake not an old friend, for the new will not be like to him.
15 A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.
16 Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be.
17 Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.

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18 Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death.

19 And if thou come to him, commit no fault, lest he take away thy life.

20 Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved:

21 According to thy power beware of thy neighbour, and treat with the wise and prudent.

22 Let just men be thy guests, and let thy glory be in the fear of God.

23 And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

24 Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense.

25 A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

WISDOM OF JESUS BEN SIRACH CHAPTER 10

1 A wise judge shall judge his people, and the government of a prudent man shall be steady.

2 As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.

3 An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.

4 The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

5 The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour.

6 Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury.

7 Pride is hateful before God and men: and all iniquity of nations is execrable.

8 A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits.

9 But nothing is more wicked than the covetous man. Why is earth and ashes proud?

10 There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels.

11 All power is of short life. A long sickness is troublesome to the physician.

12 The physician cutteth off a short sickness: so also a king is to day, and to morrow he shall die.

13 For when a man shall die, he shall inherit serpents, and beasts, and worms.

14 The beginning of the pride of man, is to fall off from God:

15 Because his heart is departed from him that made him: for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

16 Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them.

17 God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

18 God hath made the roots of proud nations to wither, and hath planted the humble of these nations.

19 The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.

20 He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

21 God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

22 Pride was not made for men: nor wrath for the race of women.

23 That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord.

24 In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes.

25 The fear of God is the glory of the rich, and of the honourable, and of the poor:

26 Despise not a just man that is poor, and do not magnify a sinful man that is rich.

27 The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God.

28 They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reproved; and he that is ignorant, shall not be honoured.

29 Extol not thyself in doing thy work, and linger not in the time of distress:

30 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and wanteth bread.

31 My son, keep thy soul in meekness, and give it honour according to its desert.

32 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul?

33 The poor man is glorified by his discipline and fear: and there is a man that is honoured for his wealth.

34 But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

WISDOM OF JESUS BEN SIRACH CHAPTER 11

1 The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men.

2 Praise not a man for his beauty, neither despise a man for his look.

3 The bee is small among flying things, but her fruit hath the chiefest sweetness.

4 Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.

5 Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown.

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6 Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.

7 Before thou inquire, blame no man: and when thou hast inquired, reprove justly.

8 Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.

9 Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.

10 My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake: and if thou run before thou shalt not escape.

11 There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want.

12 Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty:

13 Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.

14 Good things and evil, life and death, poverty and riches, are from God.

15 Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him.

16 Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.

17 The gift of God abideth with the just, and his advancement shall have success for ever.

18 There is one that is enriched by living sparingly, and this is the portion of his reward.

19 In that he saith: I have found me rest, and now I will eat of my goods alone:

20 And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.

21 Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

22 Abide not in the works of sinners. But trust in God, and stay in thy place.

23 For it is easy in the eyes of God on a sudden to make the poor man rich.

24 The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

25 Say not: What need I, and what good shall I have by this?

26 Say not: I am sufficient for myself: and what shall I be made worse by this?

27 In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

28 For it is easy before God in the day of death to reward every one according to his ways.

29 The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

30 Praise not any man before death, for a man is known by his children.

31 Bring not every man into thy house: for many are the snares of the deceitful.

32 For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour.

33 For he lieth in wait and turneth good into evil, and on the elect he will lay a blot.

34 Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.

35 Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever.

36 Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

WISDOM OF JESUS BEN SIRACH CHAPTER 12

1 If thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds.

2 Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord.

3 For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

4 Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

5 Give to the good, and receive not a sinner.

6 Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee.

7 For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.

8 A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.

9 In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.

10 Never trust thy enemy: for as a brass pot his wickedness rusteth:

11 Though he humble himself and go crouching, yet take good heed and beware of him.

12 Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings.

13 Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins.

14 For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

15 An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit.

16 An enemy weepeth with his eyes: but if he find an opportunity he will not be satisfied with blood:

17 And if evils come upon thee, thou shalt find him there first.

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18 An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

19 He will shake his head, and clap his hands, and whisper much, and change his countenance.

WISDOM OF JESUS BEN SIRACH CHAPTER 13

1 He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

2 He shall take a burden upon him that hath fellowship with one more honourable than himself. And have no fellowship with one that is richer than thyself.

3 What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.

4 The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace.

5 If thou give, he will make use of thee: and if thou have nothing, he will forsake thee.

6 If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee.

7 If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope; he will speak thee fair, and will say: What wantest thou?

8 And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee.

9 Humble thyself to God, and wait for his hands.

10 Beware that thou be not deceived Into folly, and be humbled.

11 Be not lowly in thy wisdom, lest being humbled thou be deceived into folly.

12 If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.

13 Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.

14 Affect not to speak with him as an equal: and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets.

15 His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

16 Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin.

17 When thou hearest those things, see as it were in sleep, and thou shalt awake.

18 Love God all thy life, and call upon him for thy salvation.

19 Every beast loveth its like: so also every man him that is nearest to himself.

20 All flesh shall consort with the like to itself, and every man shall associate himself to his like.

21 If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

22 What fellowship hath a holy man with a dog, or what part hath the rich with the poor?

23 The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.

24 And as humility is an abomination to the proud: so also the rich man abhorreth the poor.

25 When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.

26 When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.

27 The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.

28 The rich man spoke, and all held their peace, and what he said they extol even to the clouds.

29 The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.

30 Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.

31 The heart of a man changeth his countenance, either for good, or for evil.

32 The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

WISDOM OF JESUS BEN SIRACH CHAPTER 14

1 Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin.

2 Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.

3 Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?

4 He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.

5 He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself, and this is the reward of his wickedness:

7 And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness.

8 The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.

9 The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

10 An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.

11 My son, if thou have any thing, do good to thyself, and offer to God worthy offerings.

12 Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die.

13 Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor.

14 Defraud not thyself of the good day, and let not the part of a good gift overpass thee.

15 Shalt thou not leave to others to divide by lot thy sorrows and labours?

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16 Give and take, and justify thy soul.
17 Before thy death work justice: for in hell there is no finding food.
18 All flesh shall fade as grass, and as the leaf that springeth out on a green tree.
19 Some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born.
20 Every work that is corruptible shall fail in the end: and the worker thereof shall go with it.
21 And every excellent work shall be justified: and the worker thereof shall be honoured therein.
22 Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all seeing eye of God.
23 He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways:
24 He who looketh in at her windows, and hearkeneth at her door:
25 He that lodgeth near her house, and fastening a pin in her walls shall set up his tent nigh unto her, where good things shall rest in his lodging for ever.
26 He shall set his children under her shelter, and shall lodge under her branches:
27 He shall be protected under her covering from the heat, and shall rest in her glory.

WISDOM OF JESUS BEN SIRACH CHAPTER 15

1 He that feareth God, will do good: and he that possesseth justice, shall lay hold on her,
2 And she will meet him as an honourable mother, and will receive him as a wife married of a virgin.
3 With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved:
4 And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours.
5 And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.
6 She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.
7 But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.
8 Lying men shall not be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.
9 Praise is not seemly in the mouth of a sinner:
10 For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.
11 Say not: It is through God, that she is not with me: for do not thou the things that he hateth.
12 Say not: He hath caused me to err: for he hath no need of wicked men.
13 The Lord hateth all abomination of error, and they that fear him shall not love it.
14 God made man from the beginning, and left him in the hand of his own counsel.
15 He added his commandments and precepts.
16 If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee.
17 He hath set water and fire before thee: stretch forth thy hand to which thou wilt.
18 Before man is life and death, good and evil, that which he shall choose shall be given him:
19 For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.
20 The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.
21 He hath commanded no man to do wickedly, and he hath given no man license to sin:
22 For he desireth not a multitude of faithless and unprofitable children.

WISDOM OF JESUS BEN SIRACH CHAPTER 16

1 Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.
2 Trust not to their life, and respect not their labours.
3 For better is one that feareth God, than a thousand ungodly children.
4 And it is better to die without children, than to leave ungodly children.
5 By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.
6 Many such things hath my eyes seen, and greater things than these my ear hath heard.
7 In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall dame out.
8 The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength:
9 And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.
10 He had not pity on them, destroying the whole nation that extolled themselves in their sins.
11 So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiffnecked, it is a wonder if he had escaped unpunished:
12 For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation:
13 According as his mercy is, so his correction judgeth a man according to his works.
14 The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off.
15 All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

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16 Say not: I shall be hidden from God. and who shall remember me from on high?

17 In such a multitude I shall not be known: for what is my soul in such an immense creation?

18 Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight,

19 The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

20 And in all these things the heart is senseless: and every heart is understood by him:

21 And his ways who shall understand, and the storm, which no eye of man see?

22 For many of his works are hidden: hut the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.

23 He that wanteth understanding thinketh vain things: and the foolish, and erring man, thinketh foolish things.

24 Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

25 And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge.

26 The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

27 He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works.

28 Nor shall any of them straiten his neighbour at any time.

29 Be not thou incredulous to his word.

30 After this God looked upon the earth, and filled it with his goods.

31 The soul of every living thing hath shewn forth before the face thereof, and into it they return again.

WISDOM OF JESUS BEN SIRACH CHAPTER 17

1 God created man of the earth, and made him after his own image.

2 And he turned him into it again, and clothed him with strength according to himself.

3 He gave him the number of his days and time, and gave him power over all things that are upon the earth.

4 He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

5 He created of him a helpmate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

6 He created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil.

7 He set his eye upon their hearts to shew them the greatness of his works:

8 That they might praise the name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works.

9 Moreover he gave them instructions, and the law of life for an inheritance.

10 He made an everlasting covenant with them, and he shewed them his justice and judgments.

11 And their eye saw the majesty of his glory. and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

12 And he gave to every one of them commandment concerning his neighbour.

13 Their ways are always before him, they are not hidden from his eyes.

14 Over every nation he set a ruler.

15 And Israel was made the manifest portion of God.

16 And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.

17 Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God.

18 The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye:

19 And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn them down into the bowels of the earth.

20 But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

21 Turn to the Lord, and forsake thy sins:

22 Make thy prayer before the face of the Lord, and offend less.

23 Return to the Lord, and turn away from thy injustice, and greatly hate abomination.

24 And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God.

25 Go to the side of the holy age, with them that live and give praise to God.

26 Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing.

27 Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies.

28 How great is the mercy of the Lord, and his forgiveness to them that turn to him!

29 For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.

30 What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reproved.

31 He beholdeth the power of the height of heaven: and all men are earth and ashes.

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WISDOM OF JESUS BEN SIRACH CHAPTER 18

1 He that liveth for ever created all things together. God only shall be justified, and he remaineth an invincible king for ever.

2 Who is able to declare his works?

3 For who shall search out his glorious acts?

4 And who shall shew forth the power of his majesty? or who shall be able to declare his mercy?

5 Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God:

6 When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.

7 What is man, and what is his grace? and what is his good, or what is his evil?

8 The number of the days of men at the most are a hundred years: as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

9 Therefore God is patient in them, and poureth forth his mercy upon them.

10 He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil.

11 Therefore hath he filled up his mercy in their favour, and hath shewn them the way of justice.

12 The compassion of man is toward his neighbour: but the mercy of God is upon all flesh.

13 He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

14 He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

15 My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word.

16 Shall not the dew assuage the heat? so also the good word is better than the gift.

17 Lo, is not a word better than a gift? but both are with a justified man.

18 A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.

19 Before judgment prepare thee justice, and learn before thou speak.

20 Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God.

21 Humble thyself before thou art sick, and in the time of sickness shew thy conversation.

22 Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth for ever.

23 Before prayer prepare thy soul: and be not as a man that tempteth God.

24 Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face.

25 Remember poverty is the time of abundance, and the necessities of poverty in the day of riches.

26 From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.

27 A wise man will fear in every thing, and in the days of sins will beware of sloth.

28 Every man of understanding knoweth wisdom, and will give praise to him that findeth her.

29 They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments.

30 Go not after thy lusts, but turn away from thy own will.

31 If thou give to thy soul her desires, she will make thee a joy to thy enemies.

32 Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.

33 Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

WISDOM OF JESUS BEN SIRACH CHAPTER 19

1 A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.

2 Wine and women make wise men fall off, and shall rebuke the prudent.

3 And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

4 He that is hasty to give credit, is light of heart, and shall be lessened: and he that sinneth against his own soul, shall be despised.

5 He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil.

6 He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.

7 Rehearse not again a wicked and harsh word, and thou shalt not fare the worse.

8 Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not.

9 For he will hearken to thee, and will watch thee, and as it were defending thy sin he will hate thee, and so will he be with thee always.

10 Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee.

11 At the hearing of a word the fool is in travail, as a woman groaning. in the bringing forth a child.

12 As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool.

13 Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more.

14 Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again.

15 Admonish thy friend: for there is often a fault committed.

16 And believe not every word. There is one, that slippeth with the tongue, but not from his heart.

17 For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him.

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18 And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom.

19 But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

20 There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

21 Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding, and transgresseth the law of the most High.

22 There is an exquisite subtilty, and the same is unjust.

23 And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit:

24 And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

25 And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

26 A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

27 The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is.

28 There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

WISDOM OF JESUS BEN SIRACH CHAPTER 20

1 How much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer.

2 The lust of an eunuch shall devour a young maiden:

3 So is he that by violence executeth unjust judgment.

4 How good is it, when thou art reproved, to shew repentance! for so thou shalt escape wilful sin.

5 There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.

6 There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.

7 A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.

8 He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly shall be hated.

9 There is success in evil things to a man without discipline, and there is a finding that turneth to loss.

10 There is a gift that is not profitable: and there is a gift, the recompense of which is double.

11 There is an abasement because of glory: and there is one that shall lift up his head from a low estate.

12 There is that buyeth much for a small price, and restoreth the same sevenfold.

13 A man wise in words shall make himself beloved: but the graces of fools shall be poured out.

14 The gift of the fool shall do thee no good: for his eyes are sevenfold.

15 He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.

16 To day a man lendeth, and to morrow he asketh it again: such a man as this is hateful.

17 A fool shall have no friend, and there shall be no thanks for his good deeds.

18 For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn!

19 For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had.

20 The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily.

21 A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.

22 A parable coming out, of a fool's mouth shall be rejected: for he doth not speak it in due season.

23 There is that is hindered from sinning through want, and in his rest he shall be pricked.

24 There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.

25 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.

27 A thief is better than a man that is always lying: but both of them shall inherit destruction.

28 The manners of lying men are without honour: and their confusion is with them without ceasing.

29 A wise man shall advance himself with his words, and a prudent man shall please the great ones.

30 He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.

31 Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.

32 Wisdom that is hid, and treasure that is not seen: what profit is there in them both?

33 Better is he that hideth his folly, than the man that hideth his wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 21

1 My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.

2 Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.

3 The teeth thereof are the teeth of a lion, killing the souls of men.

4 All iniquity is like a two-edged sword, there is no remedy for the wound thereof.

5 Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.

6 The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.

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7 He that hateth to be reproved walketh in the trace of a sinner: and he that feareth God will turn to his own heart.

8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

9 He that buildeth his house at other men's charges, is as he that gathereth himself stones to build in the winter.

10 The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

12 He that keepeth justice shall get the understanding thereof.

13 The perfection of the fear of God is wisdom and understanding.

14 He that is not wise in good, will not be taught.

15 But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

16 The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.

17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

18 A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

19 The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found.

20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.

21 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.

22 Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

23 A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

25 The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty.

26 A fool will peep through the window into the house: but he that is well taught will stand without.

27 It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.

28 The lips of the unwise will be telling foolish things but the words of the wise shall be weighed in a balance.

29 The heart of fools is in their mouth: and the mouth of wise men is in their heart.

30 While the ungodly curseth the devil, he curseth his own soul.

31 The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

WISDOM OF JESUS BEN SIRACH CHAPTER 22

1 The sluggard is pelted with a dirty stone, and all men will speak of his disgrace.

2 The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands.

3 A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father.

5 She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both.

6 A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

7 He that teacheth a fool, is like one that glueth a potsherd together.

8 He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

9 He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

10 Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.

11 Weep but a little for the dead, for he is at rest.

12 For the wicked life of a wicked fool is worse than death.

13 The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.

14 Talk not much with a fool, and go not with him that hath no sense.

15 Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin.

16 Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

17 What is heavier than lead? and what other name hath he but fool?

18 Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked.

19 A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

20 The thought of him that is wise at all times, shall not be depraved by fear.

21 As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:

22 So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

23 As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.

24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

25 He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

26 Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend,

27 If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and

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pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

28 Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice.

29 In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance.

30 As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

31 I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.

32 But every one that shall hear it, will beware of him.

33 Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

WISDOM OF JESUS BEN SIRACH CHAPTER 23

1 O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear:

3 Lest my ignorance increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me?

4 O Lord, father, and God of my life, leave me not to their devices.

5 Give me not haughtiness of my eyes, and turn away from me all coveting.

6 Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

7 Hear, O ye children, the discipline of the mouth: and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works.

8 A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

9 Let not thy mouth be accustomed to swearing: for in it there are many falls.

10 And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

11 For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.

12 A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

13 And if he make it void, his sin shall be upon him: and if he dissemble it, he offendeth double:

14 And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.

15 There is also another speech opposite to death, let it not be found in the inheritance of Jacob.

16 For from the merciful all these things shall be taken away, and they shall not wallow in sins.

17 Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.

18 Remember thy father and thy mother, for thou sittest is the midst of great men:

19 Lest God forget thee in their sight, and thou, by thy daily custom, be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.

20 The man that is accustomed to opprobrious words, will never be corrected all the days of his life.

21 Two sorts of men multiply sins, and the third bringeth wrath and destruction.

22 A hot soul is a burning fire, it will never be quenched, till it devour some thing.

23 And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.

24 To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end.

25 Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me?

26 Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the most High will not remember my sins.

27 And he understandeth not that his eye seeth all things, for such a man's fear driveth from him the fear of God, and the eyes of men fearing him:

28 And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

29 For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things.

30 This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.

31 And he shall be in disgrace with all men, because he understood not the fear of the Lord.

32 So every woman also that leaveth her husband, and bringeth in an heir by another:

33 For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man.

34 This woman shall be brought into the assembly, and inquisition shall be made of her children.

35 Her children shall not take root, and her branches shall bring forth no fruit.

36 She shall leave her memory to be cursed, and her infamy shall not be blotted out.

37 And they that remain shall know. that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.

38 It is great glory to follow the Lord for length of days shall be received from him.

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WISDOM OF JESUS BEN SIRACH CHAPTER 24

1 Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people,

2 And shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power,

3 And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly.

4 And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying:

5 I came out of the mouth of the most High, the firstborn before all creatures:

6 I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth:

7 I dwelt in the highest places, and my throne is in a pillar of a cloud.

8 I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,

9 And have stood in all the earth: and in every people,

10 And in every nation I have had the chief rule:

11 And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.

12 Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle,

13 And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

14 From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him.

15 And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.

16 And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

17 I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion.

18 I was exalted like a palm tree in Cades, and as a rose plant in Jericho:

19 As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted.

20 I gave a sweet smell like cinnamon. and aromatical balm: I yielded a sweet odour like the best myrrh:

21 And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm.

22 I have stretched out my branches as the turpentine tree, and my branches are of honour and grace.

23 As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches.

24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

25 In me is all grace of the way and of the truth, in me is all hope of life and of virtue.

26 Come over to me, all ye that desire me, and be filled with my fruits.

27 For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.

28 My memory is unto everlasting generations.

29 They that eat me, shall yet hunger: and they that drink me, shall yet thirst.

30 He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.

31 They that explain me shall have life everlasting.

32 All these things are the book of life, and the covenant of the most High, and the knowledge of truth.

33 Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.

34 He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory for ever.

35 Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.

36 Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest.

37 Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage.

38 Who first hath perfect knowledge of her, and a weaker shall not search her out.

39 For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.

40 I, wisdom, have poured out rivers.

41 I, like a brook out of a river of a mighty water; I, like a channel of a river. and like an aqueduct, came out of paradise.

42 I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.

43 And behold my brook became a great river, and my river came near to a sea:

44 For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.

45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.

47 See ye that I have not laboured for myself only, but for all that seek out the truth.

WISDOM OF JESUS BEN SIRACH CHAPTER 25

1 With three things my spirit is pleased, which are approved before God and men:

2 The concord of brethren, and the love of neighbours, and man and wife that agree well together.

3 Three sorts my soul hateth, and I am greatly grieved at their life:

4 A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.

5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

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6 O how comely is judgment for a grey head, and for ancients to know counsel!

7 O how comely is wisdom for the aged, and understanding and counsel to men of honour!

8 Much experience is the crown of old men, and the fear of God is their glory.

9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.

10 A man that hath joy of his children: and he that liveth and seeth the fall of his enemies.

11 Blessed is he. that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.

12 Blessed is he that findeth a true friend, and that declareth justice to an ear that heareth.

13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.

14 The fear of God hath set itself above all things:

15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?

16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.

17 The sadness of the heart is every plague: and the wickedness of a woman is all evil.

18 And a man will choose any plague, but the plague of the heart:

19 And any wickedness, but the wickedness of a woman:

20 And any affliction, but the affliction from them that hate him:

21 And any revenge, but the revenge of enemies.

22 There is no head worse than the head of a serpent:

23 And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.

24 The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sackcloth. In the midst of her neighbours,

25 Her husband groaned, and hearing he sighed a little.

26 All malice is short to the malice of a woman, let the lot of sinners fall upon her.

27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.

28 Look not upon a woman's beauty, and desire not a woman for beauty.

29 A woman's anger, and impudence, and confusion is great.

30 A woman, if she have superiority, is contrary to her husband.

31 A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart.

32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy.

33 From the woman came the beginning of sin, and by her we all die.

34 Give no issue to thy water, no, not a little: nor to a wicked woman liberty to gad abroad.

35 If she walk not at thy hand, she will confound thee in the sight of thy enemies.

36 Cut her off from thy flesh, lest she always abuse thee.

WISDOM OF JESUS BEN SIRACH CHAPTER 26

1 Happy is the husband of a good wife: for the number of his years is double.

2 A virtuous woman rejoiceth her husband: and shall fulfill the years of his life in peace.

3 A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds.

4 Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

5 Of three things my heart hath been afraid, and at the fourth my face hath trembled:

6 The accusation of a city, and the gathering together of the people:

7 And a false calumny, all are more grievous than death.

8 A jealous woman is the grief and mourning of the heart.

9 With a jealous woman is a scourge of the tongue which communicateth with all.

10 As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.

11 A drunken woman is a great wrath: and her reproach and shame shall not be hid.

12 The fornication of a woman shall be known by the haughtiness of her eyes, and by her eyelids.

13 On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.

14 Take heed of the impudence of her eyes, and wonder not if she slight thee.

15 She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.

16 The grace of a diligent woman shall delight her husband, and shall fat his bones.

17 Her discipline is the gift of God.

18 Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul.

19 A holy and shamefaced woman is grace upon grace.

20 And no price is worthy of a continent soul.

21 As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

22 As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age.

23 As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.

24 As everlasting foundations upon a solid rock, so the commandments of God In the heart of a holy woman.

25 At two things my heart is grieved, and the third bringeth anger upon me:

26 A man of was fainting through poverty: and a man of sense despised:

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27 And he that passeth over from justice to sin, God hath prepared such an one for the sword.

28 Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.

WISDOM OF JESUS BEN SIRACH CHAPTER 27

1 Through poverty many have sinned: and he that seeketh to be enriched, turneth away his eye.

2 As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.

3 Sin shall be destroyed with the sinner.

4 Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown.

5 As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts.

6 The furnace trieth the potter's vessels, and the trial of affliction just men.

7 Be the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man.

8 Praise not a man before he speaketh, for this is the trial of men.

9 If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation.

10 Birds resort unto their like: so truth will return to them that practise her.

11 The lion always lieth in wait for prey: so do sins for them that work iniquities.

12 A holy man continueth in wisdom as the sun: but a fool is changed as the moon.

13 In the midst of the unwise keep in the word till its time: but be continually among men that think.

14 The discourse of sinners is hateful, and their laughter is at the pleasures of sin.

15 The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.

16 Is the quarrels of the proud is the shedding of blood: and their cursing is a grievous hearing.

17 He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind.

18 Love thy neighbour, and be joined to him with fidelity.

19 But if thou discover his secrets, follow no more after him.

20 For as a man that destroyeth his friend, so also is he that destroyeth the friendship of his neighbour.

21 And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again.

22 Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare: because his soul is wounded.

23 Thou canst no more bind him up. And of a curse there is reconciliation:

24 But to disclose the secrets of a friend, leaveth no hope to an unhappy soul.

25 He that winketh with the eye forgeth wicked things, and no man will cast him off:

26 In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumblingblock.

27 I have hated many things, but not like him, and the Lord will hate him.

28 If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.

29 He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it.

30 A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him.

31 Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.

32 They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.

33 Anger and fury are both of them abominable, and the sinful man shall be subject to them.

WISDOM OF JESUS BEN SIRACH CHAPTER 28

1 He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

2 Forgive thy neighbour if he hath hurl thee: and then shall thy sins be forgiven to thee when thou prayest.

3 Man to man reserveth anger, and doth he seek remedy of God?

4 He hath no mercy on a man like himself, and doth he entreat for his own sins?

5 He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins?

6 Remember thy last things, and let enmity cease:

7 For corruption and death hang over in his commandments.

8 Remember the fear of God, and be not angry with thy neighbour.

9 Remember the covenant of the most High, and overlook the ignorance of thy neighbour.

10 Refrain from strife, and thou shalt diminish thy sins:

11 For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.

12 For as the wood of the forest is, so the fire burneth: and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger.

13 A hasty contention kindleth a fire: and a hasty quarrel sheddeth blood: and a tongue that beareth witness bringeth death.

14 If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.

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15 The whisperer and the double tongued is accursed: for he hath troubled many that were at peace.

16 The tongue of a third person hath disquieted many, and scattered them from nation to nation.

17 It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men.

18 It hath cut in pieces the forces of people, and undone strong nations.

19 The tongue of a third person hath cast out valiant women, and deprived them of their labours.

20 He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose.

21 The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.

22 Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.

23 Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands.

24 For its yoke is a yoke of iron: and its bands are bands of brass.

25 The death thereof is a most evil death: and hell is preferable to it.

26 Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame.

27 They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them.

28 Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth.

29 Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth:

30 And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

WISDOM OF JESUS BEN SIRACH CHAPTER 29

1 He that sheweth mercy, lendeth to his neighbour: and he that is stronger in hand, keepeth the commandments.

2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.

3 Reap thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.

4 Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.

5 Till they receive, they kiss the hands of the lender, and in promises they humble their voice:

6 But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:

7 And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it:

8 But if not, he will defraud him of his money, and he shall get him for an enemy without cause:

9 And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries.

10 Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause.

11 But yet towards the poor be thou more hearty, and delay not to shew him mercy.

12 Help the poor because of the commandment: and send him not away empty handed because of his poverty.

13 Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

14 Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold.

15 Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.

16 Better than the shield of the mighty, and better than the spear:

17 It shall fight for thee against thy enemy.

18 A good man is surety for his neighbour: and he that hath lost shame, will leave him to himself.

19 Forget not the kindness of thy surety: for he hath given his life for thee.

20 The sinner and the unclean fleeth from his surety.

21 A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.

22 A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him.

23 Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea.

24 It hath made powerful men to go from place to place round about, and they have wandered in strange countries.

25 A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment.

26 Recover thy neighbour according to thy power, and take heed to thyself that thou fall not.

27 The chief thing for man's life is water and bread, and clothing, and a house to cover shame.

28 Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.

29 Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.

30 It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.

31 He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words.

32 Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.

33 Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me.

34 These things are grievous to a man of understanding: the upbraiding of houseroom, and the reproaching of the lender.

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WISDOM OF JESUS BEN SIRACH CHAPTER 30

1 He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

2 He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

3 He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

4 His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

5 While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.

6 For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

7 For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

8 A horse not broken becometh stubborn, and a child left to himself will become headstrong.

9 Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful.

10 Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

11 Give him not liberty in his youth, and wink not at his devices.

12 Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

13 Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.

14 Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.

15 Health of the soul in holiness of justice, is better then all gold and silver: and a sound body, than immense revenues.

16 There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.

17 Better is death than a bitter life: and everlasting rest, than continual sickness.

18 Good things that are hidden in a mouth that is shut, are as masses of meat set about a grave.

19 What good shall an offering do to an idol? for it can neither eat, nor smell:

20 So is he that is persecuted by the Lord, bearing the reward of his iniquity:

21 He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.

22 Give not up thy soul to sadness, and afflict not thyself in thy own counsel.

23 The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.

24 Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee.

25 For sadness hath killed many, and there is no profit in it.

26 Envy and anger shorten a man's days, and pensiveness will bring old age before the time.

27 A Cheerful and good heart is always feasting: for his banquets are prepared with diligence.

WISDOM OF JESUS BEN SIRACH CHAPTER 31

1 Watching for riches consumeth the flesh, and the thought thereof driveth away sleep.

2 The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.

3 The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.

4 The poor man hath laboured in his low way of life, and in the end he is still poor.

5 He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it.

6 Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

7 Gold is a stumblingblock to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.

8 Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

9 Who is he, and we will praise him? for he hath done wonderful things in his life.

10 Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them:

11 Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

12 Art thou set at a great table? be not the first to open thy mouth upon it.

13 Say not: There are many things which are upon it.

14 Remember that a wicked eye is evil.

15 What is created more wicked than an eye? therefore shall it weep over all the face when it shall see.

16 Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.

17 Be not hasty in a feast.

18 Judge of the disposition of thy neighbour by thyself.

19 Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.

20 Leave off first, for manners' sake: and exceed not, lest thou offend.

21 And if thou sittest among many, reach not thy hand out first of all: and be not the first to ask for drink.

22 How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.

23 Watching, and choler, and gripes, are with an intemperate man:

24 Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

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25 And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body.

26 Hear me, my son, and despise me not: and in the end thou shalt find my words.

27 In all thy works be quick, and no infirmity shall come to thee.

28 The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.

29 Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.

30 Challenge not them that love wine: for wine hath destroyed very many.

31 Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.

32 Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober.

33 What is his life, who is diminished with wine?

34 What taketh away life? death.

35 Wine was created from the beginning to make men joyful, and not to make them drunk.

36 Wine drunken with moderation is the joy of the soul and the heart.

37 Sober drinking is health to soul and body.

38 Wine drunken with excess raiseth quarrels; and wrath, and many ruins.

39 Wine drunken with excess is bitterness of the soul.

40 The heat of drunkenness is the stumblingblock of the fool, lessening strength and causing wounds.

41 Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth.

42 Speak not to him words of reproach: and press him not in demanding again.

WISDOM OF JESUS BEN SIRACH CHAPTER 32

1 Have they made thee ruler? be not lifted up: be among them as one of them.

2 Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place:

3 That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.

4 Speak, thou that art elder: for it becometh thee,

5 To speak the first word with care knowledge, and hinder not music.

6 Where there is no hearing, pour out words, and be not lifted up out season with thy wisdom.

7 A concert of music in a banquet wine is as a carbuncle set in gold.

8 As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.

9 Hear in silence, and for thy reverence good grace shall come to thee.

10 Young man, scarcely speak in thy own cause.

11 If thou be asked twice, let thy answer be short.

12 In many things be as if thou wert ignorant, and hear in silence and withal seeking.

13 In the company of great men bake not upon thee: and when the ancients are present, speak not much.

14 Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee.

15 And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.

16 And do what thou hast a mind, but not in sin or proud speech.

17 And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.

18 He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.

19 He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein.

20 They that fear the Lord, shall find just judgment, and shall kindle justice as a light.

21 A sinful man will flee reproof, and will find an excuse according to his will.

22 A man of counsel will not neglect understanding, a strange and proud man will not dread fear:

23 Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking.

24 My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

25 Go not in the way of ruin, and thou shalt not stumble against the stones; trust not thyself to a rugged may, lest thou set a stumblingblock to thy soul.

26 And beware of thy own children, and take heed of them of thy household.

27 In every work of thine regard thy soul in faith: for this is the keeping of the commandments.

28 He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

WISDOM OF JESUS BEN SIRACH CHAPTER 33

1 No evils shall happen to him that feareth the Lord, but in temptation God will keep him, and deliver him from evils.

2 A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.

3 A man of understanding is faithful to the law of God, and the law is faithful to him.

4 He that cleareth up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer.

5 The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree.

6 A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, and one light another, and one year another year, when all come of the sun?

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8 By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment.

9 And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.

10 Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was created.

11 With much knowledge the Lord hath divided them and diversified their ways.

12 Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, and turned them from their station.

13 As the potter's clay is in his hand, to fashion and order it:

14 All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment.

15 Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another.

16 And I awaked last of all, and as one that gathereth after the grapegatherers.

17 In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the winepress.

18 See that I have not laboured for myself only, but for all that seek discipline.

19 Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church.

20 Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest then repent, and thou entreat for the same.

21 As long as thou livest, and hast breath in thee, let no man change thee.

22 For it is better that thy children should ask of thee, than that thou look toward the hands of thy children.

23 In all thy works keep the pre-eminence.

24 Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.

25 Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave.

26 He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty.

27 The yoke and the thong bend a stiff neck, and continual labours bow a slave.

28 Torture and fetters are for a malicious slave: send him to work, that he be not idle:

29 For idleness hath taught much evil.

30 Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one: and do no grievous thing without judgment.

31 If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him.

32 If thou hurt him unjustly, he will run away:

33 And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

WISDOM OF JESUS BEN SIRACH CHAPTER 34

1 The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.

2 The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man.

4 What can be made clean by the unclean? and what truth can come from that which is false?

5 Deceitful divinations and lying omens and the dreams of evildoers, are vanity:

6 And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set no thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful.

9 What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding.

10 He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence.

11 He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety.

12 I have seen many things by travelling, and many customs of things.

13 Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.

14 The spirit of those that fear God; is sought after, and by his regard shall be blessed.

15 For their hope is on him that saveth them, and the eyes of God are upon them that love him.

16 He that feareth the Lord shall tremble at nothing, and shall not be afraid for he is his hope.

17 The soul of him that feareth the Lord is blessed.

18 To whom doth he look, and who in his strength?

19 The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon,

20 A preservation from stumbling, and a help from falling; he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing.

21 The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable.

22 The Lord is only for them that wait upon him in the way of truth and justice.

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23 The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices.
24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.
25 The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.
26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbour.
27 He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers.
28 When one buildeth up, and another pulleth down: what profit have they but the labour?
29 When one prayeth, and another curseth: whose voice will God hear?
30 He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail?
31 So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?

WISDOM OF JESUS BEN SIRACH CHAPTER 35

1 He that keepeth the law, multiplieth offerings.
2 It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity.
3 And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.
4 He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice.
5 To depart from iniquity is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins.
6 Thou shalt not appear empty in the sight of the Lord.
7 For all these things are to be done because of the commandment of God.
8 The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the most High.
9 The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.
10 Give glory to God with a good heart: and diminish not the firstfruits of thy hands.
11 In every gift shew a cheerful countenance, and sanctify thy tithes with joy.
12 Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:
13 For the Lord maketh recompense, and will give thee seven times as much.
14 Do not offer wicked gifts, for such he will not receive.
15 And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person.
16 The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged.
17 He will not despise the prayers of the fatherless; nor the widow, when she poureth out her complaint.
18 Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall?
19 For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them.
20 He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds.
21 The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold.
22 And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:
23 And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust,
24 Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption,
25 Till he have judged the cause of his people, and he shall delight the just with his mercy.
26 The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

WISDOM OF JESUS BEN SIRACH CHAPTER 36

1 Have mercy upon us, O God of all, and behold us, and shew us the light of thy mercies:
2 And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may shew forth thy wonders.
3 Lift up thy hand over the strange nations, that they may see thy power.
4 For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence,
5 That they may know thee, as we also have known thee, that there is no God beside thee, O Lord.
6 Renew thy signs, and work new miracles.
7 Glorify thy hand, and thy right arm.
8 Raise up indignation, and pour out wrath.
9 Take away the adversary, and crush the enemy.
10 Hasten the time, and remember the end, that they may declare thy wonderful works.
11 Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people.
12 Crush the head of the princes of the enemies that say: There is no other beside us.
13 Gather together all the tribes of Jacob: that they may know that there is no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning.
14 Have mercy on thy people, upon whom thy name is invoked: and upon Israel, whom thou hast raised up to be thy firstborn.
15 Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest.
16 Fill Sion with thy unspeakable words, and thy people with thy glory.

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17 Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name.

18 Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants,

19 According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.

20 The belly will devour all meat, yet one is better than another.

21 The palate tasteth venison and the wise heart false speeches.

22 A perverse heart will cause grief, and a man of experience will resist it.

23 A woman will receive every man: yet one daughter is better than another.

24 The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more.

25 If she have a tongue that can cure, and likewise mitigate and shew mercy: her husband is not like other men.

26 He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest.

27 Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want.

28 Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

WISDOM OF JESUS BEN SIRACH CHAPTER 37

1 Every friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?

2 But a companion and a friend shall be turned to an enemy.

3 O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness?

4 There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him.

5 There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee.

8 Every counsellor giveth out counsel, but there is one that is a counsellor for himself.

9 Beware of a counsellor. And know before what need he hath: for he will devise to his own mind:

10 Lest he thrust a stake into the ground, and say to thee:

11 Thy way is good; and then stand on the other side to see what shall befall thee.

12 Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks,

13 Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the held labourer of every work,

14 Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.

15 But be continually with a holy man, whomsoever thou shalt know to observe the fear of God,

16 Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee.

17 And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.

18 The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high piece to watch.

19 But above all these things pray to the most High, that he may direct thy way in truth.

20 In all thy works let the true word go before thee, and steady counsel before every action.

21 A wicked word shall change the beast: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

22 A skillful man hath taught many, and is sweet to his own soul.

23 He that speaketh sophistically, is hateful: he shall be destitute of every thing.

24 Grace is not given him from the Lord: for he is deprived of all wisdom.

25 There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable.

26 A wise man instructeth his own people, and the fruits of his understanding are faithful.

27 A wise man shall be filled with blessings, and they that see shall praise him.

28 The life of a man is in the number of his days: but the days of Israel are innumerable.

29 A wise man shall inherit honour among his people, and his name shall live for ever.

30 My son, prove thy soul in thy life: and if it be wicked, give it no power:

31 For all things are not expedient for all, and every kind pleaseth not every soul.

32 Be not greedy in any feasting, and pour not out thyself upon any meat:

33 For in many meats there will be sickness, and greediness will turn to choler.

34 By surfeiting many have perished: but he that is temperate, shall prolong life.

WISDOM OF JESUS BEN SIRACH CHAPTER 38

1 Honour the physician for the need thou hast of him: for the most High hath created him.

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2 For all healing is from God, and he shall receive gifts of the king.

3 The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.

4 The most High hath created medicines out of the earth, and a wise man will not abhor them.

5 Was not bitter water made sweet with wood?

6 The virtue of these things is come to the knowledge of men, and the meet High hath given knowledge to men, that he may be honoured in his wonders.

7 By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.

8 For the peace of God is over all the face of the earth.

9 My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee.

10 Turn away from sin and order thy hands aright, and cleanse thy heart from all offence.

11 Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician.

12 For the Lord created him: and let him not depart from thee, for his works are necessary.

13 For there is a time when thou must fall into their hands:

14 And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation.

15 He that sinneth in the sight of his Maker, shall fall into the hands of the physician.

16 My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial.

17 And for fear of being ill spoken of weep bitterly for a, day, and then comfort thyself in thy sadness.

18 And make mourning for him according to his merit for a day, or two, for fear of detraction.

19 For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck.

20 In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart.

21 Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

22 Forget it not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself.

23 Remember my judgment: for also shall be so: yesterday for me, and to day for thee.

24 When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

25 The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

26 With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls?

27 He shall give his mind to turn up furrows, and his care is to give the kine fodder.

28 So every craftsman and workmaster that laboureth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

29 So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace.

30 The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

31 He setteth his mind to finish his work, and his watching to polish them, to perfection.

32 So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number:

33 He fashioneth the clay with his arm, and boweth down his strength before his feet:

34 He shall give his mind to finish the glazing, and his watching to make clean the furnace.

35 All these trust to their hands, and every one is wise in his own art.

36 Without these a city is not built.

37 And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.

38 Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:

39 But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.

WISDOM OF JESUS BEN SIRACH CHAPTER 39

1 The wise men will seek out the wisdom of all the ancients, and will be occupied in the prophets.

2 He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

3 He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

4 He shall serve among great men, and: appear before the governor.

5 He shall pass into strange countries: for he shall try good and evil among men.

6 He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High.

7 He will open his mouth in prayer, and will make supplication for his sins.

8 For if it shall please the great Lord, he will fill him with the spirit of understanding:

9 And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.

10 And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

11 He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

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12 Many shall praise his wisdom, and it shall never be forgotten.

13 The memory of him shall not depart away, and his name shall be in request from generation to generation.

14 Nations shall declare his wisdom, and the church shall shew forth his praise.

15 If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.

16 I will yet meditate that I may declare: for I am filled as with a holy transport.

17 By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters.

18 Give ye a sweet odour as frankincense.

19 Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

20 Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner:

21 All the works of the Lord are exceeding good.

22 At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:

23 For at his commandment favour is shewn, and there is no diminishing of his salvation.

24 The works of all flesh are before him, and there is nothing hid from his eyes.

25 He seeth from eternity to eternity, and there is nothing wonderful before him.

26 There is no saying: What is this, or what is that? for all things shall be sought in their time.

27 His blessing hath overflowed like a river.

28 And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not sought after him:

29 Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumblingblocks in his wrath.

30 Good things were created for the good from the beginning, so for the wicked, good and evil things.

31 The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing.

32 All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil.

33 There are spirits that are created for vengeance, and in their fury they lay on grievous torments.

34 In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them.

35 Fire, hail, famine, and death, all these were created for vengeance.

36 The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

37 In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word.

38 Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing.

39 All the works of the Lord are good, and he will furnish every work in due time.

40 It is not to be said: This is worse than that: for all shall be well approved in their time.

41 Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord.

WISDOM OF JESUS BEN SIRACH CHAPTER 40

1 Great labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

2 Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end:

3 From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes:

4 From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife,

5 And in the time of rest upon his bed, the sleep of the night changeth his knowledge.

6 A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.

7 He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear:

8 Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold mere.

9 Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges:

10 All these things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth, shall return to the earth again, and all waters shall return to the sea.

12 All bribery, and injustice shall blotted out, and fidelity shall stand for ever.

13 The riches of the unjust shall be dried up like a river, and shall pass sway a noise like a great thunder in rain.

14 While he openeth his hands he shall rejoice: but transgressors shall pine away in the end.

15 The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock.

16 The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.

17 Grace is like a paradise in blessings, and mercy remaineth for ever.

18 The life of a labourer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure.

19 Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both.

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20 Wine and music rejoice the heart, but the love of wisdom is above them both.

21 The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.

22 Thy eye desireth favour and beauty, but more than these green sown fields.

23 A friend and companion meeting together in season, but above them both is a wife with her husband.

24 Brethren are a help in the time of trouble, but mercy shall deliver more than they.

25 Gold and silver make the feet stand sure: but wise counsel is above them both.

26 Riches and strength lift up the heart: but above these is the fear of the Lord.

27 There is no want in the fear of the Lord, and it needeth not to seek for help.

28 The fear of the Lord is like a paradise of blessing, and they have covered it above all glory.

29 My son, in thy lifetime be not indigent: for it is better to die than to want.

30 The life of him that looketh toward another man's table is not to be counted a life: for he feedeth his soul with another man's meat.

31 But a man, well instructed and taught, will look to himself.

32 Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

WISDOM OF JESUS BEN SIRACH CHAPTER 41

1 O death, how bitter is the remembrance of thee to a man that hath peace in his possessions!

2 To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!

3 O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth:

4 Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience!

5 Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh.

6 And what shall come upon thee by the good pleasure of the most High? Whether ten, or a hundred, or a thousand years.

7 For among the dead there is no accusing of life.

8 The children of sinners become children of abominations, and they that converse near the houses of the ungodly.

9 The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.

10 The children will complain of an ungodly father, because for his sake they are in reproach.

11 Woe to you, ungodly men, who have forsaken the law of the most high Lord.

12 And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion.

13 All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction.

14 The mourning of men is about their body, but the name of the ungodly shall be blotted out.

15 Take care of a good name: for this shall continue with thee, more than a thousand treasures precious and great.

16 A good life hath its number of days: but a good name shall continue for ever.

17 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

18 Better is the man that hideth his folly, than the man that hideth his wisdom.

19 Wherefore have a shame of these things I am now going to speak of.

20 For it is not good to keep all shamefacedness: and all things do not please all men in opinion.

21 Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power:

22 Of an offence before a prince, and a judge: of iniquity before a congregation and a people:

23 Of injustice before a companion and friend: and in regard to the place where thou dwellest,

24 Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking:

25 Of silence before them that salute thee: of looking upon a harlot: and of turning away thy face from thy kinsman.

26 Turn not sway thy face from thy neighbour, and of taking away a portion and not restoring.

27 Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed.

28 Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not.

WISDOM OF JESUS BEN SIRACH CHAPTER 42

1 Repeat not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be truly without confusion, and shall find favour before all men: be not ashamed of any of these things, and accept no person to sin thereby:

2 Of the law of the most High, and of his covenant, and of judgment to justify the ungodly:

3 Of the affair of companions and travellers, and of the gift of the inheritance of friends:

4 Of exactness of balance and weights, of getting much or little:

5 Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.

6 Sure keeping is good over a wicked wife.

7 Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the aged, that are judged I by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living.

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9 The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful:

10 In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at the least become barren.

11 Keep a sure watch over a shameless daughter: lest at any time she make thee become a laughingstock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

12 Behold not everybody's beauty: and tarry not among women.

13 For from garments cometh a moth, and from a woman the iniquity of a man.

14 For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.

15 I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works.

16 The sun giving light hath looked upon all things, and full of the glory of the Lord is his work.

17 Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?

18 He hath searched out the deep, and the heart of men: and considered their crafty devices.

19 For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

20 No thought escapeth him, and no word can hide itself from him.

21 He hath beautified the glorious works of his wisdom: and he Is from eternity to eternity, and to him nothing may be added,

22 Nor can he be diminished, and he hath no need of any counsellor.

23 O how desirable are all his works, and what we can know is but as a spark!

24 All these things live, and remain for ever, and for every use all things obey him.

25 All things are double, one against another, and he hath made nothing defective.

26 He hath established the good things of every one. And who shall be filled with beholding his glory?

WISDOM OF JESUS BEN SIRACH CHAPTER 43

1 The firmament on high is his beauty, the beauty of heaven with its glorious shew.

2 The sun when he appeareth shewing forth at his rising, an admirable instrument, the work of the most High.

3 At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat:

4 The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes.

5 Great is the Lord that made him, and at his words he hath hastened his course.

6 And the moon in all in her season, is for a declaration of times and a sign of the world.

7 From the moon is the sign of the festival day, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her perfection.

9 Being an instrument of the armies on high, shining gloriously in the Armament of heaven.

10 The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high.

11 By the words of the holy one they shall stand in judgment, and shall never fail in their watches.

12 Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness.

13 It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it.

14 By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

15 Through this are the treasures opened, and the clouds fly out like birds.

16 By his greatness he hath fixed the clouds, and the hailstones are broken.

17 At his sight shall the mountains be shaken, and at his will the south wind shall blow.

18 The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind:

19 And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts.

20 The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.

21 He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles.

22 The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.

23 And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

24 A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it.

25 At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein.

26 Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire.

27 There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.

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28 Through him is established the end of their journey, and by his word all things are regulated.

29 We shall say much, and yet shall want words: but the sum of our words is, He is all.

30 What shall we be able to do to glorify him? for the Almighty himself is above all his works.

31 The Lord is terrible, and exceeding great, and his power is admirable.

32 Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

33 Blessing the Lord, exalt him as much as you can: for he is above all praise.

34 When you exalt him put forth all your strength, and be not weary: for you can never go far enough.

35 Who shall see him, and declare him? and who shall magnify him as he is from the beginning?

36 There are many things hidden from us that are greater than these: for we have seen but a few of his works.

37 But the Lord hath made all things, and to the godly he hath given wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 44

1 Let us now praise men of renown, and our fathers in their generation.

2 The Lord hath wrought great glory through his magnificence from the beginning.

3 Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets,

4 And ruling over the present people, and by the strength of wisdom instructing the people in most holy words.

5 Such as by their skill sought out musical tunes, and published canticles of the scriptures.

6 Rich men in virtue, studying beautifulness: living at peace in their houses.

7 All these have gained glory in their generations, and were praised in their days.

8 They that were born of them have left a name behind them, that their praises might be related:

9 And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them.

10 But these were men of mercy, whose godly deeds have not failed:

11 Good things continue with their seed,

12 Their posterity are a holy inheritance, and their seed hath stood in the covenants.

13 And their children for their sakes remain for ever: their seed and their glory shall not be forsaken.

14 Their bodies are buried in peace, and their name liveth unto generation and generation.

15 Let the people shew forth their wisdom, and the church declare their praise.

16 Henoch pleased God, and was translated into paradise, that he may give repentance to the nations.

17 Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

18 Therefore was there a remnant left to the earth, when the flood came.

19 The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.

20 Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him.

21 In his flesh he established the covenant, and in temptation he was found faithful.

22 Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,

23 And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

24 And he did in like manner with Isaac for the sake of Abraham his father.

25 The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

26 He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

27 And he preserved for him men of mercy, that found grace in the eyes of all flesh.

WISDOM OF JESUS BEN SIRACH CHAPTER 45

1 Moses was beloved of God, and men: whose memory is in benediction.

2 He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

3 He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory.

4 He sanctified him in his faith, and meekness, and chose him out of all flesh.

5 For he heard him, and his voice, and brought him into a cloud.

6 And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.

7 He exalted Aaron his brother, and like to himself of the tribe of Levi:

8 He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,

9 And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.

10 He put upon him a garment to the feet, and breeches, and as ephod, and he compassed him with many little bells of gold all round about,

11 That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

12 He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth:

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13 Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel.

14 And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty.

15 Before him there were none so beautiful, even from the beginning.

16 No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever.

17 His sacrifices were consumed with fire every day.

18 Moses filled his hands and anointed him with holy oil.

19 This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name.

20 He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people:

21 And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.

22 And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath.

23 The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation.

24 He wrought wonders upon them, and consumed them with a flame of fire.

25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the firstfruits of the increase of the earth.

26 He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.

27 But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance.

28 Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord:

29 And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel.

30 Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever.

31 And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

WISDOM OF JESUS BEN SIRACH CHAPTER 46

1 Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name,

2 Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.

3 How great glory did he gain when he lifted up his hands, and stretched out swords against the cities?

4 Who before him hath so resisted? for the Lord himself brought the enemies.

5 Was not the sun stopped in his anger, and one day made as two?

6 He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force.

7 He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries.

8 That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one:

9 And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.

10 And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

11 And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:

12 That all the children of Israel might see, that it is good to obey the holy God.

13 Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord,

14 That their memory might be blessed, and their bones spring up out of their place,

15 And their name continue for ever, the glory of the holy men remaining unto their children.

16 Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people.

17 By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

18 And he was known to be faithful in his words, because he saw the God of light:

19 And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

20 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

21 And he crushed the princes of the Tyrians, and all the lords of the Philistines:

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22 And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, even to a shoe, he had not taken of any man, and no man did accuse him.

23 And after this he slept, and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

WISDOM OF JESUS BEN SIRACH CHAPTER 47

1 Then Nathan the prophet arose in the days of David.

2 And as the fat taken away from the flesh, so was David chosen from among the children of Israel.

3 He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

4 Did not he kill the giant, and take away reproach from his people?

5 In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath:

6 For he called upon the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.

7 So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory:

8 For he destroyed the enemies on every side, and extirpated the Philistines the adversaries unto this day: he broke their horn for ever.

9 In all his works he gave thanks to the holy one, and to the most High, with words of glory.

10 With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies:

11 And he set singers before the altar, and by their voices he made sweet melody.

12 And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning.

13 The Lord took away his sins, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Israel.

14 After him arose up a wise son, and for his sake he cast down all the power of the enemies.

15 Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever: O how wise wast thou in thy youth!

16 And thou wast filled as a river with wisdom, and thy soul covered the earth.

17 And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace.

18 The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations,

19 And at the name of the Lord God, whose surname is, God of Israel.

20 Thou didst gather gold as copper, and didst multiply silver as lead,

21 And thou didst bow thyself to women: and by thy body thou wast brought under subjection.

22 Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled,

23 That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule.

24 But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he out up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord.

25 Wherefore he gave a remnant to Jacob, and to David of the same stock.

26 And Solomon had an end with his fathers.

27 And he left behind him of his seed, the folly of the nation,

28 Even Roboam that had little wisdom, who turned away the people through his counsel:

29 And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly.

30 They removed them far away from their land.

31 And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.

WISDOM OF JESUS BEN SIRACH CHAPTER 48

1 And Elias the prophet stood up, as a fire, and his word burnt like a torch.

2 He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

3 By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.

4 Thus was Elias magnified in his wondrous works. And who can glory like to thee?

5 Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God.

6 Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed.

7 Who heardest judgment in Sina, and in Horeb the judgments of vengeance.

8 Who anointedst kings to penance, and madest prophets successors after thee.

9 Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.

10 Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and were honoured with thy friendship.

12 For we live only in our life, but after death our name shall not be such.

13 Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he.

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14 No word could overcome him, and after death his body prophesied.

15 In his life he did great wonders, and is death he wrought miracles.

16 For all this the people repented not, neither did they depart from their sins till they were cast out of their land, and were scattered through all the earth.

17 And there was left but a small people, and a prince in the house of David.

18 Some of these did that which pleased God: but others committed many sins.

19 Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

20 In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power.

21 Then their hearts and hands trembled, and they were in pain as women in travail.

22 And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.

23 He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias, the holy prophet.

24 He overthrew the army of the Assyrians, and the angel of the Lord destroyed them.

25 For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him.

26 In his days the sun went backward, and he lengthened the king's life.

27 With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.

28 He shewed what should come to pass for ever, and secret things before they came.

WISDOM OF JESUS BEN SIRACH CHAPTER 49

1 The memory of Josias is like the composition of a sweet smell made by the art of a perfumer:

2 His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

3 He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness.

4 And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

5 Except David, and Ezechias, and Josias, all committed sin.

6 For the kings of Juda forsook the law of the most High, and despised the fear of God.

7 So they gave their kingdom to others, and their glory to a strange nation.

8 They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias.

9 For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

10 It was Ezechiel that saw the glorious vision, which was shewn him upon the chariot of cherubims.

11 For he made mention of the enemies under the figure of rain, and of doing good to them that shewed right ways.

12 And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith.

13 How shall we magnify Zorobabel? for he was as a signet on the right hand;

14 In like manner Jesus the son of Josedec? who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

15 And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

16 No man was born upon earth like Henoch: for he also was taken up from the earth.

17 Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

18 And his bones were visited, and after death they prophesied.

19 Seth and Sem obtained glory among men: and above every soul Adam in the beginning.

WISDOM OF JESUS BEN SIRACH CHAPTER 50

1 Simon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

2 By him also the height of the temple was founded, the double building and the high walls of the temple.

3 In his days the wells of water flowed out, and they were filled as the sea above measure.

4 He took care of his nation, and delivered it from destruction.

5 He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court.

6 He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

7 And as the sun when it shineth, so did he shine in the temple of God.

8 And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

9 As a bright fire, and frankincense burning in the fire.

10 As a massy vessel of gold, adorned with every precious stone.

11 As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.

12 When he went up to the holy altar, he honoured the vesture of holiness.

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13 And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus,

14 And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory.

15 And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high Ring,

16 He stretched forth his hand to make a libation, and offered of the blood of the grape.

17 He poured out at the foot of the altar a divine odour to the most high Prince.

18 Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God.

19 Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the most High.

20 And the singers lifted up their voices. and in the great house the sound of sweet melody was increased.

21 And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office.

22 Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name:

23 And he repeated his prayer, willing to shew the power of God.

24 And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy.

25 May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever:

26 That Israel may believe that the mercy of God is with us, to deliver us in his days.

27 There are two nations which my soul abhorreth: and the third is no nation, which I hate:

28 They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem.

29 Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.

30 Blessed is he that is conversant in these good things: and he that layeth them up in his heart, shall be wise always.

31 For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

WISDOM OF JESUS BEN SIRACH CHAPTER 51

1 A prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God my Saviour.

2 I will give glory to thy name: for thou hast been a helper and protector to me.

3 And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper.

4 And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour.

5 Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:

6 From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

7 From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue:

8 My soul shall praise the Lord even to death.

9 And my life was drawing near to hell beneath.

10 They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none.

11 I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world.

12 How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations.

13 Thou hast exalted my dwelling place upon the earth and I have prayed for death to pass away.

14 I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help.

15 I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard.

16 And thou hast saved me from destruction, and hast delivered me from the evil time.

17 Therefore I will give thanks, and praise thee, and bless the name of the Lord.

18 When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

19 I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.

20 My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.

21 I bowed down my ear a little, and received her.

22 I found much wisdom in myself, and I profited much therein.

23 To him that giveth me wisdom, will I give glory.

24 For I have determined to follow her: I have had a zeal for good, and shall not be confounded.

25 My soul hath wrestled for her, and in doing it I have been confirmed.

26 I stretched forth my hands on high, and I bewailed my ignorance of her.

27 I directed my soul to her, and in knowledge I found her.

28 I possessed my heart with her from the beginning: therefore I shall not be forsaken.

29 My entrails were troubled in seeking her: therefore shall I possess a good possession.

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30 The Lord hath given me a tongue for my reward: and with it I will praise him.

31 Draw near to me, ye unlearned, and gather yourselves together into the house of discipline.

32 Why are ye slow? and what do you say of these things? your souls are exceeding thirsty.

33 I have opened my mouth, and have spoken: buy her for yourselves without silver,

34 And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.

35 Behold with your eyes how I have laboured a little, and have found much rest to myself.

36 Receive ye discipline as a great sum of money, and possess abundance of gold by her.

37 Let your soul rejoice in his mercy, and you shall not be confounded in his praise.

38 Work your work before the time, and he will give you your reward in his time.

PRAYER OF SOLOMON

Addition to Sirach (chapter 52)
Author: Yeshua ben Eliezer ben Sira
Source: The Grand Bible, p.423)
Translation: Bíblia Católica
Estimated Range of Dating: 200 - 175 B.C.

PRAYER OF SOLOMON
SIRACH CHAPTER 52

1. I will give thanks to thee, O Lord and King, and will praise thee as God my Savior. I give thanks to thy name,

2. for thou hast been my protector and helper and hast delivered my body from destruction and from the snare of a slanderous tongue, from lips that utter lies. Before those who stood by thou wast my helper,

3. and didst deliver me, in the greatness of thy mercy and of thy name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured,

4. from choking fire on every side and from the midst of fire which I did not kindle,

5. from the depths of the belly of Hades, from an unclean tongue and lying words --

6. the slander of an unrighteous tongue to the king. My soul drew near to death, and my life was very near to Hades beneath.

7. They surrounded me on every side, and there was no one to help me; I looked for the assistance of men, and there was none.

8. Then I remembered thy mercy, O Lord, and thy work from of old, that thou dost deliver those who wait for thee and dost save them from the hand of their enemies.

9. And I sent up my supplication from the earth, and prayed for deliverance from death.

10. I appealed to the Lord, the Father of my lord, not to forsake me in the days of affliction, at the time when there is no help against the proud.

11. I will praise thy name continually, and will sing praise with thanksgiving. My prayer was heard,

12. for thou didst save me from destruction and rescue me from an evil plight. Therefore I will give thanks to thee and praise thee, and I will bless the name of the Lord.

13. While I was still young, before I went on my travels, I sought wisdom openly in my prayer.

14. Before the temple I asked for her, and I will search for her to the last.

15. From blossom to ripening grape my heart delighted in her; my foot entered upon the straight path; from my youth I followed her steps.

16. I inclined my ear a little and received her, and I found for myself much instruction.

17. I made progress therein; to him who gives wisdom I will give glory.

18. For I resolved to live according to wisdom, and I was zealous for the good; and I shall never be put to shame.

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19. My soul grappled with wisdom, and in my conduct I was strict; I spread out my hands to the heavens, and lamented my ignorance of her.
20. I directed my soul to her, and through purification I found her. I gained understanding with her from the first, therefore I will not be forsaken.
21. My heart was stirred to seek her, therefore I have gained a good possession.
22. The Lord gave me a tongue as my reward, and I will praise him with it.
23. Draw near to me, you who are untaught, and lodge in my school.
24. Why do you say you are lacking in these things, and why are your souls very thirsty?
25. I opened my mouth and said, Get these things for yourselves without money.
26. Put your neck under the yoke, and let your souls receive instruction; it is to be found close by.
27. See with your eyes that I have labored little and found myself much rest.
28. Get instruction with a large sum of silver, and you will gain by it much gold.
29. May your soul rejoice in his mercy, and may you not be put to shame when you praise him.
30. Do your work before the appointed time, and in God's time he will give you your reward."

Yeshua ben Eliezer ben Sira.

THE BOOK OF BARUCH
THE SON OF NERIAS

or The Book of Baruch or 1 Baruch
Translation: World English Bible, 2000
Estimated Range of Dating: 200-100 B.C.

(The Book of Baruch, or 1 Baruch, is a deuterocanonical book of the Bible in some Christian traditions. In Judaism and most forms of Protestant Christianity, it is considered not to be part of the Bible. It is named after Baruch ben Neriah, Jeremiah's well-known scribe, who is mentioned at Baruch 1:1, and has been presumed to be the author of the whole work. The book is a reflection of a late Jewish writer on the circumstances of Jewish exiles from Babylon, with meditations on the theology and history of Israel, discussions of wisdom, and a direct address to residents of Jerusalem and the Diaspora. Some scholars propose that it was written during or shortly after the period of the Maccabees.

The earliest known manuscripts of Baruch are in Greek. Some linguistic features of the first parts of Baruch (1:1–3:8) have been proposed as indicating a translation from a Semitic language.

Although not in the Hebrew Bible, it is found in the Septuagint, in the Eritrean / Ethiopian Orthodox Bible, and also in Theodotion's Greek version. Jerome excluded both the Book of Baruch and the Letter of Jeremiah from the Vulgate Bible, but both works were introduced into Latin Vulgate bibles sporadically from the 9th century onwards; and were incorporated into the Sixto-Clementine Vulgate edition. In the Vulgate it is grouped with the prophetical books which also include Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. In the Vulgate, the King James Bible Apocrypha, and many other versions, the Letter of Jeremiah is appended to the end of the Book of Baruch as a sixth chapter; in the Septuagint and Orthodox Bibles chapter 6 is usually counted as a separate book, called the Letter or Epistle of Jeremiah.

Manuscripts: Both the Book of Baruch and the Letter of Jeremiah are separate books in the great pandect Greek Bibles, Codex Vaticanus (4th century) and Codex Alexandrinus (5th century), where they are found in the order Jeremiah, Baruch, Lamentations, Letter of Jeremiah. In the Codex Sinaiticus (4th century) Lamentations follows directly after Jeremiah and Baruch is not found; but a lacuna after Lamentations prevents a definitive assessment of whether Baruch may have been included elsewhere in this manuscript. Neither of the two surviving early Latin pandect Bibles (Codex Amiatinus (7th century) and Leon palimpsest (7th century) includes either the Book of Baruch or the Letter of Jeremiah; the earliest Latin witnesses to the text being the Codex Cavensis (9th century) and the Theodulfian

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Bibles (9th century). Baruch is also witnessed in some early Coptic (Bohairic and Sahidic) and Syriac manuscripts, but is not found in Coptic or Syriac lectionaries.

Book of Baruch and Book of Jeremiah: The evident variation among early Christian divines as to whether a particular reading is to be cited from 'Baruch' or 'Jeremiah' is generally regarded as relating to the very different texts of the Book of Jeremiah that are found respectively in manuscripts of the Greek and Hebrew Bibles. The version of Jeremiah in the Greek Septuagint texts (Vaticanus, Alexandrinus) is a seventh shorter than that in the Hebrew Masoretic Text or the Latin Vulgate; and the ordering of the chapters is very different, with sections from the middle of the book in the Septuagint version (the Oracles against the Nations) found at the end of the book in the Masoretic text and Vulgate. As Hebrew fragments have been found in the Dead Sea Scrolls corresponding to both the Septuagint and Masoretic orders, it is commonly accepted that the two versions derive from two distinct Hebrew traditions, and that the Septuagint form of the text is likely the older. Benedictine scholar Pierre-Maurice Bogaert suggests that, if the Book of Baruch is appended to the Septuagint version of Jeremiah, it follows on as a plausible continuation of the Septuagint narrative (Chapter 51: 31–35 in the Septuagint, corresponding to the truncated Chapter 45 in the Masoretic text). A similar conclusion is proposed by Emanuel Tov, who notes characteristics of a consistent redactional revision of the Septuagint text of Jeremiah from Chapter 29 onwards (correcting readings towards the Hebrew), a revision that is then carried over into the Greek text of Baruch 1:1 to 3:8, suggesting that these once formed a continuous text. Bogaert consequently proposes that the gathering of sections from the end of Septuagint Jeremiah into a distinct book of 'Baruch' was an innovation of Christian biblical practice in the Greek church from around the 3rd century onwards; but that the version of Jeremiah in the Old Latin Bible preceded this practice, and hence did not designate the Book of Baruch as a distinct work of scripture, but included its text within the Book of Jeremiah. The text of Old Latin Jeremiah nowhere survives in sufficient form for this speculation to be confirmed.

Baruch 1:1–14 gives a narrative account of an occasion when Baruch ben Neriah reads the book of 'these words' before the Israelites in Babylon, and then sends that book (together with collected funds) to be read in Jerusalem. Where the Book of Baruch is considered to be a distinct work of scripture, it is commonly identified as the book that Baruch reads; and hence Baruch himself has traditionally been credited as the author of the whole work. However, the syntactical form of Baruch chapter 1 has been held rather to imply that 'these words' correspond to a preceding text – which might then be identified with Lamentations or with the Book of Jeremiah; in which case comparison may be made with a corresponding notice of Baruch writing down reading the prophecies of Jeremiah, recorded at Jeremiah chapter 36. These considerations underlie an alternative tradition (found for instance in Augustine) in which all four works (Book of Jeremiah, Baruch, Lamentations, Letter of Jeremiah) are credited to Jeremiah himself as author.

Critical scholarship is, however, united in rejecting either Baruch or Jeremiah as author of the Book of Baruch, or in dating the work in the period of its purported context; the Babylonian Exile. Rather they have seen clear thematic and linguistic parallels with later works; the Book of Daniel and the Book of Sirach. Many scholars have noted that the restoration of worship in the Jerusalem Temple following its pollution by Antiochus Epiphanes could provide a counterpart historical context in which the narrative of Baruch may equally be considered to apply; and consequently a date in the period 200-100 BC has been proposed.

The Latin, Syriac, Coptic, Armenian, Arabic, Bohairic and Ethiopic versions of Baruch are all translated directly from the Greek; the text of which survives in Vaticanus and Alexandrinus, and is highly consistent. Jerome (5th century) states that no Hebrew text was in existence, and Origen (3rd century) appears to know of no Hebrew text in the preparation of the text of Baruch in the Hexapla Old Testament. Nevertheless, there are a number of readings in the earlier sections of Baruch (1:1 to 3:8) where an anomalous reading in the Greek appears to imply a mistranslation of a Hebrew or Aramaic source; as at chapter 3:4, where 'hear now the prayers of the dead of Israel' is assumed to be a mistranslation of, 'hear now the prayers of the men of Israel'. Since the 19th century, critical scholars have assumed a Semitic original for these earlier parts of the book, and a number of studies, such as that of Tov, have sought to retrovert from the Greek to a plausible Hebrew source text. Whereas in the Revised Standard Version (1957) of Bible, the English text of Baruch consistently follows the Greek in these readings; in the New Revised Standard Version (1989) these readings are adjusted to conform with a conjectural reconstruction of a supposed Hebrew original.

Nevertheless, some more recent studies of Baruch, such as those by Adams and Bogaert, take the Greek text to be the original. Adams maintains that most of the text of Baruch depends on that of other books of the Bible; and indeed it has been characterised by Tov as a "mosaic of Biblical passages" especially in these early sections. Consequently, variations from the literal Hebrew text could have found their way directly into a dependent Greek version, without having to presume a Semitic intermediary stage. Moreover, Adams takes issue with the presupposition behind conjectural retroversions to conform to a supposed Hebrew text; that the author of Baruch understood the principle of literal translation, and aspired to follow that principle; and yet lamentably failed to do so.

Contents and Structure

• 1:1–14 Introduction: "And these are the words...which Baruch...wrote in Babylonia.... And when they heard it they wept, and fasted, and prayed before the Lord."

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• 1:15–2:10 Confession of sins: "[T]he Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works.... And we have not hearkened to his voice"....

• 2:11–3:8 Prayer for mercy: "[F]or the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord..." (cf. Psalms 6:6/5)

• 3:9–4:14 A paean for Wisdom: "Where are the princes of the nations,... that hoard up silver and gold, wherein men trust?... They are cut off, and are gone down to hell,..."

• 4:5–5:9 Baruch's Poem of Consolation: messages for those in captivity, for the "neighbours of Zion", and for Jerusalem: "You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath.... [F]or the sins of my children, he [the Eternal] hath brought a nation upon them from afar...who have neither reverenced the ancient, nor pitied children..." "Let no one gloat over me [Jerusalem], a widow, bereft of many, for the sins of my children I am left desolate, for they turned from the law of God". "Look toward the east, O Jerusalem, and see the joy that is coming to you from God".

• Chapter 6: see Letter of Jeremiah

Canonicity: In the Greek East, Athanasius (367 AD), Cyril of Jerusalem (c. 350 AD), and Epiphanius of Salamis (c. 385 AD) listed the Book of Baruch as canonical. Athanasius states "Jeremiah with Baruch, Lamentations, and the epistle"; the other Fathers offer similar formulations. In the Latin West Pope Innocent I (405 AD) identifies the sixteen prophets (four major, plus 12 minor) as canonical, but does not specifically mention Baruch as associated with Jeremiah. Later, Augustine of Hippo (C. 397 AD) would confirm in his book On Christian Doctrine (Book II, Chapter 8) the canonicity of the book of Jeremiah without reference to Baruch; but in his work The City of God 18:33 he discusses the text of Baruch 3: 36–38, noting that this is are variously cited to Baruch and to Jeremiah; his preference being for the latter. In the decrees of the Council of Florence (1442) and the Council of Trent (1546), "Jeremias with Baruch" is stated as canonical. The Letter of Jeremiah is not specified, being included as the sixth chapter of Baruch in late medieval Vulgate bibles.)

1 BARUCH CHAPTER 1

1 These are the words of the book, which Baruch the son of Neriah, the son of Maasiah, the son of Zedekiah, the son of Hasadiah, the son of Hilkiah, wrote in Babylon,

2 in the fifth year, and on the seventh day of the month, since the time when the Chaldeans took Jerusalem and burnt it with fire.

3 Baruch read the words of this book in the hearing of Jeconiah the son of Jehoiakim king of Judah, and to the ears of all the people who came to hear the book,

4 and in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest to the highest, even of all those who dwelt at Babylon by the river Sud;

5 whereupon they wept, fasted, and prayed before the Lord.

6 They also made a collection of money according to each man's ability,

7 and they sent it to Jerusalem to Joachim the high priest, the son of Hilkiah, son of Salom, and to the priests, and to all the people who were with him at Jerusalem,

8 at the same time when he received the vessels of the house of the Lord, which had been carried out of the Temple, to return them into the land of Judah, in the tenth day of the month Sivan, namely, silver vessels, which Zedekiah, the son of Josiah king of Judah, had made.

9 After that, Nebuchadnezzar king of Babylon had carried away Jeconiah and the princes and the captives and the mighty men and the people of the land, from Jerusalem and brought them to Babylon.

10 And they said, "Behold, we have sent you money to buy you burnt offerings and sin offerings and incense, and to prepare you cereal offerings, to offer upon the altar of the Lord our God,

11 and to pray for the life of Nebuchadnezzar king of Babylon, and for the life of Belshazzar his son, that their days on earth may be as the days of heaven.

12 And the Lord will give us strength and lighten our eyes, and we shall live under the shadow of Nebuchadnezzar king of Babylon and under the shadow of Belshazzar his son, and we shall serve them for many days and find favor in their sight.

13 Pray for us also to the Lord our God, for we have sinned against the Lord our God; and until this day the fury of the Lord and his wrath has not turned from us.

14 And you shall read this book, which we have sent to you, to make confession in the house of the Lord on the feasts and solemn days.

15 "And you shall say, 'To the Lord our God belongs righteousness, but to us, confusion of face, as has happened this day, unto those of Judah and to the inhabitants of Jerusalem.'

16 And to our kings and our princes and our priests and our prophets and our fathers, you shall say:

17 'For we have sinned before the Lord,

18 and disobeyed him, and have not heeded the voice of the Lord our God to walk in the commandments which he gave us openly.

19 Since the day that the Lord brought our forefathers out of the land of Egypt, until this present day, we have been disobedient to the Lord our God and we have been negligent in not hearing his voice.

20 Therefore the evils clung to us and also the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt to give us a land that flows with milk and honey, as is clear on this day.

21 Nevertheless we have not heeded the voice of the Lord our God, according to all the words of the prophets, whom he sent to us,

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22 but every man followed the imagination of his own wicked heart, to serve strange gods and to do evil in the sight of the Lord our God.

1 BARUCH CHAPTER 2

1 "'Therefore the Lord has made good his word, which he pronounced against us and against our judges who judged Israel and against our kings and our princes and against the men of Israel and Judah,

2 to bring upon us great plagues, such as never happened under the whole heaven, yet came to pass in Jerusalem, according to the things which were written in the law of Moses,

3 so that a man would eat the flesh of his own son and the flesh of his own daughter.

4 Moreover, he has delivered them to be in subjection to all the kingdoms which surround us, to be as a reproach and a desolation among all the surrounding peoples, where the Lord has scattered them.

5 Thus we were cast down and not exalted because we sinned against the Lord our God and have not been obedient to his voice.

6 To the Lord our God belongs righteousness, but to us and to our fathers open shame, as is clear on this day.

7 For all these plagues have come upon us, which the Lord has pronounced against us,

8 yet have we not prayed before the Lord, so that we might turn, each one from the imaginations of his wicked heart.

9 Therefore the Lord watched over us for evil and the Lord has brought it upon us; for the Lord is righteous in all his works which he has commanded us.

10 Yet we have not hearkened to his voice to walk in the commandments of the Lord which he has set before us.

11 "'And now, O Lord God of Israel, who has brought your people out of the land of Egypt with a mighty hand and high arm, and with signs and wonders and great power, and has become renown, as is clear on this day:

12 O Lord our God, we have sinned, we have been ungodly, we have acted unrighteously, in all your ordinances.

13 Let your wrath turn from us, for we are but a few left among the heathen where you have scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for your own sake, and give us favor in the sight of those who have led us away,

15 so that all the earth may know that you are the Lord our God, because Israel and his posterity is called by your name.

16 O Lord, look down from your holy house and consider us; bow down your ear, O Lord, to hear us.

17 Open your eyes and behold, for the dead who are in the graves, whose souls are taken from their bodies, will give to the Lord neither praise nor righteousness;

18 but the soul which is greatly vexed, which goes stooping and feeble, and the eyes which fail, and the hungry soul, will give you praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before you, O Lord our God, for the righteousness of our fathers and our kings.

20 "'For you have sent out your wrath and indignation upon us, as you have spoken by your servants the prophets, saying,

21 "Thus says the Lord, 'Bow down your shoulders to serve the king of Babylon; so shall you remain in the land which I gave to your fathers.

22 But if you will not hear the voice of the Lord, to serve the king of Babylon,

23 I will cause to cease, out of the cites of Judah and from without Jerusalem, the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride, and the whole land shall be desolate of inhabitants.'"

24 But we would not heed your voice to serve the king of Babylon; therefore you have made good the words that you spoke by your servants the prophets, namely, that the bones of our kings and the bones of our fathers should be taken out of their place.

25 And, lo, they are cast out to the heat of the day and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence,

26 and the house which is called by your name you have laid waste, as is clear on this day, because of the wickedness of the house of Israel and the house of Judah.

27 O Lord our God, you have dealt with us according to all your goodness and all your great mercy,

28 just as you spoke by your servant Moses in the day when you commanded him to write the law before the children of Israel, saying,

29 "If you will not hear my voice, surely this very great multitude shall be turned into a small number among the nations where I will scatter them.

30 For I knew that they would not hear me, because they are a stiff-necked people, but, in the land of their captivity, they shall remember themselves,

31 and shall know that I am the Lord their God, for I will give them a heart, and ears to hear,

32 and they shall praise me in the land of their captivity and think upon my name,

33 and repent from their stiff neck and from their wicked deeds; for they shall remember the way of their fathers, who sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath to their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it; and I will increase them and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God and they shall be my people; and I will no longer drive my people of Israel out of the land which I have given them.""

1 BARUCH CHAPTER 3

1 "'O Lord Almighty, God of Israel, the soul in anguish, the troubled spirit, cries to you.

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2 Hear, O Lord, and have mercy because you are merciful, and have pity upon us because we have sinned before you.

3 For you endure for ever and we perish utterly.

4 O Lord Almighty, you God of Israel, hear now the prayers of the dead Israelites and their children, who have sinned before you and not heeded the voice of you, their God, and as a result these plagues cling to us.

5 Remember not the iniquities of our forefathers, but think upon your power and your name now at this time.

6 For you are the Lord our God, and you, O Lord, will we praise.

7 And for this reason you have put your fear into our hearts, to the intent that we should call upon your name and praise you in our captivity, for we have called to mind all the iniquity of our forefathers who sinned before you.

8 Behold, we are still this day in our captivity, where you have scattered us as a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers who departed from the Lord our God.

9 "'Hear, Israel, the commandments of life; listen, to understand wisdom.

10 How has it happened, Israel, that you are in your enemies' land, that you have grown old in a strange country, that you are defiled with the dead,

11 that you are counted with those who go down into the grave?

12 You have forsaken the fountain of wisdom.

13 For if you had walked in the way of God, you would have dwelled in peace for ever.

14 Learn, where is wisdom, where is strength, where is understanding, so that you may know also where is length of days and life, where is the light of the eyes and peace.

15 Who has found out her place? Or who has come into her treasures?

16 What has become of the princes of the heathen and such as ruled the beasts upon the earth,

17 those who had their pastime with the fowls of the air and those who hoarded up silver and gold, wherein men trust, and made no end of their acquiring?

18 For those who wrought in silver, and who were so careful, and whose works are unsearchable,

19 they have vanished and gone down to the grave, and others have come up in their places.

20 Young men have seen light and dwelt upon the earth, but the way of knowledge they have not known,

21 nor understood the paths of it, nor laid hold of it; their children were far off from that way.

22 It has not been heard of in Canaan, neither has it been seen in Teman.

23 The Hagarenes, who seek wisdom on the earth, the merchants of Meran and Teman, the authors of fables and seekers of understanding; none of these have known the way of wisdom or remembered her paths.

24 O Israel, how great is the house of God? And how large is the place of his possession?

25 It is great and has no end! It is high and immeasurable!

26 There were the giants, famous from the beginning, who were of such great stature and of such expertise in war.

27 The Lord did not choose these, neither did he give them the way of knowledge,

28 but they were destroyed because they had no wisdom, and they perished through their own foolishness.

29 Who has gone up into heaven, and obtained her, and brought her down from the clouds?

30 Who has gone over the sea, and found her, and will bring her for pure gold?

31 No man knows her way, nor understands her path.

32 But he who knows all things knows her and has found her with his understanding: he who prepared the earth forevermore, who has filled it with four-footed beasts,

33 he who sends forth light and it goes, who calls it again and it obeys him with fear.

34 The stars shine in their watches and rejoice. When he calls them, they say, "Here we are!" And so with cheerfulness they show light to him who made them.

35 This is our God, and no other shall stand in comparison with him.

36 He has founded all the way of knowledge, and has given it to Jacob his servant and Israel his beloved.

37 Afterward, he revealed himself upon the earth, and conversed with men.

1 BARUCH CHAPTER 4

1 "'This is the book of the commandments of God and the law that endures for ever. All those who keep it shall come to life, but such as leave it shall die.

2 Turn you, O Jacob, and take hold of it; walk in the presence of its light so that you may be illuminated.

3 Give not your honor to another, nor the things which are beneficial for you to a strange nation.

4 O Israel, happy are we, for the things which are pleasing to God are made known to us.

5 Be of good cheer, my people, the memorial of Israel.

6 You were sold to the nations, not for destruction, but because you moved God to wrath; thus you were delivered to the enemies.

7 For you provoked him who made you, by sacrificing to devils and not to God.

8 "'You have forgotten the everlasting God, who brought you up, and you have grieved Jerusalem, who nursed you.

9 For when she saw the wrath of God coming upon you, she said, "Hearken, O you who dwell around Zion. God has brought upon me great mourning.

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy I nourished them, but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow and forsaken of many; for by the sins of my children, I am left desolate, because they departed from the law of God.

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13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let those who dwell around Zion approach and remember the captivity of my sons and daughters, which the Everlasting has brought upon them.

15 For he has brought a nation upon them from afar, a shameless nation and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her who was alone desolate without daughters.

17 But how can I help you?

18 For he who brought these plagues upon you will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way, for I am left desolate.

20 I have put off the clothing of peace and put upon me the sackcloth of my prayer; I will cry to the Everlasting in my days.

21 Be of good cheer, O my children, cry to the Lord, and he will deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy has come to me from the Holy One, because of the mercy which shall soon come to you from the Everlasting our Savior.

23 For I sent you out with mourning and weeping, but God will give you to me again with joy and gladness for ever.

24 Just as now the neighbors of Zion have seen your captivity, so shall they soon see your salvation from our God, which shall come upon you with the great glory and brightness of the Everlasting.

25 My children, suffer patiently the wrath which has come upon you from God, for your enemy has persecuted you, but shortly you shall see his destruction and shall tread upon his neck.

26 My delicate ones have gone rough ways and were taken away as a flock caught by the enemies.

27 Be of good comfort, O my children, and cry to God, for you shall be remembered by him who brought these things upon you.

28 For as it was your mind to go astray from God, so then, being returned, seek him ten times more.

29 For he who has brought these plagues upon you shall bring you everlasting joy with your salvation."

30 "'Take a good heart, O Jerusalem, for he who gave you that name will comfort you.

31 Miserable are those who afflicted you and rejoiced at your fall.

32 Miserable are the cities which your children served; miserable is she who received your sons.

33 For, just as she rejoiced at your ruin and was glad of your fall, so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure, and she shall be inhabited by devils for a great time.

36 O Jerusalem, look about you toward the east and behold the joy that comes to you from God.

37 Lo, your sons approach, whom you sent away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.'"

1 BARUCH CHAPTER 5

1 "'Put off, O Jerusalem, the garment of mourning and affliction, and put on the wholesomeness of the glory that comes from God for ever.

2 Cast around you a double garment of the righteousness which comes from God, and set a diadem on your head of the glory of the Everlasting.

3 For God will reveal your brightness to every country under heaven.

4 For your name shall be called by God for ever: "The peace of righteousness" and "The glory of God's worship."

5 Arise, O Jerusalem, and stand on high and look about toward the east and behold your children, gathered from the west to the east by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from you on foot and were led away by their enemies, but God brings them to you exalted with glory, as children of the kingdom.

7 For God has appointed that every high hill and embankment of long duration shall be cast down, and the valleys filled up, to make the ground level so that Israel may go safely in the glory of God,

8 moreover, even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God.

9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness which comes from him.'"

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EPISTLE OF JEREMIAH

Letter of Jeremiah
or Addition to 1 Baruch (Chapter 6)
Translation: World English Bible, 2000
Estimated Range of Dating: 500-150 B.C.

(The Letter of Jeremiah, also known as the Epistle of Jeremiah, is a deuterocanonical book of the Old Testament; this letter purports to have been written by Jeremiah to the Jews who were about to be carried away as captives to Babylon by Nebuchadnezzar. It is included in Roman Catholic Bibles as the final chapter of the Book of Baruch. It is also included in Orthodox Bibles as a separate book.

According to the text of the letter, the author is the biblical prophet Jeremiah. The biblical Book of Jeremiah itself contains the words of a letter sent by Jeremiah "from Jerusalem" to the "captives" in Babylon (Jeremiah 29:1–23). The Letter of Jeremiah portrays itself as a similar piece of correspondence.

Letter of Jeremiah 1 (KJV): "A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded by God."

Jeremiah 29:1 (KJV): "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives ... and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

The date of this work is uncertain. Most scholars agree that it is dependent on certain biblical passages, notably Isa 44:9–20, 46:5–7, and thus can be no earlier than 540 BC. Since a fragment (7Q2) was identified among the scrolls in Qumran Cave 7, it can be no later than 100 BC. Further support for this time may be found in a possible reference to the letter in 2 Maccabees 2:1–3.

Although the "letter" is included as a discrete unit in the Septuagint, there is no evidence of it ever having been canonical in the Masoretic tradition. The earliest evidence we have of the question of its canonicity arising in Christian tradition is in the work of Origen of Alexandria, as reported by Eusebius in his Church History. Origen listed Lamentations and the Letter of Jeremiah as one unit with the Book of Jeremiah proper, among "the canonical books as the Hebrews have handed them down," though scholars agree that this was surely a slip. Epiphanius of Salamis in his Panarion writes that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book.

The epistle was included as chapter 6 of the Book of Baruch in the Old Testament of the Vulgate. The King James Version follows the same practice, while placing Baruch in the Apocrypha section as does Luther's Bible. In the Ethiopian Orthodox canon, it forms part of the "Rest of Jeremiah", along with 4 Baruch (also known as the Paraleipomena of Jeremiah).

The epistle is one of four deuterocanonical books found among the Dead Sea scrolls (see Tanakh at Qumran). (The other three are Psalm 151, Sirach, and Tobit.) The portion of the epistle discovered at Qumran was written in Greek. This does not preclude the possibility of the text being based on a prior Hebrew or Aramaic text. However, the only text available to us has dozens of linguistic features available in Greek, but not in Hebrew; this shows that the Greek text is more than a minimalist translation.

The work was written with a serious practical purpose: to instruct the Jews not to worship the gods of the Babylonians, but to worship only the Lord. The letter is actually a warning against idols and idolatry.)

EPISTLE OF JEREMIAH
BARUCH CHAPTER 6

1 A copy of a letter, which Jeremiah sent to those who were to be led as captives into Babylon by the king of the Babylonians, to testify to them, as it was commanded him by God.

2 "Because of the sins which you have committed before God, you shall be led away as captives into Babylon by Nebuchadnezzar king of the Babylonians.

3 So, when you come to Babylon, you shall remain there many years and for a long season, namely, seven generations; and after that I will bring you peaceably away from there.

4 Now you will see in Babylon gods of silver and of gold and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware, therefore, that you in no way become like these strangers, nor associate with them, when you see the multitude before them and behind them, worshipping them.

6 But you, say in your hearts, 'O Lord, we must worship you.'

7 For my angel is with you, and I myself am caring for your souls.

8 "'As for their tongue, it is polished by the workman, and they themselves are gilded and overlain with silver; yet they are only false and cannot speak.

9 And taking gold, as if for a virgin who loves to put herself on display, they make crowns for the heads of their gods.

10 Sometimes also the priests steal gold and silver from their gods and bestow it upon themselves.

11 Yes, they will give from it to the common harlots; and they cover them, gods of silver and gods of gold and wood, with garments as if they were men.

12 Yet these gods cannot save themselves from rust and moth, though they be covered with purple attire.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he, who cannot put to death one that offends him, holds a scepter as though he were a judge of the country.

15 He has also in his right hand a dagger and an ax, but he cannot deliver himself from war and thieves.

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16 Since they are known not to be gods, therefore fear them not.

17 For, just as a vessel which a man uses is worth nothing when it is broken, so also it is with their gods; when they are set up in the temple, their eyes are full of dust through the feet of those who enter.

18 And, just as the doors are made secure on every side of him who offends the king, as one committed to suffer death, so also do the priests secure their temples with doors, with locks and bars, lest their gods be spoiled by robbers.

19 They light candles for them, yes, more than for themselves, though they cannot see a single one.

20 They are like one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they and their clothes are eaten, they feel nothing.

21 Their faces are blacked by the smoke which comes out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this you may know that they are no gods, therefore fear them not.

24 Notwithstanding the gold which is around them to make them beautiful, and except that they wipe off the rust, they will not shine, because not even when they were molten did they feel it.

25 These things wherein there is no breath are bought for a most high price.

26 Having no feet, they are borne upon shoulders, and in this way they declare to men that they are worth nothing.

27 "'Even those who serve them are ashamed, for if they fall to the ground at any time, they cannot rise up again of themselves; neither, if one sets them upright, can they move of themselves; neither, if they are bowed down, can they make themselves straight; yet they set gifts before them as before dead men.

28 As for the things which are sacrificed to them, their priests sell and abuse; in the same way their wives store up part of it in salt; but to the poor and powerless they give none of it.

29 Menstruous women and women in childbed eat their sacrifices; by these things you may know that they are no gods; fear them not.

30 For how can they be called gods? Is it because women set meat before the gods of silver, gold, and wood,

31 and the priests sit in their temples, having their clothes torn, and their heads and beards shaven, and nothing upon their heads?

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 "'Whether one does evil or good to them, they are not able to repay it; neither can they set up a king or put him down.

35 In the same way, they can neither give riches nor money; though a man might make a vow to them and not keep it, they will not require it.

36 They can save no man from death, nor deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can show no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, which are overlaid with gold and silver, are like the stones which are hewn out of the mountain; those who worship them shall be confounded.

40 Why then would a man think and say that they are gods, when even the Chaldeans themselves dishonor them?

41 Who, if they saw someone mute and unable to speak, would bring him and entreat Bel, so that he may speak, as if he were able to understand.

42 Yet they cannot understand this themselves, and so leave them, for they have no knowledge.

43 The women also, sitting in the ways with cords around themselves, burn bran for perfume; but if any of them, drawn by someone who passes by, should lie with him, she reproaches her peer, because she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false; so then, how can it be thought or said that they are gods?

45 "'They are made by carpenters and goldsmiths; they can be nothing other than what the workmen will have them be.

46 And they themselves who made them can never continue long; why then would the things which are made by them be gods?

47 For they left lies and reproaches for those who would succeed them.

48 For when any war or plague comes upon them, the priests consult among themselves, as to where they may be hidden with them.

49 Why then cannot men perceive that they are no gods, who can neither save themselves from war, nor from plague?

50 For, seeing they are only wood, overlaid with silver and gold, it shall be known hereafter that they are false;

51 and it shall manifestly appear to all nations and kings that they are no gods, but are the works of men's hands, and that there is no work of God in them.

52 Who then will not know that they are no gods?

53 For they can neither set up a king in the land, nor give rain to men.

54 They can neither judge their own case, nor redress a wrong; they are unable because they are like crows, between heaven and earth.

55 When it happens that fire falls upon the house of gods of wood, overlaid with gold or silver, their priests will flee away and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies; so how then can it be thought or said that they are gods?

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57 Neither are those gods of wood, overlain with silver or gold, able to escape from thieves or robbers.

58 Whose gold and silver and garments wherewith they are clothed, those who are strong take it, and go away with all; neither are they able to help themselves.

59 "'Therefore it is better to be a king who displays his power, or else a profitable vessel in a house, which the owner shall have use of, than such false gods, or to be a door in an house, to keep such things therein, than such false gods, or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright and sent to perform their duties, are obedient.

61 In the same way, the lightning, when it breaks forth, is easy to be seen; and in the same way the wind blows in every country.

62 And when God commands the clouds to go over the whole world, they do as they are directed.

63 And the fire, sent from above to consume hills and woods, does as it is commanded; but these are like them neither in appearance nor in power.

64 Therefore, it is neither to be supposed nor said that they are gods, since they are able neither to judge cases, nor to do good to men.

65 Knowing therefore that they are no gods, do not fear them,

66 for they can neither curse nor bless kings;

67 neither can they show signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they, for they can get under a cover and help themselves.

69 It is then by no means manifest to us that they are gods, therefore do not fear them.

70 For as a scarecrow in a garden of cucumbers keeps nothing, so are their gods of wood, overlain with silver and gold.

71 And likewise their gods of wood, overlain with silver and gold, are like a white thorn in an orchard, which every bird sits upon; and also like a dead body, which is cast into the dark.

72 And you shall know them to be no gods by the bright purple that rots upon them, and they themselves afterward shall be eaten and shall be a reproach in the country.

73 Better, therefore, is the just man who has no idols, for he shall be far from reproach.'"

PRAYER OF AZARIAH

The Prayer of Azariah and
Song of the Three Holy Children (Daniel 24ff)
Translation: World English Bible, 2000
Estimated Range of Dating: 2nd or 1st century B.C.

(The Prayer of Azariah and the Song of the Three Holy Children, abbreviated Pr Azar, is a passage which appears after Daniel 23 in some translations of the Bible, including the ancient Greek Septuagint translation. It is accepted as canonical scripture by Roman Catholic and Eastern Orthodox Christians, but rejected by Protestants. (Catholics and Orthodox refer to books in their canons that are rejected by Protestants as "deuterocanonical" and refer to texts accepted by Protestants as "protocanonical"; but for Catholics and Orthodox, both sets are equally authoritative.) Article VI of the Thirty-Nine Articles of the Church of England has it listed as non-canonical (but still, with the other Apocryphal texts, "the Church doth read for example of life and instruction of manners", and the Anglican Church uses it liturgically). The passage is omitted from most Protestant Bibles as an apocryphal addition.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions.

The origins of these writings are obscure. Whether the accounts were originally composed in Hebrew (or Aramaic) or in Greek is uncertain, although many modern scholar conclude on the basis of textual evidence that there was probably an original Semitic edition. The date of composition of these documents is also uncertain, although many scholars favor a date either in the second or first century BC.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions. At the end of the 19th century, Moses Gaster identified what appears to be an Aramaic original of the song and another, Bel and Draco, also missing from the canonical book of Daniel. The Aramaic text is part of a collection of ancient Jewish texts compiled by a rabbi of about 14th century, and it is known under the name of The Chronicles of Jerachmeel.

The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 6–7) while the three youths were in the fiery furnace. The second component is a brief account of a radiant figure who met them in the

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furnace yet who was unburned. The third component is the hymn of praise they sang when they realized their deliverance. The hymn includes the refrain, "Praise and exalt Him above all forever...", repeated many times, each naming a feature of the world.

The "Song of the Three Holy Youths" is part of the hymn called a canon sung during the Matins and other services in Orthodoxy. It can be found in the Church of England Book of Common Prayer as the canticle called the Benedicite and is one of the traditional canticles that can follow the first scripture lesson in the Order of Morning Prayer. It is also an optional song for Matins in Lutheran liturgies, and either an abbreviated or full version of the Song is featured as the Old Testament Canticle in the Lauds liturgy for Sundays and Feasts in the Divine Office of the Catholic Church.)

PRAYER OF AZARIAH

1 And they walked in the midst of the fire, praising God and blessing the Lord.

2 Then Azariah stood up and prayed in this way; and opening his mouth in the midst of the fire, he said,

3 "Blessed are you, O Lord God of our fathers; your name is worthy to be praised and glorified for evermore:

4 For you are righteous in all the things which you have done to us; yes, true are all your works, your ways are right, and all your judgments are truth.

5 In all the things which you have brought upon us and upon the holy city of our fathers, even Jerusalem, you have executed true judgment; for according to truth and judgment you brought all these things upon us because of our sins.

6 For we have sinned and committed iniquity, departing from you.

7 In all things have we trespassed and not obeyed your commandments, nor kept them, neither have we done as you have commanded us, so that it might go well with us.

8 Therefore all that you have brought upon us and everything which you have done to us, you have done in true judgment.

9 And you delivered us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, the most wicked in all the world.

10 And now we cannot open our mouths; we have become a shame and a reproach to your servants and to those who worship you.

11 Yet do not deliver us up completely, for your name's sake, nor completely annul your covenant.

12 And do not cause your mercy to depart from us, for your beloved Abraham's sake, for your servant Isaac's sake, and for your holy Israel's sake,

13 to whom you have spoken and promised that you would multiply their seed as the stars of heaven and as the sand which lies upon the seashore.

14 For we, O Lord, have become less than any nation and are oppressed this day in all the world because of our sins.

15 Neither is there at this time any prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place, to sacrifice before you in order to find mercy.

16 Nevertheless, with a contrite heart and a humble spirit, let us be accepted.

17 Just as in the burnt offerings of rams and bullocks, and just as in ten thousands of fat lambs, so let it be with our sacrifice in your sight on this day; and grant that we may completely follow you, for those who put their trust in you shall not be confounded.

18 And now we follow you with all our heart; we fear you and seek your face.

19 Do not put us to shame, but deal with us according to your loving kindness and according to the multitude of your mercies.

20 Deliver us also according to your marvelous works and give glory to your name, O Lord; and let all those who do harm to your servants be ashamed;

21 and let them be confounded in all their power and might, and let their strength be broken;

22 and let them know that you are God, the only God, and glorious over the whole world."

23 And the king's servants, who put them in, continued to make the oven hot with resin, pitch, tow, and small wood,

24 so that the flame streamed forth above the furnace for forty nine cubits.

25 And it passed through and burned those Chaldeans it found around the furnace.

26 But the angel of the Lord came down into the oven, together with Azariah and his peers, and drove the flame of the fire out of the oven,

27 and made the middle of the furnace like a moist whistling wind, so that the fire did not touch them at all and neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying:

29 "Blessed are you, O Lord God of our fathers; and praised and exalted above all for ever. And blessed is your glorious and holy name; and praised and exalted above all for ever.

30 Blessed are you in the temple of your holy glory; and praised and glorified above all for ever.

31 Blessed are you on the glorious throne of your kingdom; and praised and glorified above all for ever.

32 Blessed are you, who beholds the abyss while sitting upon the cherubims; and praised and exalted above all for ever.

33 Blessed are you in the firmament of heaven; and above all praised and glorified for ever.

34 All works of the Lord, bless the Lord; praise and exalt him above all for ever.

35 Heavens, bless the Lord; praise and exalt him above all for ever.

36 Angels of the Lord, bless the Lord; praise and exalt him above all for ever.

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37 All waters above the sky, bless the Lord; praise and exalt him above all for ever.

38 All powers of the Lord, bless the Lord; praise and exalt him above all for ever.

39 Sun and moon, bless the Lord; praise and exalt him above all for ever.

40 Stars of heaven, bless the Lord; praise and exalt him above all for ever.

41 Every shower and dew, bless the Lord; praise and exalt him above all for ever.

42 All winds, bless the Lord; praise and exalt him above all for ever.

43 Fire and heat, bless the Lord; praise and exalt him above all for ever.

44 Winter and summer, bless the Lord; praise and exalt him above all for ever.

45 Dews and storms of snow, bless the Lord; praise and exalt him above all for ever.

46 Ice and cold, bless the Lord; praise and exalt him above all for ever.

47 Frost and snow, bless the Lord; praise and exalt him above all for ever.

48 Nights and days, bless the Lord; bless and exalt him above all for ever.

49 Light and darkness, bless the Lord; praise and exalt him above all for ever.

50 Lightnings and clouds, bless the Lord; praise and exalt him above all for ever.

51 Let the earth bless the Lord; praise and exalt him above all for ever.

52 Mountains and little hills, bless the Lord; praise and exalt him above all for ever.

53 All things which grow upon the earth, bless the Lord; praise and exalt him above all for ever.

54 Seas and rivers, bless the Lord; praise and exalt him above all for ever.

55 Fountains, bless the Lord; praise and exalt him above all for ever.

56 Whales and all that moves in the waters, bless the Lord; praise and exalt him above all for ever.

57 All fowls of the air, bless the Lord; praise and exalt him above all for ever.

58 All beasts and cattle, bless the Lord; praise and exalt him above all for ever.

59 Children of men, bless the Lord; praise and exalt him above all for ever.

60 Israel, bless the Lord; praise and exalt him above all for ever.

61 Priests of the Lord, bless the Lord; praise and exalt him above all for ever.

62 Servants of the Lord, bless the Lord; praise and exalt him above all for ever.

63 Spirits and souls of the righteous, bless the Lord; praise and exalt him above all for ever.

64 Holy and humble men of heart, bless the Lord; praise and exalt him above all for ever.

65 Hananiah, Azariah, and Mishael, bless the Lord; praise and exalt him above all for ever. He has delivered us far from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame; even out of the midst of the fire he has delivered us.

66 Give thanks to the Lord, for he is gracious, for his mercy endures for ever.

67 All you who worship the Lord, bless the God of gods, praise him and give him thanks, for his mercy endures for ever."

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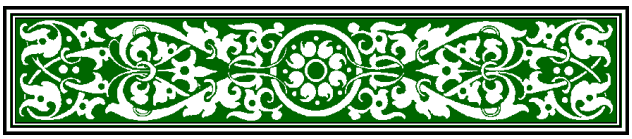

SUSANNNA

also called Susanna and the Elders
or (1st) Addition to Daniel (Chapter 13)
(Hebrew Title: Shoshana)
Translation: World English Bible, 2000
Etimated Range of Dating: 2nd century B.C.

(In Judaism, all three items are separate and belong to the Deuterocanon, the Second Canon. In the Christian Bible, the Story of Susanna and the Elders, like Song of the Three Holy Children, and Bel and the Dragon, belong to the "Additions to Daniel."

The Greek text survives in two versions. The received version is due to Theodotion; this has superseded the original Septuagint version, which now survives only in Syriac translation, in Papyrus 967 (3rd century), and exceptionally in a single medieval manuscript, known as Codex Chisianus 88.

Susanna (Hebrew: Shoshana, meaning "lily"), also called Susanna and the Elders, is a narrative included in the Book of Daniel (as chapter 13) by the Catholic and Orthodox churches. It is one of the additions to Daniel, considered apocryphal by Protestants. It is listed in Article VI of the 39 Articles of the Church of England among the books which are read "for example of life and instruction of manners", but not for the formation of doctrine. It is not included in the Jewish Tanakh and is not mentioned in early Jewish literature, although the text does appear to have been part of the original Septuagint from the 2nd century BC, and was revised by Theodotion, a Hellenistic Jewish redactor of the Septuagint text (c. 150 AD).

The Greek puns in the texts have been cited by some as proof that the text never existed in Hebrew or Aramaic, but other researchers have suggested pairs of words for trees and cutting that sound similar enough to suppose that they could have been used in an original. The Anchor Bible uses "yew" and "hew" and "clove" and "cleave" to get this effect in English.

Sextus Julius Africanus did not regard the story as canonical. Jerome (347–420), while translating the Vulgate, treated this section as a non-canonical fable. In his introduction, he indicated that Susanna was an apocryphal addition because it was not present in the Hebrew text of Daniel. Origen received the story as part of the 'divine books' and censured 'wicked presbyters' who did not recognize its authenticity (Hom Lev 1:3.), remarking that the story was commonly read in the early Church (Letter to Africanus); he also noted the story's absence in the Hebrew text, observing (in Epistola ad Africanum) that it was "hidden" by the Jews in some fashion. Origen's claim is reminiscent of Justin Martyr's charge that Jewish scribes 'removed' certain verses from their Scriptures (Dialogue with Trypho: C.71-73). There are no known early Jewish references to the Susanna story.

A fair Hebrew wife named Susanna was falsely accused by lecherous voyeurs. As she bathes in her garden, having sent her attendants away, two lustful elders secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them.)

DANIEL CHAPTER 13

1 There dwelt a man in Babylon, called Joakim.

2 And he took a wife, whose name was Susanna, the daughter of Hilkiah, a very fair woman and one who feared the Lord.

3 Her parents also were righteous and taught their daughter according to the law of Moses.

4 Now Joakim was a great rich man and had a beautiful garden next to his house; and the Jews turned to him for help, because he was more honorable than all others.

5 The same year, two of the elders of the people were appointed to be judges, such ones as the Lord spoke of, "Wickedness came from Babylon, from ancient judges, who seemed to govern the people."

6 These spent much time at Joakim's house, and all those who had any lawsuits came to them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day and walking, so that their lust was inflamed toward her.

9 And they perverted their own mind and turned away their eyes, so that they would not look to heaven, nor remember just judgments.

10 And although they both were wounded with her love, yet each dared not show the other his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, "Let us go home now, for it is dinner time."

14 So when they had gone out, they each parted from the other, and turning back again they came to the same place; and after they had asked each another the reason, they acknowledged their lust, then they both appointed themselves a time when they might find her alone.

15 And it happened, as they watched for a fitting time, that she went in as before with two maids only, and she intended to wash herself in the garden, for it was hot.

16 And there was no one there except the two elders, who had hidden themselves and watched her.

17 Then she said to her maids, "Bring me oil and washing balls and shut the garden doors, so that I may wash myself."

18 And they did as she asked them, and shut the garden doors, and went out themselves through private doors to

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fetch the things that she had commanded them; but they did not see the elders, because they were hidden.

19 Now when the maids were gone, the two elders rose up and ran to her, saying,

20 "Behold, the garden doors are shut, so that no man can see us, and we are in love with you; therefore consent to us and lie with us.

21 If you will not, we will bear witness against you that a young man was with you, and therefore you sent your maids away from you."

22 Then Susanna sighed and said, "I am hemmed in on every side; for if I do this thing, it is death to me; and if I do not do it, I cannot escape your hands.

23 It is better for me to fall into your hands and not do it, than to sin in the sight of the Lord."

24 With that, Susanna cried with a loud voice, and the two elders cried out against her.

25 Then the one ran and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in through the private door to see what had happened to her.

27 But, when the elders had declared their story, the servants were greatly ashamed, for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled before her husband Joakim, that the two elders also came, full of mischievous imagination against Susanna to put her to death;

29 And they said before the people, "Send for Susanna, the daughter of Hilkiah, Joakim's wife." And so they sent for her.

30 So she came with her father and mother, her children, and all her kindred.

31 Now, Susanna was a very delicate woman and beautiful to behold.

32 And these wicked men commanded her to uncover her face, (for she was covered,) that they might be filled with her beauty.

33 Therefore, her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people and laid their hands upon her head.

35 And she looked up toward heaven weeping, for her heart trusted in the Lord.

36 And the elders said, "As we walked in the garden alone, this woman came in with two maids and shut the garden doors and sent the maids away.

37 Then a young man, who was hidden there, came to her and lay with her.

38 Then, standing in a corner of the garden, we saw this wickedness and ran towards them.

39 And when we saw them together, the man we could not hold, for he was stronger than us, and he opened the door and leaped out.

40 But having taken this woman, we asked her who the young man was, but she would not tell us; to these things we testify."

41 Then the assembly believed them because they were the elders and judges of the people; so they condemned her to death.

42 Then Susanna cried out with a loud voice and said, "O everlasting God, who knows the secrets and knows all things before they be:

43 You know that they have borne false witness against me, and behold I must die; though I never did such things as these men have maliciously invented against me."

44 And the Lord heard her voice.

45 Therefore, when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel,

46 who cried with a loud voice, "I am free of the blood of this woman."

47 Then all the people turned toward him and said, "What do these words you have spoken mean?"

48 So, standing in the midst of them, he said, "Are you such fools, you sons of Israel, that you have condemned a daughter of Israel without examination or knowledge of the truth?

49 Return again to the place of judgment, for they have borne false witness against her."

50 Therefore all the people returned again in haste, and the elders said to him, "Come, sit down among us and teach us, since that God has given you the honor of an elder."

51 Then Daniel said to them, "Put these two aside, one far from another, and I will examine them."

52 So, when they were put apart one from another, he called one of them and said to him, "O you who has grown old in wickedness, now your sins, which you have committed before this time, have come to light.

53 For you have pronounced false judgment and have condemned the innocent and have let the guilty go free; even though the Lord says, 'The innocent and righteous you shall not slay.'

54 Now then, if you saw her, tell me, under what tree did you see them consorting together?" He answered, "Under a mastick tree."

55 And Daniel said, "Very well; you have lied against your own head; for even now the angel of God has received the sentence of God to cut you in two."

56 So he put him aside and commanded them to bring the other, and he said to him, "O you, offspring of Canaan and not of Judah, beauty has deceived you and lust has perverted your heart.

57 Thus have you dealt with the daughters of Israel, and they out of fear consorted with you; but the daughter of Judah would not tolerate your wickedness.

58 Now therefore, tell me, under what tree did you find them consorting together?" He answered, "Under an holm tree."

59 Then Daniel said to him, "Well, you also have lied against your own head; for the angel of God waits with the sword to cut you in two, that he may destroy you."

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60 With that all the assembly cried out with a loud voice and praised God, who saves those who trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth.

62 And, according to the law of Moses, they did to them in the same way as they maliciously intended to do to their neighbor; and they put them to death. Thus, innocent blood was saved that same day.

63 Therefore Hilkiah and his wife praised God for their daughter Susanna, with Joakim her husband and all their kindred, because there was no dishonesty found in her.

64 From that day forth, Daniel had a great reputation in the sight of the people.

BEL AND THE DRAGON

or (2nd) Addition to Daniel (Chapter 14)
Translation: World English Bible, 2000
Estimated Range of Dating: 539–332 B.C.

(The original Septuagint text in Greek survives in a single manuscript, Codex Chisianus. The work may date to the Persian period [c. 539–332 BC] when Judaea was part of the Persian Empire [that was ruled by the Achaemenid Dynasty] as province called Yehud Medinata [Aramaic for Province of Judah]. It is believed by some scholars to have been written in the late 2nd century BC and accounted apocryphal by Protestants. The chapter is formed of three independent narratives, which place the culture-hero Daniel at the court of the Persian emperor Cyrus the Great [Persian: Kurush II]: "When King Astyages was laid to rest with his ancestors, Cyrus the Persian succeeded to his kingdom." There Daniel "was a companion of the king, and was the most honoured of all his Friends" (14:1). [Astyages, Akkadian: Ishtumegu, the last king of Media, was grandfather of Kurush II]

The narrative of Bel and the Dragon is from chapter 14 of the Book of Daniel. This chapter, along with the Story of Susanna, chapter 13, is referred to as deuterocanonical by Rabbinic Judaism, but universally accepted among Catholic and Orthodox Christians as belonging to the Bible. It is considered apocryphal by most Protestants and typically not found in modern Protestant Bibles.

The narrative of Bel (14:1–22) is a folk tale ridiculing worship. In it, the king asks Daniel "Do you not think that Bel is a living god? Do you not see how much he eats and drinks every day?" Daniel proves through a ruse that the sacred meal of Bel is actually consumed at night by the seventy priests and their wives and children, who entered through a secret door when the temple's doors were sealed. The priests and their wives and children are killed, and Daniel is permitted to destroy the idol of Bel and the temple. This version has been cited as an ancestor of the "locked room mystery".

In the brief companion narrative of the Dragon (14:23–30), "there was a great dragon, which the Babylonians revered." In this case the supposed god is no idol, but not all that eats is divine: Daniel slew the dragon by making cakes of pitch, fat and hair. The dragon ate them and burst open. Now the Babylonians were indignant. "The king has become a Jew; he has destroyed Bel, and killed the dragon, and slaughtered the priests," they said, and demanded that Daniel be handed over to them.

The third narrative (14:31–42), Daniel in the Lions' Den, is apparently Daniel's 1st or 2nd trip. It has been made into a consequence of the preceding episode, but the Septuagint precedes it with the notice: "From the prophecy of

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Habakkuk, son of Jesus, of the tribe of Levi." Daniel remained unharmed in the den with seven lions, fed by the miraculous transportation of the prophet Habakkuk. "On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel! The king shouted with a loud voice, "You are great, O Lord, the God of Daniel, and there is no other besides you!" Then he pulled Daniel out, and threw into the den those who had attempted his destruction, and they were instantly eaten before his eyes." Some have suggested that the Daniel in Bel and the Dragon is different from that of Daniel 1-13.

The Book of Daniel appears to be a reminiscence of Canaanite legends and pre-Bible stories, such as The Myth of Baal, The Baal Cycle, Baal battles Yahm, alphabetic cuneiform tablets from 1360 BC found at Ugarit, northwestern Syria. See: The Grand Bible, pp 2165. Baal is just another spelling for Bel the main god of all Semites at the time who fell out of favour with the believers, pretty much like Brahma with the Hindus and Yahweh with the Christians.

On griffins and dragons, see introduction to KHM 88.— The Singing, Soaring Lark, in Children and Household Tales collected by the Brothers Grimm, ed. Lord Henfield, p.489. See also: Natural History by Gaius Plinius Secundus, The Grand Bible, Internet Archive, p. 3459, middle column, 8th line. The oldest Sumerian depictions of griffins and dragons can be found on cylinder seals from around 3000 BC. The oldest written mention of a dragon can be found in the Sumerian "Kesh Temple Hymn" from around 2600 BC. See: The Grand Bible, Internet Archive, p. 5249, paragraphs 75-86.)

DANIEL CHAPTER 14

1 And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 And Daniel conversed with the king and was honored above all his friends.

3 Now the Babylons had an idol, called Bel, and every day twelve great measures of fine flour and forty sheep and six vessels of wine were spent upon him.

4 And the king worshipped it and went daily to adore it; but Daniel worshipped his own God. And the king said to him, "Why do you not worship Bel?"

5 He answered and said, "Because I may not worship idols made with hands, but only the living God, who has created the heaven and the earth and has sovereignty over all flesh."

6 Then the king said to him, "Do you not think that Bel is a living God? Do you not see how much he eats and drinks every day?"

7 Then Daniel smiled and said, "O king, be not deceived; for this is only clay within and brass without, and did never eat or drink anything."

8 So the king was angry and called for his priests, and said to them, "If you do not tell me who it is that devours these expenses, you shall die!

9 But, if you can prove to me that Bel devours them, then Daniel shall die, for he has spoken blasphemy against Bel." And Daniel said to the king, "Let it be according to your word."

10 Now the priests of Bel were seventy, besides their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, "Lo, we go out; but you, O king, set out the meat and prepare the wine, and shut the door fast and seal it with your own signet;

12 And tomorrow when you come in, if you do not find that Bel has eaten all, we will suffer death, or else Daniel, who speaks falsely against us."

13 And they had little concern about it because under the table they had made a private entrance, whereby they entered in continually and consumed those things.

14 So when they had gone, the king set out the meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout the entire temple in the presence of the king alone; then they went out and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night the priests with their wives and children came, as they were accustomed to do, and they ate and drank it all.

16 In the early morning the king arose, and Daniel with him.

17 And the king said, "Daniel, are the seals whole?" And he said, "Yes, O king, they are whole."

18 And as soon as he had opened the door, the king looked upon the table and cried with a loud voice, "Great you are, O Bel, and with you is no deceit at all!"

19 Then Daniel laughed, and held the king back so that he would not go in, and he said, "Behold now the pavement, and mark well whose footsteps these are."

20 And the king said, "I see the footsteps of men, women, and children." And then the king was angry,

21 and he took the priests with their wives and children, who showed him the private doors where they came in and consumed such things as were on the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said to Daniel, "Will you also say that this is of brass? Lo, he lives, he eats and drinks; you cannot say that he is no living god; therefore, worship him."

25 Then Daniel said to the king, "I will worship the Lord my God; for he is the living God.

26 But give me permission, O king, and I shall slay this dragon without sword or staff." The king said, "I give you permission."

27 Then Daniel took pitch and fat and hair, and boiled them together, and made lumps thereof; this he put in the dragon's mouth, and so the dragon burst apart; and Daniel said, "Lo, these are the gods you worship."

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28 When they of Babylon heard this, they took great indignation and conspired against the king, saying, "The king has become a Jew and he has destroyed Bel; he has slain the dragon and put the priests to death."

29 So they came to the king and said, "Deliver Daniel to us or else we will destroy you and your house."

30 Now when the king saw that they pressed him severely, being constrained, he delivered Daniel to them;

31 they cast him into the lions' den, where he was for six days.

32 And in the den there were seven lions, and they had given them every day two carcasses and two sheep, which then were not given to them, to the intent that they might devour Daniel.

33 Now there was among the Jews a prophet, called Habbakuk, who had made pottage and had broken bread in a bowl, and was going into the field, to bring it to the reapers.

34 But the angel of the Lord said to Habbakuk, "Go, carry the dinner that you have into Babylon to Daniel, who is in the lions' den."

35 And Habbakuk said, "Lord, I never saw Babylon; neither do I know where the den is."

36 Then the angel of the Lord took him by the crown, and carried him by the hair of his head, and through the vehemence of his spirit set him in Babylon over the den.

37 And Habbakuk cried, saying, "O Daniel, Daniel, take the dinner which God has sent you."

38 And Daniel said, "You have remembered me, O God; neither have you forsaken those who seek you and love you."

39 So Daniel arose and ate; and the angel of the Lord set Habbakuk in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel; and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then the king cried with a loud voice, saying, "Great are you, Lord God of Daniel, and there is no other beside you!"

42 And he drew him out, and cast those who were the cause of his destruction into the den; and they were devoured in a moment before his face.

PRAYER OF MANASSEH

(Oriental Orthodox Tewahedo Church
and in some Bibles of the other Orthodox Churches)
Translation: King James Version, 1611
Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralising reforms of his father Hezekiah [who just had introduced monotheism, today called "Judaism"], and re-established local shrines, possibly for economic reasons. He restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh has sponsored the Assyrian astral cult throughout Judah.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in the 74-book translation of his Bible canon into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes

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appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

Chapter 1

1 O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men.

Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved.

Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea.

My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities.

I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee:

I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences.

Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquites.

Be not angry with me for ever, by reserving evil for me; neither condemn me to the lower parts of the earth.

For thou art the God, even the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy.

Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

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THE MACCABEAN BOOKS
(THE JEWISH STRUGGLE FOR FREEDOM)

THE FIRST BOOK OF THE MACCABEES

The Hebrew Book of the Maccabees
or The Book of Maccabees or 1 Maccabees
Translation: Douay-Rheims Version,
American Edition (DRA), 1899
Estimated Range of Dating: 2nd century B.C.

(The First Book of Maccabees, also called 1 Maccabees, is a book written in Hebrew by a Jewish author after the restoration of an independent Jewish kingdom by the Hasmonean dynasty, around the late 2nd century BC. The name Maccabee (Makabi in Hebrew), means "Hammer". This is applied to the first leader of the revolt, Judas, third son of Mattathias (Mattityahu in Hebrew). The name came to be used for his brothers as well, which accounts for the title of the book.

The original Hebrew is lost and the most important surviving version is the Greek translation contained in the Septuagint. The book is held as canonical scripture by the Catholic, Orthodox, and Oriental Orthodox churches (except for the Orthodox Tewahedo), but not by Protestant denominations nor any major branches of Judaism; it is not part of the Tanakh. Such Protestants consider it to be an apocryphal book (see also Deuterocanon).

1 Maccabees follows them, receiving the double office of high priest and prince of Israel. (Simon and his successors form the Hasmonean dynasty, which is not always considered a valid kingship by the Jews, since they were not of the lineage of David.) Simon leads the people in peace and prosperity, until he is murdered by agents of Ptolemy, son of Abubus, who had been named governor of the region by the Macedonian Greeks. He is succeeded by his son, John Hyrcanus.)is best known for containing the narrative behind the Jewish holiday of Hanukkah. The narrative is primarily prose text, but is interrupted by seven poetic sections, which imitate classical Hebrew poetry. These include four laments and three hymns of praise. It talks about the period in Jewish history between 175 BC and 134 BC, when the Seleucid Empire ruled over Israel and forced their culture and religion onto the Jewish people. Angry at these developments, many Jews rebelled against the imperialists and overthrew the tyranny. Their struggles and battles form the majority of the Book of 1 Maccabees. The text is important to understand how the Messianic Movement developed. That movement was formed by those Jews who called themselves "the Sons of Light" and whom we meet again in the the texts of the Dead Sea Scrolls from Qumran in which they swore to fight against "the Sons of Darkness" [Greek and Romans] until these unbelievers were not only thrown out from Jewish territory but also totally annahilated in their own empires; an attitude that was entirely picked up and made chief doctrine as Jihadism of the later Mohammedans.

The setting of the book is about a century and a half after the conquest of Judea by the Greeks under Alexander the Great, after Alexander's empire had been divided so that Judaea was part of the Greek Seleucid Empire. It tells how the Greek ruler Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish law, resulting in the Maccabean Revolt (a Jewish revolt against Seleucid rule). The book covers the whole of the revolt, from 175 to 134 BC, highlighting how the salvation of the Jewish people in this crisis came through Mattathias' family, particularly his sons, Judas Maccabeus, Jonathan Apphus, and Simon Thassi, and Simon's son, John Hyrcanus. The doctrine expressed in the book reflects traditional Jewish teaching, without later doctrines found, for example, in 2 Maccabees. The First Book of Maccabees also gives a list of Jewish colonies scattered elsewhere through the Mediterranean at the time.

In the first chapter, Alexander the Great conquers the territory of Judea, and is later succeeded by the Seleucid Antiochus IV Epiphanes. After successfully invading the Ptolemaic Kingdom of Egypt, Antiochus IV captures Jerusalem and removes the sacred objects from the Temple in Jerusalem, slaughtering many Jews. He then imposes a tax and establishes a fortress in Jerusalem.

Antiochus then tries to suppress public observance of Jewish laws, in an attempt to secure control over the Jews. In 168 BC, he desecrates the Temple by setting up an "abomination of desolation" (that is, establishing rites of pagan observance in the Temple, or sacrificing an unclean animal on the altar in the Holy of Holies). Antiochus forbids both circumcision and possession of Jewish scriptures on pain of death. He forbids observance of the sabbath and the offering of sacrifices at the Temple. He also requires Jewish leaders to sacrifice to idols. While enforcement may be targeting only Jewish leaders, ordinary Jews were also killed as a warning to others.

Due Greek influence the gymnasiums were built in Jerusalem. Among other effects, this discouraged the Jewish rite of circumcision even further, which had already been officially forbidden [long before the Roman Lex Cornelia]; a man's state could not be concealed in the gymnasium, where men trained and socialized in the nude. However, 1 Maccabees also insists that there were many Jews who sought out or welcomed the introduction of Greek culture; those were the Pharisees whom we know about . According to the text, some Jewish men even engaged in foreskin restoration in order to pass as fully Greek.

Mattathias calls upon people loyal to the traditions of Israel to oppose the invaders and the Jewish Hellenizers, and his five sons begin a military campaign against them (the

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Maccabean Revolt). There is one complete loss of a thousand Jews (men, women and children) to Antiochus when the Jewish defenders refuse to fight on the Sabbath. The other Jews then reason that, when attacked, they must fight even on the holy day. In 165 BC the Temple is freed and reconsecrated, so that ritual sacrifices may begin again. The festival of Hanukkah is instituted by Judas Maccabeus and his brothers to celebrate this event (1 Macc. 4:59). Judas seeks an alliance with the Roman Republic to remove the Greeks. He is succeeded by his brother Jonathan, who becomes high priest and also seeks alliance with Rome and confirms alliance with Areus of Sparta (1 Macc. 12:1–23). Simon.)

1 MACCABEES 1

1 Now it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes:

2 He fought many battles, and took the strong holds of all, and slew the kings of the earth:

3 And he went through even to the ends of the earth, and took the spoils of many nations: and the earth was quiet before him.

4 And he gathered a power, and a very strong army: and his heart was exalted and lifted up.

5 And he subdued countries of nations, and princes: and they became tributaries to him.

6 And after these things, he fell down upon his bed, and knew that he should die.

7 And he called his servants the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

8 And Alexander reigned twelve years, and he died.

9 And his servants made themselves kings every one in his place:

10 And they all put crowns upon themselves after his death, and their sons after them many years, and evils were multiplied in the earth.

11 And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.

12 In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go, and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us.

13 And the word seemed good in their eyes.

14 And some of the people determined to do this, and went to the king: and he gave them license to do after the ordinances of the heathens.

15 And they built a place of exercise in Jerusalem, according to the laws of the nations:

16 And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil.

17 And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

18 And he entered into Egypt with a great multitude, with chariots and elephants, and horsemen, and a great number of ships:

19 And he made war against Ptolemee king of Egypt, but Ptolemee was afraid at his presence, and fled, and many were wounded unto death.

20 And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.

21 And after Antiochus had ravaged Egypt in the hundred and forty-third year, he returned and went up against Israel.

22 And he went up to Jerusalem with a great multitude.

23 And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.

24 And he took the silver and gold, and the precious vessels: and he took the hidden treasures which he found: and when he had taken all away he departed into his own country.

25 And he made a great slaughter of men, and spoke very proudly.

26 And there was great mourning in Israel, and in every place where they were.

27 And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

28 Every bridegroom took up lamentation: and the bride that sat in the marriage bed, mourned:

29 And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

30 And after two full years the king sent the chief collector of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude.

31 And he spoke to them peaceable words in deceit: and they believed him.

32 And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel.

33 And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about:

34 And they took the women captive, and the children, and the cattle they possessed.

35 And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them:

36 And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armour, and victuals, and gathered together the spoils of Jerusalem;

37 And laid them up there: and they became a great snare.

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38 And this was a place to lie in wait against the sanctuary, and an evil devil in Israel.

39 And they shed innocent blood round about the sanctuary, and defiled the holy place.

40 And the inhabitants of Jerusalem fled away by reason of them, and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her.

41 Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing.

42 Her dishonour was increased according to her glory, and her excellency was turned into mourning.

43 And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

44 And all nations consented according to the word of king Antiochus.

45 And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

46 And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda: that they should follow the law of the nations of the earth,

47 And should forbid holocausts and sacrifices, and atonements to be made in the temple of God.

48 And should prohibit the sabbath, and the festival days, to be celebrated.

49 And he commanded the holy places to be profaned, and the holy people of Israel.

50 And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts.

51 And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God.

52 And that whosoever would not do according to the word of king Antiochus should be put to death.

53 According to all these words he wrote to his whole kingdom, and he appointed rulers over the people that should force them to do these things.

54 And they commanded the cities of Juda to sacrifice.

55 Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:

56 And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

57 On the fifteenth day of the month Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about:

58 And they burnt incense, and sacrificed at the doors of the houses, and in the streets.

59 And they cut in pieces, and burnt with fire the books of the law of God:

60 And every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king.

61 Thus by their power did they deal with the people of Israel, that were found in the cities month after month.

62 And on the five and twentieth day of the month they sacrificed upon the altar of the idol that was over against the altar of God.

63 Now the women that circumcised their children, were slain according to the commandment of king Antiochus.

64 And they hanged the children about their necks in all their houses: and those that had circumcised them, they put to death.

65 And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die than to be defiled with unclean meats.

66 And they would not break the holy law of God, and they were put to death:

67 And there was very great wrath upon the people.

1 MACCABEES 2

1 In those days arose Mathathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin.

2 And he had five sons: John who was surnamed Gaddis:

3 And Simon, who was surnamed Thasi:

4 And Judas, who was called Machabeus:

5 And Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus.

6 These saw the evils that were done in the people of Juda, and in Jerusalem.

7 And Mathathias said: Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

8 The holy places are come into the hands of strangers: her temple is become as a man without honour.

9 The vessels of her glory are carried away captive: her old men are murdered in the streets, and her young men are fallen by the sword of the enemies.

10 What nation hath not inherited her kingdom, and gotten of her spoils?

11 All her ornaments are taken away. She that was free is made a slave.

12 And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them.

13 To what end then should we live any longer?

14 And Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.

15 And they that were sent from king Antiochus came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God.

16 And many of the people of Israel consented, and came to them: but Mathathias and his sons stood firm.

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17 And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honourable, and great man in this city, and adorned with sons, and brethren.

18 Therefore come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons, shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

19 Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments:

20 I and my sons, and my brethren will obey the law of our fathers.

21 God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God:

22 We will not hearken to the words of king Antiochus, neither will we sacrifice, and transgress the commandments of our law, to go another way.

23 Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

24 And Mathathias saw and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar:

25 Moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar.

26 And shewed zeal for the law, as Phinees did by Zamri the son of Salomi.

27 And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me.

28 So he, and his sons fled into the mountains, and left all that they had in the city.

29 Then many that sought after judgment, and justice, went down into the desert:

30 And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

31 And it was told to the king's men, and to the army that was in Jerusalem in the city of David, that certain men who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.

32 And forthwith they went out towards them, and made war against them on the sabbath day,

33 And they said to them: Do you still resist? come forth, and do according to the edict of king Antiochus, and you shall live.

34 And they said: We will not come forth, neither will we obey the king's edict, to profane the sabbath day.

35 And they made haste to give them battle.

36 But they answered them not, neither did they cast a stone at them, nor stopped up the secret places,

37 Saying: Let us all die in our innocency: and heaven and earth shall be witnesses for us, that you put us to death wrongfully.

38 So they gave them battle on the sabbath: and they were slain with their wives, and their children, and their cattle, to the number of a thousand persons.

39 And Mathathias and his friends heard of it, and they mourned for them exceedingly.

40 And every man said to his neighbour: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications: they will now quickly root us out of the earth.

41 And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places.

42 Then was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law.

43 And all they that fled from the evils, joined themselves to them, and were a support to them.

44 And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety.

45 And Mathathias and his friends went round about, and they threw down the altars:

46 And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly.

47 And they pursued after the children of pride, and the work prospered in their hands:

48 And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner.

49 Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was reputed to him unto justice?

53 Joseph in the time of his distress kept the commandment, and he was made lord of Egypt.

54 Phinees our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

55 Jesus, whilst he fulfilled the word, was made ruler in Israel.

56 Caleb, for bearing witness before the congregation, received an inheritance.

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57 David by his mercy obtained the throne of an everlasting kingdom.

58 Elias, while he was full of zeal for the law, was taken up into heaven.

59 Ananias and Azarias and Misael by believing, were delivered out of the flame.

60 Daniel in his innocency was delivered out of the mouth of the lions.

61 And thus consider through all generations: that none that trust in him fail in strength.

62 And fear not the words of a sinful man, for his glory is dung, and worms:

63 To day he is lifted up, and to morrow he shall not be found, because he is returned into his earth; and his thought is come to nothing.

64 You therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious.

65 And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you.

66 And Judas Machabeus who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.

67 And you shall take to you all that observe the law: and revenge ye the wrong of your people.

68 Render to the Gentiles their reward, and take heed to the precepts of the law.

69 And he blessed them, and was joined to his fathers.

70 And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchres of his fathers in Modin, and all Israel mourned for him with great mourning.

1 MACCABEES 3

1 Then his son Judas, called Machabeus, rose up in his stead.

2 And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel.

3 And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire:

6 And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

7 And he grieved many kings, and made Jacob glad with his works, and his memory is blessed for ever.

8 And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel.

9 And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

10 And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel.

11 And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, the rest fled away.

12 And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.

13 And Seron captain of the army of Syria heard that Judas had assembled a company of the faithful, and a congregation with him,

14 And he said: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king.

15 And he made himself ready: and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel.

16 And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company.

17 But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting to day?

18 And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company:

19 For the success of war is not in the multitude of the army, but strength cometh from heaven.

20 They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils.

21 But we will fight for our lives and our laws:

22 And the Lord himself will overthrow them before our face: but as for you, fear them not.

23 And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron and his host were overthrown before him:

24 And he pursued him by the descent of Bethoron even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

25 And the fear of Judas and of his brethren, and the dread of them fell upon all the nations round about them.

26 And his fame came to the king, and all nations told of the battles of Judas.

27 Now when king Antiochus heard these words, he was angry in his mind: and he sent and gathered the forces of all his kingdom, an exceeding strong army.

28 And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things.

29 And he perceived that the money of his treasures failed, and that the tributes of the country were small because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of old times:

30 And he feared that he should not have as formerly enough, for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.

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31 And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.

32 And he left Lysias, a nobleman of the blood royal, to oversee the affairs of the kingdom, from the river Euphrates even to the river of Egypt:

33 And to bring up his son Antiochus, till he came again.

34 And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem:

35 And that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place:

36 And that he should settle strangers to dwell in all their coasts, and divide their land by lot.

37 So the king took the half of the army that remained, and went forth from Antioch the chief city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.

38 Then Lysias chose Ptolemee the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends.

39 And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Juda, and to destroy it according to the king's orders.

40 So they went forth with all their power, and came, and pitched near Emmaus in the plain country.

41 And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers.

42 And Judas and his brethren saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people and utterly abolish them.

43 And they said every man to his neighbour: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary.

44 And the assembly was gathered that they might be ready for battle: and that they might pray, and ask mercy and compassion.

45 Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there.

46 And they assembled together, and came to Maspha over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel.

47 And they fasted that day, and put on haircloth, and put ashes upon their heads: and they rent their garments:

48 And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols:

49 And they brought the priestly ornaments, and the firstfruits and tithes, and stirred up the Nazarites that had fulfilled their days:

50 And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them?

51 For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low.

52 And behold the nations are come together against us to destroy us: thou knowest what they intend against us.

53 How shall we be able to stand before their face, unless thou, O God, help us?

54 Then they sounded with trumpets, and cried out with a loud voice.

55 And after this Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens.

56 And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.

57 So they removed the camp, and pitched on the south side of Emmaus.

58 And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary.

59 For it is better for us to die in battle, than to see the evils of our nation, and of the holies:

60 Nevertheless as it shall be the will of God in heaven so be it done.

1 MACCABEES 4

1 Then Gorgias took five thousand men, and a thousand of the best horsemen: and they removed out of the camp by night.

2 That they might come upon the camp of the Jews, and strike them suddenly: and the men that were of the castle were their guides.

3 And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus.

4 For as yet the army was dispersed from the camp.

5 And Gorgias came by night into the camp of Judas, and found no man, and he sought them in the mountains: for he said: These men flee from us.

6 And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords.

7 And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.

8 And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember in what manner our fathers were saved in the Red Sea, when Pharao pursued them with a great army.

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10 And now let us cry to heaven: and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:

11 And all nations shall know that there is one that redeemeth and delivereth Israel.

12 And the strangers lifted up their eyes, and saw them coming against them.

13 And they went out of the camp to battle, and they that were with Judas sounded the trumpet.

14 And they joined battle: and the Gentiles were routed, and fled into the plain.

15 But all the hindmost of them fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.

16 And Judas returned again with his army that followed him,

17 And he said to the people: Be not greedy of the spoils: for there is war before us:

18 And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

19 And as Judas was speaking these words, behold part of them appeared looking forth from the mountain.

20 And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

21 And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.

22 So they all fled away into the land of the strangers.

23 And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 And returning home they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever.

25 So Israel had a great deliverance that day.

26 And such of the strangers as escaped, went and told Lysias all that had happened.

27 And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.

28 So the year following Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them.

29 And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

30 And they saw that the army was strong, and he prayed, and said: Blessed art thou, O Saviour of Israel, who didst break the violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul and of his armourbearer.

31 Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen.

32 Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

33 Cast them down with the sword of them that love thee: and let all that know thy name, praise thee with hymns.

34 And they joined battle: and there fell of the army of Lysias five thousand men.

35 And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

36 Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places and to repair them.

37 And all the army assembled together, and they went up into mount Sion.

38 And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down.

39 And they rent their garments, and made great lamentation, and put ashes on their heads:

40 And they fell face down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

41 Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places.

42 And he chose priests without blemish, whose will was set upon the law of God:

43 And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

44 And he considered about the altar of holocausts that had been profaned, what he should do with it.

45 And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down.

46 And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them.

47 Then they took whole stones according to the law, and built a new altar according to the former:

48 And they built up the holy places, and the things that were within the temple: and they sanctified the temple, and the courts.

49 And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple.

50 And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.

51 And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

52 And they arose before the morning on the five and twentieth day of the ninth month (which is the month of Casleu) in the hundred and forty-eighth year.

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53 And they offered sacrifice according to the law upon the new altar of holocausts which they had made.

54 According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

55 And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

56 And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

57 And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

58 And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

59 And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

60 They built up also at that time mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down as they did before.

61 And he placed a garrison there to keep it, and he fortified it to secure Bethsura, that the people might have a defence against Idumea.

1 MACCABEES 5

1 Now it came to pass, when the nations round about heard that the altar and the sanctuary were built up as before, that they were exceeding angry.

2 And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.

3 Then Judas fought against the children of Esau in Idumea, and them that were in Acrabathane: because they beset the Israelites around about, and he made a great slaughter of them.

4 And he remembered the malice of the children of Bean: who were a snare and a stumblingblock to the people, by lying in wait for them in the way.

5 And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

6 Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

7 And he fought many battles with them, and they were discomfited in their sight, and he smote them:

8 And he took the city of Gazer and her towns, and returned into Judea.

9 And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters to destroy them: and they fled into the fortress of Datheman.

10 And they sent letters to Judas and his brethren, saying, The heathens that are round about are gathered together against us, to destroy us:

11 And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.

12 Now therefore come, and deliver us out of their hands, for many of us are slain.

13 And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.

14 And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words:

15 Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

16 Now when Judas and all the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

17 And Judas said to Simon his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan will go into the country of Galaad.

18 And he left Joseph the son of Zacharias, and Azarias captains of the people with the remnant of the army in Judea to keep it:

19 And he commanded them, saying: Take ye the charge of this people: but make no war against the heathens, till we return.

20 Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

22 And there fell of the heathens almost three thousand men, and he took the spoils of them,

23 And he took with him those that were in Galilee and in Arbatis with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And Judas Machabeus, and Jonathan his brother passed over the Jordan, and went three days' journey through the desert.

25 And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad,

26 And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim: all these strong and great cities.

27 Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them and to destroy them all in one day.

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28 Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

29 And they removed from thence by night, and went till they came to the fortress.

30 And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

31 And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

32 And he said to his host: Fight ye to day for your brethren.

33 And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

34 And the host of Timotheus understood that it was Machabeus, and they fled away before his face: and they made a great slaughter of them: and there fell of them in that day almost eight thousand men.

35 And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

36 From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over against Raphon beyond the torrent.

38 And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great:

39 And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

40 And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

41 But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them and shall prevail against him.

42 Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.

43 And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim.

44 And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.

45 And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives, and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as Ephron: now this was a great city situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

47 And they that were in the city, shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,

48 Saying: Let us pass through your land, to go into our country: and no man shall hurt you: we will only pass through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they should make an assault every man in the place where he was.

50 And the men of the army drew near, and he assaulted that city all the day, and all the night, and the city was delivered into his hands:

51 And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

52 Then they passed over the Jordan to the great plain that is over against Bethsan.

53 And Judas gathered together the hindmost, and he exhorted the people all the way through, till they came into the land of Juda.

54 And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace.

55 Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias captain of the soldiers, heard of the good success, and the battles that were fought.

57 And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.

58 And he gave charge to them that were in his army, and they went towards Jamnia.

59 And Gorgias and his men went out of the city, to give them battle.

60 And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell, on that day, of the people of Israel about two thousand men, and there was a great overthrow of the people:

61 Because they did not hearken to Judas, and his brethren, thinking that they should do manfully.

62 But they were not of the seed of those men by whom salvation was brought to Israel.

63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard.

64 And people assembled to them with joyful acclamations.

65 Then Judas and his brethren went forth and attacked the children of Esau, in the land toward the south, and he took Chebron, and her towns: and he burnt the walls thereof and the towers all round it.

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66 And he removed his camp to go into the land of the aliens, and he went through Samaria.

67 In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight.

68 And Judas turned to Azotus into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of Juda.

1 MACCABEES 6

1 Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia was greatly renowned, and abounding in silver and gold.

2 And that there was in it a temple, exceeding rich: and coverings of gold, and breastplates, and shields which king Alexander, son of Philip the Macedonian that reigned first in Greece, had left there.

3 Lo, he came, and sought to take the city and to pillage it: But he was not able, because the design was known to them that were in the city.

4 And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

5 And whilst he was in Persia, there came one that told him, how the armies that were in the land of Juda were put to flight:

6 And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed:

7 And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also his city.

8 And it came to pass when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

9 And he remained there many days: for great grief came more and more and more upon him, and he made account that he should die.

10 And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety.

11 And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power!

12 But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it, and I sent to destroy the inhabitants of Juda without cause.

13 I know therefore that for this cause these evils have found me: and behold I perish with great grief in a strange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom.

15 And he gave him the crown, and his robe, and his ring, that he should go to Antiochus his son, and should bring him up for the kingdom.

16 So king Antiochus died there in the year one hundred and forty-nine.

17 And Lysias understood that the king was dead, and he set up Antiochus his son to reign, whom he brought up young: and he called his name Eupator.

18 Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.

19 And Judas purposed to destroy them: and he called together all the people, to besiege them.

20 And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.

21 And some of the besieged got out: and some wicked men of Israel joined themselves unto them.

22 And they went to the king, and said: How long dost thou delay to execute the judgment, and to revenge our brethren?

23 We determined to serve thy father and to do according to his orders, and obey his edicts:

24 And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.

25 Neither have they put forth their hand against us only, but also against all our borders.

26 And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the stronghold of Bethsura:

27 And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

28 Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen.

29 There came also to him from other realms, and from the islands of the sea hired troops.

30 And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants, trained to battle.

31 And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth and burnt them with fire, and fought manfully.

32 And Judas departed from the castle, and removed the camp to Bethzacharam, over against the king's camp.

33 And the king rose before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets:

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34 And they shewed the elephants the blood of grapes, and mulberries to provoke them to fight.

35 And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

36 These before the time wheresoever the beast was, the were there: and withersoever it went, they went, and they departed not from it.

37 And upon the beast, there were strong wooden towers, which covered every one of them: and engines upon them: and upon every one thirty-two valiant men, who fought from above; and an Indian to rule the beast.

38 And the rest of the horsemen he placed on this side and on that side at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

39 Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.

40 And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly.

41 And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and strong.

42 And Judas and his army drew near for battle: and there fell of the king's army six hundred men.

43 And Eleazar the son of Saura saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts: and it seemed to him that the king was on it:

44 And he exposed himself to deliver his people and to get himself an everlasting name.

45 And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.

46 And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.

47 Then they seeing the strength of the king and the fierceness of his army, turned away from them.

48 But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and mount Sion.

49 And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.

50 And the king took Bethsura: and he placed there a garrison to keep it.

51 And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.

52 And they also made engines against their engines, and they fought for many days.

53 But there were no victuals in the city, because it was the seventh year: and such as had stayed in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.

54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.

55 Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son Antiochus, and to reign, to be king,

56 Was returned from Persia, and Media, with the army that went with him, and that he sought to take upon him the affairs of the kingdom:

57 Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.

58 Now therefore let us come to an agreement with these men, and make peace with them and with all their nation.

59 And let us covenant with them, that they may live according to their own laws as before. For because of our despising their laws, they have been provoked, and have done all these things.

60 And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

61 And the king and the princes swore to them: and they came out of the stronghold.

62 Then the king entered into mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

63 And he departed in haste, and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

1 MACCABEES 7

1 In the hundred and fifty-first year Demetrius the son of Seleucus departed from the city of Rome, and came up with a few men into a city of the sea coast, and reigned there.

2 And it came to pass, as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

3 And when he knew it, he said: Let me not see their face.

4 So the army slew them. And Demetrius sat upon the throne of his kingdom:

5 And there came to him the wicked and ungodly men of Israel: And Alcimus was at the head of them, who desired to be made high priest.

6 And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.

7 Now therefore send some man whom thou trustest, and let him go, and see all the havock he hath made amongst us,

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and in the king's lands: and let him punish all his friends and their helpers.

8 Then the king chose Bacchides, one of his friends that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

9 To see the havock that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.

10 And they arose, and came with a great army into the land of Juda: and they sent messengers, and spoke to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words: for they saw that they were come with a great army.

12 Then there assembled to Alcimus and Bacchides a company of the scribes to require things that are just:

13 And first the Assideans that were among the children of Israel, and they sought peace of them.

14 For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

15 And he spoke to them peaceably: and he swore to them, saying: We will do you no harm nor your friends.

16 And they believed him. And he took threescore of them, and slew them in one day, according to the word that is written:

17 The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

18 Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king:

21 But Alcimus did what he could to maintain his chief priesthood.

22 And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

23 And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

24 And he went out into all the coasts of Juda round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country.

25 And Alcimus saw that Judas, and they that were with him prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

26 And the king sent Nicanor one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

27 And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully with friendly words,

28 Saying: Let there be no fighting between me and you: I will come with a few men to see your faces with peace.

29 And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.

30 And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

31 And Nicanor knew that his counsel was discovered: and he went out to fight against Judas near Capharsalama.

32 And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

33 And after this Nicanor went up into mount Sion: and some of the priests and the people came out to salute him peaceably, and to shew him the holocausts that were offered for the king.

34 But he mocked them and despised them, and abused them: and he spoke proudly,

35 And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

36 And the priests went in, and stood before the face of the altar and the temple: and weeping, they said:

37 Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

38 Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

40 But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:

41 O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand:

42 Even so destroy this army in our sight to day, and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness.

43 And the armies joined battle on the thirteenth day of the month Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

44 And when his army saw that Nicanor was slain, they threw away their weapons, and fled:

45 And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.

46 And they went forth out of all the towns of Judea round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

47 And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand, which he had

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proudly stretched out, and they brought it, and hung it up over against Jerusalem.

48 And the people rejoiced exceedingly, and they spent that day with great joy.

49 And he ordained that this day should be kept every year, being the thirteenth of the month of Adar.

50 And the land of Juda was quiet for a short time.

1 MACCABEES 8

1 Now Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.

2 And they heard of their battles, and their noble acts, which they had done in Galatia, how they conquered them, and brought them under tribute:

3 And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

4 And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

5 And that they had defeated in battle Philip, and Perses the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

6 And how Antiochus the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them:

7 And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,

8 And the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them they gave to king Eumenes.

9 And that they who were in Greece had a mind to go and to destroy them: and they had knowledge thereof,

10 And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

11 And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

13 That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from a kingdom: and they were greatly exalted.

14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

15 And that they made themselves a senate house, and consulted daily three hundred and twenty men, that sat in council always for the people, that they might do the things that were right.

16 And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy, nor jealousy amongst them.

17 So Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them.

18 And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

19 And they went to Rome, a very long journey, and they entered into the senate house, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews have sent us to you, to make alliance and peace with you, and that we may be registered your confederates and friends.

21 And the proposal was pleasing in their sight.

22 And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace and alliance.

23 GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews, by sea and by land for ever: and far be the sword and enemy from them.

24 But if there come first any war upon the Romans, or any of their confederates, in all their dominions:

25 The nation of the Jews shall help them according as the time shall direct, with all their heart:

26 Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them.

27 In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them.

28 And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit.

29 According to these articles did the Romans covenant with the people of the Jews.

30 And if after this one party or the other shall have a mind to add to these articles, or take away anything, they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

31 Moreover concerning the evils that Demetrius the king hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends, and allies, the Jews?

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32 If therefore they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

1 MACCABEES 9

1 In the mean time when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them.

2 And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arabella: and they made themselves masters of it, and slew many people.

3 In the first month of the hundred and fifty-second year they brought the army to Jerusalem:

4 And they arose, and went to Berea with twenty thousand men, and two thousand horsemen.

5 Now Judas had pitched his tents in Laisa, and three thousand chosen men with him:

6 And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men.

7 And Judas saw that his army slipped away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.

8 Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them.

9 But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.

10 Then Judas said: God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

11 And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers went before the army, and they that were in the front were all men of valour.

12 And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:

13 And they also were on Judas' side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought from morning even unto the evening.

14 And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:

15 And the right wing was discomfited by them, and he pursued them even to the mount Azotus.

16 And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back:

17 And the battle was hard fought, and there fell many wounded of the one side and of the other.

18 And Judas was slain, and the rest fled away.

19 And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of their fathers in the city of Modin.

20 And all the people of Israel bewailed him with great lamentation, and they mourned for him many days.

21 And said: How is the mighty man fallen, that saved the people of Israel!

22 But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.

23 And it came to pass after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.

24 In those days there was a very great famine, and they and all their country yielded to Bacchides.

25 And Bacchides chose the wicked men, and made them lords of the country:

26 And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them.

27 And there was a great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel.

28 And all the friends of Judas came together, and said to Jonathan:

29 Since thy brother Judas died, there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.

30 Now therefore we have chosen thee this day to be our prince, and captain in his stead to fight our battles.

31 So Jonathan took upon him the government at that time, and rose up in the place of Judas his brother.

32 And Bacchides had knowledge of it, and sought to kill him.

33 And Jonathan and Simon his brother, knew it, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake of Asphar,

34 And Bacchides understood it, and he came himself with all his army over the Jordan on the sabbath day.

35 And Jonathan sent his brother a captain of the people, to desire the Nabutheans his friends, that they would lend them their equipage, which was copious.

36 And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

37 After this it was told Jonathan, and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp.

38 And the remembered the blood of John their brother: and they went up, and hid themselves under the covert of the mountain.

39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments, and many weapons.

40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded,

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and the rest fled into the mountains, and they took all their spoils:

41 And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

42 And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.

43 And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan with a great power.

44 And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

45 And behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.

46 Now therefore cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle.

47 And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards.

48 And Jonathan, and they that were with him leaped into the Jordan, and swam over the Jordan to them:

49 And there fell of Bacchides' side that day a thousand men: and they returned to Jerusalem,

50 And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

51 And he placed garrisons in them, that they might wage war against Israel:

52 And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

53 And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.

54 Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner court of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to be destroyed: and he began to destroy.

55 At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.

56 And Alcimus died at that time in great torment.

57 And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

58 And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease, and without fear: now therefore let us bring Bacchides hither, and he shall take them all in one night.

59 So they went, and gave him counsel.

60 And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea, to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.

61 And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and slew them.

62 And Jonathan, and Simon, and they that were with him retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

63 And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.

64 And he came, and camped above Bethbessen, and fought against it many days, and made engines.

65 But Jonathan left his brother Simon in the city, and went forth into the country: and came with a number of men.

66 And struck Odares, and his brethren, and the children of Phaseron in their tents, and he began to slay, and to increase in forces.

67 But Simon and they that were with him, sallied out of the city, and burnt the engines.

68 And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.

69 And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.

70 And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

71 And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.

72 And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned and went away into his own country, and he came no more into their borders.

73 So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

1 MACCABEES 10

1 Now in the hundred and sixtieth year Alexander the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.

2 And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

3 And Demetrius sent a letter to Jonathan with peaceable words, to magnify him.

4 For he said: Let us first make a peace with him, before he make one with Alexander against us.

5 For he will remember all the evils that we have done against him, and against his brother, and against his nation.

6 And he gave him authority to gather together an army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

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7 And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle.

8 And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

9 And the hostages were delivered to Jonathan, and he restored them to their parents.

10 And Jonathan dwelt in Jerusalem, and began to build, and to repair the city.

11 And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification: and so they did.

12 And the strangers that were in the strong holds, which Bacchides had built, fled away.

13 And every man left his place, and departed into his own country:

14 Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them.

15 And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he, and his brethren had done, and the labours that they had endured.

16 And he said: Shall we find such another man? now therefore we will make him our friend and our confederate.

17 So he wrote a letter, and sent it to him according to these words, saying:

18 King Alexander to his brother Jonathan, greeting.

19 We have heard of thee, that thou art a man of great power, and fit to be our friend:

20 Now therefore we make thee this day high priest of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold,) and that thou be of one mind with us in our affairs, and keep friendship with us.

21 Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles: and he gathered together an army, and made a great number of arms.

22 And Demetrius heard these words, and was exceeding sorry, and said:

23 What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews to strengthen himself?

24 I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me.

25 And he wrote to them in these words: King Demetrius to the nation of the Jews, greeting.

26 Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

27 Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

28 And we will remit to you many charges, and will give you gifts.

29 And now I free you, and all the Jews from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:

30 And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth and for ever:

31 And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

32 I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose to keep it.

33 And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes even of their cattle.

34 And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all days of immunity and freedom, for all the Jews that are in my kingdom:

35 And no man shall have power to do any thing against them, or to molest any of them, in any cause.

36 And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them as is due to all the king's forces, and certain of them shall be appointed to be in the fortresses of the great king:

37 And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

38 And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest:

39 Ptolemais, and the confines thereof, I give as a free gift to the holy places, that are in Jerusalem, for the necessary charges of the holy things.

40 And I give every year fifteen thousand sicles of silver out of the king's accounts, of what belongs to me:

41 And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house.

42 Moreover the five thousand sicles of silver which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.

43 And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

44 For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:

45 For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out

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of the king's account, as also for the building of the walls in Judea.

46 Now when Jonathan, and the people heard these words, they gave no credit to them nor received them: because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

47 And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

48 And king Alexander gathered together a great army, and moved his camp near to Demetrius.

49 And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

50 And the battle was hard fought till the sun went down: and Demetrius was slain that day.

51 And Alexander sent ambassadors to Ptolemee king of Egypt, with words to this effect, saying:

52 Forasmuch as I am returned into my kingdom, and am set in the throne of my ancestors and have gotten the dominion, and have overthrown Demetrius, and possessed our country,

53 And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

54 Now therefore let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son in law, and I will give both thee and her gifts worthy of thee.

55 And king Ptolemee answered, saying: Happy is the day wherein thou didst return to the land of thy fathers, and sattest in the throne of their kingdom.

56 And now I will do to thee as thou hast written: but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said.

57 So Ptolemee went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais in the hundred and sixty-second year.

58 And king Alexander met him, and he gave him his daughter Cleopatra: and he celebrated her marriage at Ptolemais, with great glory, after the manner of kings.

59 And king Alexander wrote to Jonathan, that he should come and meet him.

60 And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

61 And some pestilent men of Israel, men of a wicked life, assembled themselves against him to accuse him: and the king gave no heed to them.

62 And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

63 And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

65 And the king magnified him, and enrolled him amongst his chief friends, and made him governor and partaker of his dominion.

66 And Jonathan returned into Jerusalem with peace and joy.

67 In the year one hundred and sixty-five Demetrius the son of Demetrius came from Crete into the land of his fathers.

68 And king Alexander heard of it, and was much troubled, and returned to Antioch.

69 And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan the high priest,

70 Saying: Thou alone standest against us, and I am laughed at, and reproached, because thou shewest thy power against us in the mountains.

71 Now therefore if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

73 And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

74 Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon his brother met him to help him.

75 And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

76 And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

77 And Apollonius heard of it, and he took three thousand horsemen, and a great army.

78 And he went to Azotus as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

79 And Apollonius left privately in the camp a thousand horsemen behind them.

80 And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

82 Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

83 And they that were scattered about the plain, fled into Azotus, and went into Bethdagon their idol's temple, there to save themselves.

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84 But Jonathan set fire to Azotus, and the cities that were around it, and took the spoils of them, and the temple of Dagon: and all them that were fled into it, he burnt with fire.

85 So they that were slain by the sword, with them that were burnt, were almost eight thousand men.

86 And Jonathan removed his army from thence, and camped against Ascalon: and they went out of the city to meet him with great honour.

87 And Jonathan returned into Jerusalem with his people, having many spoils.

88 And it came to pass: When Alexander the king heard these words, that he honoured Jonathan yet more.

89 And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron and all the borders thereof in possession.

1 MACCABEES 11

1And the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.

2 And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father in law.

3 Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

5 And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

6 And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there.

7 And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

8 And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.

9 And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

10 For I repent that I have given him my daughter: for he hath sought to kill me.

11 And he slandered him, because he coveted his kingdom.

12 And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

13 And Ptolemee entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

14 Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled.

15 And when Alexander heard of it, he came to give him battle, and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight.

16 And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

17 And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemee.

18 And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

19 And Demetrius reigned in the hundred and sixty-seventh year.

20 In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.

21 Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

22 And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan, that he should not besiege the castle, but should come to him in haste, and speak to him.

23 But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel, and of the priests, and put himself in danger.

24 And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais, and he found favour in his sight.

25 And certain wicked men of his nation made complaints against him.

26 And the king treated him as his predecessor had done before: and he exalted him in the sight of all his friends.

27 And he confirmed him in the high priesthood, and all the honours he had before, and he made him the chief of his friends.

28 And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promised him three hundred talents.

29 And the king consented: and he wrote letters to Jonathan of all these things to this effect.

30 King Demetrius to his brother Jonathan, and to the nation of the Jews, greeting.

31 We send you here a copy of the letter, which we have written to Lasthenes our parent concerning you, that you might know it.

32 King Demetrius to Lasthenes his parent, greeting.

33 We have determined to do good to the nation of the Jews who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

34 We have ratified therefore unto them all the borders of Judea, and the three cities, Apherema, Lydda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice in Jerusalem, instead of the payments which the king received of

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them every year, and for the fruits of the land, and of the trees.

35 And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the saltpans also, and the crowns that were presented to us.

36 We give all to them, and nothing hereof shall be revoked from this time forth and for ever.

37 Now therefore see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.

38 And king Demetrius seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.

39 Now there was one Tryphon who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Emalchuel the Arabian, who brought up Antiochus the son of Alexander.

40 And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his soldiers hated him. And he remained there many days.

41 And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong holds: because they fought against Israel.

42 And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity shall serve.

43 Now therefore thou shalt do well if thou send me men to help me: for all my army is gone from me.

44 And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

45 And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king.

46 And the king fled into the palace, and they of the city kept the passages of the city, and began to fight.

47 And the king called the Jews to his assistance: and they came to him all at once, and they all dispersed themselves through the city.

48 And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king.

49 And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their minds, and cried to the king, making supplication, and saying:

50 Grant us peace, and let the Jews cease from assaulting us, and the city.

51 And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils.

52 So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.

53 And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

54 And after this Tryphon returned, and with him Antiochus the young boy, who was made king, and put on the diadem.

55 And there assembled unto him all the hands which Demetrius had sent away, and they fought against Demetrius, who turned his back and fled.

56 And Tryphon took the elephants, and made himself master of Antioch.

57 And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

58 And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

59 And he made his brother Simon governor from the borders of Tyre even to the confines of Egypt.

60 Then Jonathan went forth and passed through the cities beyond the river: and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honourably out of the city.

61 And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils.

62 And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to Jerusalem: and he went through the country as far as Damascus.

63 And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galilee, with a great army, purposing to remove him from the affairs of the kingdom:

64 And he went against them: but left his brother Simon in the country.

65 And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

66 And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

67 And Jonathan, and his army encamped by the water of Genesar, and before it was light they were ready in the plain of Asor.

68 And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains: but he went out against them.

69 And they that lay in ambush arose out of their places, and joined battle.

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70 And all that were on Jonathan's side fled, and none was left of them, but Mathathias the son of Absalom, and Judas the son of Calphi, chief captain of the army.

71 And Jonathan rent his garments, and cast earth upon his head, and prayed.

72 And Jonathan turned again to them to battle, and he put them to flight, and they fought.

73 And they of his part that fled saw this, and they turned again to him, and they all with him pursued the enemies even to Cades to their own camp, and they came even thither.

74 And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.

1 MACCABEES 12

1 And Jonathan saw that the time served him, and he chose certain men and sent them to Rome, to confirm and to renew the amity with them:

2 And he sent letters to the Spartans, and to other places according to the same form.

3 And they went to Rome, and entered into the senate house, and said: Jonathan the high priest, and the nation of the Jews have sent us to renew the amity, and alliance as it was before.

4 And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

5 And this is a copy of the letters which Jonathan wrote to the Spartans:

6 Jonathan the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

7 There were letters sent long ago to Onias the high priest from Arius who reigned then among you, to signify that you are our brethren, as the copy here underwritten doth specify.

8 And Onias received the ambassador with honour: and received the letters wherein there was mention made of the alliance, and amity.

9 We, though we needed none of these things, having for our comfort the holy books that are in our hands,

10 Chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether: for there is a long time passed since you sent to us.

11 We therefore at all times without ceasing, both in our festivals, and other days, wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet, and becoming to remember brethren.

12 And we rejoice at your glory.

13 But we have had many troubles and wars on every side, and the kings that are round about us, have fought against us.

14 But we would not be troublesome to you, nor the rest of our allies and friends in these wars.

15 For we have had help from heaven, and we have been delivered, and our enemies are humbled.

16 We have chosen therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent them to the Romans to renew with them the former amity and alliance.

17 And we have commanded them to go also to you, and to salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 And now you shall do well to give us an answer hereto.

19 And this is the copy of the letter which he had sent to Onias:

20 Arius king of the Spartans to Onias the high priest, greeting.

21 It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

22 And now since this is come to our knowledge, you do well to write to us of your prosperity.

23 And we also have written back to you: That our cattle, and our possessions are yours: and yours, ours. We therefore have commanded that these things should be told you.

24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

25 So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

26 And he sent spies into their camp, and they came back and brought him word that they designed to come upon them in the night.

27 And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp.

28 And the enemies heard that Jonathan and his men were ready for battle, and they were struck with fear, and dread in their heart: and they kindled fires in their camp.

29 But Jonathan and they that were with him knew it not till the morning: for they saw the lights burning.

30 And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

31 And Jonathan turned upon the Arabians that are called Zabadeans: and he defeated them, and took the spoils of them.

32 And he went forward, and came to Damascus, and passed through all that country.

33 Simon also went forth, and came as far as Ascalon, and the neighbouring fortresses, and he turned aside to Joppe, and took possession of it,

34 (For he heard that they designed to deliver the hold to them that took part with Demetrius,) and he put a garrison there to keep it.

35 And Jonathan came back, and called together the ancients of the people, and he took a resolution with them to build fortresses in Judea,

36 And to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell.

37 And they came together to build up the city: for the wall that was upon the brook towards the east was broken down, and he repaired that which is called Caphetetha:

38 And Simon built Adiada in Sephela, and fortified it, and set up gates and bars.

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39 Now when Tryphon had conceived a design to make himself king of Asia, and to take the crown, and to stretch out his hand against king Antiochus:

40 Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan.

41 And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him,

43 But received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.

44 And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war?

45 Now therefore send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.

46 And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Juda:

47 But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword.

49 Then Tryphon sent an army and horsemen into Galilee, and into the great plain to destroy all Jonathan's company.

50 But they, when they understood that Jonathan and all that were with him were taken and slain, encouraged one another, and went out ready for battle.

51 Then they that had come after them, seeing that they stood for their lives, returned back.

52 Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.

53 Then all the heathens that were round about them, sought to destroy them. For they said:

54 They have no prince, nor any to help them: now therefore let us make war upon them, and take away the memory of them from amongst men.

1 MACCABEES 13

1 Now Simon heard that Tryphon was gathering together a very great army, to invade the land of Juda, and to destroy it.

2 And seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people:

3 And exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:

4 By reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone.

5 And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.

6 I will avenge then my nation and the sanctuary, and our children, and wives: for all the heathens are gathered together to destroy us out of mere malice.

7 And the spirit of the people was enkindled as soon as they heard these words.

8 And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan thy brother.

9 Fight thou our battles, and we will do whatsoever thou shalt say to us.

10 So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about.

11 And he sent Jonathan the son of Absalom, and with him a new army into Joppe, and he cast out them that were in it, and himself remained there.

12 And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in custody.

13 But Simon pitched in Addus, over against the plain.

14 And when Tryphon understood that Simon was risen up in the place of his brother Jonathan, and that he meant to join battle with him, he sent messengers to him,

15 Saying: We have detained thy brother Jonathan for the money that he owed in the king's account, by reason of the affairs which he had the management of.

16 But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.

17 Now Simon knew that he spoke deceitfully to him, nevertheless he ordered the money, and the children to be sent: lest he should bring upon himself a great hatred of the people of Israel, who might have said:

18 Because he sent not the money, and the children, therefore is he lost.

19 So he sent the children, and the hundred talents: and he lied, and did not let Jonathan go.

20 And after this Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went.

21 And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals.

22 And Tryphon made ready all his horsemen to come that night: but there fell a very great snow, and he came not into the country of Galaad.

23 And when he approached to Bascama, he slew Jonathan and his sons there.

24 And Tryphon returned, and went into his own country.

25 And Simon sent, and took the bones of Jonathan his brother, and buried them in Modin, in the city of his fathers.

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26 And all Israel bewailed him with great lamentation: and they mourned for him many days.

27 And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone behind and before:

28 And he set up seven pyramids one against another for his father and his mother, and his four brethren:

29 And round about these he set great pillars: and upon the pillars arms for a perpetual memory: and by the arms ships carved, which might be seen by all that sailed on the sea.

30 This is the sepulchre that he made in Modin even unto this day.

31 But Tryphon when he was upon a journey with the young king Antiochus, treacherously slew him.

32 And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.

33 And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates, and bars: and he stored up victuals in the fortresses.

34 And Simon chose men and sent to king Demetrius, to the end that he should grant an immunity to the land: for all that Tryphon did was to spoil.

35 And king Demetrius in answer to this request, wrote a letter in this manner:

36 King Demetrius to Simon the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting.

37 The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.

38 For all that we have decreed in your favour, shall stand in force. The strong holds that you have built, shall be your own.

39 And as for any oversight or fault committed unto this day, we forgive it, and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.

40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

41 In the year one hundred and seventy the yoke of the Gentiles was taken off from Israel.

42 And the people of Israel began to write in the instruments, and public records, The first year under Simon the high priest, the great captain and prince of the Jews.

43 In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it.

44 And they that were within the engine leaped into the city: and there was a great uproar in the city.

45 And they that were in the city went up with their wives and children upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.

46 And they said: Deal not with us according to our evil deeds, but according to thy mercy.

47 And Simon being moved, did not destroy them: but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord.

48 And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.

49 But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.

50 And they cried to Simon for peace, and he granted it to them: and he cast them out from thence, and cleansed the castle from uncleannesses.

51 And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.

52 And he ordained that these days should be kept every year with gladness.

53 And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

54 And Simon saw that John his son was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

1 MACCABEES 14

1 In the year one hundred and seventy-two, king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon.

2 And Arsaces the king of Persia and Media heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

3 And he went and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.

4 And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation: and his power, and his glory pleased them well all his days.

5 And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea.

6 And he enlarged the bounds of his nation, and made himself master of the country.

7 And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it and there was none that resisted him.

8 And every man tilled his land with peace: and the land of Juda yielded her increase, and the trees of the fields their fruit.

9 The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.

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10 And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.

11 He made peace in the land, and Israel rejoiced with great joy.

12 And every man sat under his vine, and under his fig tree: and there was none to make them afraid.

13 There was none left in the land to fight against them: kings were discomfited in those days.

14 And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.

15 He glorified the sanctuary, and multiplied the vessels of the holy places.

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.

17 But when they heard that Simon his brother was made high priest in his place, and was possessed of all the country, and the cities therein:

18 They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas, and with Jonathan his brethren.

19 And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.

20 The princes and the cities of the Spartans to Simon the high priest, and to the ancients, and the priests, and the rest of the people of the Jews their brethren, greeting.

21 The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoice at their coming.

22 And we registered what was said by them in the councils of the people in this manner: Numenius the son of Antiochus, and Antipater the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.

23 And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon the high priest.

24 And after this Simon sent Numenius to Rome, with a great shield of gold the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard

25 These words, they said: What thanks shall we give to Simon, and his sons?

26 For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Sion.

27 And this is a copy of the writing: The eighteenth day of the month Elul, in the year one hundred and seventy-two, being the third year under Simon the high priest at Asaramel,

28 In a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,

29 And Simon the son of Mathathias of the children of Jarib, and his brethren have put themselves in danger, and have resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to great glory.

30 And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people.

31 And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places.

32 Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages:

33 And he fortified the cities of Judea, and Bethsura that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garrison of Jews.

34 And he fortified Joppe which lieth by the sea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation.

35 And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince, and high priest, because he had done all these things, and for the justice, and faith, which he kept to his nation, and for that he sought by all means to advance his people.

36 And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David in Jerusalem in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to its purity.

37 And he placed therein Jews for the defence of the country, and of the city, and he raised up the walls of Jerusalem.

38 And king Demetrius confirmed him in the high priesthood.

39 According to these things he made him his friend, and glorified him with great glory.

40 For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour:

41 And that the Jews, and their priests, had consented that he should be their prince, and high priest for ever, till there should arise a faithful prophet:

42 And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armour, and over the strong holds.

43 And that he should have care of the holy places: and that he should be obeyed by all, and that all the writings in the country should be made in his name: and that he should be clothed with purple, and gold:

44 And that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold:

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45 And whosoever shall do otherwise, or shall make void any of these things shall be punished.

46 And it pleased all the people to establish Simon, and to do according to these words.

47 And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain, and prince of the nation of the Jews, and of the priests, and to be chief over all.

48 And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:

49 And that a copy thereof should be put in the treasury, that Simon and his sons may have it.

1 MACCABEES 15

1 And king Antiochus the son of Demetrius sent letters from the isles of the sea to Simon the priest, and prince of the nation of the Jews, and to all the people:

2 And the contents were these: King Antiochus to Simon the high priest, and to the nation of the Jews, greeting.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate: and I have chosen a great army, and have built ships of war.

4 And I design to go through the country that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm.

5 Now therefore I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee:

6 And I give thee leave to coin thy own money in thy country:

7 And let Jerusalem be holy and free, and all the armour that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee.

8 And all that is due to the king, and what should be the king's hereafter, from this present and for ever, is forgiven thee.

9 And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple with great glory, so that your glory shall be made manifest in all the earth.

10 In the year one hundred and seventy-four Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.

11 And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora.

12 For he perceived that evils were gathered together upon him, and his troops had forsaken him.

13 And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen:

14 And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.

15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these:

16 Lucius the consul of the Romans, to king Ptolemee, greeting.

17 The ambassadors of the Jews our friends came to us, to renew the former friendship and alliance, being sent from Simon the high priest, and the people of the Jews.

18 And they brought also a shield of gold of a thousand pounds.

19 It hath seemed good therefore to us to write to the kings, and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.

20 And it hath seemed good to us to receive the shield of them.

21 If therefore any pestilent men are fled out of their country to you, deliver them to Simon the high priest, that he may punish them according to their law.

22 These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces,

23 And to all the countries; and to Lampsacus, and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

24 And they wrote a copy thereof to Simon the high priest, and to the people of the Jews.

25 But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and shut up Tryphon, that he could not go out.

26 And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.

27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

28 And he sent to him Athenobius one of his friends, to treat with him, saying: You hold Joppe, and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:

29 Their borders you have wasted, and you have made great havock in the land, and have got the dominion of many places in my kingdom.

30 Now therefore deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.

31 But if not, give me for them five hundred talents of silver, and for the havock that you have made, and the tributes of the cities other five hundred talents: or else we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

33 And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's: but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.

34 But we having opportunity claim the inheritance of our fathers.

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35 And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius answered him not a word:

36 But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.

37 And Tryphon fled away by ship to Orthosias.

38 And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.

39 And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon.

40 And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.

41 And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

1 MACCABEES 16

1 Then John came up from Gazara, and told Simon his father what Cendebeus had done against their people.

2 And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands that we have delivered Israel oftentimes.

3 And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

4 Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

5 And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.

6 And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.

7 And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

8 And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the strong hold.

9 At that time Judas John's brother was wounded: but John pursued after them, till he came to Cedron, which he had built:

10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Judea in peace.

11 Now Ptolemee the son of Abobus was appointed captain in the plain of Jericho, and he had abundance of silver and gold,

12 For he was son in law of the high priest.

13 And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon, and his sons, to destroy them.

14 Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas his sons, in the year one hundred and seventy-seven, the eleventh month: the same is the month Sabath.

15 And the son of Abobus received them deceitfully into a little fortress, that is called Doch which he had built: and he made them a great feast, and hid men there.

16 And when Simon and his sons had drunk plentifully, Ptolemee and his men rose up and took their weapons, and entered into the banqueting place, and slew him, and his two sons, and some of his servants.

17 And he committed a great treachery in Israel, and rendered evil for good.

18 And Ptolemee wrote these things and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.

19 And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts.

20 And he sent others to take Jerusalem, and the mountain of the temple.

21 Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent men to kill thee also.

22 But when he heard it he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to take him away.

23 And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:

24 Behold these are written in the book of the days of his priesthood, from the time he was made high priest after his father.

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THE SECOND BOOK OF THE MACCABEES

The Greek Book of the Maccabees
or Second Book of Maccabees or 2 Maccabees
Translation: Douay-Rheims Version, American Edition (DRA), 1899
Estimated Range of Dating: 150-100 B.C.

(The Second Book of Maccabees, also called 2 Maccabees, is a deuterocanonical book originally in Greek which focuses on the Maccabean Revolt against Antiochus IV Epiphanes and concludes with the defeat of the Seleucid (Greek-Persian) Empire general Nicanor in 161 BC by Judas Maccabeus. The author of 2 Maccabees is not identified, but he claims to be abridging a 5-volume work by Jason of Cyrene. Jason of Cyrene (Greek: Iason ho Kyrenaios) was a Greek Jew who lived probably between 150 and 80 BC and wrote a history of the times of the Maccabees down to the victory over Nicanor (175-161 BC).

This work is said to have been in five books and formed the basis of the present 2 Maccabees. Jason's longer work is not preserved, and it is uncertain how much of the present text of 2 Maccabees is simply copied from that work. The author wrote in Greek, apparently, as there is no particular evidence of an earlier Hebrew version.

A few sections of the book, such as the Preface, Epilogue, and some reflections on morality are generally assumed to come from the author, not from Jason. Jason's work was apparently written sometime between 150 and 100 BC and most likely ended with the defeat of Nicanor, as does the abridgement available to us.

Unlike 1 Maccabees, the style of 2 Maccabees suggests that it was originally written in the Greek language that was spoken in Alexandria, Egypt, c. 124 BC. It presents a revised version of the historical events recounted in the first seven chapters of 1 Maccabees, adding material from the tradition of the Pharisees, including prayer for the dead and a resurrection on Judgement Day. [* a Jewish party that promoted Jewish laws but also living with Greeks and Romans together in a peaceful relationship. This is the reason why this party survived the Jewish-Roman War 66-73 AD and built the basis of Roman Judaism, the modern Rabbinic Judaism we have today.]*

The beginning of the book includes two letters sent by Jews in Jerusalem to Jews of the Diaspora in Egypt concerning the feast day set up to celebrate the purification of the temple (see Hanukkah) and the feast to celebrate the defeat of Nicanor. If the author of the book inserted these letters, the book would have to have been written after 124 BC the date of the second letter. Some commentators hold that these letters were a later addition, while others consider them the basis for the work. Catholic scholars tend toward a dating in the last years of the 2nd century BC, while the consensus among Jewish scholars place it in the second half of the 1st century BC.

Doctrine: 2 Maccabees demonstrates several points of doctrinal interpretation deriving from Pharisaic Judaism, and also found in Catholic and Eastern Orthodox theology. Some of these concepts exist in similar forms also in Hindu, Jain and Buddhist texts from India, with the difference that the Indian teachings have developed into an entire philosophy of an eternal cycle of life, rebirth and death.

The Doctrines in 2 Maccabees include:

• Prayer for the dead and sacrificial offerings, both to free the dead from sin.

• Merits of the martyrs. In particular, the long descriptions of the martyrdoms of Eleazar and of a mother with her seven sons (2 Maccabees 6:18–42) caught the imagination of medieval Christians. Several churches are dedicated to the "Maccabeean martyrs".

• Intercession of the saints (15:11–17) (at least as seen from a Christian viewpoint); the New American Bible comments on verse 14 "Jeremiah's prayer in heaven has been taken in the Roman Catholic tradition as a biblical witness to the intercession of the saints" [* Intercession of the saints is a doctrine held by the Eastern Orthodox, Oriental Orthodox, and Roman Catholic Churches. The practice of praying through saints can be found in Christian writings from the 3rd century onward. The 4th-century Apostles' Creed states belief in the communion of saints, which certain Christian churches interpret as supporting the intercession of saints. As in Christianity, this practice is controversial in Judaism and Islam.].*

• Resurrection of the dead. [Rebirth in Buddhism refers to its teaching that the actions of a person lead to a new existence after death, in an endless cycle called samsara. It is sometimes referred to as reincarnation or metempsychosis, asserts that rebirth does not necessarily take place as another human being, but as an existence in one of the six Gati (divine realms) called Bhavachakra (samsara). This cycle is considered to be dukkha, unsatisfactory and painful. The cycle stops only if liberation is achieved by insight and the extinguishing of desire.].

• Specific mention of creatio ex nihilo (Latin for "creation out of nothing"; 2 Maccabees 28). It refers to the belief that matter is not eternal but had to be created by some divine creative act, frequently defined as God. It is a theistic answer to the question of how the universe comes to exist. It is in contrast to Ex nihilo nihil fit or "nothing comes from nothing", which means that all things were formed from preexisting things; an idea by the Greek philosopher Parmenides (c.540-480 BC) about the nature of all things which is more in line with Hindu, Jain and Buddhist teachings. It is worth mentioning because among Buddhists it is well-known that Gautama Buddha has sent his disciples far beyond the Indian sphere of influence, including to the West, to Egypt and Greece.

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Canonicity: Catholics and Eastern Orthodox consider the work to be canonical and part of the Bible which is not surprising as the author was a Greek. Based on (not necessarily reliable) copies, 1 and 2 Maccabees appears in manuscripts of the Septuagint, the Greek translation of the Hebrew Bible, which was completed by the 2nd century BC along with (in some copies) 3 and 4 Maccabees and Psalm 151 which are considered apocryphal by the Roman Catholic church [As for Psalm 151, it turned out to be the wrong decision as Psalms 151-153 were found among the Dead Sea scrolls from Qumran. The 1st and 2nd Maccabees were not among the Dead Sea Scrolls.].

Jews and Protestant Christians reject most of the doctrinal issues present in the work. Some Protestants include 2 Maccabees as part of the Biblical Apocrypha, useful for reading in the church. Article 6 of the "39 Articles" of the Church of England defines it as useful but not the basis of doctrine and not necessary for salvation.)

2 MACCABEES 1

1 To the brethren the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health, and good peace.

2 May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

3 And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

4 May he open your heart in his law, and in his commandments, and send you peace.

5 May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year one hundred and sixty-nine, we Jews wrote to you, in the trouble, and violence, that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.

8 They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

9 And now celebrate ye the days of Scenopegia in the month of Casleu.

10 In the year one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare.

11 Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

12 For he made numbers of men swarm out of Persia that have fought against us, and the holy city.

13 For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.

14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

15 And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple,

16 When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces, and cutting off their heads they threw them forth.

17 Blessed be God in all things, who hath delivered up the wicked.

18 Therefore whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

19 For when our fathers were led into Persia, the priests that then were worshippers of God took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

20 But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

21 Then he bade them draw it up, and bring it to him: and the priest Nehemias commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

22 And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

23 And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

24 And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king,

25 Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers and didst sanctify them:

26 Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it.

27 Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God.

28 Punish them that oppress us, and that treat us injuriously with pride.

29 Establish thy people in thy holy place, as Moses hath spoken.

30 And the priests sung hymns till the sacrifice was consumed.

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31 And when the sacrifice was consumed, Nehemias commanded the water that was left to be poured out upon the great stones.

32 Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar.

33 And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the sacrifices.

34 And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

35 And when he had proved it, he gave the priests many goods, and divers presents, and he took and distributed them to them with his own hand.

36 And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

2 MACCABEES 2

1 Now it is found in the descriptions of Jeremias the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

2 And how he gave them the law that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

3 And with other such like speeches, he exhorted them that they would not remove the law from their heart.

4 It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God.

5 And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 Then some of them that followed him, came up to mark the place: but they could not find it.

7 And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.

8 And then the Lord will shew these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also shewed to Moses, and he shewed it when Solomon prayed that the place might be sanctified to the great God.

9 For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple.

10 And as Moses prayed to the Lord and fire came down from heaven, and consumed the holocaust: so Solomon also prayed, and fire came down from heaven and consumed the holocaust.

11 And Moses said: Because the sin offering was not eaten, it was consumed.

12 So Solomon also celebrated the dedication eight days.

13 And these same things were set down in the memoirs and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epistles of the kings. and concerning the holy gifts.

14 And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession.

15 Wherefore if you want these things, send some that may fetch them to you.

16 As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.

17 And we hope that God who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

19 For he hath delivered us out of great perils, and hath cleansed the place.

20 Now as concerning Judas Machabeus. and his brethren, and the purification of the great temple, and the dedication of the altar:

21 As also the wars against Antiochus the Illustrious, and his son Eupator:

22 And the manifestations that came from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few, they made themselves masters of the whole country, and put to flight; the barbarous multitude:

23 And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency shewing mercy to them.

24 And all such things as have been comprised in five books by Jason of Cyrene, we have attempted to abridge in one book.

25 For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,

26 We have taken care for those indeed that are willing to read, that it might be a pleasure of mind: and for the studious, that they may more easily commit to memory: and that all that read might receive profit.

27 And as to ourselves indeed, in undertaking this work of abridging, we have taken in hand no easy task, yea rather a business full of watching and sweat.

28 But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labour.

29 Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

30 For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it,

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must seek out fit things for the adorning of it: so must it be judged for us.

31 For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

32 But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

33 Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the story itself.

2 MACCABEES 3

1 Therefore when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias the high priest, and the hatred his soul had of evil,

2 It came to pass that even the kings themselves, and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts:

3 So that Seleucus king of Asia allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.

5 And when he could not overcome Onias he went to Apollonius the son of Tharseas, who at that time was governor of Celesyria and Phenicia:

6 And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.

7 Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.

8 So Heliodorus forthwith began his journey, under a colour of visiting the cities of Celesyria and Phenicia, but indeed to fulfill the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

10 Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless.

11 And that some part of that which wicked Simon had given intelligence of, belonged to Hircanus son of Tobias, a man of great dignity: and that the whole was four hundred talents of silver, and two hundred of gold:

12 But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.

13 But he, by reason of the orders he had received from the king, said that by all means the money must be carried to the king.

14 So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

15 And the priests prostrated themselves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

16 Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour declared the inward sorrow of his mind.

17 For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

18 Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

19 And the women, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.

20 And all holding up their hands towards heaven, made supplication.

21 For the expectation of the mixed multitude, and of the high priest who was in an agony, would have moved any one to pity.

22 And these indeed called upon almighty God, to preserve the things that had been committed to them, safe and sure for those that had committed them.

23 But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.

24 But the spirit of the almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.

25 For there appeared to them a horse with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armour of gold.

26 Moreover there appeared two other young men beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

27 And Heliodorus suddenly fell to the ground, and they took him up covered with great darkness, and having put him into a litter they carried him out.

28 So he that came with many servants, and all his guard into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.

29 And he indeed by the power of God lay speechless, and without all hope of recovery.

30 But they praised the Lord because he had glorified his place: and the temple, that a little before was full of fear and

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trouble, when the almighty Lord appeared, was filled with joy and gladness.

31 Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the most High to grant him his life, who was ready to give up the ghost.

32 So the high priest considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man.

33 And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life.

34 And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

35 So Heliodorus after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

36 And he testified to all men the works of the great God, which he had seen with his own eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:

38 If thou hast any enemy or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if so be he escape: for there is undoubtedly in that place a certain power of God.

39 For he that hath his dwelling in the heavens, is the visitor, and protector of that place, and he striketh and destroyeth them that come to do evil to it.

40 And the things concerning Heliodorus, and the keeping of the treasury fell out in this manner.

2 MACCABEES 4

1 But Simon, of whom we spoke before, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:

2 And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.

3 But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:

4 Onias considering the danger of this contention, and that Apollonius, who was the governor of Celesyria and Phenicia, was outrageous, which increased the malice of Simon, went to the king,

5 Not to be an accuser of his countrymen, but with a view to the common good of all the people.

6 For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.

7 But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood:

8 And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents.

9 Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians.

10 Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens.

11 And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

12 For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

13 Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch and no priest.

14 Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

15 And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best:

16 For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

17 For acting wickedly against the laws of God doth not pass unpunished: but this the time following will declare.

18 Now when the game that was used every fifth year was kept at Tyre, the king being present,

19 The wicked Jason sent from Jerusalem sinful men to carry three hundred didrachmas of silver for the sacrifice of Hercules; but the bearers thereof desired it might not be bestowed on the sacrifices, because it was not necessary, but might be deputed for other charges.

20 So the money was appointed by him that sent it to the sacrifice of Hercules: but because of them that carried it was employed for the making of galleys.

21 Now when Apollonius the son of Mnestheus was sent into Egypt to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to Joppe, and from thence to Jerusalem:

22 Where he was received in a, magnificent manner by Jason, and the city, and came in with torch lights, and with praises, and from thence he returned with his army into Phenicia.

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23 Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

24 But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

25 So having received the king's mandate, he returned bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money he had promised to the king he took no care, when Sostratus the governor of the castle called for it.

28 For to him appertained the gathering of the taxes: wherefore they were both called before the king.

29 And Menelaus was removed from the priesthood, Lysimachus his brother succeeding: and Sostratus was made governor of the Cyprians.

30 When these things were in doing, it fell out that they of Tharsus and Mallos raised a sedition, because they were given for a gift to Antiochis, the king's concubine.

31 The king therefore went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

32 Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighbouring cities.

33 Which when Onias understood most certainly, he reproved him, keeping himself in a safe place at Antioch beside Daphne.

34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

35 For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Greeks went to him: complaining of the unjust murder of Onias.

37 Antiochus therefore was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

39 Now when many sacrileges had been committed by Lysimachus in the temple by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

40 Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age, and in madness.

41 But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs: and some threw ashes upon Lysimachus,

42 And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the sacrilegious fellow himself, they slew him beside the treasury.

43 Now concerning these matters, an accusation was laid against Menelaus.

44 And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

45 But Menelaus being convicted, promised Ptolemee to give him much money to persuade the king to favour him.

46 So Ptolemee went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

47 So Menelaus who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.

48 Thus they that prosecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.

49 Wherefore even the Tyrians being moved with indignation, were liberal towards their burial.

50 And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

2 MACCABEES 5

1 At the same time Antiochus prepared for a second journey into Egypt.

2 And it came to pass that through the whole city of Jerusalem for the space of forty days there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

3 And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts.

4 Wherefore all men prayed that these prodigies might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

6 But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.

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7 Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammonites.

8 At the last having been shut up by Aretas the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws, and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt:

9 And he that had driven many out of their country, perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

10 But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

11 Now when these things were done, the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms.

12 And commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay.

13 Thus there was a slaughter of young and old, a destruction of women and children, and killing of virgins and infants.

14 And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.

15 But this was not enough; he presumed also to enter into the temple, the most holy in all the world, Menelaus, that traitor to the laws, and to his country, being his guide.

16 And taking in his wicked hands the holy vessels, which were given by other kings and cities, for the ornament and the glory of the place, he unworthily handled and profaned them.

17 Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the inhabitants of the city: and therefore this contempt had happened to the place:

18 Otherwise had they not been involved in many sins, as Heliodorus, who was sent by king Seleucus to rob the treasury, so this man also, as soon as he had come, had been forthwith scourged, and put back from his presumption.

19 But God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place also itself was made partaker of the evils of the people: but afterward shall communicate in the good things thereof, and as it was forsaken in the wrath of almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.

21 So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride, that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.

22 He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:

23 And in Gazarim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

24 And whereas he was set against the Jews, he sent that hateful prince Apollonius with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

25 Who when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

26 And he slew all that were come forth to see: and running through the city with armed men, he destroyed a very great multitude.

27 But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

2 MACCABEES 6

1 But not long after the king sent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

2 And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Gazarim of Jupiter Hospitalis, according as they were that inhabited the place.

3 And very bad was this invasion of evils and grievous to all.

4 For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.

5 The altar also was filled with unlawful things, which were forbidden by the laws.

6 And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.

7 But they were led by bitter constraint on the king's birthday to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.

8 And there went out a decree into the neighbouring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews, to oblige them to sacrifice:

9 And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.

10 For two women were accused to have circumcised their children: whom, when they had openly led about through the city with the infants hanging at their breasts, they threw down headlong from the walls.

11 And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered

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by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

12 Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

13 For it is a token of great goodness when sinners are not suffered to go on in their ways for a long time, but are presently punished.

14 For, not as with other nations (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins:)

15 Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.

16 And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity, he forsaketh them not.

17 But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

18 Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.

19 But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment.

20 And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

21 But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought, which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded of the flesh of the sacrifice:

22 That by so doing he might be delivered from death: and for the sake of their old friendship with the man they did him this courtesy.

23 But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child: and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

24 For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:

25 And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age.

26 For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

27 Wherefore by departing manfully out of this life, I shall shew myself worthy of my old age:

28 And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

29 And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy.

30 But when he was now ready to die with the stripes, he groaned, and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grevious pains in body: but in soul am well content to suffer these things because I fear thee.

31 Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude.

2 MACCABEES 7

1 It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

2 But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die rather than to transgress the laws of God, received from our fathers.

3 Then the king being angry commanded fryingpans, and brazen caldrons to be made hot: which forthwith being heated,

4 He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren, and his mother, looking on.

5 And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the fryingpan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

6 Saying: The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle: And In his servants he will take pleasure.

7 So when the first was dead after this manner, they brought the next to make him a, mocking stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

8 But he answered in his own language, and said: I will not do it. Wherefore he also in the next place, received the torments of the first:

9 And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

10 After him the third was made a mocking stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:

11 And said with confidence: These I have from heaven, but for the laws of God I now despise them: because I hope to receive them again from him.

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12 So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

13 And after he was thus dead, they tormented the fourth in the like manner.

14 And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him: for, as to thee thou shalt have no resurrection unto life.

15 And when they had brought the fifth, they tormented him. But he looking upon the king,

16 Said: Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt: but think not that our nation is forsaken by God.

17 But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

18 After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us:

19 But do not think that thou shalt escape unpunished, for that thou attempted to fight against God.

20 Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:

21 And she bravely exhorted every one of them in her own language, being filled with wisdom: and joining a man's heart to a woman's thought,

22 She said to them: I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.

23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

24 Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

25 But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

26 And when he had exhorted her with many words, she promised that she would counsel her son.

27 So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

28 I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also:

29 So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moses.

31 But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

32 For we suffer thus for our sins.

33 And though the Lord our God is angry with us a little while for our chastisement and correction: yet he will be reconciled again to his servants.

34 But thou, O wicked and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

35 For thou hast not yet escaped the judgment of the almighty God, who beholdeth all things.

36 For my brethren, having now undergone a short pain, are under the covenant of eternal life: but thou by the judgment of God shalt receive just punishment for thy pride.

37 But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is God.

38 But in me and in my brethren the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

39 Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked.

40 So this man also died undefiled, wholly trusting in the Lord.

41 And last of all after the sons the mother also was consumed.

42 But now there is enough said of the sacrifices, and of the excessive cruelties.

2 MACCABEES 8

1 But Judas Machabeus, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

2 And they called upon the Lord that he would look upon his people that was trodden down by all, and would have pity on the temple, that was defiled by the wicked:

3 That he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

4 That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would shew his indignation on this occasion.

5 Now when Machabeus had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.

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6 So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies:

7 And especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad everywhere.

8 Then Philip, seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to Ptolemee the governor of Celesyria and Phenicia, to send aid to the king's affairs.

9 And he with all speed sent Nicanor the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.

10 And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given to the Romans, by making so much money of the captive Jews:

11 Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance, which was to follow him from the Almighty.

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

13 And some of them being afraid, and distrusting the justice of God, fled away:

14 Others sold all that they had left, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

15 And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them.

16 But Machabeus calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

17 Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers.

18 For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world.

19 Moreover he put them in mind also of the helps their fathers had received from God: and how under Sennacherib a hundred and eighty-five thousand had been destroyed.

20 And of the battle that they had fought against the Galatians in Babylonia, how they, being in all but six thousand, when it came to the point, and the Macedonians their companions were a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favours.

21 With these words they were greatly encouraged, and disposed even to die for the laws and their country.

22 So he appointed his brethren captains over each division of his army, Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men.

23 And after the holy Book had been read to them by Esdras, and he had given them for a watchword, The help of God: himself leading the first band, he joined battle with Nicanor:

24 And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.

25 And they took the money of them that came to buy them, and they pursued them on every side.

26 But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

27 But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

28 Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows: and the rest they took for themselves and their servants.

29 When this was done, and they had all made a common supplication, they besought the merciful Lord to be reconciled to his servants unto the end.

30 Moreover they slew above twenty thousand of them that were with Timotheus and Bacchides who fought them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless and the widows, yea and the aged also.

31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

32 They slew also Philarches who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

33 And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

34 But as for that most wicked man Nicanor, who had brought a thousand merchants to the sale of the Jews,

35 Being through the help of the Lord brought down by them, of whom he had made no account, laying; aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

36 And he that had promised to levy the tribute for the Romans by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

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2 MACCABEES 9

1 At that time Antiochus returned with dishonour out of Persia.

2 For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city: but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight returned with disgrace.

3 Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

4 And swelling with anger he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying place of the Jews.

5 But the Lord the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.

6 And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

7 Moreover being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

8 Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:

9 So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

10 And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench.

11 And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment.

12 And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

13 Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.

14 And the city to which he was going in haste to lay it even with the ground, and to make it a, common buryingplace, he now desireth to make free.

15 And the Jews whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians.

16 The holy temple also which before he had spoiled, he promiseth to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

17 Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God.

18 But his pains not ceasing (for the just judgment of God was come upon him) despairing of life he wrote to the Jews in the manner of a supplication, a letter in these words:

19 To his very good subjects the Jews, Antiochus king and ruler wisheth much health and welfare, and happiness.

20 If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

21 As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good:

22 Not distrusting my life, but having great hope to escape the sickness.

23 But considering that my father also, at what time he led an army into the higher countries, appointed who should reign after him:

24 To the end that if any thing contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

25 Moreover, considering that neighbouring princes and borderers wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

26 I pray you therefore, and request of you, that remembering favours both public and private, you will every man of you continue to be faithful to me and to my son.

27 For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

28 Thus the murderer and blasphemer, being grievously struck, as himself had treated others, died a miserable death in a strange country among the mountains.

29 But Philip that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into Egypt to Ptolemee Philometor.

2 MACCABEES 10

1 But Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

2 But he threw down the altars, which the heathens had set up in the streets, as also the temples of the idols.

3 And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices

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after two years, and set forth incense, and lamps, and the loaves of proposition.

4 And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.

5 Now upon the same day that the temple had been polluted by the strangers, on the very same day it was cleansed again, to wit, on the five and twentieth day of the month of Casleu.

6 And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.

7 Therefore they now, carried boughs, and green branches, and palms for Him that had given them good success in cleansing his place.

8 And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

9 And this was the end of Antiochus that was called the Illustrious.

10 But now we will relate the acts of Eupator the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

11 For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

12 For Ptolemee that was called Macer, was determined to be strictly just to the Jews, and especially by reason of the wrong that had been done them, and to deal peaceably with them.

13 But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

14 But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.

15 And the Jews that occupied the most commodious hold, received those that were driven out of Jerusalem, and attempted to make war.

16 Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:

17 And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

18 And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,

19 Machabeus left Simon and Joseph, and Zacheus, and them that were with them in sufficient number to besiege them, and departed to those expeditions which urged more.

20 Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

21 But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.

22 So he put these traitors to death, and forthwith took the two towers.

23 And having good success in arms and in all things he took in hand, he slew more than twenty thousand in the two holds.

24 But Timotheus who before had been overcome by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.

25 But Machabeus and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads and girding their loins with haircloth,

26 And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.

27 And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.

28 But as soon as the sun was risen both sides joined battle: the one part having with their valour the Lord for a surety of victory and success: but the other side making their rage their leader in battle.

29 But when they were in the heat of the engagement there appeared to the enemies from heaven five men upon horses, comely with golden bridles, conducting the Jews:

30 Two of whom took Machabeus between them, and covered him on every side with their arms, and kept him safe: but cast darts and fireballs against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.

31 And there were slain twenty thousand five hundred, and six hundred horsemen.

32 But Timotheus fled into Gazara a strong hold, where Chereas was governor.

33 Then Machabeus, and they that were with him, cheerfully laid siege to the fortress four days.

34 But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.

35 But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage got up upon it.

36 Moreover others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive.

37 And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother Chereas, and Apollophanes.

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38 And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.

2 MACCABEES 11

1 A short time after this Lysias the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,

2 Gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:

3 And to make a gain of the temple, as of the other temples of the Gentiles, and to set the high priesthood to sale every year:

4 Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants.

5 So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.

6 But when Machabeus and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel.

7 Then Machabeus himself, first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succour their brethren.

8 And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armour, shaking a spear.

9 Then they all together blessed the merciful Lord, and took great courage, being ready to break through not only men, but also the fiercest beasts, and walls of iron.

10 So they went on courageously, having a helper from Heaven, and the who shewed mercy to them.

11 And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen:

12 And put all the rest to flight: many of them being wounded, escaped naked: yea and Lysias himself fled away shamefully, and escaped.

13 And as he was a man of understanding considering with himself, the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:

14 And promised that he would agree to all things that are just, and that he would persuade the king to be their friend.

15 Then Machabeus consented to the request of Lysias, providing for the common good in all things, and whatsoever Machabeus wrote to Lysias concerning the Jews, the king allowed of.

16 For there were letters written to the Jews from Lysias, to this effect: Lysias to the people of the Jews, greeting.

17 John and Abesalom who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them.

18 Therefore whatsoever things could be reported to the king I have represented to him: and he hath granted as much as the matter permitted.

19 If therefore you will keep yourselves loyal in affairs, hereafter also I will endeavour to be a means of your good.

20 But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.

21 Fare ye well. In the year one hundred and forty-eight, the four and twentieth day of the month of Dioscorus.

22 But the king's letter contained these words: King Antiochus to Lysias his brother, greeting.

23 Our father being translated amongst the gods, we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns,

24 And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks, but that they would keep to their own manner of living, and therefore that they request us to allow them to live after their own laws.

25 Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.

26 Thou shalt do well therefore to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

27 But the king's letter to the Jews was in this manner: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.

28 If you are well, you are as we desire, we ourselves also are well.

29 Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

30 We grant therefore a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

31 That the Jews may use their own kind of meats, and their own laws as before, and that none of them any manner of ways be molested for things which have been done by ignorance.

32 And we have sent also Menelaus to speak to you.

33 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

34 The Romans also sent them a letter, to this effect. Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.

35 Whatsoever Lysias the king's cousin hath granted you, we also have granted.

36 But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

37 And therefore make haste to write back, that we may know of what mind you are.

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38 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

2 MACCABEES 12

1 When these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry.

2 But they that were behind, namely, Timotheus and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

3 The men of Joppe also were guilty of this kind of wickedness: they desired the Jews who dwelt among them to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

4 Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

5 But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God the just judge,

6 He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

7 And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

8 But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set the haven on fire with the ships, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen and five hundred horsemen of the Arabians set upon them.

11 And after a hard fight, in which by the help of God they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

12 And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

13 He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.

14 But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken.

15 But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho in the time of Josue, fiercely assaulted the walls.

16 And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining of two furlongs broad seemed to run with the blood of the slain.

17 From thence they departed seven hundred and fifty furlongs, and came to Characa to the Jews that are called Tubianites.

18 But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:

19 But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

20 And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

21 Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage before him into a fortress, called Carnion: for it was impregnable and hard to come at, by reason of the straitness of the places.

22 But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

23 But Judas was vehemently earnest in punishing the profane, of whom he slew thirty thousand men.

24 And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

25 And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

26 Then Judas went away to Carnion, where he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls made a vigorous resistance: and in this place there were many engines of war, and a provision of darts.

28 But when they had invocated the Almighty, who with his power breaketh the strength of the enemies, they took the city; and slew five and twenty thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even

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in the times of their adversity they had treated them with humanity:

31 They gave them thanks exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

32 And after Pentecost they marched against Gorgias the governor of Idumea.

33 And he came out with three thousand footmen, and four hundred horsemen.

34 And when they had joined battle, it happened that a few of the Jews were slain.

35 But Dositheus, a horseman, one of Bacenor's band, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Maresa.

36 But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:

37 Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias' soldiers to flight.

38 So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the place.

39 And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

40 And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

41 Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

42 And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

43 And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection,

44 (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,)

45 And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

46 It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

2 MACCABEES 13

1 In the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea,

2 And with him Lysias the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not for the welfare of his country, but in hopes that he should be appointed chief ruler.

4 But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place.

5 Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.

6 From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.

7 And by such a law it happened that Menelaus the transgressor of the law was put to death: not having so much as burial in the earth.

8 And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.

9 But the king, with his mind full of rage, came on to shew himself worse to the Jews than his father was.

10 Which, when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them:

11 Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.

12 So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.

13 But he with the ancients determined, before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

14 So committing all to God, the creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

15 And having given his company for a watchword, The victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him,

16 And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success.

17 Now this was done at the break of day, by the protection and help of the Lord.

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18 But the king having taken a taste of the hardiness of the Jews, attempted to take the strong places by policy:

19 And he marched with his army to Bethsura, which was a strong hold of the Jews: but he was repulsed, he failed, he lost his men.

20 Now Judas sent necessaries to them that were within.

21 But Rhodocus, one of the Jews' army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.

22 Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

23 He fought with Judas: and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and entreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and, being reconciled, offered sacrifices, honoured the temple, and left gifts.

24 He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.

25 But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.

26 Then Lysias went up to the judgment seat, and set forth the reason, and appeased the people, and returned to Antioch: and thus matters went with regard to the king's coming and his return.

2 MACCABEES 14

1 But after the space of three years Judas, and they that were with him, understood that Demetrius the son of Seleucus was come up with a great power, and a navy by the haven of Tripolis to places proper for his purpose.

2 And had made himself master of the countries against Antiochus, and his general Lysias.

3 Now one Alcimus, who had been chief priest, but had wilfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the altar,

4 Came to king Demetrius in the year one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs which seemed to belong to the temple. And that day indeed he held his peace.

5 But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels,

6 He answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace.

7 For I also being deprived of my ancestors' glory (I mean of the high priesthood) am now come hither:

8 Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of those men.

9 Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men,

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 Now when this man had spoken to this effect, the rest also of the king's friends, who were enemies of Judas, incensed Demetrius against him.

12 And forthwith he sent Nicanor, the commander over the elephants, governor into Judea:

13 Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.

14 Then the Gentiles who had fled out of Judea from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.

15 Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him, who chose his people to keep them for ever, and who protected his portion by evident signs.

16 Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

17 Now Simon the brother of Judas had joined battle with Nicanor, but was frightened with the sudden coming of the adversaries.

18 Nevertheless Nicanor hearing of the valour of Judas' companions, and the greatness of courage with which they fought for their country, was afraid to try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotius, and Matthias before to present and receive the right hands.

20 And when there had been a consultation thereupon, and the captain had acquainted the multitude with it, they were all of one mind to consent to covenants.

21 So they appointed a day upon which they might commune together by themselves: and seats were brought out, and set for each one.

22 But Judas ordered men to be ready in convenient places, lest some mischief might be suddenly practiced by the enemies: so they made an agreeable conference.

23 And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

24 And Judas was always dear to him from the heart, and he was well affected to the man.

25 And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

26 But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.

27 Then the king being in a rage and provoked with this man's wicked accusations, wrote to Nicanor, signifying, that he was greatly displeased with the covenant of friendship:

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and that he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch.

28 When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.

29 But because he could not oppose the king, he watched an opportunity to comply with the orders.

30 But when Machabeus perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner: and was sensible that this rough behaviour came not of good, he gathered together a few of his men, and hid himself from Nicanor.

31 But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.

32 And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,

33 And swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus.

34 And when he had spoken thus he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner:

35 Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us.

36 Therefore now, O Lord the holy of all holies, keep this house for ever undefiled which was lately cleansed.

37 Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his affection was called the father of the Jews.

38 This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.

39 So Nicanor being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him.

40 For he thought by insnaring him to hurt the Jews very much.

41 Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

42 Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

43 But whereas through haste he missed of giving himself a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

44 But they quickly making room for his fall, he came upon the midst of the neck.

45 And as he had yet breath in him, being inflamed in mind he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:

46 And standing upon a steep rock, when he was now almost without blood, grasping his bowels with both hands, he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.

2 MACCABEES 15

1 But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence on the sabbath day.

2 And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:

3 That unhappy man asked, if there were a mighty One in heaven, that had commanded the sabbath day to be kept.

4 And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept,

5 Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

6 So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.

7 But Machabeus ever trusted with all hope that God would help them.

8 And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

9 And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

10 Then after he had encouraged them, he shewed withal the falsehood of the Gentiles, and their breach of oaths.

11 So he armed every one of them, not with defence of shield and spear, but with very good speeches and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

12 Now the vision was in this manner: Onias who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews:

13 After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:

14 Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God.

15 Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:

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16 Take this holy sword a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

17 Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour might decide the matter, because the holy city and the temple were in danger.

18 For their concern was less for their wives, and children, and for their brethren, and kinsfolks: but their greatest and principal fear was for the holiness of the temple.

19 And they also that were in the city, had no little concern for them that were to be engaged in battle.

20 And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places,

21 Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

22 And in his prayer he said after this manner: Thou, O Lord, who didst send thy angel in the time of Ezechias king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

23 Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm,

24 That they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

25 But Nicanor, and they that were with him came forward, with trumpets and songs.

26 But Judas, and they that were with him, encountered them, calling upon God by prayers:

27 So fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

28 And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armour.

29 Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.

30 And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand with the shoulder should be cut off, and carried to Jerusalem.

31 And when he was come thither, having called together his countrymen, and the priests to the altar, he sent also for them that were in the castle,

32 And shewing them the head of Nicanor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the Almighty God,

33 He commanded also, that the tongue of the wicked Nicanor, should be cut out and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple.

34 Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled.

35 And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God.

36 And they all ordained by a common decree, by no means to let this day pass without solemnity:

37 But to celebrate the thirteenth day of the month of Adar, called, in the Syrian language, the day before Mardochias' day.

38 So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration.

39 Which if I have done well, and as it becometh the history, it is what I desired: but if not so perfectly, it must be pardoned me.

40 For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.

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THE NEW TESTAMENT

YOUNG'S LITERAL VERSION

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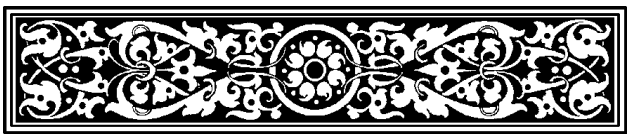

THE NEW TESTAMENT

Christianity began with the vision (or idea) of Jesus that Paul had on his way to Damascus. Paul envisioned a new kind of faith in with benevolence, peace and righteousness ruled suppreme, and not the aggressive Zealotry of his days.

The New Testament is the second, later, and, with about 20%, smaller half of the Christian Bible, and the portion that is canonical (authoritative) only to Christianity. The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st–2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and image of Paul's Jesus as the Christ (Greek for 'saviour' or 'messiah') and the self-understanding of the Roman Church. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and Revelation of John. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

Christians see in the New Testament the fulfillment of the promise of the Old Testament. It relates and interprets the new covenant, represented in the life and death of Jesus, between God and the followers of the Christ. Writing a biography of Jesus or a history of the 1st-century Church almost impossible; and perhaps even not desirable. The books of the New Testament were composed partly in order to satisfy historical curiosity about the events they recount but also to lead Christians to the faith and its righteous ethics by narrating what Jesus said and did. None of the authors, with the exception of Matthew, lived in the Holy Land at Jesus' times; and of the authors, only James and Jude (brothers of Jesus) and Simon Peter knew Jesus personally.

The New Testament contains a variety of texts. Among its 27 books are selected recollections of the life and acts and sayings of Jesus in the four Gospels; a historical narrative of the first years of the Christian Church in Acts of the Apostles; Epistles or letters of advice, instruction, admonition, and exhortation to local groups of Christians—14 attributed to Paul, one (Hebrews) probably in error, and seven by three other authors; and an apocalyptic description of the intervention of God in history, the Book of Revelation.

The books are not arranged chronologically in the New Testament. The Epistles of Paul, for example, which address the immediate problems of local churches shortly after Christ's death, are considered to be the earliest texts. The books are instead arranged in a more narrative order, the Gospels telling the life of Jesus and his teachings; the Acts detailing the work of Christ's followers in propagating the Christian faith; the Epistles teaching the meaning and implications of the new Pauline (Roman) faith; and Revelation prophesying future events and the culmination of the divine purpose.

The Old Testament in its Greek translation, the Septuagint, was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God.

In the first centuries after Christ, Christians seem to have believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament) and that no longer could any further Holy Writ be produced, although Jews produced the Deuterocanon (Apocrypha) after Malachi. The descent of the Spirit on the community of the Messiah (i.e., the Christ) was thus perceived by Christians as a sign of the beginning of the age to come, and the Roman Church understood itself as having access to that inspiration through the Spirit.

Because of a belief that something almost magical occurs—with an element of secrecy—when a transmitted oral tradition is put into writing, there was, in both the Old and New Testaments, an expression of reluctance about committing sacred material to writing. When such sacred writings are studied to find the revealed word of God, a settled delimiting of the writings—i.e., a canon—must be selected. In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word alma (“young woman”) in chapter 7, verse 14, of Isaiah—“Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel”—into the Greek term parthenos (“virgin”).

As far as the New Testament is concerned, there could be no Bible without a church that created it; yet conversely, having been nurtured by the content of the writings themselves, the church selected the canon. The church understood itself as having access to inspiration through the guidance of the Spirit. Until c. 150 AD, Christian authors could produce writings either anonymously or using the name of some acknowledged important biblical or apostolic figure. The practice was not believed to be either a trick or fraud. Apart from letters in which the person of the writer was clearly attested—as in those of Paul, which have distinctive historical, theological, and stylistic traits peculiar to Paul—the other writings placed their emphases on the message or revelation conveyed, and the author was considered to be only an instrument or witness to the Holy Spirit or the Lord. When the message was committed to writing, the instrument was considered irrelevant, because the true author was believed to be the Spirit.

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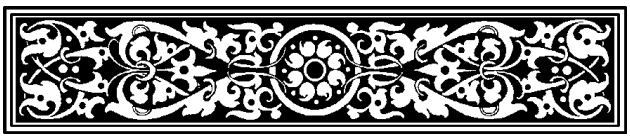

THE FOUR CANONICAL GOSPELS

(The four canonical gospels, like the rest of the New Testament, were written in Greek, MARK probably c. 70–80 AD, MATTHEW 70-85, and LUKE around 80–100 AD, and JOHN 90–110 AD. Despite the traditional ascriptions, all four are anonymous, and no-one was written by eyewitnesses.)

INTRODUCTION

(The New Testament is about a character that is known as 'Jesus Christ', 'Jesus of Nazareth', or, according to most original Greek texts 'Jesus the Nazorean' (meaning: "Keeper of Moses' Law"). The character of Jesus is based on a collection of texts which are called The New Testament. The New Testament is the centre piece of sacred Christian scripture.

The history, or better historicity, of Christianity and Jesus in shrouded in obscurity. There are not many records that exist outside the Christian communities. This brings some people to the supposition that Jesus never existed. All evidence indicate that Christianity, as we know it, is a Roman invention. With the discovery of the Dead Sea Scrolls in 1947 and the codices of the Nag Hammadi Library in 1945, there are indications that Jesus existed. However, Jesus, his biography, his teachings, his history, was propably very different from that what we know as official Church doctrine.

It is very important what records of ancient historians say, but it is equally important what they fail to say! Christian officials claim that Jesus lived between around 4 BC and 33 AD. The fact that Philo of Alexandria, one of the most diligent writers on matters of Judaism and the Holy land, did not record anything about either Jesus or a movement that could be identified as Christian leaves us with at least four possibilities: (1st) Jesus did not exist; (2nd) Jesus was not regarded as important in any way; (3rd) Jesus was active after the time of Philo (who died between 40 and 50 AD); and (4th) The Roman 'Propaganda Minister' deliberately destroyed all records that refered to Jesus, which was a common practice of Roman authorities at that time.

Although we have no archaeological or historical evidence, the scriptures of the New Testament as well as "The Jewish War", published by Titus Flavius Josephus in about 75 AD, could suggest that we might set the activities of Jesus around 1 or 2 decades later than previously believed.

When we examine the actual history of Jesus and Christianity, many of the answers provided by the Church and Christian scholars do not hold up to rigorous scrutiny. They actually leave us with more questions than we had before. Here are the most important ones:

- *Who was Jesus?*
- *Was he a historical character?*
- *Who wrote the Gospels?*
- *Why are the gospels written in Greek?*
- *Why did the gospels have a pro-Roman perspective?*
- *Why have the Romans approved of Christianity in the first place?*
- *Why was Christianity head-quartered in Rome?*
- *What did Jesus do in the 20 years between his adolescence and his ministry?*
- *Why did Judas Iscariot hand Jesus over?*
- *Who was "Judas Iscariot"?*
- *What does this name really mean?*
- *Did Jesus die from crucifixion?*
- *Why could Mary of Magdala take care of his dead body?*
- *Why has the Pauline Church written Jesus' family out of history?*
- *Who was John the Baptist?*
- *Why was not Peter but James the first leader of the Christian Movement?*
- *Why are the first Christian saints from the Flavian family?*
- *Who was the first historical Pope of Rome?*
- *Who really was Titus Flavius Josephus?*
- *Why are so many names in the Gospels dualistic?*
- *Why does Jesus look like the god Mithras?*
- *Why are Maria & Christ so similar to Maia & Krishna?*
- *Why do the teachings of Jesus have a Buddhist touch?*
- *Who persecuted whom?*

We shall present a comparison of Church doctrine with facts that have been found during the last decades. We will show you a little glossary with short explanatory entries.

Although we know that the gospels are just literature and not history, the person who first created 'the sayings and teachings of Jesus' must have had the qualities of a great philospher. No matter whether Jesus ever existed or not, our findings show that either the imagined idea of Jesus or the real Jesus could have been an admirable character.

"Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye." -- The Gospel of Didymus Judas Thomas, 26).

THE STRUCTURE OF THE NEW TESTAMENT

The literature used in the canon of the New Testament can be divided into five distinct groups, plus a sixth group of texts outside of it:

***1st: the Pauline literature**, of which 7 letters are considered genuine and are the oldest texts (50-60 AD) of the New Testament. They were supposedly written by the Roman citizen Shaul ha Tarsi, Saul of Tarsos, better known as "Paul the Apostle," although he did not know the real Jesus in person nor was he an official disciple or apostle of the*

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community that evolved around Jesus and his original teachings;

***2nd: the Gospel of Matthew and the Gospel of Mark** (67-75 AD) are the oldest gospels. Matthew is the only gospel written by an author from the Holy Land for his geographic ethnic and other descriptions are exact. The Jewish viewpoints in the text suggest that the author was a Pharisee and there is a high likelyhood that the name Matthew (in Aramaic Matityahu) points to Yosef bar Matityahu as author, better known as Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, and chief propagandist of the Flavian Court. There are too many parallels between the Gospel of Matthew and Josephus' "Jewish War" to be ignored; Mark was written by a Roman citizen who never lived in the Holy Land. His Roman name was Marcus.*

***3rd: the Gospel of Luke and the Book of Acts** making up a two-volume work (100-130 AD) which scholars call "Luke–Acts" (together they account for almost 28% of the New Testament canon, the largest contribution attributed to a single author);*

***4th: the Johannine literature** (80-100 AD) is attributed to John the Apostle but probably not written by him. These are the Gospel of John and Johns letters. Some scholars still include the Book of Revelation of John although it was not written by the same author;*

***5th: All other works** that had entered the canon mainly due to the wish to give the canon an aura of legitimacy. This goal could only be achieved by taking texts (with almost empty platitudes) that could be attributed to Jesus' true disciples, such as Peter, James (an older brother of Jesus), Jude (a younger brother of Jesus). The Pauline Church always was very particular in not mentioning the true identity of those contributors and to downplay their significance in the first Jesus Movements. Those original disciples and family members of Jesus who remained Jews for the rest of their lives, became an embarrassment for Paul's fantasy products and therefore stood in his way. No surpise here that Paul mentioned them in a patronising manner.*

***6th: All non-canonical works** that are related to Jesus or any kind of faith that could be called "Christian", such as the New Testament Apocrypha, Pseudepigrapha, Nag Hammadi texts, Gnostic texts, Mandaean texts from Persia, and to some extent even Manichaean texts from Persia, as well as some Dead Sea Scrolls from Qumran.*

The New Testament canon as we know it today has not always been like it. The first attempt to arrange a Bible canon was made by Marcion of Sinope (Greek: Markion Sinopis), a wealthy Greek ship magnate from the City of Sinope (in today's Turkey) has been selected in order to support the visions of Saul of Tarsos, better known as "Paul the Apostle. Paul was the creator of that what we could call the "Roman Christianity", the form of Christianity that has survived and is nowadays perceived as the "mainstream Christianity".

Life and work of the real and historical Jesus is not well reflected in these texts quite simply because the original Christian Movement around Jesus, his brothers James, Simon, Judas (Jude) Joses (Joseph), his companion Maria of Magdala, and his original disciples, have been wiped out during the fateful events in the First Roman Jewish War (66-73 AD).

Their view and teachings seem to be in parts more truthfully reflected by the non-canonical works known as the "Dead Sea Scrolls" from Qumran, and in works written by Ebionites, Nazarenes, Nazoreans, and the Gnostics. This is the reasons why we present all available texts of these movements here as well.

Pauline Literature

The Pauline epistles are the 14 New Testament books which most Christians think were written by the Apostle Paul. Some of them are the earliest Christian documents. They show many of the beliefs and controversies of Christianity. Many Christians think these letters are very important for theology and ethics. In the order they appear in the New Testament, the Pauline epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

In all of these epistles except the Epistle to the Hebrews, the author does claim to be Paul. However, the contested letters may have been written using Paul's name, as it was common to attribute at that point in history. Seven letters (with consensus dates) considered genuine by most scholars: 1 Thessalonians (c. 50 AD), Galatians (c. 53), 1 Corinthians (c. 53–54), Philippians (c. 55), Philemon (c. 55), 2 Corinthians (c. 55–56), Romans (c. 57).

The letters on which scholars are about evenly divided: Colossians (c. 62), 2 Thessalonians (c. 49–51).

The letters thought to be pseudepigraphic by almost all scholars (traditional dating given): Ephesians (c. 62), 1 Timothy (c. 62–64),

2 Timothy (c. 62–64), Titus (c. 62–64), Hebrews.

Lost Pauline epistles that have not been mentioned in the other Pauline letters: A first epistle to Corinth (1 Corinthians 5:9), A third epistle to Corinth, also called the Severe Letter (2 Corinthians 2:4; 8–9), An earlier epistle to the Ephesians (Ephesians 3:3–4), The Epistle to the Laodiceans, (Colossians 4:16)

Luke–Acts

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, by the same anonymous author, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially, the Jews are receptive to the Christian message, but later they turn against the followers of Jesus. Rejected by the Jews, the message is taken

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to the Gentiles under the guidance of the Apostle Peter. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can also be seen as a defense of (or "apology" for) the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the followers of Jesus as a sect of the Jews, and therefore entitled to legal protection as a recognised religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

The Gospel of Luke and Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume. According to Church tradition dating from the 2nd century, he was the "Luke" named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasizes the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

While no proposed date for the composition of Acts is universally accepted, the most common scholarly position is to date Luke–Acts to 80–90 AD, on the grounds that it uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the first century). The earliest possible date for the composition of Acts is set by the events with which it ends, Paul's imprisonment in Rome c. 63 AD, but such an early dating is a minority position. The last possible date would be set by its first definite citation by another author, but there is no unanimity on this; some scholars find echoes of Acts in a work from c. 95 AD called I Clement, while others see no indisputable citation until the middle of the 2nd century. A minority of scholars, necessarily in the latter camp, conclude that Acts dates to the 2nd century, believing that it shows awareness of the letters of Paul, the works of Titus Flavius Josephus, or the writings of Marcion of Sinope.

Johannine Literature

Johannine literature refers to the collection of New Testament works that are traditionally attributed to John the Apostle or to Johannine Christian community. Johannine literature is traditionally considered to include the following works:

- *The Gospel of John*
- *The Johannine epistles:*
  - *1 The First Epistle of John*
  - *2 The Second Epistle of John*
  - *3 The Third Epistle of John*
- *The Book of Revelation*

Of these five books, the only one that explicitly identifies its author as a "John" is the Book of Revelation. Modern scholarship generally rejects the idea that this work is written by the same author as the other four documents. The gospel identifies its author as the Beloved Disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist. Scholars have debated the authorship of Johannine literature (the Gospel of John, Epistles of John, and the Book of Revelation) since at least the third century, but especially since the Enlightenment. The authorship by John the Apostle is rejected by many modern scholars.

The Gospels

The most important writings are originally not the gospels but the epistles of Saul of Tarsos (Paul the Apostle). The gospels appeared long after Saul's texts. However, the gospels got a significant function as Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connexion between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus.

In Christian tradition, the authors attributed with the creation of the four gospels in the New Testament bear the following titles: Gospel according to Matthew; Gospel according to Mark; Gospel according to Luke and Gospel according to John. The phrase "according to" already suggest that these gospels were not directly written by the hands of the Four Evangelists Matthew, Mark, Luke, and John, but were "re-narrations" writtem down by other persons.

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The 3 gospels of Matthew, Mark, and Luke are known as the "Synoptic Gospels" (syn optic = similar look), because they include many of the same stories, often in the same sequence. The early Roman Church build up the myth that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke:

• Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles,

• Mark – a follower of Peter and so an "apostolic man,"

• Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsos,

• John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel" = "good spel") of Jesus. Evangelist comes from the Greek word "Evangelion" refering to "good news" or "gospel" in Christianity.

Pauline Christianity Versus The Original Christianity Represented By James The Just, The Brother Of Jesus

When we browse through the texts of the New Testament, there is not much historical evidence to get on with. The core of the New Testament, if we want to get down to the real background, is not represented by the four gospels but undoubtedly by the "Pauline Letters" written by a Greek- and Aramaic-speaking Roman citizen known as Saul of Tarsos. Christians know this man better as "Paul the Apostle". On his way to Damascus, he claimed that he had a "vision of Jesus". In modern terms, we would say that 'he had an idea' how to employ his invented Jesus-character in order to create a new faith, and he wrote about this vision in such a lively and sophisticated manner that Shakespeare could not have performed this task any better. In Luke's Book of Acts 9:3-9 we read: ". . . 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink."

As there are no Roman records about these events and the involved persons. We totally have to rely on sources which are available. The most important sources are (1st) the records of Titus Flavius Josephus, (2nd) the non-canonical texts by writers who did not follow Roman mainstream Christianity, and (3rd) the Dead Sea Scrolls from Qumran which are the only historical text that have not been changed or tampered with by any editorial commitee. The Qumran texts speak of religious matters as Jesus probably would have seen them.

Towards the end of Appendix C, there are transcripts of three video documentaries that discuss the times and events around the historical Jesus. Transcripts of this briefness can bring the matter to the point much more concentrated than any book can do. They contain significant points that most scholars are not aware of:

1.) **The Real Jesus**, reconstruction of the events after Jesus' death, Channel 4, 1999;

2.) **Caesar's Messiah**: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012;

3.) **The James Ossuary Interview**, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004.

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YOUNG'S LITERAL TRANSLATION

PREFACE TO THE REVISED EDITION.

(ON THE NEW TESTAMENT, TRANSLATED OUT OF THE ORIGINAL GREEK LANGUAGE)

The following Translation of the New Testament is based upon the belief that every word of the original is "God-breathed," as the Apostle Paul says in his Second Epistle to Timothy, chapter 3. 16. That language is, indeed, applicable, in the first place, only to the Writings of the "Old Testament," in which Timothy had been instructed, but as the Apostle Peter, in his Second Epistle, chapter 3. 15, 16, expressly ranks the "Epistles" of his beloved brother Paul along with "the other Scriptures," as the "Gospels" and the "Acts" of the Apostles were undoubtedly written before the date of Peter's writing, by men to whom the Saviour promised and gave the Holy Spirit, to guide them to all truth, to teach them all things, and to remind them of all things that Jesus said and did, there can be no reasonable ground for denying the inspiration of the New Testament by any one who holds that of the Old, or who is willing to take the plain unsophisticated meaning of God's Word regarding either.

This inspiration extends only to the original text, as it came from the pens of the writers, not to any translations ever made by man, however aged, venerable, or good; and only in so far as any of these adhere to the original—neither adding to nor omitting from it one particle—are they of any real value, for, to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned.

If a translation gives a present tense when the original gives a past, or a past when it has a present; a perfect for a future, or a future for a perfect; an a for a the, or a the for an a; an imperative for a subjunctive, or a subjunctive for an imperative; a verb for a noun, or a noun for a verb, it is clear that verbal inspiration is as much overlooked as if it had no existence. THE WORD OF GOD IS MADE VOID BY THE TRADITIONS OF MEN.

A strictly literal rendering may not be so pleasant to the ear as one where the apparent sense is chiefly aimed at, yet it is not euphony but truth that ought to be sought, and where in such a version as the one commonly in use in this country, there are scarcely two consecutive verses where there is not some departure from the original such as those indicated, and where these variations may be counted by tens of thousands, as admitted on all hands, it is difficult to see how verbal inspiration can be of the least practical use to those who depend upon that version alone.

Modern scholarship is beginning to be alive to the inconsistency of thus gratuitously obscuring, and really changing, the meaning of the sacred writers by subjective notions of what they ought to have written, rather than what they did write, for if we admit that in a single case it can be lawful to render a past tense by a present, where shall we end? who is to be judge? if we do so in one passage, to bring out what may appear to us might, could, would, or should, be the Scriptural meaning, we cannot deny the same privilege to others who may twist other passages in like manner. The alteration of an a for a the may appear a small matter not worth speaking of, but an attentive comparison of the following Translation with the common one will discover numerous passages where the entire force of the verse depends upon the insertion or non-insertion of the article.

For example, in Matthew. 2:4, Herod is represented as enquiring "where Christ" should be born. But "Christ" is the surname of the man Jesus, who was quite unknown to Herod, who could not consequently ask for a person of whose existence he was ignorant. The true explanation is, that King James' Translators omitted the definite article which, occurs in the original. The correct translation is, where "the Christ" should be born. Herod knew of "the Christ," the Messiah, the long promised Saviour and King of the Jews, and his enquiry was, where He was to be born, whose kingdom was to be over all. The simple article clears up the whole. There are about two thousand instances in the New Testament where these translators have thus omitted all notice of the definite article, not to say anything of the great number of passages where they have inserted it, though not in the original.

The following translation need not, and ought not, to be considered, in any sense, as coming into competition with the Common Version, but as one to be used in connection with it, and as auxiliary to it; and not a few assurances have been received from clergymen and others that they thus use it, and find it at once interesting and profitable. The change of a single word, or collocation of words, is often found to throw an entirely new shade of meaning over the Scripture. This advantage is well known to all who have compared the various ancient versions, or even the English versions that successively formed what was popularly called "the authorized version," i.e., Tyndale, Coverdale, Geneva, Bishops, &c.

The Greek Text followed is that generally recognized as the "Received Text," not because it is thought perfect, but because the department of Translation is quite distinct from that of Textual Criticism, and few are qualified for both. If the original text be altered by a translator, (except he give his reasons for and against each emendation,) the reader is left in uncertainty whether the translation given is to be considered as that of the old or of the new reading. And, after all, the differences in sense to be found in the 100,000 various Greek readings are so trifling compared with those to be derived from an exact translation of the Received Text, that the writer willingly leaves them to other hands; at the same time, it is contemplated, in a future edition, to give, in an Appendix, all the various readings of the Greek MSS. that are capable of being expressed in English.

With grateful thanks to the Father of Lights, this revised edition is presented to the friends of Divine Truth, with the hope that it may be a means, in the hands of the Divine Spirit, of quickening their faith, and encouraging their hearts, in the work of the Lord.

Robert Young.

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SUPPLEMENT *(to The New Testament by Lord.Henfield)*

(These are the translations of a few important names. Their meanings, together with some known details, give narratives more context and clarity.)

Although the gospels are literature for their greatest parts, there are some points that could not be deleted or entirely written out of history. To these points belong entries that were recorded by non-Christians, such as Roman bureaucrats: The census in 6 AD as marker of Jesus' date of birth, the execution of Jesus when he was 30 years old (Luke 3:23, John 5:5), the family members, Roman officials like Pontius Pilate

THE CORE FAMILY OF JESUS

- ***Joseph*** *(Hebrew: God will add) [father]*
- ***Mary*** *(meri-yah, Egyptian: God's beloved; see Merire, Meryre: the beloved of Ra) [mother]*
- ***Jesus*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*

His 4 Brothers *(Matthew 13:55, Mark 6:3):*

- ***James*** *[the Just], also called "James the Less" [to minimise his overarching significance], Jacob (Hebrew: God will protect or heel) [the oldest as well as the elder brother of Jesus; According to the Dead Sea scrolls, he seem to have been a "holy man" in his own right known as the Teacher of Righteousness] After Jesus' death, he became the first head of the Jesus movement in the Holy Land as Bishop of Jerusalem. Paul, Peter and the others were subordinated to this law-abiding, ascetic and uncompromising leader.*
- ***Simon*** *[the Zealot] (Hebrew: the hearkener, listener). Following the murder on James, Simon became the second head of the Jesus movement as Bishop of Jerusalem.*
- ***Judas*** *[Didymus Judas Thomas] Hebrew (Yehuda: Judaean, Jew) [after the death of Jesus, he travelled to Mesopotamia, Persia, and finally to India were he founded several communities of which the Malabar Christians were the most successful to this very day.*
- ***Joses*** *(nickname for [little] Joseph) [one of the four brothers of Jesus mentioned in Mark 15:40, Mark 15:47, and Matthew 27:56. Joses was probably also Bishop of Jerusalem as a bishop list of Epiphanius mentioned "Josis."*

His 2 Sisters:

- *[probably* ***Salome****] (the peaceful; female form of Solomon) [disciple of Jesus, probably his sister]*
- *[probably* ***Mary****] (the name appears in 49 New Testament verses representing 6-9 Marys; one of them was probably a sister of Jesus)*

His Possible Wife:

- *[Mary]* ***Magdalene*** *(of Magdala, Migdal near Tiberia, Galilee) [one of the most devoted disciples of Jesus and, suggested by the non-canonical gospel of Philip, perhaps his wife. Besides that, only wife and mother had, according to Jewish customs, the right to claim the dead body as described in the canonical gospels.*

His Son:

- ***Elymas*** *the magos, also known as Bar-Jesus (Greek: Bariesous, son of Jesus, Aramaic: bar Iesous; in Acts 13:8 he is called a "magos [or Latin: magus]" a magician, however, the original Persian word means "teacher, scholar, sage")*

Other characters:

- ***Herod*** *(Greek: of Rhodos, of a horde); Arab kings*
- *[Judas]* ***Iscariot*** *(from Latin: Sicario, Sicarii pl: knife-wielder or killer; zealot, jihadi)*
- ***Pontius Pilate*** *(Pilatus), time in office circa 27-37 AD*
- ***John*** *(Hebrew Yehohanan, short: Yohanan: Yah [God] has been gracious)*
- ***Philip*** *[most likely the brother of Mary Magdalene]*
- ***Matthew*** *(Hebrew: Matityahu, God's gift; Greek: Mattathias, short: Mathaias; Latin: Mathaeus, French: Mathieu, English: Matthew)*
- ***Joseph of Arimathea*** *(Joseph of Arimathaias, Greek: Ιωσήφ ο από Αριμαθαίασ, transcription: Iosef o apo ar[i]mathaias, Hebrew: Yosef bar Matityahu, Joseph son of Mathaias [Greek transcription: Iosef {b}ar mathaias] aka Titus Flavius Josephus), (Matt 27:57, Mark 15:43)*
- ***Zerubbabel****, Zorobabel (6th century BC), [Persian short form of "Zoroastrian Babylonian"] governor of the Persian province Yudah Medinet (Judaea) under whom the rebuilding of the Solomonic Temple at Jerusalem took place.*

Sobriquets of Jesus

- ***Christ*** *(Greek title: Kristos, also: Soter: the anointed saviour, messiah; the word kristos is a literal translation of Yehoshua, Jesus)*
- ***Nazorean*** *(Hebrew: the keeper of the law [of Moses])*
- ***Eleazar*** *(Hebrew: El, God has helped, Greek: Lazarus, Lazar) (Matthew 1:15; Luke 16:20)*
- ***Emmanuel*** *(Hebrew: God with us), (Matthew 1:23)*
- ***Jesus Barabbas*** *(Aramaic: Yeshu bar Abbas, Jesus the son of the Father)*

Other Words:

- ***magus****, Greek: magos, plural: magi [Persian: teacher, scholar; noble pilgrims "from the East" who followed a so-called guiding star to Bethlehem] (Matthew 2:1–12), the "star" being misinterpreted as shooting star by non-Jews.*
- ***the star of Bethlehem****, the star of the east, was most likely a sobriquet for an anti-Roman party and zealot movement that was founded shortly after Alexander's conquests. The guiding star represents the guiding teachings of Persia's Zoroastrianism that was monotheistic like Judaism.*
- ***messiah*** *(Hebrew: mashiakh, the anointed one, the saviour; Greek: Kristos, Soter), in Judaism, an expected military leader (a would-be king of the dynasty of David) who would free the Jews from foreign bondage by military victory and restore their golden age. One of the first messiahs was the Persian emperor Kurush II Soter (Cyrus the Great) for he freed the Jews from Babylonian captivity (2 Chr 36; Ezra 1).*
- ***Ebionites*** *(early Jesus-like Christians) [ebion: poor, ascetic]*
- ***Essenes*** *(Buddhist-like ascetic monks from Qumran)*
- ***Pharisee*** *(law-abiding but pro-Roman Jew: Paul, Josephus)*
- ***Saducee****, Zadik, Zealot (aggressive anti-Roman movement they started the Jewish War 66-73 AD; 1.1 million deaths)*
- ***Sicarii*** *(Greek: sikarioi, dagger men; zealot terror branch)*
- ***Galilean*** *(a person from Galilee; early word for Christian)*

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THE GOSPEL ACCORDING TO MATTHEW

The Gospel of Matityahu or Evangelion kata Matthaion or
The Gospel of Matthew, or just Matthew
Author: perhaps Yosef bar Mattityahu
Estimated Range of Dating: 75-80 A.D.

(The Gospel of Matthew, or more precisely The Gospel according to Matthew, is a narrative originally written in Greek. It is one of the four gospels of the New Testament that tells the story of Jesus' life and teachings. The Gospel of Matthew is called one of the three synoptic gospels because it has some of the same stories and language as the Gospels of Mark and Luke. Matthew is the most famous and the most quoted gospel in existence. There are good reasons for it. It is the only gospel that was written by someone who had been familiar with all geographical locations in person. It is the most coherent gospel and its writing style is one of the very best. The author must have been very well educated and identifies himself, by his swift and fluent style, as a member of the Roman Empire's Greek-speaking upper class.

Like the Gospels of Mark and Luke, The Gospel of Matthew was composed in the time of the Flavian dynasty. Scholars of the old time attributed the gospel to the Apostle Matthew which is a pretty unlikely and unfounded claim. That the gospels were written for a Jewish audience in Judaea or Galilee is unlikely as well. As the gospels, and the entire New Testament in fact, were written in Greek suggests that they were rather written for an audience that could understand Greek. And this was, besides native Greeks, the entire upper class of the Roman Empire.

We have to remember that the Roman Empire was a multi-ethnic and international state. Jews were a part of it and about 5% to 10% of the population in the entire Roman Empire was Jewish. The Jews spread over the whole Mediterranian already hundreds of years earlier, together with their Phoenician cousins. The resendment that Jews felt in the Holy Land for the successors of the conqueror Alexander the Great culminated in a row of armed conflicts out of which the Maccabeans, the Hashmonian Dynasty, rose victorious in about 160 BC. The constant and unwanted influence of Greeks, and later the Romans, triggered the rise of the Messianic Movement, a bunch of jihadist assault and terror troops. They were waiting for a messiah who could lead them to military victory over the occupants of the Holy Land. This was probably the scenery in which Jesus turned up and claimed to be a messiah of peace. He might have been the lonely voice for peace, propagating "turning the other check" in defiance and "give the Caesar what is Caesar's" meaning the tax. And by doing so, he became an enemy of the Messianic Movement who felt that Jesus stood in their way and they immediately plotted against him and got rid of him. Jesus' story became a legend and another man, who knew that war against the Roman superpower was futile, entered the scene of events. This man was a descent of the Hashmonian Dynasty, travelled to the imperial court in Rome as envoy in about 55 AD. and was forced by the rebellious Jewish Messianic Movement, who held his family captive, to become general of the "Jewish Army of the North" when the Jewish War (66-73 AD) broke out between Jews and Romans in 66 AD. The name of that man was Yosef ben Matityahu, in Greek Joseph bar Matthias. In 67 AD, he was taken captive by the Roman General Flavius Vespasianus. The two men met and Vespasianus was pleased about the manners and vast knowledge of that well-educated, Greek-speaking Jew. Soon after, Matityahu was set free from his captivty and he stayed in the generals entourage as scout and interpreter. Matityahu heard rumours of an ongoing revolt against Emperor Nero. The Roman Army was looking for a worthy successor Nero's and Matityahu also heard Vespasianus name in those debates. So he could "predict" that Vespasianus might be emperor one day, and he told him. When Vespasianus became emperor in 69, he adopted Yosef ben Matityahu as his third son. This was an incredible rise to power and the young man began to call himself Titus Flavius Josephus as he was now member of the emperors family. Just to remind, he now was almost in the same legal position as Octavianus who became son of Julius Caesar and then Emperor Caesar Augustus. Before the Senate in Rome he declared that Caesar should become a god "in the name of the father (Caesar), the son (Octavianus) and the holy spirits of the Pantheon". This was the official phrase to enter godhood in the Roman Imperial Cult, the Roman state religion.

Before the Jewish War 66-73, Saul of Tarsus, the Apostle Paul, was spreading the story of Jesus in Roman cities. On his journey to Rome in 62 AD, Yosef bar Mattityahu could have met Saul of Tarsus and so he might have listened to Saul's story of Jesus. And he wrote it down. At the beginning of the war, an mysterious scholar was captured by General Titus Flavius Vespasianus. His name was Yosef bar Mattityahu, translated into Greek "Joseph bar Matthia." Surprisingly, he became a new member of the Flavian Dynasty; his new name: Titus Flavius Josephus. There is a possibility that he could have authored the Gospel of Matthew after the war. His name Mattityahu is the original form of the name Matthew.)

GOSPEL OF MATTHEW CHAPTER 1

1 A roll of the birth of Jesus Christ, son of David, son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren,

3 and Judah begat Pharez and Zarah of Tamar, and Pharez begat Hezron, and Hezron begat Ram,

4 and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon,

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5 and Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse,
6 and Jesse begat David the king. And David the king begat Solomon, of her [who had been] Uriah's,
7 and Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa,
8 and Asa begat Jehoshaphat, and Jehoshaphat begat Joram, and Joram begat Uzziah,
9 and Uzziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah,
10 and Hezekiah begat Manasseh, and Manasseh begat Amon, and Amon begat Josiah,
11 and Josiah begat Jeconiah and his brethren, at the Babylonian removal.
12 And after the Babylonian removal, Jeconiah begat Shealtiel, and Shealtiel begat Zerubbabel,
13 and Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,
14 and Azor begat Sadok, and Sadok begat Achim, and Achim begat Eliud,
15 and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,
16 and Jacob begat Joseph, the husband of Mary, of whom was begotten Jesus (Yehoshua, Yoshua, Yeshua: the Saviour], who is named Christ (Kristos: the Saviour)).
17 All the generations, therefore, from Abraham unto David [are] fourteen generations, and from David unto the Babylonian removal fourteen generations, and from the Babylonian removal unto the Christ, fourteen generations.
18 And of Jesus Christ, the birth was thus: For his mother Mary having been betrothed to Joseph, before their coming together she was found to have conceived from the Holy Spirit,
19 and Joseph her husband being righteous, and not willing to make her an example, did wish privately to send her away.
20 And on his thinking of these things, lo, a messenger of the Lord in a dream appeared to him, saying, 'Joseph, son of David, thou mayest not fear to receive Mary thy wife, for that which in her was begotten [is] of the Holy Spirit,
21 and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.'
22 And all this hath come to pass, that it may be fulfilled that was spoken by the Lord through the prophet, saying,
23 'Lo, the virgin shall conceive, and she shall bring forth a son, and they shall call his name Emmanuel,' which is, being interpreted 'With us [he is] God.'
24 And Joseph, having risen from the sleep, did as the messenger of the Lord directed him, and received his wife,
25 and did not know her till she brought forth her son -- the first-born, and he called his name Jesus.

GOSPEL OF MATTHEW CHAPTER 2

1 And Jesus having been born in Beth-Lehem of Judea, in the days of Herod the king, lo, mages from the east came to Jerusalem,
2 saying, 'Where is he who was born king of the Jews? for we saw his star in the east, and we came to bow to him.'
3 And Herod the king having heard, was stirred, and all Jerusalem with him,
4 and having gathered all the chief priests and scribes of the people, he was inquiring from them where the Christ is born.
5 And they said to him, 'In Beth-Lehem of Judea, for thus it hath been written through the prophet,
6 And thou, Beth-Lehem, the land of Judah, thou art by no means the least among the leaders of Judah, for out of thee shall come one leading, who shall feed My people Israel.'
7 Then Herod, privately having called the mages, did inquire exactly from them the time of the appearing star,
8 and having sent them to Beth-Lehem, he said, 'Having gone -- inquire ye exactly for the child, and whenever ye may have found, bring me back word, that I also having come may bow to him.'
9 And they, having heard the king, departed, and lo, the star, that they did see in the east, did go before them, till, having come, it stood over where the child was.
10 And having seen the star, they rejoiced with exceeding great joy,
11 and having come to the house, they found the child with Mary his mother, and having fallen down they bowed to him, and having opened their treasures, they presented to him gifts, gold, and frankincense, and myrrh,
12 and having been divinely warned in a dream not to turn back unto Herod, through another way they withdrew to their own region.
13 And on their having withdrawn, lo, a messenger of the Lord doth appear in a dream to Joseph, saying, 'Having risen, take the child and his mother, and flee to Egypt, and be thou there till I may speak to thee, for Herod is about to seek the child to destroy him.'
14 And he, having risen, took the child and his mother by night, and withdrew to Egypt,
15 and he was there till the death of Herod, that it might be fulfilled that was spoken by the Lord through the prophet, saying, 'Out of Egypt I did call My Son.'
16 Then Herod, having seen that he was deceived by the mages, was very wroth, and having sent forth, he slew all the male children in Beth-Lehem, and in all its borders, from two years and under, according to the time that he inquired exactly from the mages.
17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying,
18 'A voice in Ramah was heard -- lamentation and weeping and much mourning -- Rachel weeping [for] her children, and she would not be comforted because they are not.'
19 And Herod having died, lo, a messenger of the Lord in a dream doth appear to Joseph in Egypt,
20 saying, 'Having risen, take the child and his mother, and be going to the land of Israel, for they have died -- those seeking the life of the child.'

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21 And he, having risen, took the child and his mother, and came to the land of Israel,
22 and having heard that Archelaus doth reign over Judea instead of Herod his father, he was afraid to go thither, and having been divinely warned in a dream, he withdrew to the parts of Galilee,
23 and coming, he dwelt in a city named Nazareth, that it might be fulfilled that was spoken through the prophets, that 'A Nazarene he shall be called.'

GOSPEL OF MATTHEW CHAPTER 3

1 And in those days cometh John the Baptist, proclaiming in the wilderness of Judea,
2 and saying, 'Reform, for come nigh hath the reign of the heavens,'
3 for this is he who was spoken of by Isaiah the prophet, saying, 'A voice of one crying in the wilderness, Prepare ye the way of the Lord, straight make ye His paths.'
4 And this John had his clothing of camel's hair, and a girdle of skin round his loins, and his nourishment was locusts and honey of the field.
5 Then were going forth unto him Jerusalem, and all Judea, and all the region round about the Jordan,
6 and they were baptized in the Jordan by him, confessing their sins.
7 And having seen many of the Pharisees and Sadducees coming about his baptism, he said to them, 'Brood of vipers! who did shew you to flee from the coming wrath?
8 bear, therefore, fruits worthy of the reformation,
9 and do not think to say in yourselves, A father we have -- Abraham, for I say to you, that God is able out of these stones to raise children to Abraham,
10 and now also, the axe unto the root of the trees is laid, every tree therefore not bearing good fruit is hewn down, and to fire is cast.
11 'I indeed do baptize you with water to reformation, but he who after me is coming is mightier than I, of whom I am not worthy to bear the sandals, he shall baptize you with the Holy Spirit and with fire,
12 whose fan [is] in his hand, and he will thoroughly cleanse his floor, and will gather his wheat to the storehouse, but the chaff he will burn with fire unquenchable.'
13 Then cometh Jesus from Galilee upon the Jordan, unto John to be baptized by him,
14 but John was forbidding him, saying, 'I have need by thee to be baptized -- and thou dost come unto me!'
15 But Jesus answering said to him, 'Suffer now, for thus it is becoming to us to fulfill all righteousness,' then he doth suffer him.
16 And having been baptized, Jesus went up immediately from the water, and lo, opened to him were the heavens, and he saw the Spirit of God descending as a dove, and coming upon him,
17 and lo, a voice out of the heavens, saying, 'This is My Son -- the Beloved, in whom I did delight.'

GOSPEL OF MATTHEW CHAPTER 4

1 Then Jesus was led up to the wilderness by the Spirit, to be tempted by the Devil,
2 and having fasted forty days and forty nights, afterwards he did hunger.
3 And the Tempter having come to him said, 'If Son thou art of God -- speak that these stones may become loaves.'
4 But he answering said, 'It hath been written, Not upon bread alone doth man live, but upon every word coming forth from the mouth of God.'
5 Then doth the Devil take him to the [holy] city, and doth set him on the pinnacle of the temple,
6 and saith to him, 'If Son thou art of God -- cast thyself down, for it hath been written, that, His messengers He shall charge concerning thee, and on hands they shall bear thee up, that thou mayest not dash on a stone thy foot.'
7 Jesus said to him again, 'It hath been written, Thou shalt not tempt the Lord thy God.'
8 Again doth the Devil take him to a very high mount, and doth shew to him all the kingdoms of the world and the glory of them,
9 and saith to him, 'All these to thee I will give, if falling down thou mayest bow to me.'
10 Then saith Jesus to him, 'Go -- Adversary, for it hath been written, The Lord thy God thou shalt bow to, and Him only thou shalt serve.'
11 Then doth the Devil leave him, and lo, messengers came and were ministering to him.
12 And Jesus having heard that John was delivered up, did withdraw to Galilee,
13 and having left Nazareth, having come, he dwelt at Capernaum that is by the sea, in the borders of Zebulun and Naphtalim,
14 that it might be fulfilled that was spoken through Isaiah the prophet, saying,
15 'Land of Zebulun and land of Naphtali, way of the sea, beyond the Jordan, Galilee of the nations! --
16 the people that is sitting in darkness saw a great light, and to those sitting in a region and shadow of death -- light arose to them.'
17 From that time began Jesus to proclaim and to say, 'Reform ye, for come nigh hath the reign of the heavens.'
18 And Jesus, walking by the sea of Galilee, saw two brothers, Simon named Peter and Andrew his brother, casting a drag into the sea -- for they were fishers --
19 and he saith to them, 'Come ye after me, and I will make you fishers of men,'
20 and they, immediately, having left the nets, did follow him.
21 And having advanced thence, he saw other two brothers, James of Zebedee, and John his brother, in the boat with Zebedee their father, refitting their nets, and he called them,
22 and they, immediately, having left the boat and their father, did follow him.

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23 And Jesus was going about all Galilee teaching in their synagogues, and proclaiming the good news of the reign, and healing every disease, and every malady among the people,

24 and his fame went forth to all Syria, and they brought to him all having ailments, pressed with manifold sicknesses and pains, and demoniacs, and lunatics, and paralytics, and he healed them.

25 And there followed him many multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

GOSPEL OF MATTHEW CHAPTER 5

1 And having seen the multitudes, he went up to the mount, and he having sat down, his disciples came to him,

2 and having opened his mouth, he was teaching them, saying:

3 'Happy the poor in spirit -- because theirs is the reign of the heavens.

4 'Happy the mourning -- because they shall be comforted.

5 'Happy the meek -- because they shall inherit the land.

6 'Happy those hungering and thirsting for righteousness -- because they shall be filled.

7 'Happy the kind -- because they shall find kindness.

8 'Happy the clean in heart -- because they shall see God.

9 'Happy the peacemakers -- because they shall be called Sons of God.

10 'Happy those persecuted for righteousness' sake -- because theirs is the reign of the heavens.

11 'Happy are ye whenever they may reproach you, and may persecute, and may say any evil thing against you falsely for my sake --

12 rejoice ye and be glad, because your reward [is] great in the heavens, for thus did they persecute the prophets who were before you.

13 'Ye are the salt of the land, but if the salt may lose savour, in what shall it be salted? for nothing is it good henceforth, except to be cast without, and to be trodden down by men.

14 'Ye are the light of the world, a city set upon a mount is not able to be hid;

15 nor do they light a lamp, and put it under the measure, but on the lamp-stand, and it shineth to all those in the house;

16 so let your light shine before men, that they may see your good works, and may glorify your Father who [is] in the heavens.

17 'Do not suppose that I came to throw down the law or the prophets -- I did not come to throw down, but to fulfill;

18 for, verily I say to you, till that the heaven and the earth may pass away, one iota or one tittle may not pass away from the law, till that all may come to pass.

19 'Whoever therefore may loose one of these commands -- the least -- and may teach men so, least he shall be called in the reign of the heavens, but whoever may do and may teach [them], he shall be called great in the reign of the heavens.

20 'For I say to you, that if your righteousness may not abound above that of the scribes and Pharisees, ye may not enter to the reign of the heavens.

21 'Ye heard that it was said to the ancients: Thou shalt not kill, and whoever may kill shall be in danger of the judgment;

22 but I -- I say to you, that every one who is angry at his brother without cause, shall be in danger of the judgment, and whoever may say to his brother, Empty fellow! shall be in danger of the sanhedrim, and whoever may say, Rebel! shall be in danger of the gehenna of the fire.

23 'If, therefore, thou mayest bring thy gift to the altar, and there mayest remember that thy brother hath anything against thee,

24 leave there thy gift before the altar, and go -- first be reconciled to thy brother, and then having come bring thy gift.

25 'Be agreeing with thy opponent quickly, while thou art in the way with him, that the opponent may not deliver thee to the judge, and the judge may deliver thee to the officer, and to prison thou mayest be cast,

26 verily I say to thee, thou mayest not come forth thence till that thou mayest pay the last farthing.

27 'Ye heard that it was said to the ancients: Thou shalt not commit adultery;

28 but I -- I say to you, that every one who is looking on a woman to desire her, did already commit adultery with her in his heart.

29 'But, if thy right eye doth cause thee to stumble, pluck it out and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna.

30 'And, if thy right hand doth cause thee to stumble, cut it off, and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna.

31 'And it was said, That whoever may put away his wife, let him give to her a writing of divorce;

32 but I -- I say to you, that whoever may put away his wife, save for the matter of whoredom, doth make her to commit adultery; and whoever may marry her who hath been put away doth commit adultery.

33 'Again, ye heard that it was said to the ancients: Thou shalt not swear falsely, but thou shalt pay to the Lord thine oaths;

34 but I -- I say to you, not to swear at all; neither by the heaven, because it is the throne of God,

35 nor by the earth, because it is His footstool, nor by Jerusalem, because it is a city of a great king,

36 nor by thy head mayest thou swear, because thou art not able one hair to make white or black;

37 but let your word be, Yes, Yes, No, No, and that which is more than these is of the evil.

38 'Ye heard that it was said: Eye for eye, and tooth for tooth;

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39 but I -- I say to you, not to resist the evil, but whoever shall slap thee on thy right cheek, turn to him also the other;
40 and whoever is willing to take thee to law, and thy coat to take -- suffer to him also the cloak.
41 'And whoever shall impress thee one mile, go with him two,
42 to him who is asking of thee be giving, and him who is willing to borrow from thee thou mayest not turn away.
43 'Ye heard that it was said: Thou shalt love thy neighbor, and shalt hate thine enemy;
44 but I -- I say to you, Love your enemies, bless those cursing you, do good to those hating you, and pray for those accusing you falsely, and persecuting you,
45 that ye may be sons of your Father in the heavens, because His sun He doth cause to rise on evil and good, and He doth send rain on righteous and unrighteous.
46 'For, if ye may love those loving you, what reward have ye? do not also the tax-gatherers the same?
47 and if ye may salute your brethren only, what do ye abundant? do not also the tax-gatherers so?
48 ye shall therefore be perfect, as your Father who [is] in the heavens is perfect.

GOSPEL OF MATTHEW CHAPTER 6

1 'Take heed your kindness not to do before men, to be seen by them, and if not -- reward ye have not from your Father who [is] in the heavens;
2 whenever, therefore, thou mayest do kindness, thou mayest not sound a trumpet before thee as the hypocrites do, in the synagogues, and in the streets, that they may have glory from men; verily I say to you -- they have their reward!
3 'But thou, doing kindness, let not thy left hand know what thy right hand doth,
4 that thy kindness may be in secret, and thy Father who is seeing in secret Himself shall reward thee manifestly.
5 'And when thou mayest pray, thou shalt not be as the hypocrites, because they love in the synagogues, and in the corners of the broad places -- standing -- to pray, that they may be seen of men; verily I say to you, that they have their reward.
6 'But thou, when thou mayest pray, go into thy chamber, and having shut thy door, pray to thy Father who [is] in secret, and thy Father who is seeing in secret, shall reward thee manifestly.
7 'And -- praying -- ye may not use vain repetitions like the nations, for they think that in their much speaking they shall be heard,
8 be ye not therefore like to them, for your Father doth know those things that ye have need of before your asking him;
9 thus therefore pray ye: 'Our Father who [art] in the heavens! hallowed be Thy name.
10 'Thy reign come: Thy will come to pass, as in heaven also on the earth.
11 'Our appointed bread give us to-day.
12 'And forgive us our debts, as also we forgive our debtors.
13 'And mayest Thou not lead us to temptation, but deliver us from the evil, because Thine is the reign, and the power, and the glory -- to the ages. Amen.
14 'For, if ye may forgive men their trespasses He also will forgive you -- your Father who [is] in the heavens;
15 but if ye may not forgive men their trespasses, neither will your Father forgive your trespasses.
16 'And when ye may fast, be ye not as the hypocrites, of sour countenances, for they disfigure their faces, that they may appear to men fasting; verily I say to you, that they have their reward.
17 'But thou, fasting, anoint thy head, and wash thy face,
18 that thou mayest not appear to men fasting, but to thy Father who [is] in secret, and thy Father, who is seeing in secret, shall reward thee manifestly.
19 'Treasure not up to yourselves treasures on the earth, where moth and rust disfigure, and where thieves break through and steal,
20 but treasure up to yourselves treasures in heaven, where neither moth nor rust doth disfigure, and where thieves do not break through nor steal,
21 for where your treasure is, there will be also your heart.
22 'The lamp of the body is the eye, if, therefore, thine eye may be perfect, all thy body shall be enlightened,
23 but if thine eye may be evil, all thy body shall be dark; if, therefore, the light that [is] in thee is darkness -- the darkness, how great!
24 'None is able to serve two lords, for either he will hate the one and love the other, or he will hold to the one, and despise the other; ye are not able to serve God and Mammon.
25 'Because of this I say to you, be not anxious for your life, what ye may eat, and what ye may drink, nor for your body, what ye may put on. Is not the life more than the nourishment, and the body than the clothing?
26 look to the fowls of the heaven, for they do not sow, nor reap, nor gather into storehouses, and your heavenly Father doth nourish them; are not ye much better than they?
27 'And who of you, being anxious, is able to add to his age one cubit?
28 and about clothing why are ye anxious? consider well the lilies of the field; how do they grow? they do not labour, nor do they spin;
29 and I say to you, that not even Solomon in all his glory was arrayed as one of these.
30 'And if the herb of the field, that to-day is, and to-morrow is cast to the furnace, God doth so clothe -- not much more you, O ye of little faith?
31 therefore ye may not be anxious, saying, What may we eat? or, What may we drink? or, What may we put round?
32 for all these do the nations seek for, for your heavenly Father doth know that ye have need of all these;
33 but seek ye first the reign of God and His righteousness, and all these shall be added to you.

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34 Be not therefore anxious for the morrow, for the morrow shall be anxious for its own things; sufficient for the day [is] the evil of it.

GOSPEL OF MATTHEW CHAPTER 7

1 'Judge not, that ye may not be judged,
2 for in what judgment ye judge, ye shall be judged, and in what measure ye measure, it shall be measured to you.
3 'And why dost thou behold the mote that [is] in thy brother's eye, and the beam that [is] in thine own eye dost not consider?
4 or, how wilt thou say to thy brother, Suffer I may cast out the mote from thine eye, and lo, the beam [is] in thine own eye?
5 Hypocrite, cast out first the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye.
6 'Ye may not give that which is [holy] to the dogs, nor cast your pearls before the swine, that they may not trample them among their feet, and having turned -- may rend you.
7 'Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you;
8 for every one who is asking doth receive, and he who is seeking doth find, and to him who is knocking it shall be opened.
9 'Or what man is of you, of whom, if his son may ask a loaf -- a stone will he present to him?
10 and if a fish he may ask -- a serpent will he present to him?
11 if, therefore, ye being evil, have known good gifts to give to your children, how much more shall your Father who [is] in the heavens give good things to those asking him?
12 'All things, therefore, whatever ye may will that men may be doing to you, so also do to them, for this is the law and the prophets.
13 'Go ye in through the strait gate, because wide [is] the gate, and broad the way that is leading to the destruction, and many are those going in through it;
14 how strait [is] the gate, and compressed the way that is leading to the life, and few are those finding it!
15 'But, take heed of the false prophets, who come unto you in sheep's clothing, and inwardly are ravening wolves.
16 From their fruits ye shall know them; do [men] gather from thorns grapes? or from thistles figs?
17 so every good tree doth yield good fruits, but the bad tree doth yield evil fruits.
18 A good tree is not able to yield evil fruits, nor a bad tree to yield good fruits.
19 Every tree not yielding good fruit is cut down and is cast to fire:
20 therefore from their fruits ye shall know them.
21 'Not every one who is saying to me Lord, lord, shall come into the reign of the heavens; but he who is doing the will of my Father who is in the heavens.
22 Many will say to me in that day, Lord, lord, have we not in thy name prophesied? and in thy name cast out demons? and in thy name done many mighty things?
23 and then I will acknowledge to them, that -- I never knew you, depart from me ye who are working lawlessness.
24 'Therefore, every one who doth hear of me these words, and doth do them, I will liken him to a wise man who built his house upon the rock;
25 and the rain did descend, and the streams came, and the winds blew, and they beat on that house, and it fell not, for it had been founded on the rock.
26 'And every one who is hearing of me these words, and is not doing them, shall be likened to a foolish man who built his house upon the sand;
27 and the rain did descend, and the streams came, and the winds blew, and they beat on that house, and it fell, and its fall was great.'
28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching,
29 for he was teaching them as having authority, and not as the scribes.

GOSPEL OF MATTHEW CHAPTER 8

1 And when he came down from the mount, great multitudes did follow him,
2 and lo, a leper having come, was bowing to him, saying, 'Sir, if thou art willing, thou art able to cleanse me;'
3 and having stretched forth the hand, Jesus touched him, saying, 'I will, be thou cleansed,' and immediately his leprosy was cleansed.
4 And Jesus saith to him, 'See, thou mayest tell no one, but go, thyself shew to the priest, and bring the gift that Moses commanded for a testimony to them.'
5 And Jesus having entered into Capernaum, there came to him a centurion calling upon him,
6 and saying, 'Sir, my young man hath been laid in the house a paralytic, fearfully afflicted,'
7 and Jesus saith to him, 'I, having come, will heal him.'
8 And the centurion answering said, 'Sir, I am not worthy that thou mayest enter under my roof, but only say a word, and my servant shall be healed;
9 for I also am a man under authority, having under myself soldiers, and I say to this one, Go, and he goeth, and to another, Be coming, and he cometh, and to my servant, Do this, and he doth [it].'
10 And Jesus having heard, did wonder, and said to those following, 'Verily I say to you, not even in Israel so great faith have I found;
11 and I say to you, that many from east and west shall come and recline (at meat) with Abraham, and Isaac, and Jacob, in the reign of the heavens,
12 but the sons of the reign shall be cast forth to the outer darkness -- there shall be the weeping and the gnashing of the teeth.'

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13 And Jesus said to the centurion, 'Go, and as thou didst believe let it be to thee;' and his young man was healed in that hour.

14 And Jesus having come into the house of Peter, saw his mother-in-law laid, and fevered,

15 and he touched her hand, and the fever left her, and she arose, and was ministering to them.

16 And evening having come, they brought to him many demoniacs, and he did cast out the spirits with a word, and did heal all who were ill,

17 that it might be fulfilled that was spoken through Isaiah the prophet, saying, 'Himself took our infirmities, and the sicknesses he did bear.'

18 And Jesus having seen great multitudes about him, did command to depart to the other side;

19 and a certain scribe having come, said to him, 'Teacher, I will follow thee wherever thou mayest go;'

20 and Jesus saith to him, 'The foxes have holes, and the birds of the heaven places of rest, but the Son of Man hath not where he may lay the head.'

21 And another of his disciples said to him, 'Sir, permit me first to depart and to bury my father;'

22 and Jesus said to him, 'Follow me, and suffer the dead to bury their own dead.'

23 And when he entered into the boat his disciples did follow him,

24 and lo, a great tempest arose in the sea, so that the boat was being covered by the waves, but he was sleeping,

25 and his disciples having come to him, awoke him, saying, 'Sir, save us; we are perishing.'

26 And he saith to them, 'Why are ye fearful, O ye of little faith?' Then having risen, he rebuked the winds and the sea, and there was a great calm;

27 and the men wondered, saying, 'What kind -- is this, that even the wind and the sea do obey him?'

28 And he having come to the other side, to the region of the Gergesenes, there met him two demoniacs, coming forth out of the tombs, very fierce, so that no one was able to pass over by that way,

29 and lo, they cried out, saying, 'What -- to us and to thee, Jesus, Son of God? didst thou come hither, before the time, to afflict us?'

30 And there was far off from them a herd of many swine feeding,

31 and the demons were calling on him, saying, 'If thou dost cast us forth, permit us to go away to the herd of the swine;'

32 and he saith to them, 'Go.' And having come forth, they went to the herd of the swine, and lo, the whole herd of the swine rushed down the steep, to the sea, and died in the waters,

33 and those feeding did flee, and, having gone to the city, they declared all, and the matter of the demoniacs.

34 And lo, all the city came forth to meet Jesus, and having seen him, they called on [him] that he might depart from their borders.

GOSPEL OF MATTHEW CHAPTER 9

1 And having gone to the boat, he passed over, and came to his own city,

2 and lo, they were bringing to him a paralytic, laid upon a couch, and Jesus having seen their faith, said to the paralytic, 'Be of good courage, child, thy sins have been forgiven thee.'

3 And lo, certain of the scribes said within themselves, 'This one doth speak evil.'

4 And Jesus, having known their thoughts, said, 'Why think ye evil in your hearts?

5 for which is easier? to say, The sins have been forgiven to thee; or to say, Rise, and walk?

6 'But, that ye may know that the Son of Man hath power upon the earth to forgive sins -- (then saith he to the paralytic) -- having risen, take up thy couch, and go to thy house.'

7 And he, having risen, went to his house,

8 and the multitudes having seen, wondered, and glorified God, who did give such power to men.

9 And Jesus passing by thence, saw a man sitting at the tax-office, named Matthew, and saith to him, 'Be following me,' and he, having risen, did follow him.

10 And it came to pass, he reclining (at meat) in the house, that lo, many tax-gatherers and sinners having come, were lying (at meat) with Jesus and his disciples,

11 and the Pharisees having seen, said to his disciples, 'Wherefore with the tax-gatherers and sinners doth your teacher eat?'

12 And Jesus having heard, said to them, 'They who are whole have no need of a physician, but they who are ill;

13 but having gone, learn ye what is, Kindness I will, and not sacrifice, for I did not come to call righteous men, but sinners, to reformation.'

14 Then come to him do the disciples of John, saying, 'Wherefore do we and the Pharisees fast much, and thy disciples fast not?'

15 And Jesus said to them, 'Can the sons of the bride-chamber mourn, so long as the bridegroom is with them? but days shall come when the bridegroom may be taken from them, and then they shall fast.

16 'And no one doth put a patch of undressed cloth on an old garment, for its filling up doth take from the garment, and a worse rent is made.

17 'Nor do they put new wine into old skins, and if not -- the skins burst, and the wine doth run out, and the skins are destroyed, but they put new wine into new skins, and both are preserved together.'

18 While he is speaking these things to them, lo, a ruler having come, was bowing to him, saying that 'My daughter just now died, but, having come, lay thy hand upon her, and she shall live.'

19 And Jesus having risen, did follow him, also his disciples,

20 and lo, a woman having an issue of blood twelve years, having come to him behind, did touch the fringe of his garments,

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21 for she said within herself, 'If only I may touch his garment, I shall be saved.'
22 And Jesus having turned about, and having seen her, said, 'Be of good courage, daughter, thy faith hath saved thee,' and the woman was saved from that hour.
23 And Jesus having come to the house of the ruler, and having seen the minstrels and the multitude making tumult,
24 he saith to them, 'Withdraw, for the damsel did not die, but doth sleep,' and they were deriding him;
25 but, when the multitude was put forth, having gone in, he took hold of her hand, and the damsel arose,
26 and the fame of this went forth to all the land.
27 And Jesus passing on thence, two blind men followed him, calling and saying, 'Deal kindly with us, Son of David.'
28 And he having come to the house, the blind men came to him, and Jesus saith to them, 'Believe ye that I am able to do this?' They say to him, 'Yes, sir.'
29 Then touched he their eyes, saying, 'According to your faith let it be to you,'
30 and their eyes were opened, and Jesus strictly charged them, saying, 'See, let no one know;'
31 but they, having gone forth, did spread his fame in all that land.
32 And as they are coming forth, lo, they brought to him a man dumb, a demoniac,
33 and the demon having been cast out, the dumb spake, and the multitude did wonder, saying that 'It was never so seen in Israel:'
34 but the Pharisees said, 'By the ruler of the demons he doth cast out the demons.'
35 And Jesus was going up and down all the cities and the villages, teaching in their synagogues, and proclaiming the good news of the reign, and healing every sickness and every malady among the people.
36 And having seen the multitudes, he was moved with compassion for them, that they were faint and cast aside, as sheep not having a shepherd,
37 then saith he to his disciples, 'The harvest indeed [is] abundant, but the workmen few;
38 beseech ye therefore the Lord of the harvest, that he may put forth workmen to His harvest.'

GOSPEL OF MATTHEW CHAPTER 10

1 And having called to him his twelve disciples, he gave to them power over unclean spirits, so as to be casting them out, and to be healing every sickness, and every malady.
2 And of the twelve apostles the names are these: first, Simon, who is called Peter, and Andrew his brother; James of Zebedee, and John his brother;
3 Philip [the brother of Mary Magdalene], and Bartholomew [bar Ptolemy]; [Didymus Judas] Thomas, and Matthew the tax-gatherer; James of Alpheus, and Lebbeus who was surnamed Thaddeus;
4 Simon the Cananite, and Judas Iscariot, who did also deliver him up.
5 These twelve did Jesus send forth, having given command to them, saying, 'To the way of the nations go not away, and into a city of the Samaritans go not in,
6 and be going rather unto the lost sheep of the house of Israel.
7 'And, going on, proclaim saying that, the reign of the heavens hath come nigh;
8 infirm ones be healing, lepers be cleansing, dead be raising, demons be casting out -- freely ye did receive, freely give.
9 'Provide not gold, nor silver, nor brass in your girdles,
10 nor scrip for the way, nor two coats, nor sandals, nor staff -- for the workman is worthy of his nourishment.
11 'And into whatever city or village ye may enter, inquire ye who in it is worthy, and there abide, till ye may go forth.
12 And coming to the house salute it,
13 and if indeed the house be worthy, let your peace come upon it; and if it be not worthy, let your peace turn back to you.
14 'And whoever may not receive you nor hear your words, coming forth from that house or city, shake off the dust of your feet,
15 verily I say to you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.
16 'Lo, I do send you forth as sheep in the midst of wolves, be ye therefore wise as the serpents, and simple as the doves.
17 And, take ye heed of men, for they will give you up to sanhedrims, and in their synagogues they will scourge you,
18 and before governors and kings ye shall be brought for my sake, for a testimony to them and to the nations.
19 'And whenever they may deliver you up, be not anxious how or what ye may speak, for it shall be given you in that hour what ye shall speak;
20 for ye are not the speakers, but the Spirit of your Father that is speaking in you.
21 'And brother shall deliver up brother to death, and father child, and children shall rise up against parents, and shall put them to death,
22 and ye shall be hated by all because of my name, but he who hath endured to the end, he shall be saved.
23 'And whenever they may persecute you in this city, flee to the other, for verily I say to you, ye may not have completed the cities of Israel till the Son of Man may come.
24 'A disciple is not above the teacher, nor a servant above his lord;
25 sufficient to the disciple that he may be as his teacher, and the servant as his lord; if the master of the house they did call Beelzeboul, how much more those of his household?
26 'Ye may not, therefore, fear them, for there is nothing covered, that shall not be revealed, and hid, that shall not be known;
27 that which I tell you in the darkness, speak in the light, and that which you hear at the ear, proclaim on the house-tops.

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28 'And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy in gehenna.
29 'Are not two sparrows sold for an assar? and one of them shall not fall on the ground without your Father;
30 and of you -- even the hairs of the head are all numbered;
31 be not therefore afraid, than many sparrows ye are better.
32 'Every one, therefore, who shall confess in me before men, I also will confess in him before my Father who is in the heavens;
33 and whoever shall deny me before men, I also will deny him before my Father who is in the heavens.
34 'Ye may not suppose that I came to put peace on the earth; I did not come to put peace, but a sword;
35 for I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,
36 and the enemies of a man are those of his household.
37 'He who is loving father or mother above me, is not worthy of me, and he who is loving son or daughter above me, is not worthy of me,
38 and whoever doth not receive his cross and follow after me, is not worthy of me.
39 'He who found his life shall lose it, and he who lost his life for my sake shall find it.
40 'He who is receiving you doth receive me, and he who is receiving me doth receive Him who sent me,
41 he who is receiving a prophet in the name of a prophet, shall receive a prophet's reward, and he who is receiving a righteous man in the name of a righteous man, shall receive a righteous man's reward,
42 and whoever may give to drink to one of these little ones a cup of cold water only in the name of a disciple, verily I say to you, he may not lose his reward.'

GOSPEL OF MATTHEW CHAPTER 11

1 And it came to pass, when Jesus ended directing his twelve disciples, he departed thence to teach and to preach in their cities.
2 And John having heard in the prison the works of the Christ, having sent two of his disciples,
3 said to him, 'Art thou He who is coming, or for another do we look?'
4 And Jesus answering said to them, 'Having gone, declare to John the things that ye hear and see,
5 blind receive sight, and lame walk, lepers are cleansed, and deaf hear, dead are raised, and poor have good news proclaimed,
6 and happy is he who may not be stumbled in me.'
7 And as they are going, Jesus began to say to the multitudes concerning John, 'What went ye out to the wilderness to view? -- a reed shaken by the wind?
8 'But what went ye out to see? -- a man clothed in soft garments? lo, those wearing the soft things are in the kings' houses.
9 'But what went ye out to see? -- a prophet? yes, I say to you, and more than a prophet,
10 for this is he of whom it hath been written, Lo, I do send My messenger before thy face, who shall prepare thy way before thee.
11 Verily I say to you, there hath not risen, among those born of women, a greater than John the Baptist, but he who is least in the reign of the heavens is greater than he.
12 'And, from the days of John the Baptist till now, the reign of the heavens doth suffer violence, and violent men do take it by force,
13 for all the prophets and the law till John did prophesy,
14 and if ye are willing to receive [it], he is Elijah who was about to come;
15 he who is having ears to hear -- let him hear.
16 'And to what shall I liken this generation? it is like little children in market-places, sitting and calling to their comrades,
17 and saying, We piped unto you, and ye did not dance, we lamented to you, and ye did not smite the breast.
18 'For John came neither eating nor drinking, and they say, He hath a demon;
19 the Son of Man came eating and drinking, and they say, Lo, a man, a glutton, and a wine-drinker, a friend of tax-gatherers and sinners, and wisdom was justified of her children.'
20 Then began he to reproach the cities in which were done most of his mighty works, because they did not reform.
21 'Wo to thee, Chorazin! wo to thee, Bethsaida! because, if in Tyre and Sidon had been done the mighty works that were done in you, long ago in sackcloth and ashes they had reformed;
22 but I say to you, to Tyre and Sidon it shall be more tolerable in a day of judgment than for you.
23 'And thou, Capernaum, which unto the heaven wast exalted, unto hades shalt be brought down, because if in Sodom had been done the mighty works that were done in thee, it had remained unto this day;
24 but I say to you, to the land of Sodom it shall be more tolerable in a day of judgment than to thee.'
25 At that time Jesus answering said, 'I do confess to Thee, Father, Lord of the heavens and of the earth, that thou didst hide these things from wise and understanding ones, and didst reveal them to babes.
26 Yes, Father, because so it was good pleasure before Thee.
27 'All things were delivered to me by my Father, and none doth know the Son, except the Father, nor doth any know the Father, except the Son, and he to whom the Son may wish to reveal [Him].
28 'Come unto me, all ye labouring and burdened ones, and I will give you rest,
29 take up my yoke upon you, and learn from me, because I am meek and humble in heart, and ye shall find rest to your souls,
30 for my yoke [is] easy, and my burden is light.'

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GOSPEL OF MATTHEW CHAPTER 12

1 At that time did Jesus go on the sabbaths through the corn, and his disciples were hungry, and they began to pluck ears, and to eat,

2 and the Pharisees having seen, said to him, 'Lo, thy disciples do that which it is not lawful to do on a sabbath.'

3 And he said to them, 'Did ye not read what David did, when he was hungry, himself and those with him --

4 how he went into the house of God, and the loaves of the presentation did eat, which it is not lawful to him to eat, nor to those with him, except to the priests alone?

5 'Or did ye not read in the Law, that on the sabbaths the priests in the temple do profane the sabbath, and are blameless?

6 and I say to you, that a greater than the temple is here;

7 and if ye had known what is: Kindness I will, and not sacrifice -- ye had not condemned the blameless,

8 for the son of man is lord even of the sabbath.'

9 And having departed thence, he went to their synagogue,

10 and lo, there was a man having the hand withered, and they questioned him, saying, 'Is it lawful to heal on the sabbaths?' that they might accuse him.

11 And he said to them, 'What man shall be of you, who shall have one sheep, and if this may fall on the sabbaths into a ditch, will not lay hold on it and raise [it]?

12 How much better, therefore, is a man than a sheep? -- so that it is lawful on the sabbaths to do good.'

13 Then saith he to the man, 'Stretch forth thy hand,' and he stretched [it] forth, and it was restored whole as the other.

14 And the Pharisees having gone forth, held a consultation against him, how they might destroy him,

15 and Jesus having known, withdrew thence, and there followed him great multitudes, and he healed them all,

16 and did charge them that they might not make him manifest,

17 that it might be fulfilled that was spoken through Isaiah the prophet, saying,

18 'Lo, My servant, whom I did choose, My beloved, in whom My soul did delight, I will put My Spirit upon him, and judgment to the nations he shall declare,

19 he shall not strive nor cry, nor shall any hear in the broad places his voice,

20 a bruised reed he shall not break, and smoking flax he shall not quench, till he may put forth judgment to victory,

21 and in his name shall nations hope.'

22 Then was brought to him a demoniac, blind and dumb, and he healed him, so that the blind and dumb both spake and saw.

23 And all the multitudes were amazed, and said, 'Is this the Son of David?'

24 but the Pharisees having heard, said, 'This one doth not cast out demons, except by Beelzeboul, ruler of the demons.'

25 And Jesus, knowing their thoughts, said to them, 'Every kingdom having been divided against itself is desolated, and no city or house having been divided against itself, doth stand,

26 and if the Adversary doth cast out the Adversary, against himself he was divided, how then doth his kingdom stand?

27 'And if I, by Beelzeboul, do cast out the demons, your sons -- by whom do they cast out? because of this they -- they shall be your judges.

28 'But if I, by the Spirit of God, do cast out the demons, then come already unto you did the reign of God.

29 'Or how is one able to go into the house of the strong man, and to plunder his goods, if first he may not bind the strong man? and then his house he will plunder.

30 'He who is not with me is against me, and he who is not gathering with me, doth scatter.

31 Because of this I say to you, all sin and evil speaking shall be forgiven to men, but the evil speaking of the Spirit shall not be forgiven to men.

32 And whoever may speak a word against the Son of Man it shall be forgiven to him, but whoever may speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is coming.

33 'Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad, for from the fruit is the tree known.

34 'Brood of vipers! how are ye able to speak good things -- being evil? for out of the abundance of the heart doth the mouth speak.

35 The good man out of the good treasure of the heart doth put forth the good things, and the evil man out of the evil treasure doth put forth evil things.

36 'And I say to you, that every idle word that men may speak, they shall give for it a reckoning in a day of judgment;

37 for from thy words thou shalt be declared righteous, and from thy words thou shalt be declared unrighteous.'

38 Then answered certain of the scribes and Pharisees, saying, 'Teacher, we will to see a sign from thee.'

39 And he answering said to them, 'A generation, evil and adulterous, doth seek a sign, and a sign shall not be given to it, except the sign of Jonah the prophet;

40 for, as Jonah was in the belly of the fish three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights.

41 'Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it, for they reformed at the proclamation of Jonah, and lo, a greater than Jonah here!

42 'A queen of the south shall rise up in the judgment with this generation, and shall condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and lo, a greater than Solomon here!

43 'And, when the unclean spirit may go forth from the man, it doth walk through dry places seeking rest, and doth not find;

44 then it saith, I will turn back to my house whence I came forth; and having come, it findeth [it] unoccupied, swept, and adorned:

45 then doth it go, and take with itself seven other spirits more evil than itself, and having gone in they dwell there,

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and the last of that man doth become worse than the first; so shall it be also to this evil generation.'

46 And while he was yet speaking to the multitudes, lo, his mother and brethren had stood without, seeking to speak to him,

47 and one said to him, 'Lo, thy mother and thy brethren do stand without, seeking to speak to thee.'

48 And he answering said to him who spake to him, 'Who is my mother? and who are my brethren?'

49 And having stretched forth his hand toward his disciples, he said, 'Lo, my mother and my brethren!

50 for whoever may do the will of my Father who is in the heavens, he is my brother, and sister, and mother.'

GOSPEL OF MATTHEW CHAPTER 13

1 And in that day Jesus, having gone forth from the house, was sitting by the sea,

2 and gathered together unto him were many multitudes, so that he having gone into the boat did sit down, and all the multitude on the beach did stand,

3 and he spake to them many things in similes, saying: 'Lo, the sower went forth to sow,

4 and in his sowing, some indeed fell by the way, and the fowls did come and devour them,

5 and others fell upon the rocky places, where they had not much earth, and immediately they sprang forth, through not having depth of earth,

6 and the sun having risen they were scorched, and through not having root, they withered,

7 and others fell upon the thorns, and the thorns did come up and choke them,

8 and others fell upon the good ground, and were giving fruit, some indeed a hundredfold, and some sixty, and some thirty.

9 He who is having ears to hear -- let him hear.'

10 And the disciples having come near, said to him, 'Wherefore in similes dost thou speak to them?'

11 And he answering said to them that -- 'To you it hath been given to know the secrets of the reign of the heavens, and to these it hath not been given,

12 for whoever hath, it shall be given to him, and he shall have overabundance, and whoever hath not, even that which he hath shall be taken from him.

13 'Because of this, in similes do I speak to them, because seeing they do not see, and hearing they do not hear, nor understand,

14 and fulfilled on them is the prophecy of Isaiah, that saith, With hearing ye shall hear, and ye shall not understand, and seeing ye shall see, and ye shall not perceive,

15 for made gross was the heart of this people, and with the ears they heard heavily, and their eyes they did close, lest they might see with the eyes, and with the ears might hear, and with the heart understand, and turn back, and I might heal them.

16 'And happy are your eyes because they see, and your ears because they hear,

17 for verily I say to you, that many prophets and righteous men did desire to see that which ye look on, and they did not see, and to hear that which ye hear, and they did not hear.

18 'Ye, therefore, hear ye the simile of the sower:

19 Every one hearing the word of the reign, and not understanding -- the evil one doth come, and doth catch that which hath been sown in his heart; this is that sown by the way.

20 'And that sown on the rocky places, this is he who is hearing the word, and immediately with joy is receiving it,

21 and he hath not root in himself, but is temporary, and persecution or tribulation having happened because of the word, immediately he is stumbled.

22 'And that sown toward the thorns, this is he who is hearing the word, and the anxiety of this age, and the deceitfulness of the riches, do choke the word, and it becometh unfruitful.

23 'And that sown on the good ground: this is he who is hearing the word, and is understanding, who indeed doth bear fruit, and doth make, some indeed a hundredfold, and some sixty, and some thirty.'

24 Another simile he set before them, saying: 'The reign of the heavens was likened to a man sowing good seed in his field,

25 and, while men are sleeping, his enemy came and sowed darnel in the midst of the wheat, and went away,

26 and when the herb sprang up, and yielded fruit, then appeared also the darnel.

27 'And the servants of the householder, having come near, said to him, Sir, good seed didst thou not sow in thy field? whence then hath it the darnel?

28 And he saith to them, A man, an enemy, did this; and the servants said to him, Wilt thou, then, [that] having gone away we may gather it up?

29 'And he said, No, lest -- gathering up the darnel -- ye root up with it the wheat,

30 suffer both to grow together till the harvest, and in the time of the harvest I will say to the reapers, Gather up first the darnel, and bind it in bundles, to burn it, and the wheat gather up into my storehouse.'

31 Another simile he set before them, saying: 'The reign of the heavens is like to a grain of mustard, which a man having taken, did sow in his field,

32 which less, indeed, is than all the seeds, but when it may be grown, is greatest of the herbs, and becometh a tree, so that the birds of the heaven do come and rest in its branches.'

33 Another simile spake he to them: 'The reign of the heavens is like to leaven, which a woman having taken, hid in three measures of meal, till the whole was leavened.'

34 All these things spake Jesus in similes to the multitudes, and without a simile he was not speaking to them,

35 that it might be fulfilled that was spoken through the prophet, saying, 'I will open in similes my mouth, I will utter things having been hidden from the foundation of the world.'

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36 Then having let away the multitudes, Jesus came to the house, and his disciples came near to him, saying, 'Explain to us the simile of the darnel of the field.'

37 And he answering said to them, 'He who is sowing the good seed is the Son of Man,

38 and the field is the world, and the good seed, these are the sons of the reign, and the darnel are the sons of the evil one,

39 and the enemy who sowed them is the devil, and the harvest is a full end of the age, and the reapers are messengers.

40 'As, then, the darnel is gathered up, and is burned with fire, so shall it be in the full end of this age,

41 the Son of Man shall send forth his messengers, and they shall gather up out of his kingdom all the stumbling-blocks, and those doing the unlawlessness,

42 and shall cast them to the furnace of the fire; there shall be the weeping and the gnashing of the teeth.

43 'Then shall the righteous shine forth as the sun in the reign of their Father. He who is having ears to hear -- let him hear.

44 'Again, the reign of the heavens is like to treasure hid in the field, which a man having found did hide, and from his joy goeth, and all, as much as he hath, he selleth, and buyeth that field.

45 'Again, the reign of the heavens is like to a man, a merchant, seeking goodly pearls,

46 who having found one pearl of great price, having gone away, hath sold all, as much as he had, and bought it.

47 'Again, the reign of the heavens is like to a net that was cast into the sea, and did gather together of every kind,

48 which, when it was filled, having drawn up again upon the beach, and having sat down, they gathered the good into vessels, and the bad they did cast out,

49 so shall it be in the full end of the age, the messengers shall come forth and separate the evil out of the midst of the righteous,

50 and shall cast them to the furnace of the fire, there shall be the weeping and the gnashing of the teeth.'

51 Jesus saith to them, 'Did ye understand all these?' They say to him, 'Yes, sir.'

52 And he said to them, 'Because of this every scribe having been discipled in regard to the reign of the heavens, is like to a man, a householder, who doth bring forth out of his treasure things new and old.'

53 And it came to pass, when Jesus finished these similes, he removed thence,

54 and having come to his own country, he was teaching them in their synagogue, so that they were astonished, and were saying, 'Whence to this one this wisdom and the mighty works?

55 is not this the carpenter's [builder's] son? is not his mother called Mary, and his brethren James, and Joses, and Simon, and [Didymus] Judas [Thomas]?

56 and his sisters -- are they not all with us? whence, then, to this one all these?'

57 and they were stumbled at him. And Jesus said to them, 'A prophet is not without honor except in his own country, and in his own house:'

58 and he did not there many mighty works, because of their unbelief.

GOSPEL OF MATTHEW CHAPTER 14

1 At that time did Herod the tetrarch hear the fame of Jesus,

2 and said to his servants, 'This is John the Baptist, he did rise from the dead, and because of this the mighty energies are working in him.'

3 For Herod having laid hold on John, did bind him, and did put him in prison, because of Herodias his brother Philip's wife,

4 for John was saying to him, 'It is not lawful to thee to have her,'

5 and, willing to kill him, he feared the multitude, because as a prophet they were holding him.

6 But the birthday of Herod being kept, the daughter of Herodias danced in the midst, and did please Herod,

7 whereupon with an oath he professed to give her whatever she might ask.

8 And she having been instigated by her mother -- 'Give me (says she) here upon a plate the head of John the Baptist;

9 and the king was grieved, but because of the oaths and of those reclining with him, he commanded [it] to be given;

10 and having sent, he beheaded John in the prison,

11 and his head was brought upon a plate, and was given to the damsel, and she brought [it] nigh to her mother.

12 And his disciples having come, took up the body, and buried it, and having come, they told Jesus,

13 and Jesus having heard, withdrew thence in a boat to a desolate place by himself, and the multitudes having heard did follow him on land from the cities.

14 And Jesus having come forth, saw a great multitude, and was moved with compassion upon them, and did heal their infirm;

15 and evening having come, his disciples came to him, saying, 'The place is desolate, and the hour hath now past, let away the multitudes that, having gone to the villages, they may buy to themselves food.'

16 And Jesus said to them, 'They have no need to go away -- give ye them to eat.'

17 And they say to him, 'We have not here except five loaves, and two fishes.'

18 And he said, 'Bring ye them to me hither.'

19 And having commanded the multitudes to recline upon the grass, and having taken the five loaves and the two fishes, having looked up to the heaven, he did bless, and having broken, he gave the loaves to the disciples, and the disciples to the multitudes,

20 and they did all eat, and were filled, and they took up what was over of the broken pieces twelve hand-baskets full;

21 and those eating were about five thousand men, apart from women and children.

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22 And immediately Jesus constrained his disciples to go into the boat, and to go before him to the other side, till he might let away the multitudes;
23 and having let away the multitudes, he went up to the mountain by himself to pray, and evening having come, he was there alone,
24 and the boat was now in the midst of the sea, distressed by the waves, for the wind was contrary.
25 And in the fourth watch of the night Jesus went away to them, walking upon the sea,
26 and the disciples having seen him walking upon the sea, were troubled saying -- 'It is an apparition,' and from the fear they cried out;
27 and immediately Jesus spake to them, saying, 'Be of good courage, I am [he], be not afraid.'
28 And Peter answering him said, 'Sir, if it is thou, bid me come to thee upon the waters;'
29 and he said, 'Come;' and having gone down from the boat, Peter walked upon the waters to come unto Jesus,
30 but seeing the wind vehement, he was afraid, and having begun to sink, he cried out, saying, 'Sir, save me.'
31 And immediately Jesus, having stretched forth the hand, laid hold of him, and saith to him, 'Little faith! for what didst thou waver?'
32 and they having gone to the boat the wind lulled,
33 and those in the boat having come, did bow to him, saying, 'Truly -- God's Son art thou.'
34 And having passed over, they came to the land of Gennesaret,
35 and having recognized him, the men of that place sent forth to all that region round about, and they brought to him all who were ill,
36 and were calling on him that they might only touch the fringe of his garment, and as many as did touch were saved.

GOSPEL OF MATTHEW CHAPTER 15

1 Then come unto Jesus do they from Jerusalem -- scribes and Pharisees -- saying,
2 'Wherefore do thy disciples transgress the tradition of the elders? for they do not wash their hands when they may eat bread.'
3 And he answering said to them, 'Wherefore also do ye transgress the command of God because of your tradition?
4 for God did command, saying, Honour thy father and mother; and, He who is speaking evil of father or mother -- let him die the death;
5 but ye say, Whoever may say to father or mother, An offering [is] whatever thou mayest be profited by me; --
6 and he may not honour his father or his mother, and ye did set aside the command of God because of your tradition.
7 'Hypocrites, well did Isaiah prophesy of you, saying,
8 This people doth draw nigh to Me with their mouth, and with the lips it doth honour Me, but their heart is far off from Me;
9 and in vain do they worship Me, teaching teachings -- commands of men.'
10 And having called near the multitude, he said to them, 'Hear and understand:
11 not that which is coming into the mouth doth defile the man, but that which is coming forth from the mouth, this defileth the man.'
12 Then his disciples having come near, said to him, 'Hast thou known that the Pharisees, having heard the word, were stumbled?'
13 And he answering said, 'Every plant that my heavenly Father did not plant shall be rooted up;
14 let them alone, guides they are -- blind of blind; and if blind may guide blind, both into a ditch shall fall.'
15 And Peter answering said to him, 'Explain to us this simile.'
16 And Jesus said, 'Are ye also yet without understanding?
17 do ye not understand that all that is going into the mouth doth pass into the belly, and into the drain is cast forth?
18 but the things coming forth from the mouth from the heart do come forth, and these defile the man;
19 for out of the heart come forth evil thoughts, murders, adulteries, whoredoms, thefts, false witnessings, evil speakings:
20 these are the things defiling the man; but to eat with unwashen hands doth not defile the man.'
21 And Jesus having come forth thence, withdrew to the parts of Tyre and Sidon,
22 and lo, a woman, a Canaanitess, from those borders having come forth, did call to him, saying, 'Deal kindly with me, Sir -- Son of David; my daughter is miserably demonized.'
23 And he did not answer her a word; and his disciples having come to him, were asking him, saying -- 'Let her away, because she crieth after us;'
24 and he answering said, 'I was not sent except to the lost sheep of the house of Israel.'
25 And having come, she was bowing to him, saying, 'Sir, help me;'
26 and he answering said, 'It is not good to take the children's bread, and to cast to the little dogs.'
27 And she said, 'Yes, sir, for even the little dogs do eat of the crumbs that are falling from their lords' table;'
28 then answering, Jesus said to her, 'O woman, great [is] thy faith, let it be to thee as thou wilt;' and her daughter was healed from that hour.
29 And Jesus having passed thence, came nigh unto the sea of Galilee, and having gone up to the mountain, he was sitting there,
30 and there came to him great multitudes, having with them lame, blind, dumb, maimed, and many others, and they did cast them at the feet of Jesus, and he healed them,
31 so that the multitudes did wonder, seeing dumb ones speaking, maimed whole, lame walking, and blind seeing; and they glorified the God of Israel.
32 And Jesus having called near his disciples, said, 'I have compassion upon the multitude, because now three days they

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continue with me, and they have not what they may eat; and to let them away fasting I will not, lest they faint in the way.'

33 And his disciples say to him, 'Whence to us, in a wilderness, so many loaves, as to fill so great a multitude?'

34 And Jesus saith to them, 'How many loaves have ye?' and they said, 'Seven, and a few little fishes.'

35 And he commanded the multitudes to sit down upon the ground,

36 and having taken the seven loaves and the fishes, having given thanks, he did break, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled, and they took up what was over of the broken pieces seven baskets full,

38 and those eating were four thousand men, apart from women and children.

39 And having let away the multitudes, he went into the boat, and did come to the borders of Magdala.

GOSPEL OF MATTHEW CHAPTER 16

1 And the Pharisees and Sadducees having come, tempting, did question him, to shew to them a sign from the heaven,

2 and he answering said to them, 'Evening having come, ye say, Fair weather, for the heaven is red,

3 and at morning, Foul weather to-day, for the heaven is red -- gloomy; hypocrites, the face of the heavens indeed ye do know to discern, but the signs of the times ye are not able!

4 'A generation evil and adulterous doth seek a sign, and a sign shall not be given to it, except the sign of Jonah the prophet;' and having left them he went away.

5 And his disciples having come to the other side, forgot to take loaves,

6 and Jesus said to them, 'Beware, and take heed of the leaven of the Pharisees and Sadducees;'

7 and they were reasoning in themselves, saying, 'Because we took no loaves.'

8 And Jesus having known, said to them, 'Why reason ye in yourselves, ye of little faith, because ye took no loaves?

9 do ye not yet understand, nor remember the five loaves of the five thousand, and how many hand-baskets ye took up?

10 nor the seven loaves of the four thousand, and how many baskets ye took up?

11 how do ye not understand that I did not speak to you of bread -- to take heed of the leaven of the Pharisees and Sadducees?'

12 Then they understood that he did not say to take heed of the leaven of the bread, but of the teaching, of the Pharisees and Sadducees.

13 And Jesus, having come to the parts of Cesarea Philippi, was asking his disciples, saying, 'Who do men say me to be -- the Son of Man?'

14 and they said, 'Some, John the Baptist, and others, Elijah, and others, Jeremiah, or one of the prophets.'

15 He saith to them, 'And ye -- who do ye say me to be?'

16 and Simon Peter answering said, 'Thou art the Christ, the Son of the living God.'

17 And Jesus answering said to him, 'Happy art thou, Simon Bar-Jona, because flesh and blood did not reveal [it] to thee, but my Father who is in the heavens.

18 'And I also say to thee, that thou art a rock, and upon this rock I will build my assembly, and gates of Hades shall not prevail against it;

19 and I will give to thee the keys of the reign of the heavens, and whatever thou mayest bind upon the earth shall be having been bound in the heavens, and whatever thou mayest loose upon the earth shall be having been loosed in the heavens.'

20 Then did he charge his disciples that they may say to no one that he is Jesus the Christ.

21 From that time began Jesus to shew to his disciples that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders, and chief priests, and scribes, and to be put to death, and the third day to rise.

22 And having taken him aside, Peter began to rebuke him, saying, 'Be kind to thyself, sir; this shall not be to thee;'

23 and he having turned, said to Peter, 'Get thee behind me, adversary! thou art a stumbling-block to me, for thou dost not mind the things of God, but the things of men.'

24 Then said Jesus to his disciples, 'If any one doth will to come after me, let him disown himself, and take up his cross, and follow me,

25 for whoever may will to save his life, shall lose it, and whoever may lose his life for my sake shall find it,

26 for what is a man profited if he may gain the whole world, but of his life suffer loss? or what shall a man give as an exchange for his life?

27 'For, the Son of Man is about to come in the glory of his Father, with his messengers, and then he will reward each, according to his work.

28 Verily I say to you, there are certain of those standing here who shall not taste of death till they may see the Son of Man coming in his reign.'

GOSPEL OF MATTHEW CHAPTER 17

1 And after six days Jesus taketh Peter, and James, and John his brother, and doth bring them up to a high mount by themselves,

2 and he was transfigured before them, and his face shone as the sun, and his garments did become white as the light,

3 and lo, appear to them did Moses and Elijah, talking together with him.

4 And Peter answering said to Jesus, 'Sir, it is good to us to be here; if thou wilt, we may make here three booths -- for thee one, and for Moses one, and one for Elijah.'

5 While he is yet speaking, lo, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, 'This is My Son, -- the Beloved, in whom I did delight; hear him.'

6 And the disciples having heard, did fall upon their face, and were exceedingly afraid,

7 and Jesus having come near, touched them, and said, 'Rise, be not afraid,'

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8 and having lifted up their eyes, they saw no one, except Jesus only.

9 And as they are coming down from the mount, Jesus charged them, saying, 'Say to no one the vision, till the Son of Man out of the dead may rise.'

10 And his disciples questioned him, saying, 'Why then do the scribes say that Elijah it behoveth to come first?'

11 And Jesus answering said to them, 'Elijah doth indeed come first, and shall restore all things,

12 and I say to you -- Elijah did already come, and they did not know him, but did with him whatever they would, so also the Son of Man is about to suffer by them.'

13 Then understood the disciples that concerning John the Baptist he spake to them.

14 And when they came unto the multitude, there came to him a man, kneeling down to him,

15 and saying, 'Sir, deal kindly with my son, for he is lunatic, and doth suffer miserably, for often he doth fall into the fire, and often into the water,

16 and I brought him near to thy disciples, and they were not able to heal him.'

17 And Jesus answering said, 'O generation, unstedfast and perverse, till when shall I be with you? till when shall I bear you? bring him to me hither;'

18 and Jesus rebuked him, and the demon went out of him, and the lad was healed from that hour.

19 Then the disciples having come to Jesus by himself, said, 'Wherefore were we not able to cast him out?'

20 And Jesus said to them, 'Through your want of faith; for verily I say to you, if ye may have faith as a grain of mustard, ye shall say to this mount, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you,

21 and this kind doth not go forth except in prayer and fasting.'

22 And while they are living in Galilee, Jesus said to them, 'The Son of Man is about to be delivered up to the hands of men,

23 and they shall kill him, and the third day he shall rise,' and they were exceeding sorry.

24 And they having come to Capernaum, those receiving the didrachms came near to Peter, and said, 'Your teacher -- doth he not pay the didrachms?' He saith, 'Yes.'

25 And when he came into the house, Jesus anticipated him, saying, 'What thinkest thou, Simon? the kings of the earth -- from whom do they receive custom or poll-tax? from their sons or from the strangers?'

26 Peter saith to him, 'From the strangers.' Jesus said to him, 'Then are the sons free;

27 but, that we may not cause them to stumble, having gone to the sea, cast a hook, and the fish that hath come up first take thou up, and having opened its mouth, thou shalt find a stater, that having taken, give to them for me and thee.'

GOSPEL OF MATTHEW CHAPTER 18

1 At that hour came the disciples near to Jesus, saying, 'Who, now, is greater in the reign of the heavens?'

2 And Jesus having called near a child, did set him in the midst of them,

3 and said, 'Verily I say to you, if ye may not be turned and become as the children, ye may not enter into the reign of the heavens;

4 whoever then may humble himself as this child, he is the greater in the reign of the heavens.

5 'And he who may receive one such child in my name, doth receive me,

6 and whoever may cause to stumble one of those little ones who are believing in me, it is better for him that a weighty millstone may be hanged upon his neck, and he may be sunk in the depth of the sea.

7 'Wo to the world from the stumbling-blocks! for there is a necessity for the stumbling-blocks to come, but wo to that man through whom the stumbling-block doth come!

8 'And if thy hand or thy foot doth cause thee to stumble, cut them off and cast from thee; it is good for thee to enter into the life lame or maimed, rather than having two hands or two feet, to be cast to the fire the age-during.

9 'And if thine eye doth cause thee to stumble, pluck it out and cast from thee; it is good for thee one-eyed to enter into the life, rather than having two eyes to be cast to the gehenna of the fire.

10 'Beware! -- ye may not despise one of these little ones, for I say to you, that their messengers in the heavens do always behold the face of my Father who is in the heavens,

11 for the Son of Man did come to save the lost.

12 'What think ye? if a man may have an hundred sheep, and there may go astray one of them, doth he not -- having left the ninety-nine, having gone on the mountains -- seek that which is gone astray?

13 and if it may come to pass that he doth find it, verily I say to you, that he doth rejoice over it more than over the ninety-nine that have not gone astray;

14 so it is not will in presence of your Father who is in the heavens, that one of these little ones may perish.

15 'And if thy brother may sin against thee, go and show him his fault between thee and him alone, if he may hear thee, thou didst gain thy brother;

16 and if he may not hear, take with thee yet one or two, that by the mouth of two witnesses or three every word may stand.

17 'And if he may not hear them, say [it] to the assembly, and if also the assembly he may not hear, let him be to thee as the heathen man and the tax-gatherer.

18 'Verily I say to you, Whatever things ye may bind upon the earth shall be having been bound in the heavens, and whatever things ye may loose on the earth shall be having been loosed in the heavens.

19 'Again, I say to you, that, if two of you may agree on the earth concerning anything, whatever they may ask -- it shall be done to them from my Father who is in the heavens,

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20 for where there are two or three gathered together -- to my name, there am I in the midst of them.'

21 Then Peter having come near to him, said, 'Sir, how often shall my brother sin against me, and I forgive him -- till seven times?'

22 Jesus saith to him, 'I do not say to thee till seven times, but till seventy times seven.

23 'Because of this was the reign of the heavens likened to a man, a king, who did will to take reckoning with his servants,

24 and he having begun to take account, there was brought near to him one debtor of a myriad of talents,

25 and he having nothing to pay, his lord did command him to be sold, and his wife, and the children, and all, whatever he had, and payment to be made.

26 The servant then, having fallen down, was bowing to him, saying, Sir, have patience with me, and I will pay thee all;

27 and the lord of that servant having been moved with compassion did release him, and the debt he forgave him.

28 'And, that servant having come forth, found one of his fellow-servants who was owing him an hundred denaries, and having laid hold, he took him by the throat, saying, Pay me that which thou owest.

29 His fellow-servant then, having fallen down at his feet, was calling on him, saying, Have patience with me, and I will pay thee all;

30 and he would not, but having gone away, he cast him into prison, till he might pay that which was owing.

31 'And his fellow-servants having seen the things that were done, were grieved exceedingly, and having come, shewed fully to their lord all the things that were done;

32 then having called him, his lord saith to him, Evil servant! all that debt I did forgive thee, seeing thou didst call upon me,

33 did it not behove also thee to have dealt kindly with thy fellow-servant, as I also dealt kindly with thee?

34 'And having been wroth, his lord delivered him to the inquisitors, till he might pay all that was owing to him;

35 so also my heavenly Father will do to you, if ye may not forgive each one his brother from your hearts their trespasses.'

GOSPEL OF MATTHEW CHAPTER 19

1 And it came to pass, when Jesus finished these words, he removed from Galilee, and did come to the borders of Judea, beyond the Jordan,

2 and great multitudes followed him, and he healed them there.

3 And the Pharisees came near to him, tempting him, and saying to him, 'Is it lawful for a man to put away his wife for every cause?'

4 And he answering said to them, 'Did ye not read, that He who made [them], from the beginning a male and a female made them,

5 and said, For this cause shall a man leave father and mother, and cleave to his wife, and they shall be -- the two -- for one flesh?

6 so that they are no more two, but one flesh; what therefore God did join together, let no man put asunder.'

7 They say to him, 'Why then did Moses command to give a roll of divorce, and to put her away?'

8 He saith to them -- 'Moses for your stiffness of heart did suffer you to put away your wives, but from the beginning it hath not been so.

9 'And I say to you, that, whoever may put away his wife, if not for whoredom, and may marry another, doth commit adultery; and he who did marry her that hath been put away, doth commit adultery.'

10 His disciples say to him, 'If the case of the man with the woman is so, it is not good to marry.'

11 And he said to them, 'All do not receive this word, but those to whom it hath been given;

12 for there are eunuchs who from the mother's womb were so born; and there are eunuchs who were made eunuchs by men; and there are eunuchs who kept themselves eunuchs because of the reign of the heavens: he who is able to receive [it] -- let him receive.'

13 Then were brought near to him children that he might put hands on them and pray, and the disciples rebuked them.

14 But Jesus said, 'Suffer the children, and forbid them not, to come unto me, for of such is the reign of the heavens;'

15 and having laid on them [his] hands, he departed thence.

16 And lo, one having come near, said to him, 'Good teacher, what good thing shall I do, that I may have life age-during?'

17 And he said to him, 'Why me dost thou call good? no one [is] good except One -- God; but if thou dost will to enter into the life, keep the commands.'

18 He saith to him, 'What kind?' And Jesus said, 'Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness,

19 honour thy father and mother, and, thou shalt love thy neighbor as thyself.'

20 The young man saith to him, 'All these did I keep from my youth; what yet do I lack?'

21 Jesus said to him, 'If thou dost will to be perfect, go away, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me.'

22 And the young man, having heard the word, went away sorrowful, for he had many possessions;

23 and Jesus said to his disciples, 'Verily I say to you, that hardly shall a rich man enter into the reign of the heavens;

24 and again I say to you, it is easier for a camel through the eye of a needle to go, than for a rich man to enter into the reign of God.'

25 And his disciples having heard, were amazed exceedingly, saying, 'Who, then, is able to be saved?'

26 And Jesus having earnestly beheld, said to them, 'With men this is impossible, but with God all things are possible.'

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27 Then Peter answering said to him, 'Lo, we did leave all, and follow thee, what then shall we have?'
28 And Jesus said to them, 'Verily I say to you, that ye who did follow me, in the regeneration, when the Son of Man may sit upon a throne of his glory, shall sit -- ye also -- upon twelve thrones, judging the twelve tribes of Israel;
29 and every one who left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for my name's sake, an hundredfold shall receive, and life age-during shall inherit;
30 and many first shall be last, and last first.

GOSPEL OF MATTHEW CHAPTER 20

1 'For the reign of the heavens is like to a man, a householder, who went forth with the morning to hire workmen for his vineyard,
2 and having agreed with the workmen for a denary a day, he sent them into his vineyard.
3 'And having gone forth about the third hour, he saw others standing in the market-place idle,
4 and to these he said, Go ye -- also ye -- to the vineyard, and whatever may be righteous I will give you;
5 and they went away. 'Again, having gone forth about the sixth and the ninth hour, he did in like manner.
6 And about the eleventh hour, having gone forth, he found others standing idle, and saith to them, Why here have ye stood all the day idle?
7 they say to him, Because no one did hire us; he saith to them, Go ye -- ye also -- to the vineyard, and whatever may be righteous ye shall receive.
8 'And evening having come, the lord of the vineyard saith to his steward, Call the workmen, and pay them the reward, having begun from the last -- unto the first.
9 And they of about the eleventh hour having come, did receive each a denary.
10 'And the first having come, did suppose that they shall receive more, and they received, they also, each a denary,
11 and having received [it], they were murmuring against the householder, saying,
12 that These, the last, wrought one hour, and thou didst make them equal to us, who were bearing the burden of the day -- and the heat.
13 'And he answering said to one of them, Comrade, I do no unrighteousness to thee; for a denary didst not thou agree with me?
14 take that which is thine, and go; and I will to give to this, the last, also as to thee;
15 is it not lawful to me to do what I will in mine own? is thine eye evil because I am good?
16 So the last shall be first, and the first last, for many are called, and few chosen.'
17 And Jesus going up to Jerusalem, took the twelve disciples by themselves in the way, and said to them,
18 'Lo, we go up to Jerusalem, and the Son of Man shall be delivered to the chief priests and scribes,
19 and they shall condemn him to death, and shall deliver him to the nations to mock, and to scourge, and to crucify, and the third day he will rise again.'
20 Then came near to him the mother of the sons of Zebedee, with her sons, bowing and asking something from him,
21 and he said to her, 'What wilt thou?' She saith to him, 'Say, that they may sit -- these my two sons -- one on thy right hand, and one on the left, in thy reign.'
22 And Jesus answering said, 'Ye have not known what ye ask for yourselves; are ye able to drink of the cup that I am about to drink? and with the baptism that I am baptized with, to be baptized?' They say to him, 'We are able.'
23 And he saith to them, 'Of my cup indeed ye shall drink, and with the baptism that I am baptized with ye shall be baptized; but to sit on my right hand and on my left is not mine to give, but -- to those for whom it hath been prepared by my father.'
24 And the ten having heard, were much displeased with the two brothers,
25 and Jesus having called them near, said, 'Ye have known that the rulers of the nations do exercise lordship over them, and those great do exercise authority over them,
26 but not so shall it be among you, but whoever may will among you to become great, let him be your ministrant;
27 and whoever may will among you to be first, let him be your servant;
28 even as the Son of Man did not come to be ministered to, but to minister, and to give his life a ransom for many.'
29 And they going forth from Jericho, there followed him a great multitude,
30 and lo, two blind men sitting by the way, having heard that Jesus doth pass by, cried, saying, 'Deal kindly with us, sir -- Son of David.'
31 And the multitude charged them that they might be silent, and they cried out the more, saying, 'Deal kindly with us sir -- Son of David.'
32 And having stood, Jesus called them, and said, 'What will ye [that] I may do to you?'
33 they say to him, 'Sir, that our eyes may be opened;'
34 and having been moved with compassion, Jesus touched their eyes, and immediately their eyes received sight, and they followed him.

GOSPEL OF MATTHEW CHAPTER 21

1 And when they came nigh to Jerusalem, and came to Bethphage, unto the mount of the Olives, then Jesus sent two disciples,
2 saying to them, 'Go on to the village over-against you, and immediately ye shall find an ass bound, and a colt with her -- having loosed, bring ye to me;
3 and if any one may say anything to you, ye shall say, that the lord hath need of them, and immediately he will send them.'
4 And all this came to pass, that it might be fulfilled that was spoken through the prophet, saying,

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5 'Tell ye the daughter of Zion, Lo, thy king doth come to thee, meek, and mounted on an ass, and a colt, a foal of a beast of burden.'

6 And the disciples having gone and having done as Jesus commanded them,

7 brought the ass and the colt, and did put on them their garments, and set [him] upon them;

8 and the very great multitude spread their own garments in the way, and others were cutting branches from the trees, and were strewing in the way,

9 and the multitudes who were going before, and who were following, were crying, saying, 'Hosanna to the Son of David, blessed is he who is coming in the name of the Lord; Hosanna in the highest.'

10 And he having entered into Jerusalem, all the city was moved, saying, 'Who is this?'

11 And the multitudes said, 'This is Jesus the prophet, who [is] from Nazareth of Galilee.'

12 And Jesus entered into the temple of God, and did cast forth all those selling and buying in the temple, and the tables of the money-changers he overturned, and the seats of those selling the doves,

13 and he saith to them, 'It hath been written, My house a house of prayer shall be called, but ye did make it a den of robbers.'

14 And there came to him blind and lame men in the temple, and he healed them,

15 and the chief priests and the scribes having seen the wonderful things that he did, and the children crying in the temple, and saying, 'Hosanna to the Son of David,' were much displeased;

16 and they said to him, 'Hearest thou what these say?' And Jesus saith to them, 'Yes, did ye never read, that, Out of the mouth of babes and sucklings Thou didst prepare praise?'

17 And having left them, he went forth out of the city to Bethany, and did lodge there,

18 and in the morning turning back to the city, he hungered,

19 and having seen a certain fig-tree on the way, he came to it, and found nothing in it except leaves only, and he saith to it, 'No more from thee may fruit be -- to the age;' and forthwith the fig-tree withered.

20 And the disciples having seen, did wonder, saying, 'How did the fig-tree forthwith wither?'

21 And Jesus answering said to them, 'Verily I say to you, If ye may have faith, and may not doubt, not only this of the fig-tree shall ye do, but even if to this mount ye may say, Be lifted up and be cast into the sea, it shall come to pass;

22 and all -- as much as ye may ask in the prayer, believing, ye shall receive.'

23 And he having come to the temple, there came to him when teaching the chief priests and the elders of the people, saying, 'By what authority dost thou do these things? and who gave thee this authority?'

24 And Jesus answering said to them, 'I will ask you -- I also -- one word, which if ye may tell me, I also will tell you by what authority I do these things;

25 the baptism of John, whence was it? -- from heaven, or from men?' And they were reasoning with themselves, saying, 'If we should say, From heaven; he will say to us, Wherefore, then, did ye not believe him?

26 and if we should say, From men, we fear the multitude, for all hold John as a prophet.'

27 And answering Jesus they said, 'We have not known.' He said to them -- he also -- 'Neither do I tell you by what authority I do these things.

28 'And what think ye? A man had two children, and having come to the first, he said, Child, go, to-day be working in my vineyard.'

29 And he answering said, 'I will not,' but at last, having repented, he went.

30 'And having come to the second, he said in the same manner, and he answering said, I [go], sir, and went not;

31 which of the two did the will of the father?' They say to him, 'The first.' Jesus saith to them, 'Verily I say to you, that the tax-gatherers and the harlots do go before you into the reign of God,

32 for John came unto you in the way of righteousness, and ye did not believe him, and the tax-gatherers and the harlots did believe him, and ye, having seen, repented not at last -- to believe him.

33 'Hear ye another simile: There was a certain man, a householder, who planted a vineyard, and did put a hedge round it, and digged in it a wine-press, and built a tower, and gave it out to husbandmen, and went abroad.

34 'And when the season of the fruits came nigh, he sent his servants unto the husbandmen, to receive the fruits of it,

35 and the husbandmen having taken his servants, one they scourged, and one they killed, and one they stoned.

36 'Again he sent other servants more than the first, and they did to them in the same manner.

37 'And at last he sent unto them his son, saying, They will reverence my son;

38 and the husbandmen having seen the son, said among themselves, This is the heir, come, we may kill him, and may possess his inheritance;

39 and having taken him, they cast [him] out of the vineyard, and killed him;

40 whenever therefore the lord of the vineyard may come, what will he do to these husbandmen?'

41 They say to him, 'Evil men -- he will evilly destroy them, and the vineyard will give out to other husbandmen, who will give back to him the fruits in their seasons.'

42 Jesus saith to them, 'Did ye never read in the Writings, A stone that the builders disallowed, it became head of a corner; from the Lord hath this come to pass, and it is wonderful in our eyes.

43 'Because of this I say to you, that the reign of God shall be taken from you, and given to a nation bringing forth its fruit;

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44 and he who is falling on this stone shall be broken, and on whomsoever it may fall it will crush him to pieces.'
45 And the chief priests and the Pharisees having heard his similes, knew that of them he speaketh,
46 and seeking to lay hold on him, they feared the multitudes, seeing they were holding him as a prophet.

GOSPEL OF MATTHEW CHAPTER 22

1 And Jesus answering, again spake to them in similes, saying,
2 'The reign of the heavens was likened to a man, a king, who made marriage-feasts for his son,
3 and he sent forth his servants to call those having been called to the marriage-feasts, and they were not willing to come.
4 'Again he sent forth other servants, saying, Say to those who have been called: Lo, my dinner I prepared, my oxen and the fatlings have been killed, and all things [are] ready, come ye to the marriage-feasts;
5 and they, having disregarded [it], went away, the one to his own field, and the other to his merchandise;
6 and the rest, having laid hold on his servants, did insult and slay [them].
7 'And the king having heard, was wroth, and having sent forth his soldiers, he destroyed those murderers, and their city he set on fire;
8 then saith he to his servants, The marriage-feast indeed is ready, and those called were not worthy,
9 be going, then, on to the cross-ways, and as many as ye may find, call ye to the marriage-feasts.
10 'And those servants, having gone forth to the ways, did gather all, as many as they found, both bad and good, and the marriage-feast apartment was filled with those reclining.
11 'And the king having come in to view those reclining, saw there a man not clothed with clothing of the marriage-feast,
12 and he saith to him, Comrade, how didst thou come in hither, not having clothing of the marriage-feast? and he was speechless.
13 'Then said the king to the ministrants, Having bound his feet and hands, take him up and cast forth to the outer darkness, there shall be the weeping and the gnashing of the teeth;
14 for many are called, and few chosen.'
15 Then the Pharisees having gone, took counsel how they might ensnare him in words,
16 and they send to him their disciples with the Herodians, saying, 'Teacher, we have known that thou art true, and the way of God in truth thou dost teach, and thou art not caring for any one, for thou dost not look to the face of men;
17 tell us, therefore, what dost thou think? is it lawful to give tribute to Caesar or not?'
18 And Jesus having known their wickedness, said, 'Why me do ye tempt, hypocrites?
19 show me the tribute-coin?' and they brought to him a denary;
20 and he saith to them, 'Whose [is] this image and the inscription?'
21 they say to him, 'Caesar's;' then saith he to them, 'Render therefore the things of Caesar to Caesar, and the things of God to God;'
22 and having heard they wondered, and having left him they went away.
23 In that day there came near to him Sadducees, who are saying there is not a rising again, and they questioned him, saying,
24 'Teacher, Moses said, If any one may die not having children, his brother shall marry his wife, and shall raise up seed to his brother.
25 'And there were with us seven brothers, and the first having married did die, and not having seed, he left his wife to his brother;
26 in like manner also the second, and the third, unto the seventh,
27 and last of all died also the woman;
28 therefore in the rising again, of which of the seven shall she be wife -- for all had her?'
29 And Jesus answering said to them, 'Ye go astray, not knowing the Writings, nor the power of God;
30 for in the rising again they do not marry, nor are they given in marriage, but are as messengers of God in heaven.
31 'And concerning the rising again of the dead, did ye not read that which was spoken to you by God, saying,
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not a God of dead men, but of living.'
33 And having heard, the multitudes were astonished at his teaching;
34 and the Pharisees, having heard that he did silence the Sadducees, were gathered together unto him;
35 and one of them, a lawyer, did question, tempting him, and saying,
36 'Teacher, which [is] the great command in the Law?'
37 And Jesus said to him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding --
38 this is a first and great command;
39 and the second [is] like to it, Thou shalt love thy neighbor as thyself;
40 on these -- the two commands -- all the law and the prophets do hang.'
41 And the Pharisees having been gathered together, Jesus did question them,
42 saying, 'What do ye think concerning the Christ? of whom is he son?' They say to him, 'Of David.'
43 He saith to them, 'How then doth David in the Spirit call him lord, saying,
44 The Lord said to my lord, Sit at my right hand, till I may make thine enemies thy footstool?
45 If then David doth call him lord, how is he his son?'
46 And no one was able to answer him a word, nor durst any from that day question him any more.

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GOSPEL OF MATTHEW CHAPTER 23

1 Then Jesus spake to the multitudes, and to his disciples,
2 saying, 'On the seat of Moses sat down the scribes and the Pharisees;
3 all, then, as much as they may say to you to observe, observe and do, but according to their works do not, for they say, and do not;
4 for they bind together burdens heavy and grievous to be borne, and lay upon the shoulders of men, but with their finger they will not move them.
5 'And all their works they do to be seen by men, and they make broad their phylacteries, and enlarge the fringes of their garments,
6 they love also the chief couches in the supper, and the chief seats in the synagogues,
7 and the salutations in the market-places, and to be called by men, Rabbi, Rabbi.
8 'And ye -- ye may not be called Rabbi, for one is your director -- the Christ, and all ye are brethren;
9 and ye may not call [any] your father on the earth, for one is your Father, who is in the heavens,
10 nor may ye be called directors, for one is your director -- the Christ.
11 And the greater of you shall be your ministrant,
12 and whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.
13 'Wo to you, Scribes and Pharisees, hypocrites! because ye shut up the reign of the heavens before men, for ye do not go in, nor those going in do ye suffer to enter.
14 'Wo to you, Scribes and Pharisees, hypocrites! because ye eat up the houses of the widows, and for a pretence make long prayers, because of this ye shall receive more abundant judgment.
15 'Wo to you, Scribes and Pharisees, hypocrites! because ye go round the sea and the dry land to make one proselyte, and whenever it may happen -- ye make him a son of gehenna twofold more than yourselves.
16 'Wo to you, blind guides, who are saying, Whoever may swear by the sanctuary, it is nothing, but whoever may swear by the gold of the sanctuary -- is debtor!
17 Fools and blind! for which [is] greater, the gold, or the sanctuary that is sanctifying the gold?
18 'And, whoever may swear by the altar, it is nothing; but whoever may swear by the gift that is upon it -- is debtor!
19 Fools and blind! for which [is] greater, the gift, or the altar that is sanctifying the gift?
20 'He therefore who did swear by the altar, doth swear by it, and by all things on it;
21 and he who did swear by the sanctuary, doth swear by it, and by Him who is dwelling in it;
22 and he who did swear by the heaven, doth swear by the throne of God, and by Him who is sitting upon it.
23 'Wo to you, Scribes and Pharisees, hypocrites! because ye give tithe of the mint, and the dill, and the cumin, and did neglect the weightier things of the Law -- the judgment, and the kindness, and the faith; these it behoved [you] to do, and those not to neglect.
24 'Blind guides! who are straining out the gnat, and the camel are swallowing.
25 'Wo to you, Scribes and Pharisees, hypocrites! because ye make clean the outside of the cup and the plate, and within they are full of rapine and incontinence.
26 'Blind Pharisee! cleanse first the inside of the cup and the plate, that the outside of them also may become clean.
27 'Wo to you, Scribes and Pharisees, hypocrites! because ye are like to whitewashed sepulchres, which outwardly indeed do appear beautiful, and within are full of bones of dead men, and of all uncleanness;
28 so also ye outwardly indeed do appear to men righteous, and within ye are full of hypocrisy and lawlessness.
29 'Wo to you, Scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous,
30 and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
31 So that ye testify to yourselves, that ye are sons of them who did murder the prophets;
32 and ye -- ye fill up the measure of your fathers.
33 'Serpents! brood of vipers! how may ye escape from the judgment of the gehenna?
34 'Because of this, lo, I send to you prophets, and wise men, and scribes, and of them ye will kill and crucify, and of them ye will scourge in your synagogues, and will pursue from city to city;
35 that on you may come all the righteous blood being poured out on the earth from the blood of Abel the righteous, unto the blood of Zacharias son of Barachias, whom ye slew between the sanctuary and the altar:
36 verily I say to you, all these things shall come upon this generation.
37 'Jerusalem, Jerusalem, that art killing the prophets, and stoning those sent unto thee, how often did I will to gather thy children together, as a hen doth gather her own chickens under the wings, and ye did not will.
38 Lo, left desolate to you is your house;
39 for I say to you, ye may not see me henceforth, till ye may say, Blessed [is] he who is coming in the name of the Lord.'

GOSPEL OF MATTHEW CHAPTER 24

1 And having gone forth, Jesus departed from the temple, and his disciples came near to show him the buildings of the temple,
2 and Jesus said to them, 'Do ye not see all these? verily I say to you, There may not be left here a stone upon a stone, that shall not be thrown down.'
3 And when he is sitting on the mount of the Olives, the disciples came near to him by himself, saying, 'Tell us, when shall these be? and what [is] the sign of thy presence, and of the full end of the age?'

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4 And Jesus answering said to them, 'Take heed that no one may lead you astray,
5 for many shall come in my name, saying, I am the Christ, and they shall lead many astray,
6 and ye shall begin to hear of wars, and reports of wars; see, be not troubled, for it behoveth all [these] to come to pass, but the end is not yet.
7 'For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places;
8 and all these [are] the beginning of sorrows;
9 then they shall deliver you up to tribulation, and shall kill you, and ye shall be hated by all the nations because of my name;
10 and then shall many be stumbled, and they shall deliver up one another, and shall hate one another.
11 'And many false prophets shall arise, and shall lead many astray;
12 and because of the abounding of the lawlessness, the love of the many shall become cold;
13 but he who did endure to the end, he shall be saved;
14 and this good news of the reign shall be proclaimed in all the world, for a testimony to all the nations; and then shall the end arrive.
15 'Whenever, therefore, ye may see the abomination of the desolation, that was spoken of through Daniel the prophet, standing in the holy place (whoever is reading let him observe)
16 then those in Judea -- let them flee to the mounts;
17 he on the house-top -- let him not come down to take up any thing out of his house;
18 and he in the field -- let him not turn back to take his garments.
19 'And wo to those with child, and to those giving suck in those days;
20 and pray ye that your flight may not be in winter, nor on a sabbath;
21 for there shall be then great tribulation, such as was not from the beginning of the world till now, no, nor may be.
22 And if those days were not shortened, no flesh would have been saved; but because of the chosen, shall those days be shortened.
23 'Then if any one may say to you, Lo, here [is] the Christ! or here! ye may not believe;
24 for there shall arise false Christs, and false prophets, and they shall give great signs and wonders, so as to lead astray, if possible, also the chosen.
25 Lo, I did tell you beforehand.
26 'If therefore they may say to you, Lo, in the wilderness he is, ye may not go forth; lo, in the inner chambers, ye may not believe;
27 for as the lightning doth come forth from the east, and doth appear unto the west, so shall be also the presence of the Son of Man;
28 for wherever the carcase may be, there shall the eagles be gathered together.
29 'And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken;
30 and then shall appear the sign of the Son of Man in the heaven; and then shall all the tribes of the earth smite the breast, and they shall see the Son of Man coming upon the clouds of the heaven, with power and much glory;
31 and he shall send his messengers with a great sound of a trumpet, and they shall gather together his chosen from the four winds, from the ends of the heavens unto the ends thereof.
32 'And from the fig-tree learn ye the simile: When already its branch may have become tender, and the leaves it may put forth, ye know that summer [is] nigh,
33 so also ye, when ye may see all these, ye know that it is nigh -- at the doors.
34 Verily I say to you, this generation may not pass away till all these may come to pass.
35 The heaven and the earth shall pass away, but my words shall not pass away.
36 'And concerning that day and the hour no one hath known -- not even the messengers of the heavens -- except my Father only;
37 and as the days of Noah -- so shall be also the presence of the Son of Man;
38 for as they were, in the days before the flood, eating, and drinking, marrying, and giving in marriage, till the day Noah entered into the ark,
39 and they did not know till the flood came and took all away; so shall be also the presence of the Son of Man.
40 Then two men shall be in the field, the one is received, and the one is left;
41 two women shall be grinding in the mill, one is received, and one is left.
42 'Watch ye therefore, because ye have not known in what hour your Lord doth come;
43 and this know, that if the master of the house had known in what watch the thief doth come, he had watched, and not suffered his house to be broken through;
44 because of this also ye, become ye ready, because in what hour ye do not think, the Son of Man doth come.
45 'Who, then, is the servant, faithful and wise, whom his lord did set over his household, to give them the nourishment in season?
46 Happy that servant, whom his lord, having come, shall find doing so;
47 verily I say to you, that over all his substance he will set him.
48 'And, if that evil servant may say in his heart, My Lord doth delay to come,
49 and may begin to beat the fellow-servants, and to eat and to drink with the drunken,
50 the lord of that servant will arrive in a day when he doth not expect, and in an hour of which he doth not know,

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51 and will cut him off, and his portion with the hypocrites will appoint; there shall be the weeping and the gnashing of the teeth.

GOSPEL OF MATTHEW CHAPTER 25

1 'Then shall the reign of the heavens be likened to ten virgins, who, having taken their lamps, went forth to meet the bridegroom;

2 and five of them were prudent, and five foolish;

3 they who were foolish having taken their lamps, did not take with themselves oil;

4 and the prudent took oil in their vessels, with their lamps.

5 'And the bridegroom tarrying, they all nodded and were sleeping,

6 and in the middle of the night a cry was made, Lo, the bridegroom doth come; go ye forth to meet him.

7 'Then rose all those virgins, and trimmed their lamps,

8 and the foolish said to the prudent, Give us of your oil, because our lamps are going out;

9 and the prudent answered, saying -- Lest there may not be sufficient for us and you, go ye rather unto those selling, and buy for yourselves.

10 'And while they are going away to buy, the bridegroom came, and those ready went in with him to the marriage-feasts, and the door was shut;

11 and afterwards come also do the rest of the virgins, saying, Sir, sir, open to us;

12 and he answering said, Verily I say to you, I have not known you.

13 'Watch therefore, for ye have not known the day nor the hour in which the Son of Man doth come.

14 'For -- as a man going abroad did call his own servants, and did deliver to them his substance,

15 and to one he gave five talents, and to another two, and to another one, to each according to his several ability, went abroad immediately.

16 'And he who did receive the five talents, having gone, wrought with them, and made other five talents;

17 in like manner also he who [received] the two, he gained, also he, other two;

18 and he who did receive the one, having gone away, digged in the earth, and hid his lord's money.

19 'And after a long time cometh the lord of those servants, and taketh reckoning with them;

20 and he who did receive the five talents having come, brought other five talents, saying, 'Sir, five talents thou didst deliver to me; lo, other five talents did I gain besides them.

21 'And his lord said to him, Well done, servant, good and faithful, over a few things thou wast faithful, over many things I will set thee; enter into the joy of thy lord.

22 'And he who also did receive the two talents having come, said, Sir, two talents thou didst deliver to me; lo, other two talents I did gain besides them.

23 'His lord said to him, Well done, servant, good and faithful, over a few things thou wast faithful, over many things I will set thee; enter into the joy of thy lord.

24 'And he also who hath received the one talent having come, said, Sir, I knew thee, that thou art a hard man, reaping where thou didst not sow, and gathering from whence thou didst not scatter;

25 and having been afraid, having gone away, I hid thy talent in the earth; lo, thou hast thine own!

26 'And his lord answering said to him, Evil servant, and slothful, thou hadst known that I reap where I did not sow, and I gather whence I did not scatter!

27 it behoved thee then to put my money to the money-lenders, and having come I had received mine own with increase.

28 'Take therefore from him the talent, and give to him having the ten talents,

29 for to every one having shall be given, and he shall have overabundance, and from him who is not having, even that which he hath shall be taken from him;

30 and the unprofitable servant cast ye forth to the outer darkness; there shall be the weeping and the gnashing of the teeth.

31 'And whenever the Son of Man may come in his glory, and all the holy messengers with him, then he shall sit upon a throne of his glory;

32 and gathered together before him shall be all the nations, and he shall separate them from one another, as the shepherd doth separate the sheep from the goats,

33 and he shall set the sheep indeed on his right hand, and the goats on the left.

34 'Then shall the king say to those on his right hand, Come ye, the blessed of my Father, inherit the reign that hath been prepared for you from the foundation of the world;

35 for I did hunger, and ye gave me to eat; I did thirst, and ye gave me to drink; I was a stranger, and ye received me;

36 naked, and ye put around me; I was infirm, and ye looked after me; in prison I was, and ye came unto me.

37 'Then shall the righteous answer him, saying, Lord, when did we see thee hungering, and we nourished? or thirsting, and we gave to drink?

38 and when did we see thee a stranger, and we received? or naked, and we put around?

39 and when did we see thee infirm, or in prison, and we came unto thee?

40 'And the king answering, shall say to them, Verily I say to you, Inasmuch as ye did [it] to one of these my brethren -- the least -- to me ye did [it].

41 Then shall he say also to those on the left hand, Go ye from me, the cursed, to the fire, the age-during, that hath been prepared for the Devil and his messengers;

42 for I did hunger, and ye gave me not to eat; I did thirst, and ye gave me not to drink;

43 a stranger I was, and ye did not receive me; naked, and ye put not around me; infirm, and in prison, and ye did not look after me.

44 'Then shall they answer, they also, saying, Lord, when did we see thee hungering, or thirsting, or a stranger, or

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naked, or infirm, or in prison, and we did not minister to thee?

45 'Then shall he answer them, saying, Verily I say to you, Inasmuch as ye did [it] not to one of these, the least, ye did [it] not to me.

46 And these shall go away to punishment age-during, but the righteous to life age-during.'

GOSPEL OF MATTHEW CHAPTER 26

1 And it came to pass, when Jesus finished all these words, he said to his disciples,

2 'Ye have known that after two days the passover cometh, and the Son of Man is delivered up to be crucified.'

3 Then were gathered together the chief priests, and the scribes, and the elders of the people, to the court of the chief priest who was called Caiaphas;

4 and they consulted together that they might take Jesus by guile, and kill [him],

5 and they said, 'Not in the feast, that there may not be a tumult among the people.'

6 And Jesus having been in Bethany, in the house of Simon the leper,

7 there came to him a woman having an alabaster box of ointment, very precious, and she poured on his head as he is reclining (at meat).

8 And having seen [it], his disciples were much displeased, saying, 'To what purpose [is] this waste?

9 for this ointment could have been sold for much, and given to the poor.'

10 And Jesus having known, said to them, 'Why do ye give trouble to the woman? for a good work she wrought for me;

11 for the poor always ye have with you, and me ye have not always;

12 for she having put this ointment on my body -- for my burial she did [it].

13 Verily I say to you, Wherever this good news may be proclaimed in the whole world, what this [one] did shall also be spoken of -- for a memorial of her.'

14 Then one of the twelve, who is called Judas Iscariot, having gone unto the chief priests, said,

15 'What are ye willing to give me, and I will deliver him up to you?' and they weighed out to him thirty silverlings (sheqel, shekel; Akkadian: pound),

16 and from that time he was seeking a convenient season to deliver him up.

17 And on the first [day] of the unleavened food came the disciples near to Jesus, saying to him, 'Where wilt thou [that] we may prepare for thee to eat the passover?'

18 and he said, 'Go away to the city, unto such a one, and say to him, The Teacher saith, My time is nigh; near thee I keep the passover, with my disciples;'

19 and the disciples did as Jesus appointed them, and prepared the passover.

20 And evening having come, he was reclining (at meat) with the twelve,

21 and while they are eating, he said, 'Verily I say to you, that one of you shall deliver me up.'

22 And being grieved exceedingly, they began to say to him, each of them, 'Is it I, Sir?'

23 And he answering said, 'He who did dip with me the hand in the dish, he will deliver me up;

24 the Son of Man doth indeed go, as it hath been written concerning him, but wo to that man through whom the Son of Man is delivered up! good it were for him if that man had not been born.'

25 And Judas -- he who delivered him up -- answering said, 'Is it I, Rabbi?' He saith to him, 'Thou hast said.'

26 And while they were eating, Jesus having taken the bread, and having blessed, did brake, and was giving to the disciples, and said, 'Take, eat, this is my body;'

27 and having taken the cup, and having given thanks, he gave to them, saying, 'Drink ye of it -- all;

28 for this is my blood of the new covenant, that for many is being poured out -- to remission of sins;

29 and I say to you, that I may not drink henceforth on this produce of the vine, till that day when I may drink it with you new in the reign of my Father.'

30 And having sung a hymn, they went forth to the mount of the Olives;

31 then saith Jesus to them, 'All ye shall be stumbled at me this night; for it hath been written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad;

32 but, after my having risen, I will go before you to Galilee.'

33 And Peter answering said to him, 'Even if all shall be stumbled at thee, I will never be stumbled.'

34 Jesus said to him, 'Verily I say to thee, that, this night, before cock-crowing, thrice thou wilt deny me.'

35 Peter saith to him, 'Even if it may be necessary for me to die with thee, I will not deny thee;' in like manner also said all the disciples.

36 Then come with them doth Jesus to a place called Gethsemane, and he saith to the disciples, 'Sit ye here, till having gone away, I shall pray yonder.'

37 And having taken Peter, and the two sons of Zebedee, he began to be sorrowful, and to be very heavy;

38 then saith he to them, 'Exceedingly sorrowful is my soul -- unto death; abide ye here, and watch with me.'

39 And having gone forward a little, he fell on his face, praying, and saying, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou.'

40 And he cometh unto the disciples, and findeth them sleeping, and he saith to Peter, 'So! ye were not able one hour to watch with me!

41 watch, and pray, that ye may not enter into temptation: the spirit indeed is forward, but the flesh weak.'

42 Again, a second time, having gone away, he prayed, saying, 'My Father, if this cup cannot pass away from me except I drink it, Thy will be done;'

43 and having come, he findeth them again sleeping, for their eyes were heavy.

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44 And having left them, having gone away again, he prayed a third time, saying the same word;
45 then cometh he unto his disciples, and saith to them, 'Sleep on henceforth, and rest! lo, the hour hath come nigh, and the Son of Man is delivered up to the hands of sinners.
46 Rise, let us go; lo, he hath come nigh who is delivering me up.'
47 And while he is yet speaking, lo, Judas, one of the twelve did come, and with him a great multitude, with swords and sticks, from the chief priests and elders of the people.
48 And he who did deliver him up did give them a sign, saying, 'Whomsoever I will kiss, it is he: lay hold on him;'
49 and immediately, having come to Jesus, he said, 'Hail, Rabbi,' and kissed him;
50 and Jesus said to him, 'Comrade, for what art thou present?' Then having come near, they laid hands on Jesus, and took hold on him.
51 And lo, one of those with Jesus, having stretched forth the hand, drew his sword, and having struck the servant of the chief priest, he took off his ear.
52 Then saith Jesus to him, 'Turn back thy sword to its place; for all who did take the sword, by the sword shall perish;
53 dost thou think that I am not able now to call upon my Father, and He will place beside me more than twelve legions of messengers?
54 how then may the Writings be fulfilled, that thus it behoveth to happen?'
55 In that hour said Jesus to the multitudes, 'As against a robber ye did come forth, with swords and sticks, to take me! daily with you I was sitting teaching in the temple, and ye did not lay hold on me;
56 but all this hath come to pass, that the Writings of the prophets may be fulfilled;' then all the disciples, having left him, fled.
57 And those laying hold on Jesus led [him] away unto Caiaphas the chief priest, where the scribes and the elders were gathered together,
58 and Peter was following him afar off, unto the court of the chief priest, and having gone in within, he was sitting with the officers, to see the end.
59 And the chief priests, and the elders, and all the council, were seeking false witness against Jesus, that they might put him to death,
60 and they did not find; and many false witnesses having come near, they did not find; and at last two false witnesses having come near,
61 said, 'This one said, I am able to throw down the sanctuary of God, and after three days to build it.'
62 And the chief priest having stood up, said to him, 'Nothing thou dost answer! what do these witness against thee?
63 and Jesus was silent. And the chief priest answering said to him, 'I adjure thee, by the living God, that thou mayest say to us, if thou art the Christ -- the Son of God.'
64 Jesus saith to him, 'Thou hast said; nevertheless I say to you, hereafter ye shall see the Son of Man sitting on the right hand of the power, and coming upon the clouds, of the heaven.'
65 Then the chief priest rent his garments, saying, -- 'He hath spoken evil; what need have we yet of witnesses? lo, now ye heard his evil speaking;
66 what think ye?' and they answering said, 'He is worthy of death.'
67 Then did they spit in his face and buffet him, and others did slap,
68 saying, 'Declare to us, O Christ, who he is that struck thee?'
69 And Peter without was sitting in the court, and there came near to him a certain maid, saying, 'And thou wast with Jesus of Galilee!'
70 And he denied before all, saying, 'I have not known what thou sayest.'
71 And he having gone forth to the porch, another female saw him, and saith to those there, 'And this one was with Jesus of Nazareth;'
72 and again did he deny with an oath -- 'I have not known the man.'
73 And after a little those standing near having come, said to Peter, 'Truly thou also art of them, for even thy speech doth make thee manifest.'
74 Then began he to anathematise, and to swear -- 'I have not known the man;' and immediately did a cock crow,
75 and Peter remembered the saying of Jesus, he having said to him -- 'Before cock-crowing, thrice thou wilt deny me;' and having gone without, he did weep bitterly.

GOSPEL OF MATTHEW CHAPTER 27

1 And morning having come, all the chief priests and the elders of the people took counsel against Jesus, so as to put him to death;
2 and having bound him, they did lead away, and delivered him up to Pontius Pilate, the governor.
3 Then Judas -- he who delivered him up -- having seen that he was condemned, having repented, brought back the thirty silverlings (sheqel, shekel) to the chief priests, and to the elders, saying,
4 'I did sin, having delivered up innocent blood;' and they said, 'What -- to us? thou shalt see!'
5 and having cast down the silverlings in the sanctuary, he departed, and having gone away, he did strangle himself.
6 And the chief priests having taken the silverlings, said, 'It is not lawful to put them to the treasury, seeing it is the price of blood;'
7 and having taken counsel, they bought with them the field of the potter, for the burial of strangers;
8 therefore was that field called, 'Field of blood,' unto this day.
9 Then was fulfilled that spoken through Jeremiah the prophet, saying, 'And I took the thirty silverlings (sheqel,

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shekel), the price of him who hath been priced, whom they of the sons of Israel did price,

10 and gave them for the field of the potter, as the Lord did appoint to me.'

11 And Jesus stood before the governor, and the governor did question him, saying, 'Art thou the king of the Jews!' And Jesus said to him, 'Thou sayest.'

12 And in his being accused by the chief priests and the elders, he did not answer any thing,

13 then saith Pilate to him, 'Dost thou not hear how many things they witness against thee?'

14 And he did not answer him, not even to one word, so that the governor did wonder greatly.

15 And at the feast the governor had been accustomed to release one to the multitude, a prisoner, whom they willed,

16 and they had then a noted prisoner, called Barabbas [Jesus bar Abbas],

17 they therefore having been gathered together, Pilate said to them, 'Whom will ye I shall release to you? Barabbas or Jesus who is called Christ?'

18 for he had known that because of envy they had delivered him up.

19 And as he is sitting on the tribunal, his wife sent unto him, saying, 'Nothing -- to thee and to that righteous one, for many things did I suffer to-day in a dream because of him.'

20 And the chief priests and the elders did persuade the multitudes that they might ask for themselves Barabbas, and might destroy Jesus;

21 and the governor answering said to them, 'Which of the two will ye [that] I shall release to you?' And they said, 'Barabbas.'

22 Pilate saith to them, 'What then shall I do with Jesus who is called Christ?' They all say to him, 'Let be crucified!'

23 And the governor said, 'Why, what evil did he?' and they were crying out the more, saying, 'Let be crucified.'

24 And Pilate having seen that it profiteth nothing, but rather a tumult is made, having taken water, he did wash the hands before the multitude, saying, 'I am innocent from the blood of this righteous one; ye -- ye shall see;'

25 and all the people answering said, 'His blood [is] upon us, and upon our children!'

26 Then did he release to them Barabbas, and having scourged Jesus, he delivered [him] up that he may be crucified;

27 then the soldiers of the governor having taken Jesus to the Praetorium, did gather to him all the band;

28 and having unclothed him, they put around him a crimson cloak,

29 and having plaited him a crown out of thorns they put [it] on his head, and a reed in his right hand, and having kneeled before him, they were mocking him, saying, 'Hail, the king of the Jews.'

30 And having spit on him, they took the reed, and were smiting on his head;

31 and when they had mocked him, they took off from him the cloak, and put on him his own garments, and led him away to crucify [him].

32 And coming forth, they found a man, a Cyrenian, by name Simon: him they impressed that he might bear his cross;

33 and having come to a place called Golgotha, that is called Place of a Skull,

34 they gave him to drink vinegar mixed with gall, and having tasted, he would not drink.

35 And having crucified him, they divided his garments, casting a lot, that it might be fulfilled that was spoken by the prophet, 'They divided my garments to themselves, and over my vesture they cast a lot;'

36 and sitting down, they were watching him there,

37 and they put up over his head, his accusation written, 'This is Jesus, the king of the Jews.'

38 Then crucified with him are two robbers, one on the right hand, and one on the left,

39 and those passing by were speaking evil of him, wagging their heads,

40 and saying, 'Thou that art throwing down the sanctuary, and in three days building [it], save thyself; if Son thou art of God, come down from the cross.'

41 And in like manner also the chief priests mocking, with the scribes and elders, said,

42 'Others he saved; himself he is not able to save! If he be King of Israel, let him come down now from the cross, and we will believe him;

43 he hath trusted on God, let Him now deliver him, if He wish him, because he said -- Son of God I am;'

44 with the same also the robbers, who were crucified with him, were reproaching him.

45 And from the sixth hour darkness came over all the land unto the ninth hour,

46 and about the ninth hour Jesus cried out with a great voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why didst Thou forsake me?'

47 And certain of those standing there having heard, said -- 'Elijah he doth call;'

48 and immediately, one of them having run, and having taken a spunge, having filled [it] with vinegar, and having put [it] on a reed, was giving him to drink,

49 but the rest said, 'Let alone, let us see if Elijah doth come -- about to save him.'

50 And Jesus having again cried with a great voice, yielded the spirit;

51 and lo, the vail of the sanctuary was rent in two from top unto bottom, and the earth did quake, and the rocks were rent,

52 and the tombs were opened, and many bodies of the saints who have fallen asleep, arose,

53 and having come forth out of the tombs after his rising, they went into the holy city, and appeared to many.

54 And the centurion, and those with him watching Jesus, having seen the earthquake, and the things that were done, were exceedingly afraid, saying, 'Truly this was God's Son.'

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55 And there were there many women beholding from afar, who did follow Jesus from Galilee, ministering to him,
56 among whom was Mary the Magdalene, and Mary the mother of James and of Joses, and the mother of the sons of Zebedee.
57 And evening having come, there came a rich man, from Arimathea, named Joseph, who also himself was discipled to Jesus,
58 he having gone near to Pilate, asked for himself the body of Jesus; then Pilate commanded the body to be given back.
59 And having taken the body, Joseph wrapped it in clean linen,
60 and laid it in his new tomb, that he hewed in the rock, and having rolled a great stone to the door of the tomb, he went away;
61 and there were there Mary the Magdalene, and the other Mary, sitting over-against the sepulchre.
62 And on the morrow that is after the preparation, were gathered together the chief priests, and the Pharisees, unto Pilate,
63 saying, 'Sir, we have remembered that that deceiver said while yet living, After three days I do rise;
64 command, then, the sepulchre to be made secure till the third day, lest his disciples, having come by night, may steal him away, and may say to the people, He rose from the dead, and the last deceit shall be worse than the first.'
65 And Pilate said to them, 'Ye have a watch, go away, make secure -- as ye have known;'
66 and they, having gone, did make the sepulchre secure, having sealed the stone, together with the watch.

GOSPEL OF MATTHEW CHAPTER 28

1 And on the eve of the sabbaths, at the dawn, toward the first of the sabbaths, came Mary the Magdalene, and the other Mary, to see the sepulchre,
2 and lo, there came a great earthquake, for a messenger of the Lord, having come down out of heaven, having come, did roll away the stone from the door, and was sitting upon it,
3 and his countenance was as lightning, and his clothing white as snow,
4 and from the fear of him did the keepers shake, and they became as dead men.
5 And the messenger answering said to the women, 'Fear not ye, for I have known that Jesus, who hath been crucified, ye seek;
6 he is not here, for he rose, as he said; come, see the place where the Lord was lying;
7 and having gone quickly, say ye to his disciples, that he rose from the dead; and lo, he doth go before you to Galilee, there ye shall see him; lo, I have told you.'
8 And having gone forth quickly from the tomb, with fear and great joy, they ran to tell to his disciples;
9 and as they were going to tell to his disciples, then lo, Jesus met them, saying, 'Hail!' and they having come near, laid hold of his feet, and did bow to him.
10 Then saith Jesus to them, 'Fear ye not, go away, tell to my brethren that they may go away to Galilee, and there they shall see me.'
11 And while they are going on, lo, certain of the watch having come to the city, told to the chief priests all the things that happened,
12 and having been gathered together with the elders, counsel also having taken, they gave much money to the soldiers,
13 saying, 'Say ye, that his disciples having come by night, stole him -- we being asleep;
14 and if this be heard by the governor, we will persuade him, and you keep free from anxiety.'
15 And they, having received the money, did as they were taught, and this account was spread abroad among Jews till this day.
16 And the eleven disciples went to Galilee, to the mount where Jesus appointed them,
17 and having seen him, they bowed to him, but some did waver.
18 And having come near, Jesus spake to them, saying, 'Given to me was all authority in heaven and on earth;
19 having gone, then, disciple all the nations, (baptizing them -- to the name of the Father, and of the Son, and of the Holy Spirit,
20 teaching them to observe all, whatever I did command you,) and lo, I am with you all the days -- till the full end of the age.'

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THE GOSPEL ACCORDING TO MARK

or Gospel of Mark (Marcus), or just Mark
Estimated Range of Dating: 75-80 A.D.

(The second, and probably second-oldest, Gospel is attributed to a writer called Mark (Latin: Marcus). His name occurs in several books of the New Testament, and seem to refer in all cases to the same person, though this has been questioned. In the Acts of the Apostles (12:12) we read of "John, whose surname was Mark," and gather that Peter was a familiar visitor at the house of his mother Mary, which was a centre of Christian life in Jerusalem. That he was, as his surname would suggest, a Greek speaking Roman citizen, follows from the fact that he was also cousin of Barnabas, a Roman citizen of Cyprus.

There is considerable doubt that the author of the Gospel of Mark can be identical with the author. He lacks first-hand knowledge of the geography of the Holy Land. Example: Anyone approaching Jerusalem from Jericho would come first to Bethany and then Bethphage, not the reverse. This is one of several passages showing that Mark knew little about Judaea or Israel. Indeed, Mark knew so little about the area that he described Jesus going from Tyrian territory "by way of Sidon to the Sea of Galilee through the territory of the Ten Towns" (refering to Decapolis which was a region east of the Dead Sea; Mark 31); this is similar to saying that one goes from London to Paris via Edinburgh and Rome. The logical conclusion only can be that (1st) the author has nothing to do with the disciple and (2nd) the Gospel of Mark is not likely to be the oldest gospel. The only gospel that was written by someone from the Holy Land was the Gospel of Matthew. And that is also the gospel with the highest accuracy.

The 2-source and 4-source hypotheses

The two-source hypothesis is an attempt to explain the synoptic problem, the pattern of similarities and differences between the three Gospels of Matthew, Mark, and Luke. It proposes that the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q (German: Quelle = source). B. H. Streeter published this hypothesis in 1924. By adding two other sources, referred to as M (Matthean material) and L (Lukan material), it became the four-source hypothesis.

It is a failed hypothesis for three simple reasons. It (1st) does not take into account the many distinctions among the gospels, and worse, it (2nd) declares Mark (which is the most inconsistant and faulty gospel) as the origin of all the others. And (3rd) it does not even attempt to compare Mark (or any other canonical gospel for that matter) with any non-canonical gospel. If there is a gospel to be declared "the origin", then surely, the Gospel of Matthew has to be taken into consideration first because it matches with the contents of the books of Titus Flavius Josephus almost entirely.

The "problem of the long ending"

The Gospel of Mark generally ends with chapter 16, and it goes from verse 1 to verse 20. However, scholars point out that the earliest extant complete manuscripts of Mark, Codex Vaticanus (325-350 AD) and Codex Sinaiticus (330-360 AD), the only two surviving examples of Flavius Constantinus' first Bible edition, contain only the verses 16:1–8. In other words: Mark ended here abruptly. Codex Vaticanus has a blank column after the 8th verse placing into it "kata Markon", which is Greek for "according to Mark" (Almost every manuscript in Antiquity had its title at the end.).

It is obvious that the previous manuscript ended here either because the author did not finish the text or because the last part went lost. Later, second editions, such as Codex Alexandrinus (c. 400 AD), Codex Bezae (c, 400 AD), Codex Ephraemi Rescriptus (c. 450 AD) have been tampered with by adding verses with the numbers 9–20 without any explanations. Whether these additional verses were found later in another earlier document or they were a new created interpolation, is unknown. It seems that the Church officials did not like the gospel have an "incomplete" end.)

GOSPEL OF MARK CHAPTER 1

1 A beginning of the good news of Jesus Christ, Son of God.
2 As it hath been written in the prophets, 'Lo, I send My messenger before thy face, who shall prepare thy way before thee,' --
3 'A voice of one calling in the wilderness, Prepare ye the way of the Lord, straight make ye his paths,' --
4 John came baptizing in the wilderness, and proclaiming a baptism of reformation -- to remission of sins,
5 and there were going forth to him all the region of Judea, and they of Jerusalem, and they were all baptized by him in the river Jordan, confessing their sins.
6 And John was clothed with camel's hair, and a girdle of skin around his loins, and eating locusts and honey of the field,
7 and he proclaimed, saying, 'He doth come -- who is mightier than I -- after me, of whom I am not worthy -- having stooped down -- to loose the latchet of his sandals;
8 I indeed did baptize you with water, but he shall baptize you with the Holy Spirit.'
9 And it came to pass in those days, Jesus came from Nazareth of Galilee, and was baptized by John at the Jordan;
10 and immediately coming up from the water, he saw the heavens dividing, and the Spirit as a dove coming down upon him;

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11 and a voice came out of the heavens, 'Thou art My Son -- the Beloved, in whom I did delight.'
12 And immediately doth the Spirit put him forth to the wilderness,
13 and he was there in the wilderness forty days, being tempted by the Adversary, and he was with the beasts, and the messengers were ministering to him.
14 And after the delivering up of John, Jesus came to Galilee, proclaiming the good news of the reign of God,
15 and saying -- 'Fulfilled hath been the time, and the reign of God hath come nigh, reform ye, and believe in the good news.'
16 And, walking by the sea of Galilee, he saw Simon, and Andrew his brother, casting a drag into the sea, for they were fishers,
17 and Jesus said to them, 'Come ye after me, and I shall make you to become fishers of men;'
18 and immediately, having left their nets, they followed him.
19 And having gone on thence a little, he saw James of Zebedee, and John his brother, and they were in the boat refitting the nets,
20 and immediately he called them, and, having left their father Zebedee in the boat with the hired servants, they went away after him.
21 And they go on to Capernaum, and immediately, on the sabbaths, having gone into the synagogue, he was teaching,
22 and they were astonished at his teaching, for he was teaching them as having authority, and not as the scribes.
23 And there was in their synagogue a man with an unclean spirit, and he cried out,
24 saying, 'Away! what -- to us and to thee, Jesus the Nazarene? thou didst come to destroy us; I have known thee who thou art -- the Holy One of God.'
25 And Jesus rebuked him, saying, 'Be silenced, and come forth out of him,'
26 and the unclean spirit having torn him, and having cried with a great voice, came forth out of him,
27 and they were all amazed, so as to reason among themselves, saying, 'What is this? what new teaching [is] this? that with authority also the unclean spirits he commandeth, and they obey him!'
28 And the fame of him went forth immediately to all the region, round about, of Galilee.
29 And immediately, having come forth out of the synagogue, they went to the house of Simon and Andrew, with James and John,
30 and the mother-in-law of Simon was lying fevered, and immediately they tell him about her,
31 and having come near, he raised her up, having laid hold of her hand, and the fever left her immediately, and she was ministering to them.
32 And evening having come, when the sun did set, they brought unto him all who were ill, and who were demoniacs,
33 and the whole city was gathered together near the door,
34 and he healed many who were ill of manifold diseases, and many demons he cast forth, and was not suffering the demons to speak, because they knew him.
35 And very early, it being yet night, having risen, he went forth, and went away to a desert place, and was there praying;
36 and Simon and those with him went in quest of him,
37 and having found him, they say to him, -- 'All do seek thee;'
38 and he saith to them, 'We may go to the next towns, that there also I may preach, for for this I came forth.'
39 And he was preaching in their synagogues, in all Galilee, and is casting out the demons,
40 and there doth come to him a leper, calling on him, and kneeling to him, and saying to him -- 'If thou mayest will, thou art able to cleanse me.'
41 And Jesus having been moved with compassion, having stretched forth the hand, touched him, and saith to him, 'I will; be thou cleansed;'
42 and he having spoken, immediately the leprosy went away from him, and he was cleansed.
43 And having sternly charged him, immediately he put him forth,
44 and saith to him, 'See thou mayest say nothing to any one, but go away, thyself shew to the priest, and bring near for thy cleansing the things Moses directed, for a testimony to them.'
45 And he, having gone forth, began to proclaim much, and to spread abroad the thing, so that no more he was able openly to enter into the city, but he was without in desert places, and they were coming unto him from every quarter.

GOSPEL OF MARK CHAPTER 2

1 And again he entered into Capernaum, after [some] days, and it was heard that he is in the house,
2 and immediately many were gathered together, so that there was no more room, not even at the door, and he was speaking to them the word.
3 And they come unto him, bringing a paralytic, borne by four,
4 and not being able to come near to him because of the multitude, they uncovered the roof where he was, and, having broken [it] up, they let down the couch on which the paralytic was lying,
5 and Jesus having seen their faith, saith to the paralytic, 'Child, thy sins have been forgiven thee.'
6 And there were certain of the scribes there sitting, and reasoning in their hearts,
7 'Why doth this one thus speak evil words? who is able to forgive sins except one -- God?'
8 And immediately Jesus, having known in his spirit that they thus reason in themselves, said to them, 'Why these things reason ye in your hearts?
9 which is easier, to say to the paralytic, The sins have been forgiven to thee? or to say, Rise, and take up thy couch, and walk?

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10 'And, that ye may know that the Son of Man hath authority on the earth to forgive sins -- (he saith to the paralytic) --

11 I say to thee, Rise, and take up thy couch, and go away to thy house;'

12 and he rose immediately, and having taken up the couch, he went forth before all, so that all were astonished, and do glorify God, saying -- 'Never thus did we see.'

13 And he went forth again by the sea, and all the multitude was coming unto him, and he was teaching them,

14 and passing by, he saw Levi of Alpheus sitting at the tax-office, and saith to him, 'Be following me,' and he, having risen, did follow him.

15 And it came to pass, in his reclining (at meat) in his house, that many tax-gatherers and sinners were reclining (at meat) with Jesus and his disciples, for there were many, and they followed him.

16 And the scribes and the Pharisees, having seen him eating with the tax-gatherers and sinners, said to his disciples, 'Why -- that with the tax-gatherers and sinners he doth eat and drink?'

17 And Jesus, having heard, saith to them, 'They who are strong have no need of a physician, but they who are ill; I came not to call righteous men, but sinners to reformation.'

18 And the disciples of John and those of the Pharisees were fasting, and they come and say to him, 'Wherefore do the disciples of John and those of the Pharisees fast, and thy disciples do not fast?'

19 And Jesus said to them, 'Are the sons of the bride-chamber able, while the bridegroom is with them, to fast? so long time as they have the bridegroom with them they are not able to fast;

20 but days shall come when the bridegroom may be taken from them, and then they shall fast -- in those days.

21 'And no one a patch of undressed cloth doth sew on an old garment, and if not -- the new filling it up doth take from the old and the rent doth become worse;

22 and no one doth put new wine into old skins, and if not -- the new wine doth burst the skins, and the wine is poured out, and the skins will be destroyed; but new wine into new skins is to be put.'

23 And it came to pass -- he is going along on the sabbaths through the corn-fields -- and his disciples began to make a way, plucking the ears,

24 and the Pharisees said to him, 'Lo, why do they on the sabbaths that which is not lawful?'

25 And he said to them, 'Did ye never read what David did, when he had need and was hungry, he and those with him?

26 how he went into the house of God, (at 'Abiathar the chief priest,') and the loaves of the presentation did eat, which it is not lawful to eat, except to the priests, and he gave also to those who were with him?'

27 And he said to them, 'The sabbath for man was made, not man for the sabbath,

28 so that the son of man is lord also of the sabbath.'

GOSPEL OF MARK CHAPTER 3

1 And he entered again into the synagogue, and there was there a man having the hand withered,

2 and they were watching him, whether on the sabbaths he will heal him, that they might accuse him.

3 And he saith to the man having the hand withered, 'Rise up in the midst.'

4 And he saith to them, 'Is it lawful on the sabbaths to do good, or to do evil? life to save, or to kill?' but they were silent.

5 And having looked round upon them with anger, being grieved for the hardness of their heart, he saith to the man, 'Stretch forth thy hand;' and he stretched forth, and his hand was restored whole as the other;

6 and the Pharisees having gone forth, immediately, with the Herodians, were taking counsel against him how they might destroy him.

7 And Jesus withdrew with his disciples unto the sea, and a great multitude from Galilee followed him, and from Judea,

8 and from Jerusalem, and from Idumea and beyond the Jordan; and they about Tyre and Sidon -- a great multitude -- having heard how great things he was doing, came unto him.

9 And he said to his disciples that a little boat may wait on him, because of the multitude, that they may not press upon him,

10 for he did heal many, so that they threw themselves on him, in order to touch him -- as many as had plagues;

11 and the unclean spirits, when they were seeing him, were falling down before him, and were crying, saying -- 'Thou art the Son of God;'

12 and many times he was charging them that they might not make him manifest.

13 And he goeth up to the mountain, and doth call near whom he willed, and they went away to him;

14 and he appointed twelve, that they may be with him, and that he may send them forth to preach,

15 and to have power to heal the sicknesses, and to cast out the demons.

16 And he put on Simon the name Peter;

17 and James of Zebedee, and John the brother of James, and he put on them names -- Boanerges, that is, 'Sons of thunder;'

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alpheus, and Thaddeus, and Simon the Cananite,

19 and Judas Iscariot, who did also deliver him up; and they come into a house.

20 And come together again doth a multitude, so that they are not able even to eat bread;

21 and his friends having heard, went forth to lay hold on him, for they said that he was beside himself,

22 and the scribes who [are] from Jerusalem having come down, said -- 'He hath Beelzeboul,' and -- 'By the ruler of the demons he doth cast out the demons.'

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23 And, having called them near, in similes he said to them, 'How is the Adversary able to cast out the Adversary?
24 and if a kingdom against itself be divided, that kingdom cannot be made to stand;
25 and if a house against itself be divided, that house cannot be made to stand;
26 and if the Adversary did rise against himself, and hath been divided, he cannot be made to stand, but hath an end.
27 'No one is able the vessels of the strong man -- having entered into his house -- to spoil, if first he may not bind the strong man, and then his house he will spoil.
28 'Verily I say to you, that all the sins shall be forgiven to the sons of men, and evil speakings with which they might speak evil,
29 but whoever may speak evil in regard to the Holy Spirit hath not forgiveness -- to the age, but is in danger of age-during judgment;'
30 because they said, 'He hath an unclean spirit.'
31 Then come do his brethren and mother, and standing without, they sent unto him, calling him,
32 and a multitude was sitting about him, and they said to him, 'Lo, thy mother and thy brethren without do seek thee.'
33 And he answered them, saying, 'Who is my mother, or my brethren?'
34 And having looked round in a circle to those sitting about him, he saith, 'Lo, my mother and my brethren!
35 for whoever may do the will of God, he is my brother, and my sister, and mother.'

GOSPEL OF MARK CHAPTER 4

1 And again he began to teach by the sea, and there was gathered unto him a great multitude, so that he, having gone into the boat, sat in the sea, and all the multitude was near the sea, on the land,
2 and he taught them many things in similes, and he said to them in his teaching:
3 'Hearken, lo, the sower went forth to sow;
4 and it came to pass, in the sowing, some fell by the way, and the fowls of the heaven did come and devour it;
5 and other fell upon the rocky ground, where it had not much earth, and immediately it sprang forth, because of not having depth of earth,
6 and the sun having risen, it was scorched, and because of not having root it did wither;
7 and other fell toward the thorns, and the thorns did come up, and choke it, and fruit it gave not;
8 and other fell to the good ground, and was giving fruit, coming up and increasing, and it bare, one thirty-fold, and one sixty, and one an hundred.'
9 And he said to them, 'He who is having ears to hear -- let him hear.'
10 And when he was alone, those about him, with the twelve, did ask him of the simile,
11 and he said to them, 'To you it hath been given to know the secret of the reign of God, but to those who are without, in similes are all the things done;
12 that seeing they may see and not perceive, and hearing they may hear and not understand, lest they may turn, and the sins may be forgiven them.'
13 And he saith to them, 'Have ye not known this simile? and how shall ye know all the similes?
14 He who is sowing doth sow the word;
15 and these are they by the way where the word is sown: and whenever they may hear, immediately cometh the Adversary, and he taketh away the word that hath been sown in their hearts.
16 'And these are they, in like manner, who on the rocky ground are sown: who, whenever they may hear the word, immediately with joy do receive it,
17 and have not root in themselves, but are temporary; afterward tribulation or persecution having come because of the word, immediately they are stumbled.
18 'And these are they who toward the thorns are sown: these are they who are hearing the word,
19 and the anxieties of this age, and the deceitfulness of the riches, and the desires concerning the other things, entering in, choke the word, and it becometh unfruitful.
20 'And these are they who on the good ground have been sown: who do hear the word, and receive, and do bear fruit, one thirty-fold, and one sixty, and one an hundred.'
21 And he said to them, 'Doth the lamp come that under the measure it may be put, or under the couch -- not that it may be put on the lamp-stand?
22 for there is not anything hid that may not be manifested, nor was anything kept hid but that it may come to light.
23 If any hath ears to hear -- let him hear.'
24 And he said to them, 'Take heed what ye hear; in what measure ye measure, it shall be measured to you; and to you who hear it shall be added;
25 for whoever may have, there shall be given to him, and whoever hath not, also that which he hath shall be taken from him.'
26 And he said, 'Thus is the reign of God: as if a man may cast the seed on the earth,
27 and may sleep, and may rise night and day, and the seed spring up and grow, he hath not known how;
28 for of itself doth the earth bear fruit, first a blade, afterwards an ear, afterwards full corn in the ear;
29 and whenever the fruit may yield itself, immediately he doth send forth the sickle, because the harvest hath come.'
30 And he said, 'To what may we liken the reign of God, or in what simile may we compare it?
31 As a grain of mustard, which, whenever it may be sown on the earth, is less than any of the seeds that are on the earth;
32 and whenever it may be sown, it cometh up, and doth become greater than any of the herbs, and doth make great branches, so that under its shade the fowls of the heaven are able to rest.'
33 And with many such similes he was speaking to them the word, as they were able to hear,
34 and without a simile he was not speaking to them, and by themselves, to his disciples he was expounding all.

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35 And he saith to them on that day, evening having come, 'We may pass over to the other side;'
36 and having let away the multitude, they take him up as he was in the boat, and other little boats also were with him.
37 And there cometh a great storm of wind, and the waves were beating on the boat, so that it is now being filled,
38 and he himself was upon the stern, upon the pillow sleeping, and they wake him up, and say to him, 'Teacher, art thou not caring that we perish?'
39 And having waked up, he rebuked the wind, and said to the sea, 'Peace, be stilled;' and the wind did lull, and there was a great calm:
40 and he said to them, 'Why are ye so fearful? how have ye not faith?'
41 and they feared a great fear, and said one to another, 'Who, then, is this, that even the wind and the sea do obey him?'

GOSPEL OF MARK CHAPTER 5

1 And they came to the other side of the sea, to the region of the Gadarenes,
2 and he having come forth out of the boat, immediately there met him out of the tombs a man with an unclean spirit,
3 who had his dwelling in the tombs, and not even with chains was any one able to bind him,
4 because that he many times with fetters and chains had been bound, and pulled in pieces by him had been the chains, and the fetters broken in pieces, and none was able to tame him,
5 and always, night and day, in the mountains, and in the tombs he was, crying and cutting himself with stones.
6 And, having seen Jesus from afar, he ran and bowed before him,
7 and having called with a loud voice, he said, 'What -- to me and to thee, Jesus, Son of God the Most High? I adjure thee by God, mayest thou not afflict me!'
8 (for he said to him, 'Come forth, spirit unclean, out of the man,')
9 and he was questioning him, 'What [is] thy name?' and he answered, saying, 'Legion [is] my name, because we are many;'
10 and he was calling on him much, that he may not send them out of the region.
11 And there was there, near the mountains, a great herd of swine feeding,
12 and all the demons did call upon him, saying, 'Send us to the swine, that into them we may enter;'
13 and immediately Jesus gave them leave, and having come forth, the unclean spirits did enter into the swine, and the herd did rush down the steep place to the sea -- and they were about two thousand -- and they were choked in the sea.
14 And those feeding the swine did flee, and told in the city, and in the fields, and they came forth to see what it is that hath been done;
15 and they come unto Jesus, and see the demoniac, sitting, and clothed, and right-minded -- him having had the legion -- and they were afraid;
16 and those having seen [it], declared to them how it had come to pass to the demoniac, and about the swine;
17 and they began to call upon him to go away from their borders.
18 And he having gone into the boat, the demoniac was calling on him that he may be with him,
19 and Jesus did not suffer him, but saith to him, 'Go away to thy house, unto thine own [friends], and tell them how great things the Lord did to thee, and dealt kindly with thee;
20 and he went away, and began to proclaim in the Decapolis how great things Jesus did to him, and all were wondering.
21 And Jesus having passed over in the boat again to the other side, there was gathered a great multitude to him, and he was near the sea,
22 and lo, there doth come one of the chiefs of the synagogue, by name Jairus, and having seen him, he doth fall at his feet,
23 and he was calling upon him much, saying -- 'My little daughter is at the last extremity -- that having come, thou mayest lay on her [thy] hands, so that she may be saved, and she shall live;'
24 and he went away with him. And there was following him a great multitude, and they were thronging him,
25 and a certain woman, having an issue of blood twelve years,
26 and many things having suffered under many physicians, and having spent all that she had, and having profited nothing, but rather having come to the worse,
27 having heard about Jesus, having come in the multitude behind, she touched his garment,
28 for she said -- 'If even his garments I may touch, I shall be saved;'
29 and immediately was the fountain of her blood dried up, and she knew in the body that she hath been healed of the plague.
30 And immediately Jesus having known in himself that out of him power had gone forth, having turned about in the multitude, said, 'Who did touch my garments?'
31 and his disciples said to him, 'Thou seest the multitude thronging thee, and thou sayest, 'Who did touch me!'
32 And he was looking round to see her who did this,
33 and the woman, having been afraid, and trembling, knowing what was done on her, came, and fell down before him, and told him all the truth,
34 and he said to her, 'Daughter, thy faith hath saved thee; go away in peace, and be whole from thy plague.'
35 As he is yet speaking, there come from the chief of the synagogue's [house, certain], saying -- 'Thy daughter did die, why still dost thou harass the Teacher?'
36 And Jesus immediately, having heard the word that is spoken, saith to the chief of the synagogue, 'Be not afraid, only believe.'

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37 And he did not suffer any one to follow with him, except Peter, and James, and John the brother of James;
38 and he cometh to the house of the chief of the synagogue, and seeth a tumult, much weeping and wailing;
39 and having gone in he saith to them, 'Why do ye make a tumult, and weep? the child did not die, but doth sleep;
40 and they were laughing at him. And he, having put all forth, doth take the father of the child, and the mother, and those with him, and goeth in where the child is lying,
41 and, having taken the hand of the child, he saith to her, 'Talitha cumi;' which is, being interpreted, 'Damsel (I say to thee), arise.'
42 And immediately the damsel arose, and was walking, for she was twelve years [old]; and they were amazed with a great amazement,
43 and he charged them much, that no one may know this thing, and he said that there be given to her to eat.

GOSPEL OF MARK CHAPTER 6

1 And he went forth thence, and came to his own country, and his disciples do follow him,
2 and sabbath having come, he began in the synagogue to teach, and many hearing were astonished, saying, 'Whence hath this one these things? and what the wisdom that was given to him, that also such mighty works through his hands are done?
3 Is not this the carpenter [tekton = builder], the son of Mary, and brother of James, and Joses, and [Didymus] Judas [Thomas], and Simon? and are not his sisters here with us?' -- and they were being stumbled at him.
4 And Jesus said to them -- 'A prophet is not without honor, except in his own country, and among his kindred, and in his own house;'
5 and he was not able there any mighty work to do, except on a few infirm people having put hands he did heal [them];
6 and he wondered because of their unbelief. And he was going round the villages, in a circle, teaching,
7 and he doth call near the twelve, and he began to send them forth two by two, and he was giving them power over the unclean spirits,
8 and he commanded them that they may take nothing for the way, except a staff only -- no scrip, no bread, no brass in the girdle,
9 but having been shod with sandals, and ye may not put on two coats.
10 And he said to them, 'Whenever ye may enter into a house, there remain till ye may depart thence,
11 and as many as may not receive you, nor hear you, going out thence, shake off the dust that is under your feet for a testimony to them; verily I say to you, It shall be more tolerable for Sodom or Gomorrah in a day of judgment than for that city.'
12 And having gone forth they were preaching that [men] might reform,
13 and many demons they were casting out, and they were anointing with oil many infirm, and they were healing [them].
14 And the king Herod heard, (for his name became public,) and he said -- 'John the Baptist out of the dead was raised, and because of this the mighty powers are working in him.'
15 Others said -- 'It is Elijah,' and others said -- 'It is a prophet, or as one of the prophets.'
16 And Herod having heard, said -- 'He whom I did behead -- John -- this is he; he was raised out of the dead.'
17 For Herod himself, having sent forth, did lay hold on John, and bound him in the prison, because of Herodias the wife of Philip his brother, because he married her,
18 for John said to Herod -- 'It is not lawful to thee to have the wife of thy brother;'
19 and Herodias was having a quarrel with him, and was willing to kill him, and was not able,
20 for Herod was fearing John, knowing him a man righteous and holy, and was keeping watch over him, and having heard him, was doing many things, and hearing him gladly.
21 And a seasonable day having come, when Herod on his birthday was making a supper to his great men, and to the chiefs of thousands, and to the first men of Galilee,
22 and the daughter of that Herodias having come in, and having danced, and having pleased Herod and those reclining (at meat) with him, the king said to the damsel, 'Ask of me whatever thou wilt, and I will give to thee,'
23 and he sware to her -- 'Whatever thou mayest ask me, I will give to thee -- unto the half of my kingdom.'
24 And she, having gone forth, said to her mother, 'What shall I ask for myself?' and she said, 'The head of John the Baptist;'
25 and having come in immediately with haste unto the king, she asked, saying, 'I will that thou mayest give me presently, upon a plate, the head of John the Baptist.'
26 And the king -- made very sorrowful -- because of the oaths and of those reclining (at meat) with him, would not put her away,
27 and immediately the king having sent a guardsman, did command his head to be brought,
28 and he having gone, beheaded him in the prison, and brought his head upon a plate, and did give it to the damsel, and the damsel did give it to her mother;
29 and having heard, his disciples came and took up his corpse, and laid it in the tomb.
30 And the apostles are gathered together unto Jesus, and they told him all, and how many things they did, and how many things they taught,
31 and he said to them, 'Come ye yourselves apart to a desert place, and rest a little,' for those coming and those going were many, and not even to eat had they opportunity,
32 and they went away to a desert place, in the boat, by themselves.
33 And the multitudes saw them going away, and many recognised him, and by land from all the cities they ran thither, and went before them, and came together to him,

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34 and having come forth, Jesus saw a great multitude, and was moved with compassion on them, that they were as sheep not having a shepherd, and he began to teach many things.

35 And now the hour being advanced, his disciples having come near to him, say, -- 'The place is desolate, and the hour is now advanced,

36 let them away, that, having gone away to the surrounding fields and villages, they may buy to themselves loaves, for what they may eat they have not.'

37 And he answering said to them, 'Give ye them to eat,' and they say to him, 'Having gone away, may we buy two hundred denaries' worth of loaves, and give to them to eat?'

38 And he saith to them, 'How many loaves have ye? go and see;' and having known, they say, 'Five, and two fishes.'

39 And he commanded them to make all recline in companies upon the green grass,

40 and they sat down in squares, by hundreds, and by fifties.

41 And having taken the five loaves and the two fishes, having looked up to the heaven, he blessed, and brake the loaves, and was giving to his disciples, that they may set before them, and the two fishes divided he to all,

42 and they did all eat, and were filled,

43 and they took up of broken pieces twelve hand-baskets full, and of the fishes,

44 and those eating of the loaves were about five thousand men.

45 And immediately he constrained his disciples to go into the boat, and to go before to the other side, unto Bethsaida, till he may let the multitude away,

46 and having taken leave of them, he went away to the mountain to pray.

47 And evening having come, the boat was in the midst of the sea, and he alone upon the land;

48 and he saw them harassed in the rowing, for the wind was against them, and about the fourth watch of the night he doth come to them walking on the sea, and wished to pass by them.

49 And they having seen him walking on the sea, thought [it] to be an apparition, and cried out,

50 for they all saw him, and were troubled, and immediately he spake with them, and saith to them, 'Take courage, I am [he], be not afraid.'

51 And he went up unto them to the boat, and the wind lulled, and greatly out of measure were they amazed in themselves, and were wondering,

52 for they understood not concerning the loaves, for their heart hath been hard.

53 And having passed over, they came upon the land of Gennesaret, and drew to the shore,

54 and they having come forth out of the boat, immediately having recognised him,

55 having run about through all that region round about, they began upon the couches to carry about those ill, where they were hearing that he is,

56 and wherever he was going, to villages, or cities, or fields, in the market-places they were laying the infirm, and were calling upon him, that they may touch if it were but the fringe of his garment, and as many as were touching him were saved.

GOSPEL OF MARK CHAPTER 7

1 And gathered together unto him are the Pharisees, and certain of the scribes, having come from Jerusalem,

2 and having seen certain of his disciples with defiled hands -- that is, unwashed -- eating bread, they found fault;

3 for the Pharisees, and all the Jews, if they do not wash the hands to the wrist, do not eat, holding the tradition of the elders,

4 and, [coming] from the market-place, if they do not baptize themselves, they do not eat; and many other things there are that they received to hold, baptisms of cups, and pots, and brazen vessels, and couches.

5 Then question him do the Pharisees and the scribes, 'Wherefore do thy disciples not walk according to the tradition of the elders, but with unwashed hands do eat the bread?'

6 and he answering said to them -- 'Well did Isaiah prophesy concerning you, hypocrites, as it hath been written, This people with the lips doth honor Me, and their heart is far from Me;

7 and in vain do they worship Me, teaching teachings, commands of men;

8 for, having put away the command of God, ye hold the tradition of men, baptisms of pots and cups; and many other such like things ye do.'

9 And he said to them, 'Well do ye put away the command of God that your tradition ye may keep;

10 for Moses said, Honour thy father and thy mother; and, He who is speaking evil of father or mother -- let him die the death;

11 and ye say, If a man may say to father or to mother, Korban (that is, a gift), [is] whatever thou mayest be profited out of mine,

12 and no more do ye suffer him to do anything for his father or for his mother,

13 setting aside the word of God for your tradition that ye delivered; and many such like things ye do.'

14 And having called near all the multitude, he said to them, 'Hearken to me, ye all, and understand;

15 there is nothing from without the man entering into him that is able to defile him, but the things coming out from him, those are the things defiling the man.

16 If any hath ears to hear -- let him hear.'

17 And when he entered into a house from the multitude, his disciples were questioning him about the simile,

18 and he saith to them, 'So also ye are without understanding! Do ye not perceive that nothing from without entering into the man is able to defile him?

19 because it doth not enter into his heart, but into the belly, and into the drain it doth go out, purifying all the meats.'

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20 And he said -- 'That which is coming out from the man, that doth defile the man;
21 for from within, out of the heart of men, the evil reasonings do come forth, adulteries, whoredoms, murders,
22 thefts, covetous desires, wickedness, deceit, arrogance, an evil eye, evil speaking, pride, foolishness;
23 all these evils do come forth from within, and they defile the man.'
24 And from thence having risen, he went away to the borders of Tyre and Sidon, and having entered into the house, he wished none to know, and he was not able to be hid,
25 for a woman having heard about him, whose little daughter had an unclean spirit, having come, fell at his feet,
26 and the woman was a Greek, a Syro-Phenician by nation -- and was asking him, that the demon he may cast forth out of her daughter.
27 And Jesus said to her, 'Suffer first the children to be filled, for it is not good to take the children's bread, and to cast [it] to the little dogs.'
28 And she answered and saith to him, 'Yes, sir; for the little dogs also under the table do eat of the children's crumbs.'
29 And he said to her, 'Because of this word go; the demon hath gone forth out of thy daughter;'
30 and having come away to her house, she found the demon gone forth, and the daughter laid upon the couch.
31 And again, having gone forth from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis,
32 and they bring to him a deaf, stuttering man, and they call on him that he may put the hand on him.
33 And having taken him away from the multitude by himself, he put his fingers to his ears, and having spit, he touched his tongue,
34 and having looked to the heaven, he sighed, and saith to him, 'Ephphatha,' that is, 'Be thou opened;'
35 and immediately were his ears opened, and the string of his tongue was loosed, and he was speaking plain.
36 And he charged them that they may tell no one, but the more he was charging them, the more abundantly they were proclaiming [it],
37 and they were being beyond measure astonished, saying, 'Well hath he done all things; both the deaf he doth make to hear, and the dumb to speak.'

GOSPEL OF MARK CHAPTER 8

1 In those days the multitude being very great, and not having what they may eat, Jesus having called near his disciples, saith to them,
2 'I have compassion upon the multitude, because now three days they do continue with me, and they have not what they may eat;
3 and if I shall let them away fasting to their home, they will faint in the way, for certain of them are come from far.'
4 And his disciples answered him, 'Whence shall any one be able these here to feed with bread in a wilderness?'
5 And he was questioning them, 'How many loaves have ye?' and they said, 'Seven.'
6 And he commanded the multitude to sit down upon the ground, and having taken the seven loaves, having given thanks, he brake, and was giving to his disciples that they may set before [them]; and they did set before the multitude.
7 And they had a few small fishes, and having blessed, he said to set them also before [them];
8 and they did eat and were filled, and they took up that which was over of broken pieces -- seven baskets;
9 and those eating were about four thousand. And he let them away,
10 and immediately having entered into the boat with his disciples, he came to the parts of Dalmanutha,
11 and the Pharisees came forth, and began to dispute with him, seeking from him a sign from the heaven, tempting him;
12 and having sighed deeply in his spirit, he saith, 'Why doth this generation seek after a sign? Verily I say to you, no sign shall be given to this generation.'
13 And having left them, having entered again into the boat, he went away to the other side;
14 and they forgot to take loaves, and except one loaf they had nothing with them in the boat,
15 and he was charging them, saying, 'Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod,'
16 and they were reasoning with one another, saying -- 'Because we have no loaves.'
17 And Jesus having known, saith to them, 'Why do ye reason, because ye have no loaves? do ye not yet perceive, nor understand, yet have ye your heart hardened?
18 Having eyes, do ye not see? and having ears, do ye not hear? and do ye not remember?
19 When the five loaves I did brake to the five thousand, how many hand-baskets full of broken pieces took ye up?' they say to him, 'Twelve.'
20 'And when the seven to the four thousand, how many hand-baskets full of broken pieces took ye up?' and they said, 'Seven.'
21 And he said to them, 'How do ye not understand?'
22 And he cometh to Bethsaida, and they bring to him one blind, and call upon him that he may touch him,
23 and having taken the hand of the blind man, he led him forth without the village, and having spit on his eyes, having put [his] hands on him, he was questioning him if he doth behold anything:
24 and he, having looked up, said, 'I behold men, as I see trees, walking.'
25 Afterwards again he put [his] hands on his eyes, and made him look up, and he was restored, and discerned all things clearly,
26 and he sent him away to his house, saying, 'Neither to the village mayest thou go, nor tell [it] to any in the village.'
27 And Jesus went forth, and his disciples, to the villages of Cesarea Philippi, and in the way he was questioning his disciples, saying to them, 'Who do men say me to be?'

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28 And they answered, 'John the Baptist, and others Elijah, but others one of the prophets.'

29 And he saith to them, 'And ye -- who do ye say me to be?' and Peter answering saith to him, 'Thou art the Christ.'

30 And he strictly charged them that they may tell no one about it,

31 and began to teach them, that it behoveth the Son of Man to suffer many things, and to be rejected by the elders, and chief priests, and scribes, and to be killed, and after three days to rise again;

32 and openly he was speaking the word. And Peter having taken him aside, began to rebuke him,

33 and he, having turned, and having looked on his disciples, rebuked Peter, saying, 'Get behind me, Adversary, because thou dost not mind the things of God, but the things of men.'

34 And having called near the multitude, with his disciples, he said to them, 'Whoever doth will to come after me -- let him disown himself, and take up his cross, and follow me;

35 for whoever may will to save his life shall lose it; and whoever may lose his life for my sake and for the good news' sake, he shall save it;

36 for what shall it profit a man, if he may gain the whole world, and forfeit his life?

37 Or what shall a man give as an exchange for his life?

38 for whoever may be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when he may come in the glory of his Father, with the holy messengers.'

GOSPEL OF MARK CHAPTER 9

1 And he said to them, 'Verily I say to you, That there are certain of those standing here, who may not taste of death till they see the reign of God having come in power.'

2 And after six days doth Jesus take Peter, and James, and John, and bringeth them up to a high mount by themselves, alone, and he was transfigured before them,

3 and his garments became glittering, white exceedingly, as snow, so as a fuller upon the earth is not able to whiten [them].

4 And there appeared to them Elijah with Moses, and they were talking with Jesus.

5 And Peter answering saith to Jesus, 'Rabbi, it is good to us to be here; and we may make three booths, for thee one, and for Moses one, and for Elijah one:'

6 for he was not knowing what he might say, for they were greatly afraid.

7 And there came a cloud overshadowing them, and there came a voice out of the cloud, saying, 'This is My Son -- the Beloved, hear ye him;'

8 and suddenly, having looked around, they saw no one any more, but Jesus only with themselves.

9 And as they are coming down from the mount, he charged them that they may declare to no one the things that they saw, except when the Son of Man may rise out of the dead;

10 and the thing they kept to themselves, questioning together what the rising out of the dead is.

11 And they were questioning him, saying, that the scribes say that Elijah it behoveth to come first.

12 And he answering said to them, 'Elijah indeed, having come first, doth restore all things; and how hath it been written concerning the Son of Man, that many things he may suffer, and be set at nought?

13 But I say to you, That also Elijah hath come, and they did to him what they willed, as it hath been written of him.'

14 And having come unto the disciples, he saw a great multitude about them, and scribes questioning with them,

15 and immediately, all the multitude having seen him, were amazed, and running near, were saluting him.

16 And he questioned the scribes, 'What dispute ye with them?'

17 and one out of the multitude answering said, 'Teacher, I brought my son unto thee, having a dumb spirit;

18 and wherever it doth seize him, it doth tear him, and he foameth, and gnasheth his teeth, and pineth away; and I spake to thy disciples that they may cast it out, and they were not able.'

19 And he answering him, said, 'O generation unbelieving, till when shall I be with you? till when shall I suffer you? bring him unto me;'

20 and they brought him unto him, and he having seen him, immediately the spirit tare him, and he, having fallen upon the earth, was wallowing -- foaming.

21 And he questioned his father, 'How long time is it since this came to him?' and he said, 'From childhood,

22 and many times also it cast him into fire, and into water, that it might destroy him; but if thou art able to do anything, help us, having compassion on us.'

23 And Jesus said to him, 'If thou art able to believe! all things are possible to the one that is believing;'

24 and immediately the father of the child, having cried out, with tears said, 'I believe, sir; be helping mine unbelief.'

25 Jesus having seen that a multitude doth run together, rebuked the unclean spirit, saying to it, 'Spirit -- dumb and deaf -- I charge thee, come forth out of him, and no more thou mayest enter into him;'

26 and having cried, and rent him much, it came forth, and he became as dead, so that many said that he was dead,

27 but Jesus, having taken him by the hand, lifted him up, and he arose.

28 And he having come into the house, his disciples were questioning him by himself -- 'Why were we not able to cast it forth?'

29 And he said to them, 'This kind is able to come forth with nothing except with prayer and fasting.'

30 And having gone forth thence, they were passing through Galilee, and he did not wish that any may know,

31 for he was teaching his disciples, and he said to them, 'The Son of Man is being delivered to the hands of men, and they shall kill him, and having been killed the third day he shall rise,'

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32 but they were not understanding the saying, and they were afraid to question him.

33 And he came to Capernaum, and being in the house, he was questioning them, 'What were ye reasoning in the way among yourselves?'

34 and they were silent, for with one another they did reason in the way who is greater;

35 and having sat down he called the twelve, and he saith to them, 'If any doth will to be first, he shall be last of all, and minister of all.'

36 And having taken a child, he set him in the midst of them, and having taken him in his arms, said to them,

37 'Whoever may receive one of such children in my name, doth receive me, and whoever may receive me, doth not receive me, but Him who sent me.'

38 And John did answer him, saying, 'Teacher, we saw a certain one in thy name casting out demons, who doth not follow us, and we forbade him, because he doth not follow us.'

39 And Jesus said, 'Forbid him not, for there is no one who shall do a mighty work in my name, and shall be able readily to speak evil of me:

40 for he who is not against us is for us;

41 for whoever may give you to drink a cup of water in my name, because ye are Christ's, verily I say to you, he may not lose his reward;

42 and whoever may cause to stumble one of the little ones believing in me, better is it for him if a millstone is hanged about his neck, and he hath been cast into the sea.

43 'And if thy hand may cause thee to stumble, cut it off; it is better for thee maimed to enter into the life, than having the two hands, to go away to the gehenna, to the fire -- the unquenchable --

44 where there worm is not dying, and the fire is not being quenched.

45 'And if thy foot may cause thee to stumble, cut it off; it is better for thee to enter into the life lame, than having the two feet to be cast to the gehenna, to the fire -- the unquenchable --

46 where there worm is not dying, and the fire is not being quenched.

47 And if thine eye may cause thee to stumble, cast it out; it is better for thee one-eyed to enter into the reign of God, than having two eyes, to be cast to the gehenna of the fire --

48 where their worm is not dying, and the fire is not being quenched;

49 for every one with fire shall be salted, and every sacrifice with salt shall be salted.

50 The salt [is] good, but if the salt may become saltless, in what will ye season [it]? Have in yourselves salt, and have peace in one another.'

GOSPEL OF MARK CHAPTER 10

1 And having risen thence, he doth come to the coasts of Judea, through the other side of the Jordan, and again do multitudes come together unto him, and, as he had been accustomed, again he was teaching them.

2 And the Pharisees, having come near, questioned him, if it is lawful for a husband to put away a wife, tempting him,

3 and he answering said to them, 'What did Moses command you?'

4 and they said, 'Moses suffered to write a bill of divorce, and to put away.'

5 And Jesus answering said to them, 'For the stiffness of your heart he wrote you this command,

6 but from the beginning of the creation, a male and a female God did make them;

7 on this account shall a man leave his father and mother, and shall cleave unto his wife,

8 and they shall be -- the two -- for one flesh; so that they are no more two, but one flesh;

9 what therefore God did join together, let not man put asunder.'

10 And in the house again his disciples of the same thing questioned him,

11 and he saith to them, 'Whoever may put away his wife, and may marry another, doth commit adultery against her;

12 and if a woman may put away her husband, and is married to another, she committeth adultery.'

13 And they were bringing to him children, that he might touch them, and the disciples were rebuking those bringing them,

14 and Jesus having seen, was much displeased, and he said to them, 'Suffer the children to come unto me, and forbid them not, for of such is the reign of God;

15 verily I say to you, whoever may not receive the reign of God, as a child -- he may not enter into it;'

16 and having taken them in his arms, having put [his] hands upon them, he was blessing them.

17 And as he is going forth into the way, one having run and having kneeled to him, was questioning him, 'Good teacher, what may I do, that life age-during I may inherit?'

18 And Jesus said to him, 'Why me dost thou call good? no one [is] good except One -- God;

19 the commands thou hast known: Thou mayest not commit adultery, Thou mayest do no murder, Thou mayest not steal, Thou mayest not bear false witness, Thou mayest not defraud, Honour thy father and mother.'

20 And he answering said to him, 'Teacher, all these did I keep from my youth.'

21 And Jesus having looked upon him, did love him, and said to him, 'One thing thou dost lack; go away, whatever thou hast -- sell, and give to the poor, and thou shalt have treasure in heaven, and come, be following me, having taken up the cross.'

22 And he -- gloomy at the word -- went away sorrowing, for he was having many possessions.

23 And Jesus having looked round, saith to his disciples, 'How hardly shall they who have riches enter into the reign of God!'

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24 And the disciples were astonished at his words, and Jesus again answering saith to them, 'Children, how hard is it to those trusting on the riches to enter into the reign of God!

25 It is easier for a camel through the eye of the needle to enter, than for a rich man to enter into the reign of God.'

26 And they were astonished beyond measure, saying unto themselves, 'And who is able to be saved?'

27 And Jesus, having looked upon them, saith, 'With men it is impossible, but not with God; for all things are possible with God.'

28 And Peter began to say to him, 'Lo, we left all, and we followed thee.'

29 And Jesus answering said, 'Verily I say to you, there is no one who left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for my sake, and for the good news',

30 who may not receive an hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions, and in the age that is coming, life age-during;

31 and many first shall be last, and the last first.'

32 And they were in the way going up to Jerusalem, and Jesus was going before them, and they were amazed, and following they were afraid. And having again taken the twelve, he began to tell them the things about to happen to him,

33 -- 'Lo, we go up to Jerusalem, and the Son of Man shall be delivered to the chief priests, and to the scribes, and they shall condemn him to death, and shall deliver him to the nations,

34 and they shall mock him, and scourge him, and spit on him, and kill him, and the third day he shall rise again.'

35 And there come near to him James and John, the sons of Zebedee, saying, 'Teacher, we wish that whatever we may ask for ourselves, thou mayest do for us;'

36 and he said to them, 'What do ye wish me to do for you?'

37 and they said to him, 'Grant to us that, one on thy right hand and one on thy left, we may sit in thy glory;'

38 and Jesus said to them, 'Ye have not known what ye ask; are ye able to drink of the cup that I drink of, and with the baptism that I am baptized with -- to be baptized?'

39 And they said to him, 'We are able;' and Jesus said to them, 'Of the cup indeed that I drink of, ye shall drink, and with the baptism that I am baptized with, ye shall be baptized;

40 but to sit on my right and on my left, is not mine to give, but -- to those for whom it hath been prepared.'

41 And the ten having heard, began to be much displeased at James and John,

42 but Jesus having called them near, saith to them, 'Ye have known that they who are considered to rule the nations do exercise lordship over them, and their great ones do exercise authority upon them;

43 but not so shall it be among you; but whoever may will to become great among you, he shall be your minister,

44 and whoever of you may will to become first, he shall be servant of all;

45 for even the Son of Man came not to be ministered to, but to minister, and to give his life a ransom for many.'

46 And they come to Jericho, and as he is going forth from Jericho, with his disciples and a great multitude, a son of Timaeus -- Bartimaeus the blind -- was sitting beside the way begging,

47 and having heard that it is Jesus the Nazarene, he began to cry out, and to say, 'The Son of David -- Jesus! deal kindly with me;'

48 and many were rebuking him, that he might keep silent, but the more abundantly he cried out, 'Son of David, deal kindly with me.'

49 And Jesus having stood, he commanded him to be called, and they call the blind man, saying to him, 'Take courage, rise, he doth call thee;'

50 and he, having cast away his garment, having risen, did come unto Jesus.

51 And answering, Jesus saith to him, 'What wilt thou I may do to thee?' and the blind man said to him, 'Rabboni, that I may see again;'

52 and Jesus said to him, 'Go, thy faith hath saved thee:' and immediately he saw again, and was following Jesus in the way.

GOSPEL OF MARK CHAPTER 11

1 And when they come nigh to Jerusalem, to Bethphage, and Bethany, unto the mount of the Olives, he sendeth forth two of his disciples,

2 and saith to them, 'Go away to the village that is over-against you, and immediately, entering into it, ye shall find a colt tied, on which no one of men hath sat, having loosed it, bring [it]:

3 and if any one may say to you, Why do ye this? say ye that the lord hath need of it, and immediately he will send it hither.'

4 And they went away, and found the colt tied at the door without, by the two ways, and they loose it,

5 and certain of those standing there said to them, 'What do ye -- loosing the colt?'

6 and they said to them as Jesus commanded, and they suffered them.

7 And they brought the colt unto Jesus, and did cast upon it their garments, and he sat upon it,

8 and many did spread their garments in the way, and others were cutting down branches from the trees, and were strewing in the way.

9 And those going before and those following were crying out, saying, 'Hosanna! blessed [is] he who is coming in the name of the Lord;

10 blessed is the coming reign, in the name of the Lord, of our father David; Hosanna in the highest.'

11 And Jesus entered into Jerusalem, and into the temple, and having looked round on all things, it being now evening, he went forth to Bethany with the twelve.

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12 And on the morrow, they having come forth from Bethany, he hungered,
13 and having seen a fig-tree afar off having leaves, he came, if perhaps he shall find anything in it, and having come to it, he found nothing except leaves, for it was not a time of figs,
14 and Jesus answering said to it, 'No more from thee -- to the age -- may any eat fruit;' and his disciples were hearing.
15 And they come to Jerusalem, and Jesus having gone into the temple, began to cast forth those selling and buying in the temple, and the tables of the money-changers and the seats of those selling the doves, he overthrew,
16 and he did not suffer that any might bear a vessel through the temple,
17 and he was teaching, saying to them, 'Hath it not been written -- My house a house of prayer shall be called for all the nations, and ye did make it a den of robbers?'
18 And the scribes and the chief priests heard, and they were seeking how they shall destroy him, for they were afraid of him, because all the multitude was astonished at his teaching;
19 and when evening came, he was going forth without the city.
20 And in the morning, passing by, they saw the fig-tree having been dried up from the roots,
21 and Peter having remembered saith to him, 'Rabbi, lo, the fig-tree that thou didst curse is dried up.'
22 And Jesus answering saith to them, 'Have faith of God;
23 for verily I say to you, that whoever may say to this mount, Be taken up, and be cast into the sea, and may not doubt in his heart, but may believe that the things that he saith do come to pass, it shall be to him whatever he may say.
24 Because of this I say to you, all whatever -- praying -- ye do ask, believe that ye receive, and it shall be to you.
25 'And whenever ye may stand praying, forgive, if ye have anything against any one, that your Father also who is in the heavens may forgive you your trespasses;
26 and, if ye do not forgive, neither will your Father who is in the heavens forgive your trespasses.'
27 And they come again to Jerusalem, and in the temple, as he is walking, there come unto him the chief priests, and the scribes, and the elders,
28 and they say to him, 'By what authority dost thou these things? and who gave thee this authority that these things thou mayest do?'
29 And Jesus answering said to them, 'I will question you -- I also -- one word; and answer me, and I will tell you by what authority I do these things;
30 the baptism of John -- from heaven was it? or from men? answer me.'
31 And they were reasoning with themselves, saying, 'If we may say, From heaven, he will say, Wherefore, then, did ye not believe him?
32 But if we may say, From men,' -- they were fearing the people, for all were holding John that he was indeed a prophet;
33 and answering they say to Jesus, 'We have not known;' and Jesus answering saith to them, 'Neither do I tell you by what authority I do these things.'

GOSPEL OF MARK CHAPTER 12

1 And he began to speak to them in similes: 'A man planted a vineyard, and put a hedge around, and digged an under-winevat, and built a tower, and gave it out to husbandmen, and went abroad;
2 and he sent unto the husbandmen at the due time a servant, that from the husbandmen he may receive from the fruit of the vineyard,
3 and they, having taken him, did severely beat [him], and did send him away empty.
4 'And again he sent unto them another servant, and at that one having cast stones, they wounded [him] in the head, and sent away -- dishonoured.
5 'And again he sent another, and that one they killed; and many others, some beating, and some killing.
6 'Having yet therefore one son -- his beloved -- he sent also him unto them last, saying -- They will reverence my son;
7 and those husbandmen said among themselves -- This is the heir, come, we may kill him, and ours shall be the inheritance;
8 and having taken him, they did kill, and cast [him] forth without the vineyard.
9 'What therefore shall the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to others.
10 And this Writing did ye not read: A stone that the builders rejected, it did become the head of a corner:
11 from the Lord was this, and it is wonderful in our eyes.'
12 And they were seeking to lay hold on him, and they feared the multitude, for they knew that against them he spake the simile, and having left him, they went away;
13 and they send unto him certain of the Pharisees and of the Herodians, that they may ensnare him in discourse,
14 and they having come, say to him, 'Teacher, we have known that thou art true, and thou art not caring for any one, for thou dost not look to the face of men, but in truth the way of God dost teach; is it lawful to give tribute to Caesar or not? may we give, or may we not give?'
15 And he, knowing their hypocrisy, said to them, 'Why me do ye tempt? bring me a denary, that I may see;'
16 and they brought, and he saith to them, 'Whose [is] this image, and the inscription?' and they said to him, 'Caesar's;'
17 and Jesus answering said to them, 'Give back the things of Caesar to Caesar, and the things of God to God;' and they did wonder at him.
18 And the Sadducees come unto him, who say there is not a rising again, and they questioned him, saying,
19 'Teacher, Moses wrote to us, that if any one's brother may die, and may leave a wife, and may leave no children, that his brother may take his wife, and raise up seed to his brother.

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20 'There were then seven brothers, and the first took a wife, and dying, he left no seed;
21 and the second took her, and died, neither left he seed, and the third in like manner,
22 and the seven took her, and left no seed, last of all died also the woman;
23 in the rising again, then, whenever they may rise, of which of them shall she be wife -- for the seven had her as wife?'
24 And Jesus answering said to them, 'Do ye not because of this go astray, not knowing the Writings, nor the power of God?
25 for when they may rise out of the dead, they neither marry nor are they given in marriage, but are as messengers who are in the heavens.
26 'And concerning the dead, that they rise: have ye not read in the Book of Moses (at The Bush), how God spake to him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob;
27 he is not the God of dead men, but a God of living men; ye then go greatly astray.'
28 And one of the scribes having come near, having heard them disputing, knowing that he answered them well, questioned him, 'Which is the first command of all?'
29 and Jesus answered him -- 'The first of all the commands [is], Hear, O Israel, the Lord is our God, the Lord is one;
30 and thou shalt love the Lord thy God out of all thy heart, and out of thy soul, and out of all thine understanding, and out of all thy strength -- this [is] the first command;
31 and the second [is] like [it], this, Thou shalt love thy neighbor as thyself; -- greater than these there is no other command.'
32 And the scribe said to him, 'Well, Teacher, in truth thou hast spoken that there is one God, and there is none other but He;
33 and to love Him out of all the heart, and out of all the understanding, and out of all the soul, and out of all the strength, and to love one's neighbor as one's self, is more than all the whole burnt-offerings and the sacrifices.'
34 And Jesus, having seen him that he answered with understanding, said to him, 'Thou art not far from the reign of God;' and no one any more durst question him.
35 And Jesus answering said, teaching in the temple, 'How say the scribes that the Christ is son of David?
36 for David himself said in the Holy Spirit, The Lord said to my lord, Sit thou on My right hand, till I place thine enemies -- thy footstool;
37 therefore David himself saith of him Lord, and whence is he his son?' And the great multitude were hearing him gladly,
38 and he was saying to them in his teaching, 'Beware of the scribes, who will in long robes to walk, and love salutations in the market-places,
39 and first seats in the synagogues, and first couches in suppers,
40 who are devouring the widows' houses, and for a pretense are making long prayers; these shall receive more abundant judgment.'
41 And Jesus having sat down over-against the treasury, was beholding how the multitude do put brass into the treasury, and many rich were putting in much,
42 and having come, a poor widow did put in two mites, which are a farthing.
43 And having called near his disciples, he saith to them, 'Verily I say to you, that this poor widow hath put in more than all those putting into the treasury;
44 for all, out of their abundance, put in, but she, out of her want, all that she had put in -- all her living.'

GOSPEL OF MARK CHAPTER 13

1 And as he is going forth out of the temple, one of his disciples saith to him, 'Teacher, see! what stones! and what buildings!'
2 and Jesus answering said to him, 'Seest thou these great buildings? there may not be left a stone upon a stone, that may not be thrown down.'
3 And as he is sitting at the mount of the Olives, over-against the temple, Peter, and James, and John, and Andrew, were questioning him by himself,
4 'Tell us when these things shall be? and what [is] the sign when all these may be about to be fulfilled?'
5 And Jesus answering them, began to say, 'Take heed lest any one may lead you astray,
6 for many shall come in my name, saying -- I am [he], and many they shall lead astray;
7 and when ye may hear of wars and reports of wars, be not troubled, for these behove to be, but the end [is] not yet;
8 for nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and there shall be famines and troubles; beginnings of sorrows [are] these.
9 'And take ye heed to yourselves, for they shall deliver you up to sanhedrims, and to synagogues, ye shall be beaten, and before governors and kings ye shall be set for my sake, for a testimony to them;
10 and to all the nations it behoveth first that the good news be proclaimed.
11 'And when they may lead you, delivering up, be not anxious beforehand what ye may speak, nor premeditate, but whatever may be given to you in that hour, that speak ye, for it is not ye who are speaking, but the Holy Spirit.
12 'And brother shall deliver up brother to death, and father child, and children shall rise up against parents, and shall put them to death,
13 and ye shall be hated by all because of my name, but he who hath endured to the end -- he shall be saved.
14 'And when ye may see the abomination of the desolation, that was spoken of by Daniel the prophet, standing where it ought not, (whoever is reading let him understand), then those in Judea, let them flee to the mountains;

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15 and he upon the house-top, let him not come down to the house, nor come in to take anything out of his house;
16 and he who is in the field, let him not turn to the things behind, to take up his garment.
17 'And wo to those with child, and to those giving suck, in those days;
18 and pray ye that your flight may not be in winter,
19 for those days shall be tribulation, such as hath not been from the beginning of the creation that God created, till now, and may not be;
20 and if the Lord did not shorten the days, no flesh had been saved; but because of the chosen, whom He did choose to Himself, He did shorten the days.
21 'And then, if any may say to you, Lo, here [is] the Christ, or, Lo, there, ye may not believe;
22 for there shall rise false Christs and false prophets, and they shall give signs and wonders, to seduce, if possible, also the chosen;
23 and ye, take heed; lo, I have foretold you all things.
24 'But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
25 and the stars of the heaven shall be falling, and the powers that are in the heavens shall be shaken.
26 'And then they shall see the Son of Man coming in clouds with much power and glory,
27 and then he shall send his messengers, and gather together his chosen from the four winds, from the end of the earth unto the end of heaven.
28 'And from the fig-tree learn ye the simile: when the branch may already become tender, and may put forth the leaves, ye know that nigh is the summer;
29 so ye, also, when these ye may see coming to pass, ye know that it is nigh, at the doors.
30 Verily I say to you, that this generation may not pass away till all these things may come to pass;
31 the heaven and the earth shall pass away, but my words shall not pass away.
32 'And concerning that day and the hour no one hath known -- not even the messengers who are in the heaven, not even the Son -- except the Father.
33 Take heed, watch and pray, for ye have not known when the time is;
34 as a man who is gone abroad, having left his house, and given to his servants the authority, and to each one his work, did command also the porter that he may watch;
35 watch ye, therefore, for ye have not known when the lord of the house doth come, at even, or at midnight, or at cock-crowing, or at the morning;
36 lest, having come suddenly, he may find you sleeping;
37 and what I say to you, I say to all, Watch.'

GOSPEL OF MARK CHAPTER 14

1 And the passover and the unleavened food were after two days, and the chief priests and the scribes were seeking how, by guile, having taken hold of him, they might kill him;
2 and they said, 'Not in the feast, lest there shall be a tumult of the people.'
3 And he, being in Bethany, in the house of Simon the leper, at his reclining (at meat), there came a woman having an alabaster box of ointment, of spikenard, very precious, and having broken the alabaster box, did pour on his head;
4 and there were certain much displeased within themselves, and saying, 'For what hath this waste of the ointment been made?
5 for this could have been sold for more than three hundred denaries, and given to the poor;' and they were murmuring at her.
6 And Jesus said, 'Let her alone; why are ye giving her trouble? a good work she wrought on me;
7 for the poor always ye have with you, and whenever ye may will ye are able to do them good, but me ye have not always;
8 what she could she did, she anticipated to anoint my body for the embalming.
9 Verily I say to you, wherever this good news may be proclaimed in the whole world, what also this woman did shall be spoken of -- for a memorial of her.'
10 And Judas the Iscariot, one of the twelve, went away unto the chief priests that he might deliver him up to them,
11 and having heard, they were glad, and promised to give him money, and he was seeking how, conveniently, he might deliver him up.
12 And the first day of the unleavened food, when they were killing the passover, his disciples say to him, 'Where wilt thou, [that,] having gone, we may prepare, that thou mayest eat the passover?'
13 And he sendeth forth two of his disciples, and saith to them, 'Go ye away to the city, and there shall meet you a man bearing a pitcher of water, follow him;
14 and wherever he may go in, say ye to the master of the house -- The Teacher saith, Where is the guest-chamber, where the passover, with my disciples, I may eat?
15 and he will shew you a large upper room, furnished, prepared -- there make ready for us.'
16 And his disciples went forth, and came to the city, and found as he said to them, and they made ready the passover.
17 And evening having come, he cometh with the twelve,
18 and as they are reclining, and eating, Jesus said, 'Verily I say to you -- one of you, who is eating with me -- shall deliver me up.'
19 And they began to be sorrowful, and to say to him, one by one, 'Is it I?' and another, 'Is it I?'
20 And he answering said to them, 'One of the twelve who is dipping with me in the dish;
21 the Son of Man doth indeed go, as it hath been written concerning him, but wo to that man through whom the Son of Man is delivered up; good were it to him if that man had not been born.'
22 And as they are eating, Jesus having taken bread, having blessed, brake, and gave to them, and said, 'Take, eat; this is my body.'

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23 And having taken the cup, having given thanks, he gave to them, and they drank of it -- all;
24 and he said to them, 'This is my blood of the new covenant, which for many is being poured out;
25 verily I say to you, that no more may I drink of the produce of the vine till that day when I may drink it new in the reign of God.'
26 And having sung an hymn, they went forth to the mount of the Olives,
27 and Jesus saith to them -- 'All ye shall be stumbled at me this night, because it hath been written, I will smite the shepherd, and the sheep shall be scattered abroad,
28 but after my having risen I will go before you to Galilee.'
29 And Peter said to him, 'And if all shall be stumbled, yet not I;'
30 And Jesus said to him, 'Verily I say to thee, that to-day, this night, before a cock shall crow twice, thrice thou shalt deny me.'
31 And he spake the more vehemently, 'If it may be necessary for me to die with thee -- I will in nowise deny thee;' and in like manner also said they all.
32 And they come to a spot, the name of which [is] Gethsemane, and he saith to his disciples, 'Sit ye here till I may pray;'
33 and he taketh Peter, and James, and John with him, and began to be amazed, and to be very heavy,
34 and he saith to them, 'Exceeding sorrowful is my soul -- to death; remain here, and watch.'
35 And having gone forward a little, he fell upon the earth, and was praying, that, if it be possible the hour may pass from him,
36 and he said, 'Abba, Father; all things are possible to Thee; make this cup pass from me; but, not what I will, but what Thou.'
37 And he cometh, and findeth them sleeping, and saith to Peter, 'Simon, thou dost sleep! thou wast not able to watch one hour!
38 Watch ye and pray, that ye may not enter into temptation; the spirit indeed is forward, but the flesh weak.'
39 And again having gone away, he prayed, the same word saying;
40 and having returned, he found them again sleeping, for their eyes were heavy, and they had not known what they might answer him.
41 And he cometh the third time, and saith to them, 'Sleep on henceforth, and rest -- it is over; the hour did come; lo, the Son of Man is delivered up to the hands of the sinful;
42 rise, we may go, lo, he who is delivering me up hath come nigh.'
43 And immediately -- while he is yet speaking -- cometh near Judas, one of the twelve, and with him a great multitude, with swords and sticks, from the chief priests, and the scribes, and the elders;
44 and he who is delivering him up had given a token to them, saying, 'Whomsoever I shall kiss, he it is, lay hold on him, and lead him away safely,'
45 and having come, immediately, having gone near him, he saith, 'Rabbi, Rabbi,' and kissed him.
46 And they laid on him their hands, and kept hold on him;
47 and a certain one of those standing by, having drawn the sword, struck the servant of the chief priest, and took off his ear.
48 And Jesus answering said to them, 'As against a robber ye came out, with swords and sticks, to take me!
49 daily I was with you in the temple teaching, and ye did not lay hold on me -- but that the Writings may be fulfilled.'
50 And having left him they all fled;
51 and a certain young man was following him, having put a linen cloth about [his] naked body, and the young men lay hold on him,
52 and he, having left the linen cloth, did flee from them naked.
53 And they led away Jesus unto the chief priest, and come together to him do all the chief priests, and the elders, and the scribes;
54 and Peter afar off did follow him, to the inside of the hall of the chief priest, and he was sitting with the officers, and warming himself near the fire.
55 And the chief priests and all the sanhedrim were seeking against Jesus testimony -- to put him to death, and they were not finding,
56 for many were bearing false testimony against him, and their testimonies were not alike.
57 And certain having risen up, were bearing false testimony against him, saying --
58 'We heard him saying -- I will throw down this sanctuary made with hands, and by three days, another made without hands I will build;'
59 and neither so was their testimony alike.
60 And the chief priest, having risen up in the midst, questioned Jesus, saying, 'Thou dost not answer anything! what do these testify against thee?'
61 and he was keeping silent, and did not answer anything. Again the chief priest was questioning him, and saith to him, 'Art thou the Christ -- the Son of the Blessed?'
62 and Jesus said, 'I am; and ye shall see the Son of Man sitting on the right hand of the power, and coming with the clouds, of the heaven.'
63 And the chief priest, having rent his garments, saith, 'What need have we yet of witnesses?
64 Ye heard the evil speaking, what appeareth to you?' and they all condemned him to be worthy of death,
65 and certain began to spit on him, and to cover his face, and to buffet him, and to say to him, 'Prophesy;' and the officers were striking him with their palms.
66 And Peter being in the hall beneath, there doth come one of the maids of the chief priest,
67 and having seen Peter warming himself, having looked on him, she said, 'And thou wast with Jesus of Nazareth!'

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68 and he denied, saying, 'I have not known [him], neither do I understand what thou sayest;' and he went forth without to the porch, and a cock crew.

69 And the maid having seen him again, began to say to those standing near -- 'This is of them;'

70 and he was again denying. And after a little again, those standing near said to Peter, 'Truly thou art of them, for thou also art a Galilean, and thy speech is alike;'

71 and he began to anathematize, and to swear -- 'I have not known this man of whom ye speak;'

72 and a second time a cock crew, and Peter remembered the saying that Jesus said to him -- 'Before a cock crow twice, thou mayest deny me thrice;' and having thought thereon -- he was weeping.

GOSPEL OF MARK CHAPTER 15

1 And immediately, in the morning, the chief priests having made a consultation, with the elders, and scribes, and the whole sanhedrim, having bound Jesus, did lead away, and delivered [him] to Pilate;

2 and Pilate questioned him, 'Art thou the king of the Jews?' and he answering said to him, 'Thou dost say [it].'

3 And the chief priests were accusing him of many things, [but he answered nothing.]

4 And Pilate again questioned him, saying, 'Thou dost not answer anything! lo, how many things they do testify against thee!'

5 and Jesus did no more answer anything, so that Pilate wondered.

6 And at every feast he was releasing to them one prisoner, whomsoever they were asking;

7 and there was [one] named Barabbas, bound with those making insurrection with him, who had in the insurrection committed murder.

8 And the multitude having cried out, began to ask for themselves as he was always doing to them,

9 and Pilate answered them, saying, 'Will ye [that] I shall release to you the king of the Jews?'

10 for he knew that because of envy the chief priests had delivered him up;

11 and the chief priests did move the multitude, that he might rather release Barabbas to them.

12 And Pilate answering, again said to them, 'What, then, will ye [that] I shall do to him whom ye call king of the Jews?'

13 and they again cried out, 'Crucify him.'

14 And Pilate said to them, 'Why -- what evil did he?' and they cried out the more vehemently, 'Crucify him;'

15 and Pilate, wishing to content the multitude, released to them Barabbas, and delivered up Jesus -- having scourged [him] -- that he might be crucified.

16 And the soldiers led him away into the hall, which is Praetorium, and call together the whole band,

17 and clothe him with purple, and having plaited a crown of thorns, they put [it] on him,

18 and began to salute him, 'Hail, King of the Jews.'

19 And they were smiting him on the head with a reed, and were spitting on him, and having bent the knee, were bowing to him,

20 and when they [had] mocked him, they took the purple from off him, and clothed him in his own garments, and they led him forth, that they may crucify him.

21 And they impress a certain one passing by -- Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus -- that he may bear his cross,

22 and they bring him to the place Golgotha, which is, being interpreted, 'Place of a skull;'

23 and they were giving him to drink wine mingled with myrrh, and he did not receive.

24 And having crucified him, they were dividing his garments, casting a lot upon them, what each may take;

25 and it was the third hour, and they crucified him;

26 and the inscription of his accusation was written above -- 'The King of the Jews.'

27 And with him they crucify two robbers, one on the right hand, and one on his left,

28 and the Writing was fulfilled that is saying, 'And with lawless ones he was numbered.'

29 And those passing by were speaking evil of him, shaking their heads, and saying, 'Ah, the thrower down of the sanctuary, and in three days the builder!

30 save thyself, and come down from the cross!'

31 And in like manner also the chief priests, mocking with one another, with the scribes, said, 'Others he saved; himself he is not able to save.

32 The Christ! the king of Israel -- let him come down now from the cross, that we may see and believe;' and those crucified with him were reproaching him.

33 And the sixth hour having come, darkness came over the whole land till the ninth hour,

34 and at the ninth hour Jesus cried with a great voice, saying, 'Eloi, Eloi, lamma sabachthani?' which is, being interpreted, 'My God, my God, why didst Thou forsake me?'

35 And certain of those standing by, having heard, said, 'Lo, Elijah he doth call;'

36 and one having run, and having filled a spunge with vinegar, having put [it] also on a reed, was giving him to drink, saying, 'Let alone, let us see if Elijah doth come to take him down.'

37 And Jesus having uttered a loud cry, yielded the spirit,

38 and the veil of the sanctuary was rent in two, from top to bottom,

39 and the centurion who was standing over-against him, having seen that, having so cried out, he yielded the spirit, said, 'Truly this man was Son of God.'

40 And there were also women afar off beholding, among whom was also Mary the Magdalene, and Mary of James the less, and of Joses, and Salome,

41 (who also, when he was in Galilee, were following him, and were ministering to him,) and many other women who came up with him to Jerusalem.

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42 And now evening having come, seeing it was the preparation, that is, the fore-sabbath,
43 Joseph of Arimathea, an honourable counsellor, who also himself was waiting for the reign of God, came, boldly entered in unto Pilate, and asked the body of Jesus.
44 And Pilate wondered if he were already dead, and having called near the centurion, did question him if he were long dead,
45 and having known [it] from the centurion, he granted the body to Joseph.
46 And he, having brought fine linen, and having taken him down, wrapped him in the linen, and laid him in a sepulchre that had been hewn out of a rock, and he rolled a stone unto the door of the sepulchre,
47 and Mary the Magdalene, and Mary of Joses, were beholding where he is laid.

GOSPEL OF MARK CHAPTER 16

1 And the sabbath having past, Mary the Magdalene, and Mary of James, and Salome, bought spices, that having come, they may anoint him,
2 and early in the morning of the first of the sabbaths, they come unto the sepulchre, at the rising of the sun,
3 and they said among themselves, 'Who shall roll away for us the stone out of the door of the sepulchre?'
4 And having looked, they see that the stone hath been rolled away -- for it was very great,
5 and having entered into the sepulchre, they saw a young man sitting on the right hand, arrayed in a long white robe, and they were amazed.
6 And he saith to them, 'Be not amazed, ye seek Jesus the Nazarene, the crucified: he did rise -- he is not here; lo, the place where they laid him!
7 and go, say to his disciples, and Peter, that he doth go before you to Galilee; there ye shall see him, as he said to you.'
8 And, having come forth quickly, they fled from the sepulchre, and trembling and amazement had seized them, and to no one said they anything, for they were afraid.

LONGER ENDING

(Mark has two distinct endings: the "Longer Ending", verses 9-20, and the "Shorter Ending" or so-called "lost ending", which appear together in six Greek manuscripts, and in dozens of Ethiopic copies. Modern versions of the New Testament generally include the Longer Ending.)

BEGIN OF THE LONGER ENDING:

9 And he, having risen in the morning of the first of the sabbaths, did appear first to Mary the Magdalene, out of whom he had cast seven demons;
10 she having gone, told those who had been with him, mourning and weeping;
11 and they, having heard that he is alive, and was seen by her, did not believe.
12 And after these things, to two of them, as they are going into a field, walking, he was manifested in another form,
13 and they having gone, told to the rest; not even them did they believe.
14 Afterwards, as they are reclining (at meat), he was manifested to the eleven, and did reproach their unbelief and stiffness of heart, because they believed not those having seen him being raised;
15 and he said to them, 'Having gone to all the world, proclaim the good news to all the creation;
16 he who hath believed, and hath been baptized, shall be saved; and he who hath not believed, shall be condemned.
17 'And signs shall accompany those believing these things; in my name demons they shall cast out; with new tongues they shall speak;
18 serpents they shall take up; and if any deadly thing they may drink, it shall not hurt them; on the ailing they shall lay hands, and they shall be well.'
19 The Lord, then, indeed, after speaking to them, was received up to the heaven, and sat on the right hand of God;
20 and they, having gone forth, did preach everywhere, the Lord working with [them], and confirming the word, through the signs following. Amen.

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THE GOSPEL ACCORDING TO LUKE

or The Gospel of Luke, or just Luke
Author: perhaps Lucius Mestrius Plutarchus
Estimated Range of Dating: c. 80-110 A.D.

(The Gospel of Luke contains almost everything which can be found in Flavius Josephus' writings. Many conclusions on whether Luke used Flavius Josephus' writings of which The Jewish War was published at around 75 AD and the Antiquities in about 93 AD, which would demand a date after 93 AD. Marcion used the Gospel of Luke as basis for his Gospel of the Lord, which sets an upper time limit of around 130 AD. A date for Luke-Acts in the 90s of the first century or first decade of the second would account for all the evidence, including the alleged use of Flavius Josephus and the apparent authorship by a sometime companion of Paul. If Luke did not use Flavius Josephus' texts, a date in the 80s is permissible.

The Gospel of Luke and the Book of Acts account for 27.5% of the New Testament, the largest contribution attributed to a single author who is unknown. The many linguistic and theological agreements and cross-references between the Gospel of Luke and The Acts of the Apostles are biographical works. There are indications that both works may well derive from the same author. If we want to find out the originator of this gospel (and the Acts), it might be helpful to analyse the name of the attributed author.

The name Luke is the English form of the Latin name Lucas. This in turn is the short form of Lucius. Lucius is a cognate of the name Lucas which derives from the Latin noun Lux for "light" (genitive: lucis), meaning "light" or "bright" as adjective and lucere for "to shine" as verb. So Lucius means "the enlightened one". As we know, the Gospel of Luke was written between 80 and 130 AD, there are not too many Greek-speaking candidates who would fit as bearer of such a distinguished name at this time:

1.) Lucius the martyr of Caesarea (Kayseri) in Cappadocia, Central Anatolia (died c. 100 AD)

2.) There is also a Lucius mentioned in Romans 16:21. There is no way of knowing for sure whether this is the same person, but Origen (Origenes Adamantios, a 2nd century theologian, better known as Origen of Alexandria) identifies the Lucius in Romans (by Saul of Tarsos) with the evangelist Luke (Comm. Rom. 10.39)

3.) Lucius of Cyrene (Greek: Loukios o Kurenaios) was, according to the Acts of the Apostles, one of the founders of the Christian Church in Antioch, then part of Roman Syria. He is mentioned by name as a member of the church there, following the account King Herod's Death: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up (educated) with Herod the tetrarch, and Saul (of Tarsos)." (Acts 13:1) The account in Acts 13 states that the group of prophets and teachers prayed and fasted, and were inspired to commission Barnabas and Saul to undertake missionary journeys further afield. Lucius is indicated as a founder of the Antioch church (Acts 11:19,20). He is considered to have been the first bishop of Cyrene (Libya).

4.) There are speculations whether Plutarch could have been the author. Plutarch of Chaeronea (c. 46–120) was a Greek historian, biographer, essayist, and Platonist philosopher. At some time, Plutarch received Roman citizenship. As shown by his new name, Lucius Mestrius Plutarchus, his sponsor for citizenship was Lucius Mestrius Florus, a Roman consul whom Plutarch also used as a historical source for his "Life of Otho". His "Parallel Lives", 46 biographies in which he compared Roman citizens with earlier celebraties, clearly demonstrate that he could have written the Gospel of Luke. After all, it is in its largest parts a biographical narrative, and it is also, considering its writing style, the most sophisticated gospel in existence, a bright masterpiece indeed. Lucius Mestrius Plutarchus would fit into the role of a Christian author than no other. His work Moralia and the fact that he was the priest of Delphi are clear indications.)

GOSPEL OF LUKE CHAPTER 1

1 Seeing that many did take in hand to set in order a narration of the matters that have been fully assured among us,

2 as they did deliver to us, who from the beginning became eye-witnesses, and officers of the Word, --

3 it seemed good also to me, having followed from the first after all things exactly, to write to thee in order, most noble Theophilus,

4 that thou mayest know the certainty of the things wherein thou wast instructed.

5 There was in the days of Herod, the king of Judea, a certain priest, by name Zacharias, of the course of Abijah, and his wife of the daughters of Aaron, and her name Elisabeth;

6 and they were both righteous before God, going on in all the commands and righteousnesses of the Lord blameless,

7 and they had no child, because that Elisabeth was barren, and both were advanced in their days.

8 And it came to pass, in his acting as priest, in the order of his course before God,

9 according to the custom of the priesthood, his lot was to make perfume, having gone into the sanctuary of the Lord,

10 and all the multitude of the people were praying without, at the hour of the perfume.

11 And there appeared to him a messenger of the Lord standing on the right side of the altar of the perfume,

12 and Zacharias, having seen, was troubled, and fear fell on him;

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13 and the messenger said unto him, 'Fear not, Zacharias, for thy supplication was heard, and thy wife Elisabeth shall bear a son to thee, and thou shalt call his name John,
14 and there shall be joy to thee, and gladness, and many at his birth shall joy,
15 for he shall be great before the Lord, and wine and strong drink he may not drink, and of the Holy Spirit he shall be full, even from his mother's womb;
16 and many of the sons of Israel he shall turn to the Lord their God,
17 and he shall go before Him, in the spirit and power of Elijah, to turn hearts of fathers unto children, and disobedient ones to the wisdom of righteous ones, to make ready for the Lord, a people prepared.'
18 And Zacharias said unto the messenger, 'Whereby shall I know this? for I am aged, and my wife is advanced in her days?'
19 And the messenger answering said to him, 'I am Gabriel, who have been standing near before God, and I was sent to speak unto thee, and to proclaim these good news to thee,
20 and lo, thou shalt be silent, and not able to speak, till the day that these things shall come to pass, because thou didst not believe my words, that shall be fulfilled in their season.'
21 And the people were waiting for Zacharias, and wondering at his tarrying in the sanctuary,
22 and having come out, he was not able to speak to them, and they perceived that a vision he had seen in the sanctuary, and he was beckoning to them, and did remain dumb.
23 And it came to pass, when the days of his service were fulfilled, he went away to his house,
24 and after those days, his wife Elisabeth conceived, and hid herself five months, saying --
25 'Thus hath the Lord done to me, in days in which He looked upon [me], to take away my reproach among men.'
26 And in the sixth month was the messenger Gabriel sent by God, to a city of Galilee, the name of which [is] Nazareth,
27 to a virgin, betrothed to a man, whose name [is] Joseph, of the house of David, and the name of the virgin [is] Mary.
28 And the messenger having come in unto her, said, 'Hail, favoured one, the Lord [is] with thee; blessed [art] thou among women;'
29 and she, having seen, was troubled at his word, and was reasoning of what kind this salutation may be.
30 And the messenger said to her, 'Fear not, Mary, for thou hast found favour with God;
31 and lo, thou shalt conceive in the womb, and shalt bring forth a son, and call his name Jesus;
32 he shall be great, and Son of the Highest he shall be called, and the Lord God shall give him the throne of David his father,
33 and he shall reign over the house of Jacob to the ages; and of his reign there shall be no end.'
34 And Mary said unto the messenger, 'How shall this be, seeing a husband I do not know?'
35 And the messenger answering said to her, 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also the holy-begotten thing shall be called Son of God;
36 and lo, Elisabeth, thy kinswoman, she also hath conceived a son in her old age, and this is the sixth month to her who was called barren;
37 because nothing shall be impossible with God.'
38 And Mary said, 'Lo, the maid-servant of the Lord; let it be to me according to thy saying,' and the messenger went away from her.
39 And Mary having arisen in those days, went to the hill-country, with haste, to a city of Judea,
40 and entered into the house of Zacharias, and saluted Elisabeth.
41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe did leap in her womb; and Elisabeth was filled with the Holy Spirit,
42 and spake out with a loud voice, and said, 'Blessed [art] thou among women, and blessed [is] the fruit of thy womb;
43 and whence [is] this to me, that the mother of my Lord might come unto me?
44 for, lo, when the voice of thy salutation came to my ears, leap in gladness did the babe in my womb;
45 and happy [is] she who did believe, for there shall be a completion to the things spoken to her from the Lord.'
46 And Mary said, 'My soul doth magnify the Lord,
47 And my spirit was glad on God my Saviour,
48 Because He looked on the lowliness of His maid-servant, For, lo, henceforth call me happy shall all the generations,
49 For He who is mighty did to me great things, And holy [is] His name,
50 And His kindness [is] to generations of generations, To those fearing Him,
51 He did powerfully with His arm, He scattered abroad the proud in the thought of their heart,
52 He brought down the mighty from thrones, And He exalted the lowly,
53 The hungry He did fill with good, And the rich He sent away empty,
54 He received again Israel His servant, To remember kindness,
55 As He spake unto our fathers, To Abraham and to his seed -- to the age.'
56 And Mary remained with her about three months, and turned back to her house.
57 And to Elisabeth was the time fulfilled for her bringing forth, and she bare a son,
58 and the neighbours and her kindred heard that the Lord was making His kindness great with her, and they were rejoicing with her.
59 And it came to pass, on the eighth day, they came to circumcise the child, and they were calling him by the name of his father, Zacharias,
60 and his mother answering said, 'No, but he shall be called John.'

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61 And they said unto her -- 'There is none among thy kindred who is called by this name,'
62 and they were making signs to his father, what he would wish him to be called,
63 and having asked for a tablet, he wrote, saying, 'John is his name;' and they did all wonder;
64 and his mouth was opened presently, and his tongue, and he was speaking, praising God.
65 And fear came upon all those dwelling around them, and in all the hill-country of Judea were all these sayings spoken of,
66 and all who heard did lay them up in their hearts, saying, 'What then shall this child be?' and the hand of the Lord was with him.
67 And Zacharias his father was filled with the Holy Spirit, and did prophesy, saying,
68 'Blessed [is] the Lord, the God of Israel, Because He did look upon, And wrought redemption for His people,
69 And did raise an horn of salvation to us, In the house of David His servant,
70 As He spake by the mouth of His holy prophets, Which have been from the age;
71 Salvation from our enemies, And out of the hand of all hating us,
72 To do kindness with our fathers, And to be mindful of His holy covenant,
73 An oath that He sware to Abraham our father,
74 To give to us, without fear, Out of the hand of our enemies having been delivered,
75 To serve Him, in holiness and righteousness Before Him, all the days of our life.
76 And thou, child, Prophet of the Highest Shalt thou be called; For thou shalt go before the face of the Lord, To prepare His ways.
77 To give knowledge of salvation to His people In remission of their sins,
78 Through the tender mercies of our God, In which the rising from on high did look upon us,
79 To give light to those sitting in darkness and death-shade, To guide our feet to a way of peace.'
80 And the child grew, and was strengthened in spirit, and he was in the deserts till the day of his shewing unto Israel.

GOSPEL OF LUKE CHAPTER 2

1 And it came to pass in those days, there went forth a decree from Caesar Augustus, that all the world be enrolled --
2 this enrollment first came to pass when Cyrenius was governor of Syria --
3 and all were going to be enrolled, each to his proper city,
4 and Joseph also went up from Galilee, out of the city of Nazareth, to Judea, to the city of David, that is called Bethlehem, because of his being of the house and family of David,
5 to enroll himself with Mary his betrothed wife, being with child.
6 And it came to pass, in their being there, the days were fulfilled for her bringing forth,
7 and she brought forth her son -- the first-born, and wrapped him up, and laid him down in the manger, because there was not for them a place in the guest-chamber.
8 And there were shepherds in the same region, lodging in the field, and keeping the night-watches over their flock,
9 and lo, a messenger of the Lord stood over them, and the glory of the Lord shone around them, and they feared a great fear.
10 And the messenger said to them, 'Fear not, for lo, I bring you good news of great joy, that shall be to all the people --
11 because there was born to you to-day a Saviour -- who is Christ the Lord -- in the city of David,
12 and this [is] to you the sign: Ye shall find a babe wrapped up, lying in the manger.'
13 And suddenly there came with the messenger a multitude of the heavenly host, praising God, and saying,
14 'Glory in the highest to God, and upon earth peace, among men -- good will.'
15 And it came to pass, when the messengers were gone away from them to the heavens, that the men, the shepherds, said unto one another, 'We may go over indeed unto Bethlehem, and see this thing that hath come to pass, that the Lord did make known to us.'
16 And they came, having hasted, and found both Mary, and Joseph, and the babe lying in the manger,
17 and having seen, they made known abroad concerning the saying spoken to them concerning the child.
18 And all who heard, did wonder concerning the things spoken by the shepherds unto them;
19 and Mary was preserving all these things, pondering in her heart;
20 and the shepherds turned back, glorifying and praising God, for all those things they heard and saw, as it was spoken unto them.
21 And when eight days were fulfilled to circumcise the child, then was his name called Jesus, having been so called by the messenger before his being conceived in the womb.
22 And when the days of their purification were fulfilled, according to the law of Moses, they brought him up to Jerusalem, to present to the Lord,
23 as it hath been written in the Law of the Lord, -- 'Every male opening a womb shall be called holy to the Lord,'
24 and to give a sacrifice, according to that said in the Law of the Lord, 'A pair of turtle-doves, or two young pigeons.'
25 And lo, there was a man in Jerusalem, whose name [is] Simeon, and this man is righteous and devout, looking for the comforting of Israel, and the Holy Spirit was upon him,
26 and it hath been divinely told him by the Holy Spirit -- not to see death before he may see the Christ of the Lord.
27 And he came in the Spirit to the temple, and in the parents bringing in the child Jesus, for their doing according to the custom of the law regarding him,

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28 then he took him in his arms, and blessed God, and he said,
29 'Now Thou dost send away Thy servant, Lord, according to Thy word, in peace,
30 because mine eyes did see Thy salvation,
31 which Thou didst prepare before the face of all the peoples,
32 a light to the uncovering of nations, and the glory of Thy people Israel.'
33 And Joseph and his mother were wondering at the things spoken concerning him,
34 and Simeon blessed them, and said unto Mary his mother, 'Lo, this [one] is set for the falling and rising again of many in Israel, and for a sign spoken against --
35 (and also thine own soul shall a sword pass through) -- that the reasonings of many hearts may be revealed.'
36 And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher, she was much advanced in days, having lived with an husband seven years from her virginity,
37 and she [is] a widow of about eighty-four years, who did depart not from the temple, with fasts and supplications serving, night and day,
38 and she, at that hour, having come in, was confessing, likewise, to the Lord, and was speaking concerning him, to all those looking for redemption in Jerusalem.
39 And when they finished all things, according to the Law of the Lord, they turned back to Galilee, to their city Nazareth;
40 and the child grew and was strengthened in spirit, being filled with wisdom, and the grace of God was upon him.
41 And his parents were going yearly to Jerusalem, at the feast of the passover,
42 and when he became twelve years old, they having gone up to Jerusalem, according to the custom of the feast,
43 and having finished the days, in their returning the child Jesus remained behind in Jerusalem, and Joseph and his mother did not know,
44 and, having supposed him to be in the company, they went a day's journey, and were seeking him among the kindred and among the acquaintances,
45 and not having found him, they turned back to Jerusalem seeking him.
46 And it came to pass, after three days, they found him in the temple, sitting in the midst of the teachers, both hearing them and questioning them,
47 and all those hearing him were astonished at his understanding and answers.
48 And, having seen him, they were amazed, and his mother said unto him, 'Child, why didst thou thus to us? lo, thy father and I, sorrowing, were seeking thee.'
49 And he said unto them, 'Why [is it] that ye were seeking me? did ye not know that in the things of my Father it behoveth me to be?'
50 and they did not understand the saying that he spake to them,
51 and he went down with them, and came to Nazareth, and he was subject to them, and his mother was keeping all these sayings in her heart,
52 and Jesus was advancing in wisdom, and in stature, and in favour with God and men.

GOSPEL OF LUKE CHAPTER 3

1 And in the fifteenth year of the government of Tiberius Caesar -- Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother, tetrarch of Ituraea and of the region of Trachonitis, and Lysanias tetrarch of Abilene --
2 Annas and Caiaphas being chief priests -- there came a word of God unto John the son of Zacharias, in the wilderness,
3 and he came to all the region round the Jordan, proclaiming a baptism of reformation -- to remission of sins,
4 as it hath been written in the scroll of the words of Isaiah the prophet, saying, 'A voice of one crying in the wilderness, Prepare ye the way of the Lord, straight make ye His paths;
5 every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straightness, and the rough become smooth ways;
6 and all flesh shall see the salvation of God.'
7 Then said he to the multitudes coming forth to be baptised by him, 'Brood of vipers! who did prompt you to flee from the coming wrath?
8 make, therefore, fruits worthy of the reformation, and begin not to say within yourselves, We have a father -- Abraham; for I say to you, that God is able out of these stones to raise children to Abraham;
9 and already also the axe unto the root of the trees is laid, every tree, therefore, not making good fruit is cut down, and to fire it is cast.'
10 And the multitudes were questioning him, saying, 'What, then, shall we do?'
11 and he answering saith to them, 'He having two coats -- let him impart to him having none, and he having victuals -- in like manner let him do.'
12 And there came also tax-gatherers to be baptised, and they said unto him, 'Teacher, what shall we do?'
13 and he said unto them, 'Exact no more than that directed you.'
14 And questioning him also were those warring, saying, 'And we, what shall we do?' and he said unto them, 'Do violence to no one, nor accuse falsely, and be content with your wages.'
15 And the people are looking forward, and all are reasoning in their hearts concerning John, whether or not he may be the Christ;
16 John answered, saying to all, 'I indeed with water do baptise you, but he cometh who is mightier than I, of whom I am not worthy to loose the latchet of his sandals -- he shall baptise you with the Holy Spirit and with fire;

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17 whose winnowing shovel [is] in his hand, and he will thoroughly cleanse his floor, and will gather the wheat to his storehouse, and the chaff he will burn with fire unquenchable.'

18 And, therefore, indeed with many other things, exhorting, he was proclaiming good news to the people,

19 and Herod the tetrarch, being reproved by him concerning Herodias the wife of Philip his brother, and concerning all the evils that Herod did,

20 added also this to all, that he shut up John in the prison.

21 And it came to pass, in all the people being baptised, Jesus also being baptised, and praying, the heaven was opened,

22 and the Holy Spirit came down in a bodily appearance, as if a dove, upon him, and a voice came out of heaven, saying, 'Thou art My Son -- the Beloved, in thee I did delight.'

23 And Jesus himself was beginning to be about thirty years of age, being, as was supposed, son of Joseph,

24 the [son] of Eli, the [son] of Matthat, the [son] of Levi, the [son] of Melchi, the [son] of Janna, the [son] of Joseph,

25 the [son] of Mattathias, the [son] of Amos, the [son] of Naum, the [son] of Esli,

26 the [son] of Naggai, the [son] of Maath, the [son] of Mattathias, the [son] of Semei, the [son] of Joseph, the [son] of Juda,

27 the [son] of Joanna, the [son] of Rhesa, the [son] of Zerubbabel, the [son] of Shealtiel,

28 the [son] of Neri, the [son] of Melchi, the [son] of Addi, the [son] of Cosam, the [son] of Elmodam, the [son] of Er,

29 the [son] of Jose, the [son] of Eliezer, the [son] of Jorim, the [son] of Matthat,

30 the [son] of Levi, the [son] of Simeon, the [son] of Juda, the [son] of Joseph, the [son] of Jonan, the [son] of Eliakim,

31 the [son] of Melea, the [son] of Mainan, the [son] of Mattatha, the [son] of Nathan,

32 the [son] of David, the [son] of Jesse, the [son] of Obed, the [son] of Booz, the [son] of Salmon, the [son] of Nahshon,

33 the [son] of Amminadab, the [son] of Aram, the [son] of Esrom, the [son] of Pharez,

34 the [son] of Judah, the [son] of Jacob, the [son] of Isaac, the [son] of Abraham, the [son] of Terah, the [son] of Nahor,

35 the [son] of Serug, the [son] of Reu, the [son] of Peleg, the [son] of Eber,

36 the [son] of Salah, the [son] of Cainan, the [son] of Arphaxad, the [son] of Shem, the [son] of Noah, the [son] of Lamech,

37 the [son] of Methuselah, the [son] of Enoch, the [son] of Jared, the [son] of Mahalaleel,

38 the [son] of Cainan, the [son] of Enos, the [son] of Seth, the [son] of Adam, the [son] of God.

GOSPEL OF LUKE CHAPTER 4

1 And Jesus, full of the Holy Spirit, turned back from the Jordan, and was brought in the Spirit to the wilderness,

2 forty days being tempted by the Devil, and he did not eat anything in those days, and they having been ended, he afterward hungered,

3 and the Devil said to him, 'If Son thou art of God, speak to this stone that it may become bread.'

4 And Jesus answered him, saying, 'It hath been written, that, not on bread only shall man live, but on every saying of God.'

5 And the Devil having brought him up to an high mountain, shewed to him all the kingdoms of the world in a moment of time,

6 and the Devil said to him, 'To thee I will give all this authority, and their glory, because to me it hath been delivered, and to whomsoever I will, I do give it;

7 thou, then, if thou mayest bow before me -- all shall be thine.'

8 And Jesus answering him said, 'Get thee behind me, Adversary, for it hath been written, Thou shalt bow before the Lord thy God, and Him only thou shalt serve.'

9 And he brought him to Jerusalem, and set him on the pinnacle of the temple, and said to him, 'If the Son thou art of God, cast thyself down hence,

10 for it hath been written -- To His messengers He will give charge concerning thee, to guard over thee,

11 and -- On hands they shall bear thee up, lest at any time thou mayest dash against a stone thy foot.'

12 And Jesus answering said to him -- 'It hath been said, Thou shalt not tempt the Lord thy God.'

13 And having ended all temptation, the Devil departed from him till a convenient season.

14 And Jesus turned back in the power of the Spirit to Galilee, and a fame went forth through all the region round about concerning him,

15 and he was teaching in their synagogues, being glorified by all.

16 And he came to Nazareth, where he hath been brought up, and he went in, according to his custom, on the sabbath-day, to the synagogue, and stood up to read;

17 and there was given over to him a roll of Isaiah the prophet, and having unfolded the roll, he found the place where it hath been written:

18 'The Spirit of the Lord [is] upon me, Because He did anoint me; To proclaim good news to the poor, Sent me to heal the broken of heart, To proclaim to captives deliverance, And to blind receiving of sight, To send away the bruised with deliverance,

19 To proclaim the acceptable year of the Lord.'

20 And having folded the roll, having given [it] back to the officer, he sat down, and the eyes of all in the synagogue were gazing on him.

21 And he began to say unto them -- 'To-day hath this writing been fulfilled in your ears;'

22 and all were bearing testimony to him, and were wondering at the gracious words that are coming forth out of his mouth, and they said, 'Is not this the son of Joseph?'

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23 And he said unto them, 'Certainly ye will say to me this simile, Physician, heal thyself; as great things as we heard done in Capernaum, do also here in thy country;'
24 and he said, 'Verily I say to you -- No prophet is accepted in his own country;
25 and of a truth I say to you, Many widows were in the days of Elijah, in Israel, when the heaven was shut for three years and six months, when great famine came on all the land,
26 and unto none of them was Elijah sent, but -- to Sarepta of Sidon, unto a woman, a widow;
27 and many lepers were in the time of Elisha the prophet, in Israel, and none of them was cleansed, but -- Naaman the Syrian.'
28 And all in the synagogue were filled with wrath, hearing these things,
29 and having risen, they put him forth without the city, and brought him unto the brow of the hill on which their city had been built -- to cast him down headlong,
30 and he, having gone through the midst of them, went away.
31 And he came down to Capernaum, a city of Galilee, and was teaching them on the sabbaths,
32 and they were astonished at his teaching, because his word was with authority.
33 And in the synagogue was a man, having a spirit of an unclean demon, and he cried out with a great voice,
34 saying, 'Away, what -- to us and to thee, Jesus, O Nazarene? thou didst come to destroy us; I have known thee who thou art -- the Holy One of God.'
35 And Jesus did rebuke him, saying, 'Be silenced, and come forth out of him;' and the demon having cast him into the midst, came forth from him, having hurt him nought;
36 and amazement came upon all, and they were speaking together, with one another, saying, 'What [is] this word, that with authority and power he doth command the unclean spirits, and they come forth?'
37 and there was going forth a fame concerning him to every place of the region round about.
38 And having risen out of the synagogue, he entered into the house of Simon, and the mother-in-law of Simon was pressed with a great fever, and they did ask him about her,
39 and having stood over her, he rebuked the fever, and it left her, and presently, having risen, she was ministering to them.
40 And at the setting of the sun, all, as many as had any ailing with manifold sicknesses, brought them unto him, and he on each one of them [his] hands having put, did heal them.
41 And demons also were coming forth from many, crying out and saying -- 'Thou art the Christ, the Son of God;' and rebuking, he did not suffer them to speak, because they knew him to be the Christ.
42 And day having come, having gone forth, he went on to a desert place, and the multitudes were seeking him, and they came unto him, and were staying him -- not to go on from them,
43 and he said unto them -- 'Also to the other cities it behoveth me to proclaim good news of the reign of God, because for this I have been sent;'
44 and he was preaching in the synagogues of Galilee.

GOSPEL OF LUKE CHAPTER 5

1 And it came to pass, in the multitude pressing on him to hear the word of God, that he was standing beside the lake of Gennesaret,
2 and he saw two boats standing beside the lake, and the fishers, having gone away from them, were washing the nets,
3 and having entered into one of the boats, that was Simon's, he asked him to put back a little from the land, and having sat down, was teaching the multitudes out of the boat.
4 And when he left off speaking, he said unto Simon, 'Put back to the deep, and let down your nets for a draught;'
5 and Simon answering said to him, 'Master, through the whole night, having laboured, we have taken nothing, but at thy saying I will let down the net.'
6 And having done this, they enclosed a great multitude of fishes, and their net was breaking,
7 and they beckoned to the partners, who [are] in the other boat, having come, to help them; and they came, and filled both the boats, so that they were sinking.
8 And Simon Peter having seen, fell down at the knees of Jesus, saying, 'Depart from me, because I am a sinful man, O lord;'
9 for astonishment seized him, and all those with him, at the draught of the fishes that they took,
10 and in like manner also James and John, sons of Zebedee, who were partners with Simon; and Jesus said unto Simon, 'Fear not, henceforth thou shalt be catching men;'
11 and they, having brought the boats upon the land, having left all, did follow him.
12 And it came to pass, in his being in one of the cities, that lo, a man full of leprosy, and having seen Jesus, having fallen on [his] face, he besought him, saying, 'Sir, if thou mayest will, thou art able to cleanse me;'
13 and having stretched forth [his] hand, he touched him, having said, 'I will; be thou cleansed;' and immediately the leprosy went away from him.
14 And he charged him to tell no one, 'But, having gone away, shew thyself to the priest, and bring near for thy cleansing according as Moses directed, for a testimony to them;'
15 but the more was the report going abroad concerning him, and great multitudes were coming together to hear, and to be healed by him of their infirmities,
16 and he was withdrawing himself in the desert places and was praying.
17 And it came to pass, on one of the days, that he was teaching, and there were sitting by Pharisees and teachers of the Law, who were come out of every village of Galilee, and Judea, and Jerusalem, and the power of the Lord was -- to heal them.

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18 And lo, men bearing upon a couch a man, who hath been struck with palsy, and they were seeking to bring him in, and to place before him,
19 and not having found by what way they may bring him in because of the multitude, having gone up on the house-top, through the tiles they let him down, with the little couch, into the midst before Jesus,
20 and he having seen their faith, said to him, 'Man, thy sins have been forgiven thee.'
21 And the scribes and the Pharisees began to reason, saying, 'Who is this that doth speak evil words? who is able to forgive sins, except God only?'
22 And Jesus having known their reasonings, answering, said unto them, 'What reason ye in your hearts?
23 which is easier -- to say, Thy sins have been forgiven thee? or to say, Arise, and walk?
24 'And that ye may know that the Son of Man hath authority upon the earth to forgive sins -- (he said to the one struck with palsy) -- I say to thee, Arise, and having taken up thy little couch, be going on to thy house.'
25 And presently having risen before them, having taken up [that] on which he was lying, he went away to his house, glorifying God,
26 and astonishment took all, and they were glorifying God, and were filled with fear, saying -- 'We saw strange things to-day.'
27 And after these things he went forth, and beheld a tax-gatherer, by name Levi, sitting at the tax-office, and said to him, 'Be following me;'
28 and he, having left all, having arisen, did follow him.
29 And Levi made a great entertainment to him in his house, and there was a great multitude of tax-gatherers and others who were with them reclining (at meat),
30 and the scribes and the Pharisees among them were murmuring at his disciples, saying, 'Wherefore with tax-gatherers and sinners do ye eat and drink?'
31 And Jesus answering said unto them, 'They who are well have no need of a physician, but they that are ill:
32 I came not to call righteous men, but sinners, to reformation.'
33 And they said unto him, 'Wherefore do the disciples of John fast often, and make supplications -- in like manner also those of the Pharisees -- but thine do eat and drink?'
34 And he said unto them, 'Are ye able to make the sons of the bride-chamber -- in the bridegroom being with them -- to fast?
35 but days will come, and, when the bridegroom may be taken away from them, then they shall fast in those days.'
36 And he spake also a simile unto them -- 'No one a patch of new clothing doth put on old clothing, and if otherwise, the new also doth make a rent, and with the old the patch doth not agree, that [is] from the new.
37 'And no one doth put new wine into old skins, and if otherwise, the new wine will burst the skins, and itself will be poured out, and the skins will be destroyed;
38 but new wine into new skins is to be put, and both are preserved together;
39 and no one having drunk old [wine], doth immediately wish new, for he saith, The old is better.'

GOSPEL OF LUKE CHAPTER 6

1 And it came to pass, on the second-first sabbath, as he is going through the corn fields, that his disciples were plucking the ears, and were eating, rubbing with the hands,
2 and certain of the Pharisees said to them, 'Why do ye that which is not lawful to do on the sabbaths?'
3 And Jesus answering said unto them, 'Did ye not read even this that David did, when he hungered, himself and those who are with him,
4 how he went into the house of God, and the loaves of the presentation did take, and did eat, and gave also to those with him, which it is not lawful to eat, except only to the priests?'
5 and he said to them, -- 'The Son of Man is lord also of the sabbath.'
6 And it came to pass also, on another sabbath, that he goeth into the synagogue, and teacheth, and there was there a man, and his right hand was withered,
7 and the scribes and the Pharisees were watching him, if on the sabbath he will heal, that they might find an accusation against him.
8 And he himself had known their reasonings, and said to the man having the withered hand, 'Rise, and stand in the midst;' and he having risen, stood.
9 Then said Jesus unto them, 'I will question you something: Is it lawful on the sabbaths to do good, or to do evil? life to save or to kill?'
10 And having looked round on them all, he said to the man, 'Stretch forth thy hand;' and he did so, and his hand was restored whole as the other;
11 and they were filled with madness, and were speaking with one another what they might do to Jesus.
12 And it came to pass in those days, he went forth to the mountain to pray, and was passing the night in the prayer of God,
13 and when it became day, he called near his disciples, and having chosen from them twelve, whom also he named apostles,
14 (Simon, whom also he named Peter, and Andrew his brother, James and John, Philip and Bartholomew,
15 Matthew and Thomas, James of Alphaeus, and Simon called Zelotes,
16 [Didymus] Judas [Thomas] of James [the Just], and Judas Iscariot, who also became betrayer;)
17 and having come down with them, he stood upon a level spot, and a crowd of his disciples, and a great multitude of the people from all Judea, and Jerusalem, and the maritime Tyre and Sidon, who came to hear him, and to be healed of their sicknesses,

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18 and those harassed by unclean spirits, and they were healed,
19 and all the multitude were seeking to touch him, because power from him was going forth, and he was healing all.
20 And he, having lifted up his eyes to his disciples, said: 'Happy the poor -- because yours is the reign of God.
21 'Happy those hungering now -- because ye shall be filled. 'Happy those weeping now -- because ye shall laugh.
22 'Happy are ye when men shall hate you, and when they shall separate you, and shall reproach, and shall cast forth your name as evil, for the Son of Man's sake --
23 rejoice in that day, and leap, for lo, your reward [is] great in the heaven, for according to these things were their fathers doing to the prophets.
24 'But wo to you -- the rich, because ye have got your comfort.
25 'Wo to you who have been filled -- because ye shall hunger. 'Wo to you who are laughing now -- because ye shall mourn and weep.
26 'Wo to you when all men shall speak well of you -- for according to these things were their fathers doing to false prophets.
27 'But I say to you who are hearing, Love your enemies, do good to those hating you,
28 bless those cursing you, and pray for those accusing you falsely;
29 and to him smiting thee upon the cheek, give also the other, and from him taking away from thee the mantle, also the coat thou mayest not keep back.
30 'And to every one who is asking of thee, be giving; and from him who is taking away thy goods, be not asking again;
31 and as ye wish that men may do to you, do ye also to them in like manner;
32 and -- if ye love those loving you, what grace have ye? for also the sinful love those loving them;
33 and if ye do good to those doing good to you, what grace have ye? for also the sinful do the same;
34 and if ye lend [to those] of whom ye hope to receive back, what grace have ye? for also the sinful lend to sinners -- that they may receive again as much.
35 'But love your enemies, and do good, and lend, hoping for nothing again, and your reward will be great, and ye shall be sons of the Highest, because He is kind unto the ungracious and evil;
36 be ye therefore merciful, as also your Father is merciful.
37 'And judge not, and ye may not be judged; condemn not, and ye may not be condemned; release, and ye shall be released.
38 'Give, and it shall be given to you; good measure, pressed, and shaken, and running over, they shall give into your bosom; for with that measure with which ye measure, it shall be measured to you again.'
39 And he spake a simile to them, 'Is blind able to lead blind? shall they not both fall into a pit?
40 A disciple is not above his teacher, but every one perfected shall be as his teacher.
41 'And why dost thou behold the mote that is in thy brother's eye, and the beam that [is] in thine own eye dost not consider?
42 or how art thou able to say to thy brother, Brother, suffer, I may take out the mote that [is] in thine eye -- thyself the beam in thine own eye not beholding? Hypocrite, take first the beam out of thine own eye, and then thou shalt see clearly to take out the mote that [is] in thy brother's eye.
43 'For there is not a good tree making bad fruit, nor a bad tree making good fruit;
44 for each tree from its own fruit is known, for not from thorns do they gather figs, nor from a bramble do they crop a grape.
45 'The good man out of the good treasure of his heart doth bring forth that which [is] good; and the evil man out of the evil treasure of his heart doth bring forth that which [is] evil; for out of the abounding of the heart doth his mouth speak.
46 'And why do ye call me, Lord, Lord, and do not what I say?
47 Every one who is coming unto me, and is hearing my words, and is doing them, I will shew you to whom he is like;
48 he is like to a man building a house, who did dig, and deepen, and laid a foundation upon the rock, and a flood having come, the stream broke forth on that house, and was not able to shake it, for it had been founded upon the rock.
49 'And he who heard and did not, is like to a man having builded a house upon the earth, without a foundation, against which the stream brake forth, and immediately it fell, and the ruin of that house became great.'

GOSPEL OF LUKE CHAPTER 7

1 And when he completed all his sayings in the ears of the people, he went into Capernaum;
2 and a certain centurion's servant being ill, was about to die, who was much valued by him,
3 and having heard about Jesus, he sent unto him elders of the Jews, beseeching him, that having come he might thoroughly save his servant.
4 And they, having come near unto Jesus, were calling upon him earnestly, saying -- 'He is worthy to whom thou shalt do this,
5 for he doth love our nation, and the synagogue he did build to us.'
6 And Jesus was going on with them, and now when he is not far distant from the house the centurion sent unto him friends, saying to him, 'Sir, be not troubled, for I am not worthy that under my roof thou mayest enter;
7 wherefore not even myself thought I worthy to come unto thee, but say in a word, and my lad shall be healed;
8 for I also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goeth; and to another, Be coming, and he cometh; and to my servant, Do this, and he doth [it].'
9 And having heard these things Jesus wondered at him, and having turned to the multitude following him, he said, 'I say to you, not even in Israel so much faith did I find;'

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10 and those sent, having turned back to the house, found the ailing servant in health.

11 And it came to pass, on the morrow, he was going on to a city called Nain, and there were going with him many of his disciples, and a great multitude,

12 and as he came nigh to the gate of the city, then, lo, one dead was being carried forth, an only son of his mother, and she a widow, and a great multitude of the city was with her.

13 And the Lord having seen her, was moved with compassion towards her, and said to her, 'Be not weeping;'

14 and having come near, he touched the bier, and those bearing [it] stood still, and he said, 'Young man, to thee I say, Arise;'

15 and the dead sat up, and began to speak, and he gave him to his mother;

16 and fear took hold of all, and they were glorifying God, saying -- 'A great prophet hath risen among us,' and -- 'God did look upon His people.'

17 And the account of this went forth in all Judea about him, and in all the region around.

18 And the disciples of John told him about all these things,

19 and John having called near a certain two of his disciples, sent unto Jesus, saying, 'Art thou he who is coming, or for another do we look?'

20 And having come near to him, the men said, 'John the Baptist sent us unto thee, saying, Art thou he who is coming, or for another do we look?'

21 And in that hour he cured many from sicknesses, and plagues, and evil spirits, and to many blind he granted sight.

22 And Jesus answering said to them, 'Having gone on, report to John what ye saw and heard, that blind men do see again, lame do walk, lepers are cleansed, deaf do hear, dead are raised, poor have good news proclaimed;

23 and happy is he whoever may not be stumbled in me.'

24 And the messengers of John having gone away, he began to say unto the multitudes concerning John: 'What have ye gone forth to the wilderness to look on? a reed by the wind shaken?

25 but what have ye gone forth to see? a man in soft garments clothed? lo, they in splendid apparellings, and living in luxury, are in the houses of kings!

26 'But what have ye gone forth to see? a prophet? Yes, I say to you, and much more than a prophet:

27 this is he concerning whom it hath been written, Lo, I send my messenger before thy face, who shall prepare thy way before thee;

28 for I say to you, a greater prophet, among those born of women, than John the Baptist there is not; but the least in the reign of God is greater than he.'

29 And all the people having heard, and the tax-gatherers, declared God righteous, having been baptized with the baptism of John,

30 but the Pharisees, and the lawyers, the counsel of God did put away for themselves, not having been baptized by him.

31 And the Lord said, 'To what, then, shall I liken the men of this generation? and to what are they like?

32 they are like to children, to those sitting in a market-place, and calling one to another, and saying, We piped to you, and ye did not dance, we mourned to you, and ye did not weep!

33 'For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a demon;

34 the Son of Man came eating and drinking, and ye say, Lo, a man, a glutton, and a wine drinker, a friend of tax-gatherers and sinners;

35 and the wisdom was justified from all her children.'

36 And a certain one of the Pharisees was asking him that he might eat with him, and having gone into the house of the Pharisee he reclined (at meat),

37 and lo, a woman in the city, who was a sinner, having known that he reclineth (at meat) in the house of the Pharisee, having provided an alabaster box of ointment,

38 and having stood behind, beside his feet, weeping, she began to wet his feet with the tears, and with the hairs of her head she was wiping, and was kissing his feet, and was anointing with the ointment.

39 And the Pharisee who did call him, having seen, spake within himself, saying, 'This one, if he were a prophet, would have known who and of what kind [is] the woman who doth touch him, that she is a sinner.'

40 And Jesus answering said unto him, 'Simon, I have something to say to thee;' and he saith, 'Teacher, say on.'

41 'Two debtors were to a certain creditor; the one was owing five hundred denaries, and the other fifty;

42 and they not having [wherewith] to give back, he forgave both; which then of them, say thou, will love him more?'

43 And Simon answering said, 'I suppose that to whom he forgave the more;' and he said to him, 'Rightly thou didst judge.'

44 And having turned unto the woman, he said to Simon, 'Seest thou this woman? I entered into thy house; water for my feet thou didst not give, but this woman with tears did wet my feet, and with the hairs of her head did wipe;

45 a kiss to me thou didst not give, but this woman, from what [time] I came in, did not cease kissing my feet;

46 with oil my head thou didst not anoint, but this woman with ointment did anoint my feet;

47 therefore I say to thee, her many sins have been forgiven, because she did love much; but to whom little is forgiven, little he doth love.'

48 And he said to her, 'Thy sins have been forgiven;'

49 and those reclining with him (at meat) began to say within themselves, 'Who is this, who also doth forgive sins?'

50 and he said unto the woman, 'Thy faith have saved thee, be going on to peace.'

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GOSPEL OF LUKE CHAPTER 8

1 And it came to pass thereafter, that he was going through every city and village, preaching and proclaiming good news of the reign of God, and the twelve [are] with him,

2 and certain women, who were healed of evil spirits and infirmities, Mary who is called Magdalene, from whom seven demons had gone forth,

3 and Joanna wife of Chuza, steward of Herod, and Susanna, and many others, who were ministering to him from their substance.

4 And a great multitude having gathered, and those who from city and city were coming unto him, he spake by a simile:

5 'The sower went forth to sow his seed, and in his sowing some indeed fell beside the way, and it was trodden down, and the fowls of the heaven did devour it.

6 'And other fell upon the rock, and having sprung up, it did wither, through not having moisture.

7 'And other fell amidst the thorns, and the thorns having sprung up with it, did choke it.

8 'And other fell upon the good ground, and having sprung up, it made fruit an hundred fold.' These things saying, he was calling, 'He having ears to hear -- let him hear.'

9 And his disciples were questioning him, saying, 'What may this simile be?'

10 And he said, 'To you it hath been given to know the secrets of the reign of God, and to the rest in similes; that seeing they may not see, and hearing they may not understand.

11 'And this is the simile: The seed is the word of God,

12 and those beside the way are those hearing, then cometh the Devil, and taketh up the word from their heart, lest having believed, they may be saved.

13 'And those upon the rock: They who, when they may hear, with joy do receive the word, and these have no root, who for a time believe, and in time of temptation fall away.

14 'And that which fell to the thorns: These are they who have heard, and going forth, through anxieties, and riches, and pleasures of life, are choked, and bear not to completion.

15 'And that in the good ground: These are they, who in an upright and good heart, having heard the word, do retain [it], and bear fruit in continuance.

16 'And no one having lighted a lamp doth cover it with a vessel, or under a couch doth put [it]; but upon a lamp-stand he doth put [it], that those coming in may see the light,

17 for nothing is secret, that shall not become manifest, nor hid, that shall not be known, and become manifest.

18 'See, therefore, how ye hear, for whoever may have, there shall be given to him, and whoever may not have, also what he seemeth to have, shall be taken from him.'

19 And there came unto him his mother and brethren, and they were not able to get to him because of the multitude,

20 and it was told him, saying, 'Thy mother and thy brethren do stand without, wishing to see thee;'

21 and he answering said unto them, 'My mother and my brethren! they are those who the word of God are hearing, and doing.'

22 And it came to pass, on one of the days, that he himself went into a boat with his disciples, and he said unto them, 'We may go over to the other side of the lake;' and they set forth,

23 and as they are sailing he fell deeply asleep, and there came down a storm of wind to the lake, and they were filling, and were in peril.

24 And having come near, they awoke him, saying, 'Master, master, we perish;' and he, having arisen, rebuked the wind and the raging of the water, and they ceased, and there came a calm,

25 and he said to them, 'Where is your faith?' and they being afraid did wonder, saying unto one another, 'Who, then, is this, that even the winds he doth command, and the water, and they obey him?'

26 And they sailed down to the region of the Gadarenes, that is over-against Galilee,

27 and he having gone forth upon the land, there met him a certain man, out of the city, who had demons for a long time, and with a garment was not clothed, and in a house was not abiding, but in the tombs,

28 and having seen Jesus, and having cried out, he fell before him, and with a loud voice, said, 'What -- to me and to thee, Jesus, Son of God Most High? I beseech thee, mayest thou not afflict me!'

29 For he commanded the unclean spirit to come forth from the man, for many times it had caught him, and he was being bound with chains and fetters -- guarded, and breaking asunder the bonds he was driven by the demons to the deserts.

30 And Jesus questioned him, saying, 'What is thy name?' and he said, 'Legion,' (because many demons were entered into him,)

31 and he was calling on him, that he may not command them to go away to the abyss,

32 and there was there a herd of many swine feeding in the mountain, and they were calling on him, that he might suffer them to enter into these, and he suffered them,

33 and the demons having gone forth from the man, did enter into the swine, and the herd rushed down the steep to the lake, and were choked.

34 And those feeding [them], having seen what was come to pass, fled, and having gone, told [it] to the city, and to the fields;

35 and they came forth to see what was come to pass, and they came unto Jesus, and found the man sitting, out of whom the demons had gone forth, clothed, and right-minded, at the feet of Jesus, and they were afraid;

36 and those also having seen [it], told them how the demoniac was saved.

37 And the whole multitude of the region of the Gadarenes round about asked him to go away from them, because with great fear they were pressed, and he having entered into the boat, did turn back.

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38 And the man from whom the demons had gone forth was beseeching of him to be with him, and Jesus sent him away, saying,

39 'Turn back to thy house, and tell how great things God did to thee;' and he went away through all the city proclaiming how great things Jesus did to him.

40 And it came to pass, in the turning back of Jesus, the multitude received him, for they were all looking for him,

41 and lo, there came a man, whose name [is] Jairus, and he was a chief of the synagogue, and having fallen at the feet of Jesus, was calling on him to come to his house;

42 because he had an only daughter about twelve years [old], and she was dying. And in his going away, the multitudes were thronging him,

43 and a woman, having an issue of blood for twelve years, who, having spent on physicians all her living, was not able to be healed by any,

44 having come near behind, touched the fringe of his garment, and presently the issue of her blood stood.

45 And Jesus said, 'Who [is] it that touched me?' and all denying, Peter and those with him said, 'Master, the multitudes press thee, and throng [thee], and thou dost say, Who [is] it that touched me!'

46 And Jesus said, 'Some one did touch me, for I knew power having gone forth from me.'

47 And the woman, having seen that she was not hid, trembling, came, and having fallen before him, for what cause she touched him declared to him before all the people, and how she was healed presently;

48 and he said to her, 'Take courage, daughter, thy faith hath saved thee, be going on to peace.'

49 While he is yet speaking, there doth come a certain one from the chief of the synagogue's [house], saying to him -- 'Thy daughter hath died, harass not the Teacher;'

50 and Jesus having heard, answered him, saying, 'Be not afraid, only believe, and she shall be saved.'

51 And having come to the house, he suffered no one to go in, except Peter, and James, and John, and the father of the child, and the mother;

52 and they were all weeping, and beating themselves for her, and he said, 'Weep not, she did not die, but doth sleep;

53 and they were deriding him, knowing that she did die;

54 and he having put all forth without, and having taken hold of her hand, called, saying, 'Child, arise;'

55 and her spirit came back, and she arose presently, and he directed that there be given to her to eat;

56 and her parents were amazed, but he charged them to say to no one what was come to pass.

GOSPEL OF LUKE CHAPTER 9

1 And having called together his twelve disciples, he gave them power and authority over all the demons, and to cure sicknesses,

2 and he sent them to proclaim the reign of God, and to heal the ailing.

3 And he said unto them, 'Take nothing for the way, neither staff, nor scrip, nor bread, nor money; neither have two coats each;

4 and into whatever house ye may enter, there remain, and thence depart;

5 and as many as may not receive you, going forth from that city, even the dust from your feet shake off, for a testimony against them.'

6 And going forth they were going through the several villages, proclaiming good news, and healing everywhere.

7 And Herod the tetrarch heard of all the things being done by him, and was perplexed, because it was said by certain, that John hath been raised out of the dead;

8 and by certain, that Elijah did appear, and by others, that a prophet, one of the ancients, was risen;

9 and Herod said, 'John I did behead, but who is this concerning whom I hear such things?' and he was seeking to see him.

10 And the apostles having turned back, declared to him how great things they did, and having taken them, he withdrew by himself to a desert place of a city called Bethsaida,

11 and the multitudes having known did follow him, and having received them, he was speaking to them concerning the reign of God, and those having need of service he cured.

12 And the day began to decline, and the twelve having come near, said to him, 'Let away the multitude, that having gone to the villages and the fields round about, they may lodge and may find provision, because here we are in a desert place.'

13 And he said unto them, 'Give ye them to eat;' and they said, 'We have no more than five loaves, and two fishes: except, having gone, we may buy for all this people victuals;'

14 for they were about five thousand men. And he said unto his disciples, 'Cause them to recline in companies, in each fifty;'

15 and they did so, and made all to recline;

16 and having taken the five loaves, and the two fishes, having looked up to the heaven, he blessed them, and brake, and was giving to the disciples to set before the multitude;

17 and they did eat, and were all filled, and there was taken up what was over to them of broken pieces, twelve baskets.

18 And it came to pass, as he is praying alone, the disciples were with him, and he questioned them, saying, 'Who do the multitudes say me to be?'

19 And they answering said, 'John the Baptist; and others, Elijah; and others, that a prophet, one of the ancients, was risen;'

20 and he said to them, 'And ye -- who do ye say me to be?' and Peter answering said, 'The Christ of God.'

21 And having charged them, he commanded [them] to say this to no one,

22 saying -- 'It behoveth the Son of Man to suffer many things, and to be rejected by the elders, and chief priests, and scribes, and to be killed, and the third day to be raised.'

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23 And he said unto all, 'If any one doth will to come after me, let him disown himself, and take up his cross daily, and follow me;
24 for whoever may will to save his life, shall lose it, and whoever may lose his life for my sake, he shall save it;
25 for what is a man profited, having gained the whole world, and having lost or having forfeited himself?
26 'For whoever may be ashamed of me, and of my words, of this one shall the Son of Man be ashamed, when he may come in his glory, and the Father's, and the holy messengers';
27 and I say to you, truly, there are certain of those here standing, who shall not taste of death till they may see the reign of God.'
28 And it came to pass, after these words, as it were eight days, that having taken Peter, and John, and James, he went up to the mountain to pray,
29 and it came to pass, in his praying, the appearance of his face became altered, and his garment white -- sparkling.
30 And lo, two men were speaking together with him, who were Moses and Elijah,
31 who having appeared in glory, spake of his outgoing that he was about to fulfil in Jerusalem,
32 but Peter and those with him were heavy with sleep, and having waked, they saw his glory, and the two men standing with him.
33 And it came to pass, in their parting from him, Peter said unto Jesus, 'Master, it is good to us to be here; and we may make three booths, one for thee, and one for Moses, and one for Elijah,' not knowing what he saith:
34 and as he was speaking these things, there came a cloud, and overshadowed them, and they feared in their entering into the cloud,
35 and a voice came out of the cloud saying, 'This is My Son -- the Beloved; hear ye him;'
36 and when the voice was past, Jesus was found alone; and they were silent, and declared to no one in those days anything of what they have seen.
37 And it came to pass on the next day, they having come down from the mount, there met him a great multitude,
38 and lo, a man from the multitude cried out, saying, 'Teacher, I beseech thee, look upon my son, because he is my only begotten;
39 and lo, a spirit doth take him, and suddenly he doth cry out, and it teareth him, with foaming, and it hardly departeth from him, bruising him,
40 and I besought thy disciples that they might cast it out, and they were not able.'
41 And Jesus answering said, 'O generation, unstedfast and perverse, till when shall I be with you, and suffer you? bring near hither thy son;'
42 and as he is yet coming near, the demon rent him, and tore [him] sore, and Jesus rebuked the unclean spirit, and healed the youth, and gave him back to his father.
43 And they were all amazed at the greatness of God, and while all are wondering at all things that Jesus did, he said unto his disciples,
44 'Lay ye to your ears these words, for the Son of Man is about to be delivered up to the hands of men.'
45 And they were not knowing this saying, and it was veiled from them, that they might not perceive it, and they were afraid to ask him about this saying.
46 And there entered a reasoning among them, this, Who may be greater of them?
47 and Jesus having seen the reasoning of their heart, having taken hold of a child, set him beside himself,
48 and said to them, 'Whoever may receive this child in my name, doth receive me, and whoever may receive me, doth receive Him who sent me, for he who is least among you all -- he shall be great.'
49 And John answering said, 'Master, we saw a certain one in thy name casting forth the demons, and we forbade him, because he doth not follow with us;'
50 and Jesus said unto him, 'Forbid not, for he who is not against us, is for us.'
51 And it came to pass, in the completing of the days of his being taken up, that he fixed his face to go on to Jerusalem,
52 and he sent messengers before his face, and having gone on, they went into a village of Samaritans, to make ready for him,
53 and they did not receive him, because his face was going on to Jerusalem.
54 And his disciples James and John having seen, said, 'Sir, wilt thou [that] we may command fire to come down from the heaven, and to consume them, as also Elijah did?'
55 and having turned, he rebuked them, and said, 'Ye have not known of what spirit ye are;
56 for the Son of Man did not come to destroy men's lives, but to save;' and they went on to another village.
57 And it came to pass, as they are going on in the way, a certain one said unto him, 'I will follow thee wherever thou mayest go, sir;'
58 and Jesus said to him, 'The foxes have holes, and the fowls of the heaven places of rest, but the Son of Man hath not where he may recline the head.'
59 And he said unto another, 'Be following me;' and he said, 'Sir, permit me, having gone away, first to bury my father;'
60 and Jesus said to him, 'Suffer the dead to bury their own dead, and thou, having gone away, publish the reign of God.'
61 And another also said, 'I will follow thee, sir, but first permit me to take leave of those in my house;'
62 and Jesus said unto him, 'No one having put his hand on a plough, and looking back, is fit for the reign of God.'

GOSPEL OF LUKE CHAPTER 10

1 And after these things, the Lord did appoint also other seventy, and sent them by twos before his face, to every city and place whither he himself was about to come,
2 then said he unto them, 'The harvest indeed [is] abundant, but the workmen few; beseech ye then the Lord of the harvest, that He may put forth workmen to His harvest.
3 'Go away; lo, I send you forth as lambs in the midst of wolves;

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4 carry no bag, no scrip, nor sandals; and salute no one on the way;
5 and into whatever house ye do enter, first say, Peace to this house;
6 and if indeed there may be there the son of peace, rest on it shall your peace; and if not so, upon you it shall turn back.
7 'And in that house remain, eating and drinking the things they have, for worthy [is] the workman of his hire; go not from house to house,
8 and into whatever city ye enter, and they may receive you, eat the things set before you,
9 and heal the ailing in it, and say to them, The reign of God hath come nigh to you.
10 'And into whatever city ye do enter, and they may not receive you, having gone forth to its broad places, say,
11 And the dust that hath cleaved to us, from your city, we do wipe off against you, but this know ye, that the reign of God hath come nigh to you;
12 and I say to you, that for Sodom in that day it shall be more tolerable than for that city.
13 'Wo to thee, Chorazin; wo to thee, Bethsaida; for if in Tyre and Sidon had been done the mighty works that were done in you, long ago, sitting in sackcloth and ashes, they had reformed;
14 but for Tyre and Sidon it shall be more tolerable in the judgment than for you.
15 'And thou, Capernaum, which unto the heaven wast exalted, unto hades thou shalt be brought down.
16 'He who is hearing you, doth hear me; and he who is putting you away, doth put me away; and he who is putting me away, doth put away Him who sent me.'
17 And the seventy turned back with joy, saying, 'Sir, and the demons are being subjected to us in thy name;'
18 and he said to them, 'I was beholding the Adversary, as lightning from the heaven having fallen;
19 lo, I give to you the authority to tread upon serpents and scorpions, and on all the power of the enemy, and nothing by any means shall hurt you;
20 but, in this rejoice not, that the spirits are subjected to you, but rejoice rather that your names were written in the heavens.'
21 In that hour was Jesus glad in the Spirit, and said, 'I do confess to thee, Father, Lord of the heaven and of the earth, that Thou didst hide these things from wise men and understanding, and didst reveal them to babes; yes, Father, because so it became good pleasure before Thee.
22 'All things were delivered up to me by my Father, and no one doth know who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son may wish to reveal [Him].'
23 And having turned unto the disciples, he said, by themselves, 'Happy the eyes that are perceiving what ye perceive;
24 for I say to you, that many prophets and kings did wish to see what ye perceive, and did not see, and to hear what ye hear, and did not hear.'
25 And lo, a certain lawyer stood up, trying him, and saying, 'Teacher, what having done, life age-during shall I inherit?'
26 And he said unto him, 'In the law what hath been written? how dost thou read?'
27 And he answering said, 'Thou shalt love the Lord thy God out of all thy heart, and out of all thy soul, and out of all thy strength, and out of all thy understanding, and thy neighbour as thyself.'
28 And he said to him, 'Rightly thou didst answer; this do, and thou shalt live.'
29 And he, willing to declare himself righteous, said unto Jesus, 'And who is my neighbour?'
30 and Jesus having taken up [the word], said, 'A certain man was going down from Jerusalem to Jericho, and fell among robbers, and having stripped him and inflicted blows, they went away, leaving [him] half dead.
31 'And by a coincidence a certain priest was going down in that way, and having seen him, he passed over on the opposite side;
32 and in like manner also, a Levite, having been about the place, having come and seen, passed over on the opposite side.
33 'But a certain Samaritan, journeying, came along him, and having seen him, he was moved with compassion,
34 and having come near, he bound up his wounds, pouring on oil and wine, and having lifted him up on his own beast, he brought him to an inn, and was careful of him;
35 and on the morrow, going forth, taking out two denaries, he gave to the innkeeper, and said to him, Be careful of him, and whatever thou mayest spend more, I, in my coming again, will give back to thee.
36 'Who, then, of these three, seemeth to thee to have become neighbour of him who fell among the robbers?'
37 and he said, 'He who did the kindness with him,' then Jesus said to him, 'Be going on, and thou be doing in like manner.'
38 And it came to pass, in their going on, that he entered into a certain village, and a certain woman, by name Martha, did receive him into her house,
39 and she had also a sister, called Mary, who also, having seated herself beside the feet of Jesus, was hearing the word,
40 and Martha was distracted about much serving, and having stood by him, she said, 'Sir, dost thou not care that my sister left me alone to serve? say then to her, that she may partake along with me.'
41 And Jesus answering said to her, 'Martha, Martha, thou art anxious and disquieted about many things,
42 but of one thing there is need, and Mary the good part did choose, that shall not be taken away from her.'

GOSPEL OF LUKE CHAPTER 11

1 And it came to pass, in his being in a certain place praying, as he ceased, a certain one of his disciples said unto him, 'Sir, teach us to pray, as also John taught his disciples.'

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2 And he said to them, 'When ye may pray, say ye: Our Father who art in the heavens; hallowed be Thy name: Thy reign come; Thy will come to pass, as in heaven also on earth;
3 our appointed bread be giving us daily;
4 and forgive us our sins, for also we ourselves forgive every one indebted to us; and mayest Thou not bring us into temptation; but do Thou deliver us from the evil.'
5 And he said unto them, 'Who of you shall have a friend, and shall go on unto him at midnight, and may say to him, Friend, lend me three loaves,
6 seeing a friend of mine came out of the way unto me, and I have not what I shall set before him,
7 and he from within answering may say, Do not give me trouble, already the door hath been shut, and my children with me are in the bed, I am not able, having risen, to give to thee.
8 'I say to you, even if he will not give to him, having risen, because of his being his friend, yet because of his importunity, having risen, he will give him as many as he doth need;
9 and I say to you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you;
10 for every one who is asking doth receive; and he who is seeking doth find; and to him who is knocking it shall be opened.
11 'And of which of you -- the father -- if the son shall ask a loaf, a stone will he present to him? and if a fish, will he instead of a fish, a serpent present to him?
12 and if he may ask an egg, will he present to him a scorpion?
13 If, then, ye, being evil, have known good gifts to be giving to your children, how much more shall the Father who is from heaven give the Holy Spirit to those asking Him!'
14 And he was casting forth a demon, and it was dumb, and it came to pass, the demon having gone forth, the dumb man spake, and the multitudes wondered,
15 and certain of them said, 'By Beelzeboul, ruler of the demons, he doth cast forth the demons;'
16 and others, tempting, a sign out of heaven from him were asking.
17 And he, knowing their thoughts, said to them, 'Every kingdom having been divided against itself is desolated; and house against house doth fall;
18 and if also the Adversary against himself was divided, how shall his kingdom be made to stand? for ye say, by Beelzeboul is my casting forth the demons.
19 'But if I by Beelzeboul cast forth the demons -- your sons, by whom do they cast forth? because of this your judges they shall be;
20 but if by the finger of God I cast forth the demons, then come unawares upon you did the reign of God.
21 'When the strong man armed may keep his hall, in peace are his goods;
22 but when the stronger than he, having come upon [him], may overcome him, his whole-armour he doth take away in which he had trusted, and his spoils he distributeth;
23 he who is not with me is against me, and he who is not gathering with me doth scatter.
24 'When the unclean spirit may go forth from the man it walketh through waterless places seeking rest, and not finding, it saith, I will turn back to my house whence I came forth;
25 and having come, it findeth [it] swept and adorned;
26 then doth it go, and take to it seven other spirits more evil than itself, and having entered, they dwell there, and the last of that man becometh worst than the first.'
27 And it came to pass, in his saying these things, a certain woman having lifted up the voice out of the multitude, said to him, 'Happy the womb that carried thee, and the paps that thou didst suck!'
28 And he said, 'Yea, rather, happy those hearing the word of God, and keeping [it]!'
29 And the multitudes crowding together upon him, he began to say, 'This generation is evil, a sign it doth seek after, and a sign shall not be given to it, except the sign of Jonah the prophet,
30 for as Jonah became a sign to the Ninevites, so also shall the Son of Man be to this generation.
31 'A queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and lo, greater than Solomon here!
32 'Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it, because they reformed at the proclamation of Jonah; and lo, greater than Jonah here!
33 'And no one having lighted a lamp, doth put [it] in a secret place, nor under the measure, but on the lamp-stand, that those coming in may behold the light.
34 'The lamp of the body is the eye, when then thine eye may be simple, thy whole body also is lightened; and when it may be evil, thy body also is darkened;
35 take heed, then, lest the light that [is] in thee be darkness;
36 if then thy whole body is lightened, not having any part darkened, the whole shall be lightened, as when the lamp by the brightness may give thee light.'
37 And in [his] speaking, a certain Pharisee was asking him that he might dine with him, and having gone in, he reclined (at meat),
38 and the Pharisee having seen, did wonder that he did not first baptize himself before the dinner.
39 And the Lord said unto him, 'Now do ye, the Pharisees, the outside of the cup and of the plate make clean, but your inward part is full of rapine and wickedness;
40 unthinking! did not He who made the outside also the inside make?
41 But what ye have give ye [as] alms, and, lo, all things are clean to you.
42 'But wo to you, the Pharisees, because ye tithe the mint, and the rue, and every herb, and ye pass by the judgment, and the love of God; these things it behoveth to do, and those not to be neglecting.

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43 'Wo to you, the Pharisees, because ye love the first seats in the synagogues, and the salutations in the market-places.
44 'Wo to you, scribes and Pharisees, hypocrites, because ye are as the unseen tombs, and the men walking above have not known.'
45 And one of the lawyers answering, saith to him, 'Teacher, these things saying, us also thou dost insult;'
46 and he said, 'And to you, the lawyers, wo! because ye burden men with burdens grievous to be borne, and ye yourselves with one of your fingers do not touch the burdens.
47 'Wo to you, because ye build the tombs of the prophets, and your fathers killed them.
48 Then do ye testify, and are well pleased with the works of your fathers, because they indeed killed them, and ye do build their tombs;
49 because of this also the wisdom of God said: I will send to them prophets, and apostles, and some of them they shall kill and persecute,
50 that the blood of all the prophets, that is being poured forth from the foundation of the world, may be required from this generation;
51 from the blood of Abel unto the blood of Zacharias, who perished between the altar and the house; yes, I say to you, It shall be required from this generation.
52 'Wo to you, the lawyers, because ye took away the key of the knowledge; yourselves ye did not enter; and those coming in, ye did hinder.'
53 And in his speaking these things unto them, the scribes and the Pharisees began fearfully to urge and to press him to speak about many things,
54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

GOSPEL OF LUKE CHAPTER 12

1 At which time the myriads of the multitude having been gathered together, so as to tread upon one another, he began to say unto his disciples, first, 'Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy;
2 and there is nothing covered, that shall not be revealed; and hid, that shall not be known;
3 because whatever in the darkness ye said, in the light shall be heard: and what to the ear ye spake in the inner-chambers, shall be proclaimed upon the house-tops.
4 'And I say to you, my friends, be not afraid of those killing the body, and after these things are not having anything over to do;
5 but I will show to you, whom ye may fear; Fear him who, after the killing, is having authority to cast to the gehenna; yes, I say to you, Fear ye Him.
6 'Are not five sparrows sold for two assars? and one of them is not forgotten before God,
7 but even the hairs of your head have been all numbered; therefore fear ye not, than many sparrows ye are of more value.
8 'And I say to you, Every one -- whoever may confess with me before men, the Son of Man also shall confess with him before the messengers of God,
9 and he who hath denied me before men, shall be denied before the messengers of God,
10 and every one whoever shall say a word to the Son of Man, it shall be forgiven to him, but to him who to the Holy Spirit did speak evil, it shall not be forgiven.
11 'And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye may reply, or what ye may say,
12 for the Holy Spirit shall teach you in that hour what it behoveth [you] to say.'
13 And a certain one said to him, out of the multitude, 'Teacher, say to my brother to divide with me the inheritance.'
14 And he said to him, 'Man, who set me a judge or a divider over you?'
15 And he said unto them, 'Observe, and beware of the covetousness, because not in the abundance of one's goods is his life.'
16 And he spake a simile unto them, saying, 'Of a certain rich man the field brought forth well;
17 and he was reasoning within himself, saying, What shall I do, because I have not where I shall gather together my fruits?
18 and he said, This I will do, I will take down my storehouses, and greater ones I will build, and I will gather together there all my products and my good things,
19 and I will say to my soul, Soul, thou hast many good things laid up for many years, be resting, eat, drink, be merry.
20 'And God said to him, Unthinking one! this night thy soul they shall require from thee, and what things thou didst prepare -- to whom shall they be?
21 so [is] he who is treasuring up to himself, and is not rich toward God.'
22 And he said unto his disciples, 'Because of this, to you I say, Be not anxious for your life, what ye may eat; nor for the body, what ye may put on;
23 the life is more than the nourishment, and the body than the clothing.
24 'Consider the ravens, that they sow not, nor reap, to which there is no barn nor storehouse, and God doth nourish them; how much better are ye than the fowls?
25 and who of you, being anxious, is able to add to his age one cubit?
26 If, then, ye are not able for the least -- why for the rest are ye anxious?
27 'Consider the lilies, how do they grow? they labour not, nor do they spin, and I say to you, not even Solomon in all his glory was arrayed as one of these;
28 and if the herbage in the field, that to-day is, and to-morrow into an oven is cast, God doth so clothe, how much more you -- ye of little faith?

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29 'And ye -- seek not what ye may eat, or what ye may drink, and be not in suspense,
30 for all these things do the nations of the world seek after, and your Father hath known that ye have need of these things;
31 but, seek ye the reign of God, and all these things shall be added to you.
32 'Fear not, little flock, because your Father did delight to give you the reign;
33 sell your goods, and give alms, make to yourselves bags that become not old, a treasure unfailing in the heavens, where thief doth not come near, nor moth destroy;
34 for where your treasure is, there also your heart will be.
35 'Let your loins be girded, and the lamps burning,
36 and ye like to men waiting for their lord, when he shall return out of the wedding feasts, that he having come and knocked, immediately they may open to him.
37 'Happy those servants, whom the lord, having come, shall find watching; verily I say to you, that he will gird himself, and will cause them to recline (at meat), and having come near, will minister to them;
38 and if he may come in the second watch, and in the third watch he may come, and may find [it] so, happy are those servants.
39 'And this know, that if the master of the house had known what hour the thief doth come, he would have watched, and would not have suffered his house to be broken through;
40 and ye, then, become ye ready, because at the hour ye think not, the Son of Man doth come.'
41 And Peter said to him, 'Sir, unto us this simile dost thou speak, or also unto all?'
42 And the Lord said, 'Who, then, is the faithful and prudent steward whom the lord shall set over his household, to give in season the wheat measure?
43 Happy that servant, whom his lord, having come, shall find doing so;
44 truly I say to you, that over all his goods he will set him.
45 'And if that servant may say in his heart, My lord doth delay to come, and may begin to beat the men-servants and the maid-servants, to eat also, and to drink, and to be drunken;
46 the lord of that servant will come in a day in which he doth not look for [him], and in an hour that he doth not know, and will cut him off, and his portion with the unfaithful he will appoint.
47 'And that servant, who having known his lord's will, and not having prepared, nor having gone according to his will, shall be beaten with many stripes,
48 and he who, not having known, and having done things worthy of stripes, shall be beaten with few; and to every one to whom much was given, much shall be required from him; and to whom they did commit much, more abundantly they will ask of him.
49 'Fire I came to cast to the earth, and what will I if already it was kindled?
50 but I have a baptism to be baptized with, and how am I pressed till it may be completed!
51 'Think ye that peace I came to give in the earth? no, I say to you, but rather division;
52 for there shall be henceforth five in one house divided -- three against two, and two against three;
53 a father shall be divided against a son, and a son against a father, a mother against a daughter, and a daughter against a mother, a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.'
54 And he said also to the multitudes, 'When ye may see the cloud rising from the west, immediately ye say, A shower doth come, and it is so;
55 and when -- a south wind blowing, ye say, that there will be heat, and it is;
56 hypocrites! the face of the earth and of the heaven ye have known to make proof of, but this time -- how do ye not make proof of [it]?
57 'And why, also, of yourselves, judge ye not what is righteous?
58 for, as thou art going away with thy opponent to the ruler, in the way give diligence to be released from him, lest he may drag thee unto the judge, and the judge may deliver thee to the officer, and the officer may cast thee into prison;
59 I say to thee, thou mayest not come forth thence till even the last mite thou mayest give back.'

GOSPEL OF LUKE CHAPTER 13

1 And there were present certain at that time, telling him about the Galileans, whose blood Pilate did mingle with their sacrifices;
2 and Jesus answering said to them, 'Think ye that these Galileans became sinners beyond all the Galileans, because they have suffered such things?
3 No -- I say to you, but, if ye may not reform, all ye even so shall perish.
4 'Or those eighteen, on whom the tower in Siloam fell, and killed them; think ye that these became debtors beyond all men who are dwelling in Jerusalem?
5 No -- I say to you, but, if ye may not reform, all ye in like manner shall perish.'
6 And he spake this simile: 'A certain one had a fig-tree planted in his vineyard, and he came seeking fruit in it, and he did not find;
7 and he said unto the vine-dresser, Lo, three years I come seeking fruit in this fig-tree, and do not find, cut it off, why also the ground doth it render useless?
8 'And he answering saith to him, Sir, suffer it also this year, till that I may dig about it, and cast in dung;
9 and if indeed it may bear fruit --; and if not so, thereafter thou shalt cut it off.'
10 And he was teaching in one of the synagogues on the sabbath,
11 and lo, there was a woman having a spirit of infirmity eighteen years, and she was bowed together, and not able to bend back at all,

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12 and Jesus having seen her, did call [her] near, and said to her, 'Woman, thou hast been loosed from thy infirmity;'
13 and he laid on her [his] hands, and presently she was set upright, and was glorifying God.
14 And the chief of the synagogue answering -- much displeased that on the sabbath Jesus healed -- said to the multitude, 'Six days there are in which it behoveth [us] to be working; in these, then, coming, be healed, and not on the sabbath-day.'
15 Then the Lord answered him and said, 'Hypocrite, doth not each of you on the sabbath loose his ox or ass from the stall, and having led away, doth water [it]?
16 and this one, being a daughter of Abraham, whom the Adversary bound, lo, eighteen years, did it not behove to be loosed from this bond on the sabbath-day?'
17 And he saying these things, all who were opposed to him were being ashamed, and all the multitude were rejoicing over all the glorious things that are being done by him.
18 And he said, 'To what is the reign of God like? and to what shall I liken it?
19 It is like to a grain of mustard, which a man having taken, did cast into his garden, and it increased, and came to a great tree, and the fowls of the heavens did rest in its branches.'
20 And again he said, 'To what shall I liken the reign of God?
21 It is like leaven, which a woman, having taken, did hide in three measures of meal, till that all was leavened.'
22 And he was going through cities and villages, teaching, and making progress toward Jerusalem;
23 and a certain one said to him, 'Sir, are those saved few?' and he said unto them,
24 'Be striving to go in through the straight gate, because many, I say to you, will seek to go in, and shall not be able;
25 from the time the master of the house may have risen up, and may have shut the door, and ye may begin without to stand, and to knock at the door, saying, Lord, lord, open to us, and he answering shall say to you, I have not known you whence ye are,
26 then ye may begin to say, We did eat before thee, and did drink, and in our broad places thou didst teach;
27 and he shall say, I say to you, I have not known you whence ye are; depart from me, all ye workers of the unrighteousness.
28 'There shall be there the weeping and the gnashing of the teeth, when ye may see Abraham, and Isaac, and Jacob, and all the prophets, in the reign of God, and yourselves being cast out without;
29 and they shall come from east and west, and from north and south, and shall recline in the reign of God,
30 and lo, there are last who shall be first, and there are first who shall be last.'
31 On that day there came near certain Pharisees, saying to him, 'Go forth, and be going on hence, for Herod doth wish to kill thee;'
32 and he said to them, 'Having gone, say to this fox, Lo, I cast forth demons, and perfect cures to-day and to-morrow, and the third [day] I am being perfected;
33 but it behoveth me to-day, and to-morrow, and the [day] following, to go on, because it is not possible for a prophet to perish out of Jerusalem.
34 'Jerusalem, Jerusalem, that is killing the prophets, and stoning those sent unto her, how often did I will to gather together thy children, as a hen her brood under the wings, and ye did not will.
35 'Lo, your house is being left to you desolate, and verily I say to you -- ye may not see me, till it may come, when ye may say, Blessed [is] he who is coming in the name of the Lord.'

GOSPEL OF LUKE CHAPTER 14

1 And it came to pass, on his going into the house of a certain one of the chiefs of the Pharisees, on a sabbath, to eat bread, that they were watching him,
2 and lo, there was a certain dropsical man before him;
3 and Jesus answering spake to the lawyers and Pharisees, saying, 'Is it lawful on the sabbath-day to heal?'
4 and they were silent, and having taken hold of [him], he healed him, and let [him] go;
5 and answering them he said, 'Of which of you shall an ass or ox fall into a pit, and he will not immediately draw it up on the sabbath-day?'
6 and they were not able to answer him again unto these things.
7 And he spake a simile unto those called, marking how they were choosing out the first couches, saying unto them,
8 'When thou mayest be called by any one to marriage-feasts, thou mayest not recline on the first couch, lest a more honourable than thou may have been called by him,
9 and he who did call thee and him having come shall say to thee, Give to this one place, and then thou mayest begin with shame to occupy the last place.
10 'But, when thou mayest be called, having gone on, recline in the last place, that when he who called thee may come, he may say to thee, Friend, come up higher; then thou shalt have glory before those reclining with thee;
11 because every one who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.'
12 And he said also to him who did call him, 'When thou mayest make a dinner or a supper, be not calling thy friends, nor thy brethren, nor thy kindred, nor rich neighbours, lest they may also call thee again, and a recompense may come to thee;
13 but when thou mayest make a feast, be calling poor, maimed, lame, blind,
14 and happy thou shalt be, because they have not to recompense thee, for it shall be recompensed to thee in the rising again of the righteous.'
15 And one of those reclining with him, having heard these things, said to him, 'Happy [is] he who shall eat bread in the reign of God;'

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16 and he said to him, 'A certain man made a great supper, and called many,
17 and he sent his servant at the hour of the supper to say to those having been called, Be coming, because now are all things ready.
18 'And they began with one consent all to excuse themselves: The first said to him, A field I bought, and I have need to go forth and see it; I beg of thee, have me excused.
19 'And another said, Five yoke of oxen I bought, and I go on to prove them; I beg of thee, have me excused:
20 and another said, A wife I married, and because of this I am not able to come.
21 'And that servant having come, told to his lord these things, then the master of the house, having been angry, said to his servant, Go forth quickly to the broad places and lanes of the city, and the poor, and maimed, and lame, and blind, bring in hither.
22 'And the servant said, Sir, it hath been done as thou didst command, and still there is room.
23 'And the lord said unto the servant, Go forth to the ways and hedges, and constrain to come in, that my house may be filled;
24 for I say to you, that none of those men who have been called shall taste of my supper.'
25 And there were going on with him great multitudes, and having turned, he said unto them,
26 'If any one doth come unto me, and doth not hate his own father, and mother, and wife, and children, and brothers, and sisters, and yet even his own life, he is not able to be my disciple;
27 and whoever doth not bear his cross, and come after me, is not able to be my disciple.
28 'For who of you, willing to build a tower, doth not first, having sat down, count the expense, whether he have the things for completing?
29 lest that he having laid a foundation, and not being able to finish, all who are beholding may begin to mock him,
30 saying -- This man began to build, and was not able to finish.
31 'Or what king going on to engage with another king in war, doth not, having sat down, first consult if he be able with ten thousand to meet him who with twenty thousand is coming against him?
32 and if not so -- he being yet a long way off -- having sent an embassy, he doth ask the things for peace.
33 'So, then, every one of you who doth not take leave of all that he himself hath, is not able to be my disciple.
34 'The salt [is] good, but if the salt doth become tasteless, with what shall it be seasoned?
35 neither for land nor for manure is it fit -- they cast it without. He who is having ears to hear -- let him hear.'

GOSPEL OF LUKE CHAPTER 15

1 And all the tax-gatherers and the sinners were coming nigh to him, to hear him,
2 and the Pharisees and the scribes were murmuring, saying -- This one doth receive sinners, and doth eat with them.'
3 And he spake unto them this simile, saying,
4 'What man of you having a hundred sheep, and having lost one out of them, doth not leave behind the ninety-nine in the wilderness, and go on after the lost one, till he may find it?
5 and having found, he doth lay [it] on his shoulders rejoicing,
6 and having come to the house, he doth call together the friends and the neighbours, saying to them, Rejoice with me, because I found my sheep -- the lost one.
7 'I say to you, that so joy shall be in the heaven over one sinner reforming, rather than over ninety-nine righteous men, who have no need of reformation.
8 'Or what woman having ten drachms, if she may lose one drachm, doth not light a lamp, and sweep the house, and seek carefully till that she may find?
9 and having found, she doth call together the female friends and the neighbours, saying, Rejoice with me, for I found the drachm that I lost.
10 'So I say to you, joy doth come before the messengers of God over one sinner reforming.'
11 And he said, 'A certain man had two sons,
12 and the younger of them said to the father, Father, give me the portion of the substance falling to [me], and he divided to them the living.
13 'And not many days after, having gathered all together, the younger son went abroad to a far country, and there he scattered his substance, living riotously;
14 and he having spent all, there came a mighty famine on that country, and himself began to be in want;
15 and having gone on, he joined himself to one of the citizens of that country, and he sent him to the fields to feed swine,
16 and he was desirous to fill his belly from the husks that the swine were eating, and no one was giving to him.
17 'And having come to himself, he said, How many hirelings of my father have a superabundance of bread, and I here with hunger am perishing!
18 having risen, I will go on unto my father, and will say to him, Father, I did sin -- to the heaven, and before thee,
19 and no more am I worthy to be called thy son; make me as one of thy hirelings.
20 'And having risen, he went unto his own father, and he being yet far distant, his father saw him, and was moved with compassion, and having ran he fell upon his neck and kissed him;
21 and the son said to him, Father, I did sin -- to the heaven, and before thee, and no more am I worthy to be called thy son.
22 'And the father said unto his servants, Bring forth the first robe, and clothe him, and give a ring for his hand, and sandals for the feet;
23 and having brought the fatted calf, kill [it], and having eaten, we may be merry,

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24 because this my son was dead, and did live again, and he was lost, and was found; and they began to be merry.

25 'And his elder son was in a field, and as, coming, he drew nigh to the house, he heard music and dancing,

26 and having called near one of the young men, he was inquiring what these things might be,

27 and he said to him -- Thy brother is arrived, and thy father did kill the fatted calf, because in health he did receive him back.

28 'And he was angry, and would not go in, therefore his father, having come forth, was entreating him;

29 and he answering said to the father, Lo, so many years I do serve thee, and never thy command did I transgress, and to me thou didst never give a kid, that with my friends I might make merry;

30 but when thy son -- this one who did devour thy living with harlots -- came, thou didst kill to him the fatted calf.

31 'And he said to him, Child, thou art always with me, and all my things are thine;

32 but to be merry, and to be glad, it was needful, because this thy brother was dead, and did live again, he was lost, and was found.'

GOSPEL OF LUKE CHAPTER 16

1 And he said also unto his disciples, 'A certain man was rich, who had a steward, and he was accused to him as scattering his goods;

2 and having called him, he said to him, What [is] this I hear about thee? render the account of thy stewardship, for thou mayest not any longer be steward.

3 'And the steward said in himself, What shall I do, because my lord doth take away the stewardship from me? to dig I am not able, to beg I am ashamed: --

4 I have known what I shall do, that, when I may be removed from the stewardship, they may receive me to their houses.

5 'And having called near each one of his lord's debtors, he said to the first, How much dost thou owe to my lord?

6 and he said, A hundred baths of oil; and he said to him, Take thy bill, and having sat down write fifty.

7 'Afterward to another he said, And thou, how much dost thou owe? and he said, A hundred cors of wheat; and he saith to him, Take thy bill, and write eighty.

8 'And the lord commended the unrighteous steward that he did prudently, because the sons of this age are more prudent than the sons of the light, in respect to their generation.

9 and I say to you, Make to yourselves friends out of the mammon of unrighteousness, that when ye may fail, they may receive you to the age-during tabernacles.

10 'He who is faithful in the least, [is] also faithful in much; and he who in the least [is] unrighteous, is also unrighteous in much;

11 if, then, in the unrighteous mammon ye became not faithful -- the true who will entrust to you?

12 and if in the other's ye became not faithful -- your own, who shall give to you?

13 'No domestic is able to serve two lords, for either the one he will hate, and the other he will love; or one he will hold to, and of the other he will be heedless; ye are not able to serve God and mammon.'

14 And also the Pharisees, being lovers of money, were hearing all these things, and were deriding him,

15 and he said to them, 'Ye are those declaring yourselves righteous before men, but God doth know your hearts; because that which among men is high, [is] abomination before God;

16 the law and the prophets [are] till John; since then the reign of God is proclaimed good news, and every one doth press into it;

17 and it is easier to the heaven and the earth to pass away, than of the law one tittle to fall.

18 'Every one who is sending away his wife, and marrying another, doth commit adultery; and every one who is marrying her sent away from a husband doth commit adultery.

19 'And -- a certain man was rich, and was clothed in purple and fine linen, making merry sumptuously every day,

20 and there was a certain poor man, by name Lazarus, who was laid at his porch, full of sores,

21 and desiring to be filled from the crumbs that are falling from the table of the rich man; yea, also the dogs, coming, were licking his sores.

22 'And it came to pass, that the poor man died, and that he was carried away by the messengers to the bosom of Abraham -- and the rich man also died, and was buried;

23 and in the hades having lifted up his eyes, being in torments, he doth see Abraham afar off, and Lazarus in his bosom,

24 and having cried, he said, Father Abraham, deal kindly with me, and send Lazarus, that he may dip the tip of his finger in water, and may cool my tongue, because I am distressed in this flame.

25 'And Abraham said, Child, remember that thou did receive -- thou -- thy good things in thy life, and Lazarus in like manner the evil things, and now he is comforted, and thou art distressed;

26 and besides all these things, between us and you a great chasm is fixed, so that they who are willing to go over from hence unto you are not able, nor do they from thence to us pass through.

27 'And he said, I pray thee, then, father, that thou mayest send him to the house of my father,

28 for I have five brothers, so that he may thoroughly testify to them, that they also may not come to this place of torment.

29 'Abraham saith to him, They have Moses and the prophets, let them hear them;

30 and he said, No, father Abraham, but if any one from the dead may go unto them, they will reform.

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31 And he said to him, If Moses and the prophets they do not hear, neither if one may rise out of the dead will they be persuaded.'

GOSPEL OF LUKE CHAPTER 17

1 And he said unto the disciples, 'It is impossible for the stumbling blocks not to come, but wo [to him] through whom they come;

2 it is more profitable to him if a weighty millstone is put round about his neck, and he hath been cast into the sea, than that he may cause one of these little ones to stumble.

3 'Take heed to yourselves, and, if thy brother may sin in regard to thee, rebuke him, and if he may reform, forgive him,

4 and if seven times in the day he may sin against thee, and seven times in the day may turn back to thee, saying, I reform; thou shalt forgive him.'

5 And the apostles said to the Lord, 'Add to us faith;'

6 and the Lord said, 'If ye had faith as a grain of mustard, ye would have said to this sycamine, Be uprooted, and be planted in the sea, and it would have obeyed you.

7 'But, who is he of you -- having a servant ploughing or feeding -- who, to him having come in out of the field, will say, Having come near, recline at meat?

8 but will not [rather] say to him, Prepare what I may sup, and having girded thyself about, minister to me, till I eat and drink, and after these things thou shalt eat and drink?

9 Hath he favour to that servant because he did the things directed? I think not.

10 'So also ye, when ye may have done all the things directed you, say -- We are unprofitable servants, because that which we owed to do -- we have done.'

11 And it came to pass, in his going on to Jerusalem, that he passed through the midst of Samaria and Galilee,

12 and he entering into a certain village, there met him ten leprous men, who stood afar off,

13 and they lifted up the voice, saying, 'Jesus, master, deal kindly with us;'

14 and having seen [them], he said to them, 'Having gone on, shew yourselves to the priests;' and it came to pass, in their going, they were cleansed,

15 and one of them having seen that he was healed did turn back, with a loud voice glorifying God,

16 and he fell upon [his] face at his feet, giving thanks to him, and he was a Samaritan.

17 And Jesus answering said, 'Were not the ten cleansed, and the nine -- where?

18 There were not found who did turn back to give glory to God, except this alien;'

19 and he said to him, 'Having risen, be going on, thy faith hath saved thee.'

20 And having been questioned by the Pharisees, when the reign of God doth come, he answered them, and said, 'The reign of God doth not come with observation;

21 nor shall they say, Lo, here; or lo, there; for lo, the reign of God is within you.'

22 And he said unto his disciples, 'Days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not behold [it];

23 and they shall say to you, Lo, here; or lo, there; ye may not go away, nor follow;

24 for as the lightning that is lightening out of the one [part] under heaven, to the other part under heaven doth shine, so shall be also the Son of Man in his day;

25 and first it behoveth him to suffer many things, and to be rejected by this generation.

26 'And, as it came to pass in the days of Noah, so shall it be also in the days of the Son of Man;

27 they were eating, they were drinking, they were marrying, they were given in marriage, till the day that Noah entered into the ark, and the deluge came, and destroyed all;

28 in like manner also, as it came to pass in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

29 and on the day Lot went forth from Sodom, He rained fire and brimstone from heaven, and destroyed all.

30 'According to these things it shall be, in the day the Son of Man is revealed;

31 in that day, he who shall be on the house top, and his vessels in the house, let him not come down to take them away; and he in the field, in like manner, let him not turn backward;

32 remember the wife of Lot.

33 Whoever may seek to save his life, shall lose it; and whoever may lose it, shall preserve it.

34 'I say to you, In that night, there shall be two men on one couch, the one shall be taken, and the other shall be left;

35 two women shall be grinding at the same place together, the one shall be taken, and the other shall be left;

36 two men shall be in the field, the one shall be taken, and the other left.'

37 And they answering say to him, 'Where, sir?' and he said to them, 'Where the body [is], there will the eagles be gathered together.'

GOSPEL OF LUKE CHAPTER 18

1 And he spake also a simile to them, that it behoveth [us] always to pray, and not to faint,

2 saying, 'A certain judge was in a certain city -- God he is not fearing, and man he is not regarding --

3 and a widow was in that city, and she was coming unto him, saying, Do me justice on my opponent,

4 and he would not for a time, but after these things he said in himself, Even if God I do not fear, and man do not regard,

5 yet because this widow doth give me trouble, I will do her justice, lest, perpetually coming, she may plague me.'

6 And the Lord said, 'Hear ye what the unrighteous judge saith:

7 and shall not God execute the justice to His choice ones, who are crying unto Him day and night -- bearing long in regard to them?

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8 I say to you, that He will execute the justice to them quickly; but the Son of Man having come, shall he find the faith upon the earth?'

9 And he spake also unto certain who have been trusting in themselves that they were righteous, and have been despising the rest, this simile:

10 'Two men went up to the temple to pray, the one a Pharisee, and the other a tax-gatherer;

11 the Pharisee having stood by himself, thus prayed: God, I thank Thee that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax-gatherer;

12 I fast twice in the week, I give tithes of all things -- as many as I possess.

13 'And the tax-gatherer, having stood afar off, would not even the eyes lift up to the heaven, but was smiting on his breast, saying, God be propitious to me -- the sinner!

14 I say to you, this one went down declared righteous, to his house, rather than that one: for every one who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.'

15 And they were bringing near also the babes, that he may touch them, and the disciples having seen did rebuke them,

16 and Jesus having called them near, said, 'Suffer the little children to come unto me, and forbid them not, for of such is the reign of God;

17 verily I say to you, Whoever may not receive the reign of God as a little child, may not enter into it.'

18 And a certain ruler questioned him, saying, 'Good teacher, what having done -- shall I inherit life age-during?'

19 And Jesus said to him, 'Why me dost thou call good? no one [is] good, except One -- God;

20 the commands thou hast known: Thou mayest not commit adultery, Thou mayest do no murder, Thou mayest not steal, Thou mayest not bear false witness, Honour thy father and thy mother.'

21 And he said, 'All these I did keep from my youth;'

22 and having heard these things, Jesus said to him, 'Yet one thing to thee is lacking; all things -- as many as thou hast -- sell, and distribute to the poor, and thou shalt have treasure in heaven, and come, be following me;'

23 and he, having heard these things, became very sorrowful, for he was exceeding rich.

24 And Jesus having seen him become very sorrowful, said, 'How hardly shall those having riches enter into the reign of God!

25 for it is easier for a camel through the eye of a needle to enter, than for a rich man into the reign of God to enter.'

26 And those who heard, said, 'And who is able to be saved?'

27 and he said, 'The things impossible with men are possible with God.'

28 And Peter said, 'Lo, we left all, and did follow thee;'

29 and he said to them, 'Verily I say to you, that there is not one who left house, or parents, or brothers, or wife, or children, for the sake of the reign of God,

30 who may not receive back manifold more in this time, and in the coming age, life age-during.'

31 And having taken the twelve aside, he said unto them, 'Lo, we go up to Jerusalem, and all things shall be completed -- that have been written through the prophets -- to the Son of Man,

32 for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon,

33 and having scourged they shall put him to death, and on the third day he shall rise again.'

34 And they none of these things understood, and this saying was hid from them, and they were not knowing the things said.

35 And it came to pass, in his coming nigh to Jericho, a certain blind man was sitting beside the way begging,

36 and having heard a multitude going by, he was inquiring what this may be,

37 and they brought him word that Jesus the Nazarene doth pass by,

38 and he cried out, saying, 'Jesus, Son of David, deal kindly with me;'

39 and those going before were rebuking him, that he might be silent, but he was much more crying out, 'Son of David, deal kindly with me.'

40 And Jesus having stood, commanded him to be brought unto him, and he having come nigh, he questioned him,

41 saying, 'What wilt thou I shall do to thee?' and he said, 'Sir, that I may receive sight.'

42 And Jesus said to him, 'Receive thy sight; thy faith hath saved thee;'

43 and presently he did receive sight, and was following him, glorifying God; and all the people, having seen, did give praise to God.

GOSPEL OF LUKE CHAPTER 19

1 And having entered, he was passing through Jericho,

2 and lo, a man, by name called Zaccheus, and he was a chief tax-gatherer, and he was rich,

3 and he was seeking to see Jesus, who he is, and was not able for the multitude, because in stature he was small,

4 and having run forward before, he went up on a sycamore, that he may see him, because through that [way] he was about to pass by.

5 And as Jesus came up to the place, having looked up, he saw him, and said unto him, 'Zaccheus, having hastened, come down, for to-day in thy house it behoveth me to remain;'

6 and he having hastened did come down, and did receive him rejoicing;

7 and having seen [it], they were all murmuring, saying -- 'With a sinful man he went in to lodge!'

8 And Zaccheus having stood, said unto the Lord, 'Lo, the half of my goods, sir, I give to the poor, and if of any one anything I did take by false accusation, I give back fourfold.'

9 And Jesus said unto him -- 'To-day salvation did come to this house, inasmuch as he also is a son of Abraham;

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10 for the Son of Man came to seek and to save the lost.'

11 And while they are hearing these things, having added he spake a simile, because of his being nigh to Jerusalem, and of their thinking that the reign of God is about presently to be made manifest.

12 He said therefore, 'A certain man of birth went on to a far country, to take to himself a kingdom, and to return,

13 and having called ten servants of his own, he gave to them ten pounds, and said unto them, Do business -- till I come;

14 and his citizens were hating him, and did send an embassy after him, saying, We do not wish this one to reign over us.

15 'And it came to pass, on his coming back, having taken the kingdom, that he commanded these servants to be called to him, to whom he gave the money, that he might know what any one had done in business.

16 'And the first came near, saying, Sir, thy pound did gain ten pounds;

17 and he said to him, Well done, good servant, because in a very little thou didst become faithful, be having authority over ten cities.

18 'And the second came, saying, Sir, thy pound made five pounds;

19 and he said also to this one, And thou, become thou over five cities.

20 'And another came, saying, Sir, lo, thy pound, that I had lying away in a napkin;

21 for I was afraid of thee, because thou art an austere man; thou takest up what thou didst not lay down, and reapest what thou didst not sow.

22 'And he saith to him, Out of thy mouth I will judge thee, evil servant: thou knewest that I am an austere man, taking up what I did not lay down, and reaping what I did not sow!

23 and wherefore didst thou not give my money to the bank, and I, having come, with interest might have received it?

24 'And to those standing by he said, Take from him the pound, and give to him having the ten pounds --

25 (and they said to him, Sir, he hath ten pounds) --

26 for I say to you, that to every one having shall be given, and from him not having, also what he hath shall be taken from him,

27 but those my enemies, who did not wish me to reign over them, bring hither and slay before me.'

28 And having said these things, he went on before, going up to Jerusalem.

29 And it came to pass, as he came nigh to Bethphage and Bethany, unto the mount called of the Olives, he sent two of his disciples,

30 having said, Go away to the village over-against, in which, entering into, ye shall find a colt bound, on which no one of men did ever sit, having loosed it, bring [it];

31 and if any one doth question you, Wherefore do ye loose [it]? thus ye shall say to him -- The Lord hath need of it.'

32 And those sent, having gone away, found according as he said to them,

33 and while they are loosing the colt, its owners said unto them, 'Why loose ye the colt?'

34 and they said, 'The Lord hath need of it;'

35 and they brought it unto Jesus, and having cast their garments upon the colt, they did set Jesus upon it.

36 And as he is going, they were spreading their garments in the way,

37 and as he is coming nigh now, at the descent of the mount of the Olives, the whole multitude of the disciples began rejoicing to praise God with a great voice for all the mighty works they had seen,

38 saying, 'blessed [is] he who is coming, a king in the name of the Lord; peace in heaven, and glory in the highest.'

39 And certain of the Pharisees from the multitude said unto him, 'Teacher, rebuke thy disciples;'

40 and he answering said to them, 'I say to you, that, if these shall be silent, the stones will cry out!'

41 And when he came nigh, having seen the city, he wept over it,

42 saying -- 'If thou didst know, even thou, at least in this thy day, the things for thy peace; but now they were hid from thine eyes.

43 'Because days shall come upon thee, and thine enemies shall cast around thee a rampart, and compass thee round, and press thee on every side,

44 and lay thee low, and thy children within thee, and they shall not leave in thee a stone upon a stone, because thou didst not know the time of thy inspection.'

45 And having entered into the temple, he began to cast forth those selling in it, and those buying,

46 saying to them, 'It hath been written, My house is a house of prayer -- but ye made it a den of robbers.'

47 And he was teaching daily in the temple, but the chief priests and the scribes were seeking to destroy him -- also the chiefs of the people --

48 and they were not finding what they shall do, for all the people were hanging on him, hearing him.

GOSPEL OF LUKE CHAPTER 20

1 And it came to pass, on one of those days, as he is teaching the people in the temple, and proclaiming good news, the chief priests and the scribes, with the elders, came upon [him],

2 and spake unto him, saying, 'Tell us by what authority thou dost these things? or who is he that gave to thee this authority?'

3 And he answering said unto them, 'I will question you -- I also -- one thing, and tell me:

4 the baptism of John, from heaven was it, or from men?'

5 And they reasoned with themselves, saying -- 'If we may say, From heaven, he will say, Wherefore, then, did ye not believe him?

6 and if we may say, From men, all the people will stone us, for they are having been persuaded John to be a prophet.'

7 And they answered, that they knew not whence [it was],

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8 and Jesus said to them, 'Neither do I say to you by what authority I do these things.'

9 And he began to speak unto the people this simile: 'A certain man planted a vineyard, and gave it out to husbandmen, and went abroad for a long time,

10 and at the season he sent unto the husbandmen a servant, that from the fruit of the vineyard they may give to him, but the husbandmen having beat him, did send [him] away empty.

11 'And he added to send another servant, and they that one also having beaten and dishonoured, did send away empty;

12 and he added to send a third, and this one also, having wounded, they did cast out.

13 'And the owner of the vineyard said, What shall I do? I will send my son -- the beloved, perhaps having seen this one, they will do reverence;

14 and having seen him, the husbandmen reasoned among themselves, saying, This is the heir; come, we may kill him, that the inheritance may become ours;

15 and having cast him outside of the vineyard, they killed [him]; what, then, shall the owner of the vineyard do to them?

16 He will come, and destroy these husbandmen, and will give the vineyard to others.' And having heard, they said, 'Let it not be!'

17 and he, having looked upon them, said, 'What, then, is this that hath been written: A stone that the builders rejected -- this became head of a corner?

18 every one who hath fallen on that stone shall be broken, and on whom it may fall, it will crush him to pieces.'

19 And the chief priests and the scribes sought to lay hands on him in that hour, and they feared the people, for they knew that against them he spake this simile.

20 And, having watched [him], they sent forth liers in wait, feigning themselves to be righteous, that they might take hold of his word, to deliver him up to the rule and to the authority of the governor,

21 and they questioned him, saying, 'Teacher, we have known that thou dost say and teach rightly, and dost not accept a person, but in truth the way of God dost teach;

22 Is it lawful to us to give tribute to Caesar or not?'

23 And he, having perceived their craftiness, said unto them, 'Why me do ye tempt?

24 shew me a denary; of whom hath it an image and superscription?' and they answering said, 'Of Caesar:'

25 and he said to them, 'Give back, therefore, the things of Caesar to Caesar, and the things of God to God;'

26 and they were not able to take hold on his saying before the people, and having wondered at his answer, they were silent.

27 And certain of the Sadducees, who are denying that there is a rising again, having come near, questioned him,

28 saying, 'Teacher, Moses wrote to us, If any one's brother may die, having a wife, and he may die childless -- that his brother may take the wife, and may raise up seed to his brother.

29 'There were, then, seven brothers, and the first having taken a wife, died childless,

30 and the second took the wife, and he died childless,

31 and the third took her, and in like manner also the seven -- they left not children, and they died;

32 and last of all died also the woman:

33 in the rising again, then, of which of them doth she become wife? -- for the seven had her as wife.'

34 And Jesus answering said to them, 'The sons of this age do marry and are given in marriage,

35 but those accounted worthy to obtain that age, and the rising again that is out of the dead, neither marry, nor are they given in marriage;

36 for neither are they able to die any more -- for they are like messengers -- and they are sons of God, being sons of the rising again.

37 'And that the dead are raised, even Moses shewed at the Bush, since he doth call the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob;

38 and He is not a God of dead men, but of living, for all live to Him.'

39 And certain of the scribes answering said, 'Teacher, thou didst say well;'

40 and no more durst they question him anything.

41 And he said unto them, 'How do they say the Christ to be son of David,

42 and David himself saith in the Book of Psalms, The Lord said to my lord, Sit thou on my right hand,

43 till I shall make thine enemies thy footstool;

44 David, then, doth call him lord, and how is he his son?'

45 And, all the people hearing, he said to his disciples,

46 'Take heed of the scribes, who are wishing to walk in long robes, and are loving salutations in the markets, and first seats in the synagogues, and first couches in the suppers,

47 who devour the houses of the widows, and for a pretence make long prayers, these shall receive more abundant judgment.'

GOSPEL OF LUKE CHAPTER 21

1 And having looked up, he saw those who did cast their gifts to the treasury -- rich men,

2 and he saw also a certain poor widow casting there two mites,

3 and he said, 'Truly I say to you, that this poor widow did cast in more than all;

4 for all these out of their superabundance did cast into the gifts to God, but this one out of her want, all the living that she had, did cast in.'

5 And certain saying about the temple, that with goodly stones and devoted things it hath been adorned, he said,

6 'These things that ye behold -- days will come, in which there shall not be left a stone upon a stone, that shall not be thrown down.'

7 And they questioned him, saying, 'Teacher, when, then, shall these things be? and what [is] the sign when these things may be about to happen?'

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8 And he said, 'See -- ye may not be led astray, for many shall come in my name, saying -- I am [he], and the time hath come nigh; go not on then after them;
9 and when ye may hear of wars and uprisings, be not terrified, for it behoveth these things to happen first, but the end [is] not immediately.'
10 Then said he to them, 'Nation shall rise against nation, and kingdom against kingdom,
11 great shakings also in every place, and famines, and pestilences, there shall be; fearful things also, and great signs from heaven there shall be;
12 and before all these, they shall lay on you their hands, and persecute, delivering up to synagogues and prisons, being brought before kings and governors for my name's sake;
13 and it shall become to you for a testimony.
14 'Settle, then, to your hearts, not to meditate beforehand to reply,
15 for I will give to you a mouth and wisdom that all your opposers shall not be able to refute or resist.
16 'And ye shall be delivered up also by parents, and brothers, and kindred, and friends, and they shall put of you to death;
17 and ye shall be hated by all because of my name --
18 and a hair out of your head shall not perish;
19 in your patience possess ye your souls.
20 'And when ye may see Jerusalem surrounded by encampments, then know that come nigh did her desolation;
21 then those in Judea, let them flee to the mountains; and those in her midst, let them depart out; and those in the countries, let them not come in to her;
22 because these are days of vengeance, to fulfil all things that have been written.
23 'And wo to those with child, and to those giving suck, in those days; for there shall be great distress on the land, and wrath on this people;
24 and they shall fall by the mouth of the sword, and shall be led captive to all the nations, and Jerusalem shall be trodden down by nations, till the times of nations be fulfilled.
25 'And there shall be signs in sun, and moon, and stars, and on the land [is] distress of nations with perplexity, sea and billow roaring;
26 men fainting at heart from fear, and expectation of the things coming on the world, for the powers of the heavens shall be shaken.
27 'And then they shall see the Son of Man, coming in a cloud, with power and much glory;
28 and these things beginning to happen bend yourselves back, and lift up your heads, because your redemption doth draw nigh.'
29 And he spake a simile to them: 'See the fig-tree, and all the trees,
30 when they may now cast forth, having seen, of yourselves ye know that now is the summer nigh;
31 so also ye, when ye may see these things happening, ye know that near is the reign of God;
32 verily I say to you -- This generation may not pass away till all may have come to pass;
33 the heaven and the earth shall pass away, but my words may not pass away.
34 'And take heed to yourselves, lest your hearts may be weighed down with surfeiting, and drunkenness, and anxieties of life, and suddenly that day may come on you,
35 for as a snare it shall come on all those dwelling on the face of all the land,
36 watch ye, then, in every season, praying that ye may be accounted worthy to escape all these things that are about to come to pass, and to stand before the Son of Man.'
37 And he was during the days in the temple teaching, and during the nights, going forth, he was lodging at the mount called of Olives;
38 and all the people were coming early unto him in the temple to hear him.

GOSPEL OF LUKE CHAPTER 22

1 And the feast of the unleavened food was coming nigh, that is called Passover,
2 and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.
3 And the Adversary entered into Judas, who is surnamed Iscariot, being of the number of the twelve,
4 and he, having gone away, spake with the chief priests and the magistrates, how he might deliver him up to them,
5 and they rejoiced, and covenanted to give him money,
6 and he agreed, and was seeking a favourable season to deliver him up to them without tumult.
7 And the day of the unleavened food came, in which it was behoving the passover to be sacrificed,
8 and he sent Peter and John, saying, 'Having gone on, prepare to us the passover, that we may eat;'
9 and they said to him, 'Where wilt thou that we might prepare?'
10 And he said to them, 'Lo, in your entering into the city, there shall meet you a man, bearing a pitcher of water, follow him to the house where he doth go in,
11 and ye shall say to the master of the house, The Teacher saith to thee, Where is the guest-chamber where the passover with my disciples I may eat?
12 and he shall show you a large upper room furnished, there make ready;'
13 and they, having gone away, found as he hath said to them, and they made ready the passover.
14 And when the hour come, he reclined (at meat), and the twelve apostles with him,
15 and he said unto them, 'With desire I did desire to eat this passover with you before my suffering,
16 for I say to you, that no more may I eat of it till it may be fulfilled in the reign of God.'
17 And having taken a cup, having given thanks, he said, 'Take this and divide to yourselves,
18 for I say to you that I may not drink of the produce of the vine till the reign of God may come.'

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19 And having taken bread, having given thanks, he brake and gave to them, saying, 'This is my body, that for you is being given, this do ye -- to remembrance of me.'
20 In like manner, also, the cup after the supping, saying, 'This cup [is] the new covenant in my blood, that for you is being poured forth.
21 'But, lo, the hand of him delivering me up [is] with me on the table,
22 and indeed the Son of Man doth go according to what hath been determined; but wo to that man through whom he is being delivered up.'
23 And they began to reason among themselves, who then of them it may be, who is about to do this thing.
24 And there happened also a strife among them -- who of them is accounted to be greater.
25 And he said to them, 'The kings of the nations do exercise lordship over them, and those exercising authority upon them are called benefactors;
26 but ye [are] not so, but he who is greater among you -- let him be as the younger; and he who is leading, as he who is ministering;
27 for who is greater? he who is reclining (at meat), or he who is ministering? is it not he who is reclining (at meat)? and I -- I am in your midst as he who is ministering.
28 'And ye -- ye are those who have remained with me in my temptations,
29 and I appoint to you, as my Father did appoint to me, a kingdom,
30 that ye may eat and may drink at my table, in my kingdom, and may sit on thrones, judging the twelve tribes of Israel.'
31 And the Lord said, 'Simon, Simon, lo, the Adversary did ask you for himself to sift as the wheat,
32 and I besought for thee, that thy faith may not fail; and thou, when thou didst turn, strengthen thy brethren.'
33 And he said to him, 'Sir, with thee I am ready both to prison and to death to go;'
34 and he said, 'I say to thee, Peter, a cock shall not crow to-day, before thrice thou mayest disown knowing me.'
35 And he said to them, 'When I sent you without bag, and scrip, and sandals, did ye lack anything?' and they said, 'Nothing.'
36 Then said he to them, 'But, now, he who is having a bag, let him take [it] up, and in like manner also a scrip; and he who is not having, let him sell his garment, and buy a sword,
37 for I say to you, that yet this that hath been written it behoveth to be fulfilled in me: And with lawless ones he was reckoned, for also the things concerning me have an end.'
38 And they said, 'Sir, lo, here [are] two swords;' and he said to them, 'It is sufficient.'
39 And having gone forth, he went on, according to custom, to the mount of the Olives, and his disciples also followed him,
40 and having come to the place, he said to them, 'Pray ye not to enter into temptation.'
41 And he was withdrawn from them, as it were a stone's cast, and having fallen on the knees he was praying,
42 saying, 'Father, if Thou be counselling to make this cup pass from me --; but, not my will, but Thine be done.' --
43 And there appeared to him a messenger from heaven strengthening him;
44 and having been in agony, he was more earnestly praying, and his sweat became, as it were, great drops of blood falling upon the ground.
45 And having risen up from the prayer, having come unto the disciples, he found them sleeping from the sorrow,
46 and he said to them, 'Why do ye sleep? having risen, pray that ye may not enter into temptation.'
47 And while he is speaking, lo, a multitude, and he who is called Judas, one of the twelve, was coming before them, and he came nigh to Jesus to kiss him,
48 and Jesus said to him, 'Judas, with a kiss the Son of Man dost thou deliver up?'
49 And those about him, having seen what was about to be, said to him, 'Sir, shall we smite with a sword?'
50 And a certain one of them smote the servant of the chief priest, and took off his right ear,
51 and Jesus answering said, 'Suffer ye thus far,' and having touched his ear, he healed him.
52 And Jesus said to those having come upon him -- chief priests, and magistrates of the temple, and elders -- 'As upon a robber have ye come forth, with swords and sticks?
53 while daily I was with you in the temple, ye did stretch forth no hands against me; but this is your hour and the power of the darkness.'
54 And having taken him, they led and brought him to the house of the chief priest. And Peter was following afar off,
55 and they having kindled a fire in the midst of the court, and having sat down together, Peter was sitting in the midst of them,
56 and a certain maid having seen him sitting at the light, and having earnestly looked at him, she said, 'And this one was with him!'
57 and he disowned him, saying, 'Woman, I have not known him.'
58 And after a little, another having seen him, said, 'And thou art of them!' and Peter said, 'Man, I am not.'
59 And one hour, as it were, having intervened, a certain other was confidently affirming, saying, 'Of a truth this one also was with him, for he is also a Galilean;'
60 and Peter said, 'Man, I have not known what thou sayest;' and presently, while he is speaking, a cock crew.
61 And the Lord having turned did look on Peter, and Peter remembered the word of the Lord, how he said to him -- 'Before a cock shall crow, thou mayest disown me thrice;'
62 and Peter having gone without, wept bitterly.
63 And the men who were holding Jesus were mocking him, beating [him];
64 and having blindfolded him, they were striking him on the face, and were questioning him, saying, 'Prophesy who he is who smote thee?'

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65 and many other things, speaking evilly, they spake in regard to him.

66 And when it became day there was gathered together the eldership of the people, chief priests also, and scribes, and they led him up to their own sanhedrim,

67 saying, 'If thou be the Christ, tell us.' And he said to them, 'If I may tell you, ye will not believe;

68 and if I also question [you], ye will not answer me or send me away;

69 henceforth, there shall be the Son of Man sitting on the right hand of the power of God.'

70 And they all said, 'Thou, then, art the Son of God?' and he said unto them, 'Ye say [it], because I am;'

71 and they said, 'What need yet have we of testimony? for we ourselves did hear [it] from his mouth.'

GOSPEL OF LUKE CHAPTER 23

1 And having risen, the whole multitude of them did lead him to Pilate,

2 and began to accuse him, saying, 'This one we found perverting the nation, and forbidding to give tribute to Caesar, saying himself to be Christ a king.'

3 And Pilate questioned him, saying, 'Thou art the king of the Jews?' and he answering him, said, 'Thou dost say [it].'

4 And Pilate said unto the chief priests, and the multitude, 'I find no fault in this man;'

5 and they were the more urgent, saying -- 'He doth stir up the people, teaching throughout the whole of Judea -- having begun from Galilee -- unto this place.'

6 And Pilate having heard of Galilee, questioned if the man is a Galilean,

7 and having known that he is from the jurisdiction of Herod, he sent him back unto Herod, he being also in Jerusalem in those days.

8 And Herod having seen Jesus did rejoice exceedingly, for he was wishing for a long [time] to see him, because of hearing many things about him, and he was hoping some sign to see done by him,

9 and was questioning him in many words, and he answered him nothing.

10 And the chief priests and the scribes stood vehemently accusing him,

11 and Herod with his soldiers having set him at nought, and having mocked, having put around him gorgeous apparel, did send him back to Pilate,

12 and both Pilate and Herod became friends on that day with one another, for they were before at enmity between themselves.

13 And Pilate having called together the chief priests, and the rulers, and the people,

14 said unto them, 'Ye brought to me this man as perverting the people, and lo, I before you having examined, found in this man no fault in those things ye bring forward against him;

15 no, nor yet Herod, for I sent you back unto him, and lo, nothing worthy of death is having been done by him;

16 having chastised, therefore, I will release him,'

17 for it was necessary for him to release to them one at every feast,

18 and they cried out -- the whole multitude -- saying, 'Away with this one, and release to us Barabbas,'

19 who had been, because of a certain sedition made in the city, and murder, cast into prison.

20 Pilate again then -- wishing to release Jesus -- called to them,

21 but they were calling out, saying, 'Crucify, crucify him.'

22 And he a third time said unto them, 'Why, what evil did he? no cause of death did I find in him; having chastised him, then, I will release [him].'

23 And they were pressing with loud voices asking him to be crucified, and their voices, and those of the chief priests, were prevailing,

24 and Pilate gave judgment for their request being done,

25 and he released him who because of sedition and murder hath been cast into the prison, whom they were asking, and Jesus he gave up to their will.

26 And as they led him away, having taken hold on Simon, a certain Cyrenian, coming from the field, they put on him the cross, to bear [it] behind Jesus.

27 And there was following him a great multitude of the people, and of women, who also were beating themselves and lamenting him,

28 and Jesus having turned unto them, said, 'Daughters of Jerusalem, weep not for me, but for yourselves weep ye, and for your children;

29 for, lo, days do come, in which they shall say, Happy the barren, and wombs that did not bare, and paps that did not give suck;

30 then they shall begin to say to the mountains, Fall on us, and to the hills, Cover us; --

31 for, if in the green tree they do these things -- in the dry what may happen?'

32 And there were also others -- two evil-doers -- with him, to be put to death;

33 and when they came to the place that is called Skull, there they crucified him and the evil-doers, one on the right hand and one on the left.

34 And Jesus said, 'Father, forgive them, for they have not known what they do;' and parting his garments they cast a lot.

35 And the people were standing, looking on, and the rulers also were sneering with them, saying, 'Others he saved, let him save himself, if this be the Christ, the choice one of God.'

36 And mocking him also were the soldiers, coming near and offering vinegar to him,

37 and saying, 'If thou be the king of the Jews, save thyself.'

38 And there was also a superscription written over him, in letters of Greek, and Roman, and Hebrew, 'This is the King of the Jews.'

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39 And one of the evil-doers who were hanged, was speaking evil of him, saying, 'If thou be the Christ, save thyself and us.'

40 And the other answering, was rebuking him, saying, 'Dost thou not even fear God, that thou art in the same judgment?

41 and we indeed righteously, for things worthy of what we did we receive back, but this one did nothing out of place;'

42 and he said to Jesus, 'Remember me, lord, when thou mayest come in thy reign;'

43 and Jesus said to him, 'Verily I say to thee, To-day with me thou shalt be in the paradise.'

44 And it was, as it were, the sixth hour, and darkness came over all the land till the ninth hour,

45 and the sun was darkened, and the vail of the sanctuary was rent in the midst,

46 and having cried with a loud voice, Jesus said, 'Father, to Thy hands I commit my spirit;' and these things having said, he breathed forth the spirit.

47 And the centurion having seen what was done, did glorify God, saying, 'Really this man was righteous;'

48 and all the multitudes who were come together to this sight, beholding the things that came to pass, smiting their breasts did turn back;

49 and all his acquaintances stood afar off, and women who did follow him from Galilee, beholding these things.

50 And lo, a man, by name Joseph, being a counsellor, a man good and righteous,

51 -- he was not consenting to their counsel and deed -- from Arimathea, a city of the Jews, who also himself was expecting the reign of God,

52 he, having gone near to Pilate, asked the body of Jesus,

53 and having taken it down, he wrapped it in fine linen, and placed it in a tomb hewn out, where no one was yet laid.

54 And the day was a preparation, and sabbath was approaching,

55 and the women also who have come with him out of Galilee having followed after, beheld the tomb, and how his body was placed,

56 and having turned back, they made ready spices and ointments, and on the sabbath, indeed, they rested, according to the command.

GOSPEL OF LUKE CHAPTER 24

1 And on the first of the sabbaths, at early dawn, they came to the tomb, bearing the spices they made ready, and certain [others] with them,

2 and they found the stone having been rolled away from the tomb,

3 and having gone in, they found not the body of the Lord Jesus.

4 And it came to pass, while they are perplexed about this, that lo, two men stood by them in glittering apparel,

5 and on their having become afraid, and having inclined the face to the earth, they said to them, 'Why do ye seek the living with the dead?

6 he is not here, but was raised; remember how he spake to you, being yet in Galilee,

7 saying -- It behoveth the Son of Man to be delivered up to the hands of sinful men, and to be crucified, and the third day to rise again.'

8 And they remembered his sayings,

9 and having turned back from the tomb told all these things to the eleven, and to all the rest.

10 And it was the Magdalene Mary, and Joanna, and Mary of James, and the other women with them, who told unto the apostles these things,

11 and their sayings appeared before them as idle talk, and they were not believing them.

12 And Peter having risen, did run to the tomb, and having stooped down he seeth the linen clothes lying alone, and he went away to his own home, wondering at that which was come to pass.

13 And, lo, two of them were going on during that day to a village, distant sixty furlongs from Jerusalem, the name of which [is] Emmaus,

14 and they were conversing with one another about all these things that have happened.

15 And it came to pass in their conversing and reasoning together, that Jesus himself, having come nigh, was going on with them,

16 and their eyes were holden so as not to know him,

17 and he said unto them, 'What [are] these words that ye exchange with one another, walking, and ye are sad?'

18 And the one, whose name was Cleopas, answering, said unto him, 'Art thou alone such a stranger in Jerusalem, that thou hast not known the things that came to pass in it in these days?'

19 And he said to them, 'What things?' And they said to him, 'The things about Jesus of Nazareth, who became a man -- a prophet -- powerful in deed and word, before God and all the people,

20 how also the chief priests and our rulers did deliver him up to a judgment of death, and crucified him;

21 and we were hoping that he it is who is about to redeem Israel, and also with all these things, this third day is passing to-day, since these things happened.

22 'And certain women of ours also astonished us, coming early to the tomb,

23 and not having found his body, they came, saying also to have seen an apparition of messengers, who say he is alive,

24 and certain of those with us went away unto the tomb, and found as even the women said, and him they saw not.'

25 And he said unto them, 'O inconsiderate and slow in heart, to believe on all that the prophets spake!

26 Was it not behoving the Christ these things to suffer, and to enter into his glory?'

27 and having begun from Moses, and from all the prophets, he was expounding to them in all the Writings the things about himself.

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28 And they came nigh to the village whither they were going, and he made an appearance of going on further,
29 and they constrained him, saying, 'Remain with us, for it is toward evening,' and the day did decline, and he went in to remain with them.
30 And it came to pass, in his reclining (at meat) with them, having taken the bread, he blessed, and having broken, he was giving to them,
31 and their eyes were opened, and they recognized him, and he became unseen by them.
32 And they said one to another, 'Was not our heart burning within us, as he was speaking to us in the way, and as he was opening up to us the Writings?'
33 And they, having risen up the same hour, turned back to Jerusalem, and found gathered together the eleven, and those with them,
34 saying -- 'The Lord was raised indeed, and was seen by Simon;'
35 and they were telling the things in the way, and how he was made known to them in the breaking of the bread,
36 and as they are speaking these things, Jesus himself stood in the midst of them, and saith to them, 'Peace -- to you;'
37 and being amazed, and becoming affrighted, they were thinking themselves to see a spirit.
38 And he said to them, 'Why are ye troubled? and wherefore do reasonings come up in your hearts?
39 see my hands and my feet, that I am he; handle me and see, because a spirit hath not flesh and bones, as ye see me having.'
40 And having said this, he shewed to them the hands and the feet,
41 and while they are not believing from the joy, and wondering, he said to them, 'Have ye anything here to eat?'
42 and they gave to him part of a broiled fish, and of an honeycomb,
43 and having taken, he did eat before them,
44 and he said to them, 'These [are] the words that I spake unto you, being yet with you, that it behoveth to be fulfilled all the things that are written in the Law of Moses, and the Prophets, and the Psalms, about me.'
45 Then opened he up their understanding to understand the Writings,
46 and he said to them -- 'Thus it hath been written, and thus it was behoving the Christ to suffer, and to rise out of the dead the third day,
47 and reformation and remission of sins to be proclaimed in his name to all the nations, beginning from Jerusalem:
48 and ye -- ye are witnesses of these things.
49 'And, lo, I do send the promise of my Father upon you, but ye -- abide ye in the city of Jerusalem till ye be clothed with power from on high.'
50 And he led them forth without -- unto Bethany, and having lifted up his hands he did bless them,
51 and it came to pass, in his blessing them, he was parted from them, and was borne up to the heaven;
52 and they, having bowed before him, did turn back to Jerusalem with great joy,
53 and were continually in the temple, praising and blessing God. Amen.

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THE GOSPEL ACCORDING TO JOHN

or The Gospel of John, or just John
Estimated Range of Dating: 90-120 A.D.

(The Gospel of John is the fourth and the latest of the canonical gospels. Like the three other gospels it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. However, John is very different from the older Synoptic Gospels as it gives only a schematic account of the ministry of Jesus. It is more closely related in style and content to the three Johannine epistles. Some scholars treat these four books, along with the Book of Revelation, as a single group of Johannine literature, although it is not written by the same author.

The authorship of this group of literature has been debated by scholars since at least the 2nd century AD. The main question is which writer wrote which of the writings. Church tradition attributes all the books to John the Apostle which is highly unlikely. Most scholars conclude that the apostle John wrote none of these works. There may have been a single author for the gospel and the three epistles. They agree that all three letters are written by the same author, although there is debate on who that author is.

Although some scholars conclude the author of the epistles was different from that of the gospel, all four works probably originated from the same community that lived in the Greek City of Ephesus in around 90-110 AD. In the case of Revelation, scholars agree that it was written by a separate author, most likely by John of Patmos in c. 95.

The phrase "the disciple whom Jesus loved" or, in John 20:2, "the disciple beloved of Jesus" is used six times in the Gospel of John, but in no other New Testament accounts of Jesus. John 21:24 states that the Gospel of John is based on the written testimony of this disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist but this is rejected by most scholars.

The Gospel of John and the three Johannine epistles exhibit strong resemblances in theology and style. The letters were written later than the gospel because the gospel reflects the break between the Johannine Christians and the Jewish synagogue while in the letters the Johannine community itself is disintegrating (1 John 2:19).

The Gospel of John is significantly different from the synoptic gospels, with major variations in material, theological emphasis, chronology, and literary style. John lacks scenes from the Synoptics such as Jesus' baptism, the calling of the Twelve, exorcisms, parables, and the Transfiguration. Conversely, it includes scenes not found in the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. For John, Nazareth, Jesus' town of origin is irrelevant, for he saw it probably as synonymous with Sepphoris the large capital of Galilee. Whilst Jesus in the first three gospels is portayed as human leader, teacher and healer, for John, Jesus comes from beyond this world, from God the Father; a teaching of the Roman Church that became popular in the early 2nd century AD.

John never lists all of the Twelve Disciples and names at least one disciple, Nathanael, whose name is not found in the Synoptics. Nathanael or Nathaniel (Hebrew for "God has given") of Cana in Galilee was a follower or disciple of Jesus, mentioned only in the Gospel of John in Chapters 1 and 21. Nathanael has often been identified with Bartholomew the Apostle, mentioned in the synoptic gospels and Acts 1:13. He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.

There are also some discrepancies between John and the Synoptics, some amounting to contradictions. The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. Scholars usually agree that John is not entirely without historical value: certain sayings in John are as old or older than their synoptic counterparts, his representation of the topography around Jerusalem is often superior to that of the synoptics, his testimony that Jesus was executed before, rather than on, Passover, might well be more accurate, and his presentation of Jesus in the garden and the prior meeting held by the Jewish authorities are possibly more historically plausible than their synoptic parallels.)

GOSPEL OF JOHN CHAPTER 1

PROLOGUE

1 In the beginning was the Word, and the Word was with God, and the Word was God;

2 this one was in the beginning with God;

3 all things through him did happen, and without him happened not even one thing that hath happened.

4 In him was life, and the life was the light of men,

5 and the light in the darkness did shine, and the darkness did not perceive it.

6 There came a man -- having been sent from God -- whose name [is] John,

7 this one came for testimony, that he might testify about the Light, that all might believe through him;

8 that one was not the Light, but -- that he might testify about the Light.

9 He was the true Light, which doth enlighten every man, coming to the world;

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10 in the world he was, and the world through him was made, and the world did not know him:
11 to his own things he came, and his own people did not receive him;
12 but as many as did receive him to them he gave authority to become sons of God -- to those believing in his name,
13 who -- not of blood nor of a will of flesh, nor of a will of man but -- of God were begotten.
14 And the Word became flesh, and did tabernacle among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth.
15 John doth testify concerning him, and hath cried, saying, 'This was he of whom I said, He who after me is coming, hath come before me, for he was before me;'
16 and out of his fulness did we all receive, and grace over-against grace;
17 for the law through Moses was given, the grace and the truth through Jesus Christ did come;
18 God no one hath ever seen; the only begotten Son, who is on the bosom of the Father -- he did declare.
19 And this is the testimony of John, when the Jews sent out of Jerusalem priests and Levites, that they might question him, 'Who art thou?'
20 and he confessed and did not deny, and confessed -- 'I am not the Christ.'
21 And they questioned him, 'What then? Elijah art thou?' and he saith, 'I am not.' -- 'The prophet art thou?' and he answered, 'No.'
22 They said then to him, 'Who art thou, that we may give an answer to those sending us? what dost thou say concerning thyself?'
23 He said, 'I [am] a voice of one crying in the wilderness: Make straight the way of the Lord, as said Isaiah the prophet.'
24 And those sent were of the Pharisees,
25 and they questioned him and said to him, 'Why, then, dost thou baptize, if thou art not the Christ, nor Elijah, nor the prophet?'
26 John answered them, saying, 'I baptize with water, but in midst of you he hath stood whom ye have not known, this one it is who is coming after me, who hath been before me,
27 of whom I am not worthy that I may loose the cord of his sandal.'
28 These things came to pass in Bethabara, beyond the Jordan, where John was baptizing,
29 on the morrow John seeth Jesus coming unto him, and saith, 'Lo, the Lamb of God, who is taking away the sin of the world;
30 this is he concerning whom I said, After me doth come a man, who hath come before me, because he was before me:
31 and I knew him not, but, that he might be manifested to Israel, because of this I came with the water baptizing.
32 And John testified, saying -- 'I have seen the Spirit coming down, as a dove, out of heaven, and it remained on him;
33 and I did not know him, but he who sent me to baptize with water, He said to me, On whomsoever thou mayst see the Spirit coming down, and remaining on him, this is he who is baptizing with the Holy Spirit;
34 and I have seen, and have testified, that this is the Son of God.'
35 On the morrow, again, John was standing, and two of his disciples,
36 and having looked on Jesus walking, he saith, 'Lo, the Lamb of God;'
37 and the two disciples heard him speaking, and they followed Jesus.
38 And Jesus having turned, and having beheld them following, saith to them, 'What seek ye?' and they said to them, 'Rabbi, (which is, being interpreted, Teacher,) where remainest thou?'
39 He saith to them, 'Come and see;' they came, and saw where he doth remain, and with him they remained that day and the hour was about the tenth.
40 Andrew, the brother of Simon Peter, was one of the two who heard from John, and followed him;
41 this one doth first find his own brother Simon, and saith to him, 'We have found the Messiah,' (which is, being interpreted, The Anointed,)
42 and he brought him unto Jesus: and having looked upon him, Jesus saith, 'Thou art Simon, the son of Jonas, thou shalt be called Cephas,' (which is interpreted, A rock.)
43 On the morrow, he willed to go forth to Galilee, and he findeth Philip, and saith to him, 'Be following me.'
44 And Philip was from Bethsaida, of the city of Andrew and Peter;
45 Philip findeth Nathanael, and saith to him, 'Him of whom Moses wrote in the Law, and the prophets, we have found, Jesus the son of Joseph, who [is] from Nazareth;'
46 and Nathanael said to him, 'Out of Nazareth is any good thing able to be?' Philip said to him, 'Come and see.'
47 Jesus saw Nathanael coming unto him, and he saith concerning him, 'Lo, truly an Israelite, in whom guile is not;'
48 Nathanael saith to him, 'Whence me dost thou know?' Jesus answered and said to him, 'Before Philip's calling thee -- thou being under the fig-tree -- I saw thee.'
49 Nathanael answered and saith to him, 'Rabbi, thou art the Son of God, thou art the king of Israel.'
50 Jesus answered and said to him, 'Because I said to thee, I saw thee under the fig-tree, thou dost believe; greater things than these thou shalt see;'
51 and he saith to him, 'Verily, verily, I say to you, henceforth ye shall see the heaven opened, and the messengers of God going up and coming down upon the Son of Man.'

GOSPEL OF JOHN CHAPTER 2

1 And the third day a marriage happened in Cana of Galilee, and the mother of Jesus was there,
2 and also Jesus was called, and his disciples, to the marriage;

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3 and wine having failed, the mother of Jesus saith unto him, 'Wine they have not;'

4 Jesus saith to her, 'What -- to me and to thee, woman? not yet is mine hour come.'

5 His mother saith to the ministrants, 'Whatever he may say to you -- do.'

6 And there were there six water-jugs of stone, placed according to the purifying of the Jews, holding each two or three measures.

7 Jesus saith to them, 'Fill the water-jugs with water;' and they filled them -- unto the brim;

8 and he saith to them, 'Draw out, now, and bear to the director of the apartment;' and they bare.

9 And as the director of the apartment tasted the water become wine, and knew not whence it is, (but the ministrants knew, who have drawn the water,) the director of the feast doth call the bridegroom,

10 and saith to him, 'Every man, at first, the good wine doth set forth; and when they may have drunk freely, then the inferior; thou didst keep the good wine till now.'

11 This beginning of the signs did Jesus in Cana of Galilee, and manifested his glory, and his disciples believed in him;

12 after this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they remained not many days.

13 And the passover of the Jews was nigh, and Jesus went up to Jerusalem,

14 and he found in the temple those selling oxen, and sheep, and doves, and the money-changers sitting,

15 and having made a whip of small cords, he put all forth out of the temple, also the sheep, and the oxen; and of the money-changers he poured out the coins, and the tables he overthrew,

16 and to those selling the doves he said, 'Take these things hence; make not the house of my Father a house of merchandise.'

17 And his disciples remembered that it is written, 'The zeal of Thy house did eat me up;'

18 the Jews then answered and said to him, 'What sign dost thou shew to us -- that thou dost these things?'

19 Jesus answered and said to them, 'Destroy this sanctuary, and in three days I will raise it up.'

20 The Jews, therefore, said, 'Forty and six years was this sanctuary building, and wilt thou in three days raise it up?'

21 but he spake concerning the sanctuary of his body;

22 when, then, he was raised out of the dead, his disciples remembered that he said this to them, and they believed the Writing, and the word that Jesus said.

23 And as he was in Jerusalem, in the passover, in the feast, many believed in his name, beholding his signs that he was doing;

24 and Jesus himself was not trusting himself to them, because of his knowing all [men],

25 and because he had no need that any should testify concerning man, for he himself was knowing what was in man.

GOSPEL OF JOHN CHAPTER 3

1 And there was a man of the Pharisees, Nicodemus his name, a ruler of the Jews,

2 this one came unto him by night, and said to him, 'Rabbi, we have known that from God thou hast come -- a teacher, for no one these signs is able to do that thou dost, if God may not be with him.'

3 Jesus answered and said to him, 'Verily, verily, I say to thee, If any one may not be born from above, he is not able to see the reign of God;'

4 Nicodemus saith unto him, 'How is a man able to be born, being old? is he able into the womb of his mother a second time to enter, and to be born?'

5 Jesus answered, 'Verily, verily, I say to thee, If any one may not be born of water, and the Spirit, he is not able to enter into the reign of God;

6 that which hath been born of the flesh is flesh, and that which hath been born of the Spirit is spirit.

7 'Thou mayest not wonder that I said to thee, It behoveth you to be born from above;

8 the Spirit where he willeth doth blow, and his voice thou dost hear, but thou hast not known whence he cometh, and whither he goeth; thus is every one who hath been born of the Spirit.'

9 Nicodemus answered and said to him, 'How are these things able to happen?'

10 Jesus answered and said to him, 'Thou art the teacher of Israel -- and these things thou dost not know!

11 'Verily, verily, I say to thee -- What we have known we speak, and what we have seen we testify, and our testimony ye do not receive;

12 if the earthly things I said to you, and ye do not believe, how, if I shall say to you the heavenly things, will ye believe?

13 and no one hath gone up to the heaven, except he who out of the heaven came down -- the Son of Man who is in the heaven.

14 'And as Moses did lift up the serpent in the wilderness, so it behoveth the Son of Man to be lifted up,

15 that every one who is believing in him may not perish, but may have life age-during,

16 for God did so love the world, that His Son -- the only begotten -- He gave, that every one who is believing in him may not perish, but may have life age-during.

17 For God did not send His Son to the world that he may judge the world, but that the world may be saved through him;

18 he who is believing in him is not judged, but he who is not believing hath been judged already, because he hath not believed in the name of the only begotten Son of God.

19 'And this is the judgment, that the light hath come to the world, and men did love the darkness rather than the light, for their works were evil;

20 for every one who is doing wicked things hateth the light, and doth not come unto the light, that his works may not be detected;

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21 but he who is doing the truth doth come to the light, that his works may be manifested, that in God they are having been wrought.'

22 After these things came Jesus and his disciples to the land of Judea, and there he did tarry with them, and was baptizing;

23 and John was also baptizing in Aenon, nigh to Salem, because there were many waters there, and they were coming and were being baptized --

24 for John was not yet cast into the prison --

25 there arose then a question from the disciples of John with [some] Jews about purifying,

26 and they came unto John, and said to him, 'Rabbi, he who was with thee beyond the Jordan, to whom thou didst testify, lo, this one is baptizing, and all are coming unto him.'

27 John answered and said, 'A man is not able to receive anything, if it may not have been given him from the heaven;

28 ye yourselves do testify to me that I said, I am not the Christ, but, that I am having been sent before him;

29 he who is having the bride is bridegroom, and the friend of the bridegroom, who is standing and hearing him, with joy doth rejoice because of the voice of the bridegroom; this, then, my joy hath been fulfilled.

30 'Him it behoveth to increase, and me to become less;

31 he who from above is coming is above all; he who is from the earth, from the earth he is, and from the earth he speaketh; he who from the heaven is coming is above all.

32 'And what he hath seen and heard this he doth testify, and his testimony none receiveth;

33 he who is receiving his testimony did seal that God is true;

34 for he whom God sent, the sayings of God he speaketh; for not by measure doth God give the Spirit;

35 the Father doth love the Son, and all things hath given into his hand;

36 he who is believing in the Son, hath life age-during; and he who is not believing the Son, shall not see life, but the wrath of God doth remain upon him.'

GOSPEL OF JOHN CHAPTER 4

1 When therefore the Lord knew that the Pharisees heard that Jesus more disciples doth make and baptize than John,

2 (though indeed Jesus himself was not baptizing, but his disciples,)

3 he left Judea and went away again to Galilee,

4 and it was behoving him to go through Samaria.

5 He cometh, therefore, to a city of Samaria, called Sychar, near to the place that Jacob gave to Joseph his son;

6 and there was there a well of Jacob. Jesus therefore having been weary from the journeying, was sitting thus on the well; it was as it were the sixth hour;

7 there cometh a woman out of Samaria to draw water. Jesus saith to her, 'Give me to drink;'

8 for his disciples were gone away to the city, that they may buy victuals;

9 the Samaritan woman therefore saith to him, 'How dost thou, being a Jew, ask drink from me, being a Samaritan woman?' for Jews have no dealing with Samaritans.

10 Jesus answered and said to her, 'If thou hadst known the gift of God, and who it is who is saying to thee, Give me to drink, thou wouldest have asked him, and he would have given thee living water.'

11 The woman saith to him, 'Sir, thou hast not even a vessel to draw with, and the well is deep; whence, then, hast thou the living water?

12 Art thou greater than our father Jacob, who did give us the well, and himself out of it did drink, and his sons, and his cattle?'

13 Jesus answered and said to her, 'Every one who is drinking of this water shall thirst again;

14 but whoever may drink of the water that I will give him, may not thirst -- to the age; and the water that I will give him shall become in him a well of water, springing up to life age-during.'

15 The woman saith unto him, 'Sir, give me this water, that I may not thirst, nor come hither to draw.'

16 Jesus saith to her, 'Go, call thy husband, and come hither;'

17 the woman answered and said, 'I have not a husband.' Jesus saith to her, 'Well didst thou say -- A husband I have not;

18 for five husbands thou hast had, and, now, he whom thou hast is not thy husband; this hast thou said truly.'

19 The woman saith to him, 'Sir, I perceive that thou art a prophet;

20 our fathers in this mountain did worship, and ye -- ye say that in Jerusalem is the place where it behoveth to worship.'

21 Jesus saith to her, 'Woman, believe me, that there doth come an hour, when neither in this mountain, nor in Jerusalem, shall ye worship the Father;

22 ye worship what ye have not known; we worship what we have known, because the salvation is of the Jews;

23 but, there cometh an hour, and it now is, when the true worshippers will worship the Father in spirit and truth, for the Father also doth seek such to worship him;

24 God [is] a Spirit, and those worshipping Him, in spirit and truth it doth behove to worship.'

25 The woman saith to him, 'I have known that Messiah doth come, who is called Christ, when that one may come, he will tell us all things;'

26 Jesus saith to her, 'I am [he], who am speaking to thee.'

27 And upon this came his disciples, and were wondering that with a woman he was speaking, no one, however, said, 'What seekest thou?' or 'Why speakest thou with her?'

28 The woman then left her water-jug, and went away to the city, and saith to the men,

29 'Come, see a man, who told me all things -- as many as I did; is this the Christ?'

30 They went forth therefore out of the city, and were coming unto him.

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31 And in the meanwhile his disciples were asking him, saying, 'Rabbi, eat;'
32 and he said to them, 'I have food to eat that ye have not known.'
33 The disciples then said one to another, 'Did any one bring him anything to eat?'
34 Jesus saith to them, 'My food is, that I may do the will of Him who sent me, and may finish His work;
35 do not say that it is yet four months, and the harvest cometh; lo, I say to you, Lift up your eyes, and see the fields, that they are white unto harvest already.
36 'And he who is reaping doth receive a reward, and doth gather fruit to life age-during, that both he who is sowing and he who is reaping may rejoice together;
37 for in this the saying is the true one, that one is the sower and another the reaper.
38 I sent you to reap that on which ye have not laboured; others laboured, and ye into their labour have entered.
39 And from that city many believed in him, of the Samaritans, because of the word of the woman testifying, -- 'He told me all things -- as many as I did.'
40 When, then, the Samaritans came unto him, they were asking him to remain with them, and he remained there two days;
41 and many more did believe because of his word,
42 and said to the woman -- 'No more because of thy speaking do we believe; for we ourselves have heard and known that this is truly the Saviour of the world -- the Christ.'
43 And after the two days he went forth thence, and went away to Galilee,
44 for Jesus himself testified that a prophet in his own country shall not have honour;
45 when then, he came to Galilee, the Galileans received him, having seen all things that he did in Jerusalem in the feast -- for they also went to the feast.
46 Jesus came, therefore, again to Cana of Galilee, where he made the water wine, and there was a certain courtier, whose son was ailing in Capernaum,
47 he, having heard that Jesus is come out of Judea to Galilee, went away unto him, and was asking him that he may come down and may heal his son, for he was about to die.
48 Jesus then said unto him, 'If signs and wonders ye may not see, ye will not believe.'
49 The courtier saith unto him, 'Sir, come down before my child die;'
50 Jesus saith to him, 'Be going on; thy son doth live.' And the man believed the word that Jesus said to him, and was going on,
51 and he now going down, his servants met him, and told, saying -- 'Thy child doth live;'
52 he inquired then of them the hour in which he became better, and they said to him -- 'Yesterday at the seventh hour the fever left him;'
53 then the father knew that [it was] in that hour in which Jesus said to him -- 'Thy son doth live,' and he himself believed, and his whole house;
54 this again a second sign did Jesus, having come out of Judea to Galilee.

GOSPEL OF JOHN CHAPTER 5

1 After these things there was a feast of the Jews, and Jesus went up to Jerusalem,
2 and there is in Jerusalem by the sheep-[gate] a pool that is called in Hebrew Bethesda, having five porches,
3 in these were lying a great multitude of the ailing, blind, lame, withered, waiting for the moving of the water,
4 for a messenger at a set time was going down in the pool, and was troubling the water, the first then having gone in after the troubling of the water, became whole of whatever sickness he was held.
5 and there was a certain man there being in ailment thirty and eight years,
6 him Jesus having seen lying, and having known that he is already a long time, he saith to him, 'Dost thou wish to become whole?'
7 The ailing man answered him, 'Sir, I have no man, that, when the water may be troubled, he may put me into the pool, and while I am coming, another doth go down before me.'
8 Jesus saith to him, 'Rise, take up thy couch, and be walking;'
9 and immediately the man became whole, and he took up his couch, and was walking, and it was a sabbath on that day,
10 the Jews then said to him that hath been healed, 'It is a sabbath; it is not lawful to thee to take up the couch.'
11 He answered them, 'He who made me whole -- that one said to me, Take up thy couch, and be walking;'
12 they questioned him, then, 'Who is the man who is saying to thee, Take up thy couch and be walking?'
13 But he that was healed had not known who he is, for Jesus did move away, a multitude being in the place.
14 After these things, Jesus findeth him in the temple, and said to him, 'Lo, thou hast become whole; sin no more, lest something worse may happen to thee.'
15 The man went away, and told the Jews that it is Jesus who made him whole,
16 and because of this were the Jews persecuting Jesus, and seeking to kill him, because these things he was doing on a sabbath.
17 And Jesus answered them, 'My Father till now doth work, and I work;'
18 because of this, then, were the Jews seeking the more to kill him, because not only was he breaking the sabbath, but he also called God his own Father, making himself equal to God.
19 Jesus therefore responded and said to them, 'Verily, verily, I say to you, The Son is not able to do anything of himself, if he may not see the Father doing anything; for whatever things He may do, these also the Son in like manner doth;

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20 for the Father doth love the Son, and doth shew to him all things that He himself doth; and greater works than these He will shew him, that ye may wonder.

21 'For, as the Father doth raise the dead, and doth make alive, so also the Son doth make alive whom he willeth;

22 for neither doth the Father judge any one, but all the judgment He hath given to the Son,

23 that all may honour the Son according as they honour the Father; he who is not honouring the Son, doth not honour the Father who sent him.

24 'Verily, verily, I say to you -- He who is hearing my word, and is believing Him who sent me, hath life age-during, and to judgment he doth not come, but hath passed out of the death to the life.

25 'Verily, verily, I say to you -- There cometh an hour, and it now is, when the dead shall hear the voice of the Son of God, and those having heard shall live;

26 for, as the Father hath life in himself, so He gave also to the Son to have life in himself,

27 and authority He gave him also to do judgment, because he is Son of Man.

28 'Wonder not at this, because there doth come an hour in which all those in the tombs shall hear his voice,

29 and they shall come forth; those who did the good things to a rising again of life, and those who practised the evil things to a rising again of judgment.

30 'I am not able of myself to do anything; according as I hear I judge, and my judgment is righteous, because I seek not my own will, but the will of the Father who sent me.

31 'If I testify concerning myself, my testimony is not true;

32 another there is who is testifying concerning me, and I have known that the testimony that he doth testify concerning me is true;

33 ye have sent unto John, and he hath testified to the truth.

34 'But I do not receive testimony from man, but these things I say that ye may be saved;

35 he was the burning and shining lamp, and ye did will to be glad, for an hour, in his light.

36 'But I have the testimony greater than John's, for the works that the Father gave me, that I might finish them, the works themselves that I do, they testify concerning me, that the Father hath sent me.

37 'And the Father who sent me Himself hath testified concerning me; ye have neither heard His voice at any time, nor His appearance have ye seen;

38 and His word ye have not remaining in you, because whom He sent, him ye do not believe.

39 'Ye search the Writings, because ye think in them to have life age-during, and these are they that are testifying concerning me;

40 and ye do not will to come unto me, that ye may have life;

41 glory from man I do not receive,

42 but I have known you, that the love of God ye have not in yourselves.

43 'I have come in the name of my Father, and ye do not receive me; if another may come in his own name, him ye will receive;

44 how are ye able -- ye -- to believe, glory from one another receiving, and the glory that [is] from God alone ye seek not?

45 'Do not think that I will accuse you unto the Father; there is who is accusing you, Moses -- in whom ye have hoped;

46 for if ye were believing Moses, ye would have been believing me, for he wrote concerning me;

47 but if his writings ye believe not, how shall ye believe my sayings?'

GOSPEL OF JOHN CHAPTER 6

1 After these things Jesus went away beyond the sea of Galilee (of Tiberias),

2 and there was following him a great multitude, because they were seeing his signs that he was doing on the ailing;

3 and Jesus went up to the mount, and he was there sitting with his disciples,

4 and the passover was nigh, the feast of the Jews.

5 Jesus then having lifted up [his] eyes and having seen that a great multitude doth come to him, saith unto Philip, 'Whence shall we buy loaves, that these may eat?' --

6 and this he said, trying him, for he himself had known what he was about to do.

7 Philip answered him, 'Two hundred denaries' worth of loaves are not sufficient to them, that each of them may receive some little;'

8 one of his disciples -- Andrew, the brother of Simon Peter -- saith to him,

9 'There is one little lad here who hath five barley loaves, and two fishes, but these -- what are they to so many?'

10 And Jesus said, 'Make the men to sit down;' and there was much grass in the place, the men then sat down, in number, as it were, five thousand,

11 and Jesus took the loaves, and having given thanks he distributed to the disciples, and the disciples to those reclining, in like manner, also of the little fishes as much as they wished.

12 And when they were filled, he saith to his disciples, 'Gather together the broken pieces that are over, that nothing may be lost;'

13 they gathered together, therefore, and filled twelve hand-baskets with broken pieces, from the five barley loaves that were over to those having eaten.

14 The men, then, having seen the sign that Jesus did, said -- 'This is truly the Prophet, who is coming to the world;'

15 Jesus, therefore, having known that they are about to come, and to take him by force that they may make him king, retired again to the mountain himself alone.

16 And when evening came, his disciples went down to the sea,

17 and having entered into the boat, they were going over the sea to Capernaum, and darkness had already come, and Jesus had not come unto them,

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18 the sea also -- a great wind blowing -- was being raised,
19 having pushed onwards, therefore, about twenty-five or thirty furlongs, they behold Jesus walking on the sea, and coming nigh to the boat, and they were afraid;
20 and he saith to them, 'I am [he], be not afraid;'
21 they were willing then to receive him into the boat, and immediately the boat came unto the land to which they were going.
22 On the morrow, the multitude that was standing on the other side of the sea, having seen that there was no other little boat there except one -- that into which his disciples entered -- and that Jesus went not in with his disciples into the little boat, but his disciples went away alone,
23 (and other little boats came from Tiberias, nigh the place where they did eat the bread, the Lord having given thanks),
24 when therefore the multitude saw that Jesus is not there, nor his disciples, they also themselves did enter into the boats, and came to Capernaum seeking Jesus;
25 and having found him on the other side of the sea, they said to him, 'Rabbi, when hast thou come hither?'
26 Jesus answered them and said, 'Verily, verily, I say to you, Ye seek me, not because ye saw signs, but because ye did eat of the loaves, and were satisfied;
27 work not for the food that is perishing, but for the food that is remaining to life age-during, which the Son of Man will give to you, for him did the Father seal -- [even] God.'
28 They said therefore unto him, 'What may we do that we may work the works of God?'
29 Jesus answered and said to them, 'This is the work of God, that ye may believe in him whom He did send.'
30 They said therefore to him, 'What sign, then, dost thou, that we may see and may believe thee? what dost thou work?
31 our fathers the manna did eat in the wilderness, according as it is having been written, Bread out of the heaven He gave them to eat.'
32 Jesus, therefore, said to them, 'Verily, verily, I say to you, Moses did not give you the bread out of the heaven; but my Father doth give you the true bread out of the heaven;
33 for the bread of God is that which is coming down out of the heaven, and giving life to the world.'
34 They said, therefore, unto him, 'Sir, always give us this bread.'
35 And Jesus said to them, 'I am the bread of the life; he who is coming unto me may not hunger, and he who is believing in me may not thirst -- at any time;
36 but I said to you, that ye also have seen me, and ye believe not;
37 all that the Father doth give to me will come unto me; and him who is coming unto me, I may in no wise cast without,
38 because I have come down out of the heaven, not that I may do my will, but the will of Him who sent me.
39 'And this is the will of the Father who sent me, that all that He hath given to me I may not lose of it, but may raise it up in the last day;
40 and this is the will of Him who sent me, that every one who is beholding the Son, and is believing in him, may have life age-during, and I will raise him up in the last day.'
41 The Jews, therefore, were murmuring at him, because he said, 'I am the bread that came down out of the heaven;'
42 and they said, 'Is not this Jesus, the son of Joseph, whose father and mother we have known? how then saith this one -- Out of the heaven I have come down?'
43 Jesus answered, therefore, and said to them, 'Murmur not one with another;
44 no one is able to come unto me, if the Father who sent me may not draw him, and I will raise him up in the last day;
45 it is having been written in the prophets, And they shall be all taught of God; every one therefore who heard from the Father, and learned, cometh to me;
46 not that any one hath seen the Father, except he who is from God, he hath seen the Father.
47 'Verily, verily, I say to you, He who is believing in me, hath life age-during;
48 I am the bread of the life;
49 your fathers did eat the manna in the wilderness, and they died;
50 this is the bread that out of the heaven is coming down, that any one may eat of it, and not die.
51 'I am the living bread that came down out of the heaven; if any one may eat of this bread he shall live -- to the age; and the bread also that I will give is my flesh, that I will give for the life of the world.'
52 The Jews, therefore, were striving with one another, saying, 'How is this one able to give us [his] flesh to eat?'
53 Jesus, therefore, said to them, 'Verily, verily, I say to you, If ye may not eat the flesh of the Son of Man, and may not drink his blood, ye have no life in yourselves;
54 he who is eating my flesh, and is drinking my blood, hath life age-during, and I will raise him up in the last day;
55 for my flesh truly is food, and my blood truly is drink;
56 he who is eating my flesh, and is drinking my blood, doth remain in me, and I in him.
57 'According as the living Father sent me, and I live because of the Father, he also who is eating me, even that one shall live because of me;
58 this is the bread that came down out of the heaven; not as your fathers did eat the manna, and died; he who is eating this bread shall live -- to the age.'
59 These things he said in a synagogue, teaching in Capernaum;
60 many, therefore, of his disciples having heard, said, 'This word is hard; who is able to hear it?'
61 And Jesus having known in himself that his disciples are murmuring about this, said to them, 'Doth this stumble you?
62 if then ye may behold the Son of Man going up where he was before?
63 the spirit it is that is giving life; the flesh doth not profit anything; the sayings that I speak to you are spirit, and they are life;

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64 but there are certain of you who do not believe;' for Jesus had known from the beginning who they are who are not believing, and who is he who will deliver him up,

65 and he said, 'Because of this I have said to you -- No one is able to come unto me, if it may not have been given him from my Father.'

66 From this [time] many of his disciples went away backward, and were no more walking with him,

67 Jesus, therefore, said to the twelve, 'Do ye also wish to go away?'

68 Simon Peter, therefore, answered him, 'Sir, unto whom shall we go? thou hast sayings of life age-during;

69 and we have believed, and we have known, that thou art the Christ, the Son of the living God.'

70 Jesus answered them, 'Did not I choose you -- the twelve? and of you -- one is a devil.

71 And he spake of Judas, Simon's [son], Iscariot, for he was about to deliver him up, being one of the twelve.

GOSPEL OF JOHN CHAPTER 7

1 And Jesus was walking after these things in Galilee, for he did not wish to walk in Judea, because the Jews were seeking to kill him,

2 and the feast of the Jews was nigh -- that of tabernacles --

3 his brethren, therefore, said unto him, 'Remove hence, and go away to Judea, that thy disciples also may behold thy works that thou dost;

4 for no one in secret doth anything, and himself seeketh to be in public; if thou dost these things -- manifest thyself to the world;'

5 for not even were his brethren believing in him.

6 Jesus, therefore, saith to them, 'My time is not yet present, but your time is always ready;

7 the world is not able to hate you, but me it doth hate, because I testify concerning it that its works are evil.

8 Ye -- go ye up to this feast; I do not yet go up to this feast, because my time hath not yet been fulfilled;'

9 and saying these things to them, he remained in Galilee.

10 And when his brethren went up, then also he himself went up to the feast, not manifestly, but as in secret;

11 the Jews, therefore, were seeking him, in the feast, and said, 'Where is that one?'

12 and there was much murmuring about him among the multitudes, some indeed said -- 'He is good;' and others said, 'No, but he leadeth astray the multitude;'

13 no one, however, was speaking freely about him, through fear of the Jews.

14 And it being now the middle of the feast, Jesus went up to the temple, and he was teaching,

15 and the Jews were wondering, saying, 'How hath this one known letters -- not having learned?'

16 Jesus answered them and said, 'My teaching is not mine, but His who sent me;

17 if any one may will to do His will, he shall know concerning the teaching, whether it is of God, or -- I do speak from myself.

18 'He who is speaking from himself his own glory doth seek, but he who is seeking the glory of him who sent him, this one is true, and unrighteousness is not in him;

19 hath not Moses given you the law? and none of you doth the law; why me do ye seek to kill?'

20 The multitude answered and said, 'Thou hast a demon, who doth seek to kill thee?'

21 Jesus answered and said to them, 'One work I did, and ye all wonder,

22 because of this, Moses hath given you the circumcision -- not that it is of Moses, but of the fathers -- and on a sabbath ye circumcise a man;

23 if a man doth receive circumcision on a sabbath that the law of Moses may not be broken, are ye wroth with me that I made a man all whole on a sabbath?

24 judge not according to appearance, but the righteous judgment judge.'

25 Certain, therefore, of the Jerusalemites said, 'Is not this he whom they are seeking to kill?

26 and, lo, he doth speak freely, and they say nothing to him; did the rulers at all know truly that this is truly the Christ?

27 but this one -- we have known whence he is; and the Christ, when he doth come, no one doth know whence he is.'

28 Jesus cried, therefore, in the temple, teaching and saying, 'Ye have both known me, and ye have known whence I am; and I have not come of myself, but He who sent me is true, whom ye have not known;

29 and I have known Him, because I am from Him, and He did send me.'

30 They were seeking, therefore, to seize him, and no one laid the hand on him, because his hour had not yet come,

31 and many out of the multitude did believe in him, and said -- 'The Christ -- when he may come -- will he do more signs than these that this one did?'

32 The Pharisees heard the multitude murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they may take him;

33 Jesus, therefore, said to them, 'Yet a little time I am with you, and I go away unto Him who sent me;

34 ye will seek me, and ye shall not find; and where I am, ye are not able to come.'

35 The Jews, therefore, said among themselves, 'Whither is this one about to go that we shall not find him? -- to the dispersion of the Greeks is he about to go? and to teach the Greeks;

36 what is this word that he said, Ye will seek me, and ye shall not find? and, Where I am, ye are not able to come?'

37 And in the last, the great day of the feast, Jesus stood and cried, saying, 'If any one doth thirst, let him come unto me and drink;

38 he who is believing in me, according as the Writing said, Rivers out of his belly shall flow of living water;'

39 and this he said of the Spirit, which those believing in him were about to receive; for not yet was the Holy Spirit, because Jesus was not yet glorified.

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40 Many, therefore out of the multitude, having heard the word, said, 'This is truly the Prophet;'
41 others said, 'This is the Christ;' and others said, 'Why, out of Galilee doth the Christ come?
42 Did not the Writing say, that out of the seed of David, and from Bethlehem -- the village where David was -- the Christ doth come?'
43 A division, therefore, arose among the multitude because of him.
44 And certain of them were willing to seize him, but no one laid hands on him;
45 the officers came, therefore, unto the chief priests and Pharisees, and they said to them, 'Wherefore did ye not bring him?'
46 The officers answered, 'Never so spake man -- as this man.'
47 The Pharisees, therefore, answered them, 'Have ye also been led astray?
48 did any one out of the rulers believe in him? or out of the Pharisees?
49 but this multitude, that is not knowing the law, is accursed.'
50 Nicodemus saith unto them -- he who came by night unto him -- being one of them,
51 'Doth our law judge the man, if it may not hear from him first, and know what he doth?'
52 They answered and said to him, 'Art thou also out of Galilee? search and see, that a prophet out of Galilee hath not risen;'
53 and each one went on to his house, but Jesus went on to the mount of the Olives.

GOSPEL OF JOHN CHAPTER 8

1 And at dawn he came again to the temple,
2 and all the people were coming unto him, and having sat down, he was teaching them;
3 and the scribes and the Pharisees bring unto him a woman having been taken in adultery, and having set her in the midst,
4 they say to him, 'Teacher, this woman was taken in the very crime -- committing adultery,
5 and in the law, Moses did command us that such be stoned; thou, therefore, what dost thou say?'
6 and this they said, trying him, that they might have to accuse him. And Jesus, having stooped down, with the finger he was writing on the ground,
7 and when they continued asking him, having bent himself back, he said unto them, 'The sinless of you -- let him first cast the stone at her;'
8 and again having stooped down, he was writing on the ground,
9 and they having heard, and by the conscience being convicted, were going forth one by one, having begun from the elders -- unto the last; and Jesus was left alone, and the woman standing in the midst.
10 And Jesus having bent himself back, and having seen no one but the woman, said to her, 'Woman, where are those -- thine accusers? did no one pass sentence upon thee?'
11 and she said, 'No one, Sir;' and Jesus said to her, 'Neither do I pass sentence on thee; be going on, and no more sin.'
12 Again, therefore, Jesus spake to them, saying, 'I am the light of the world; he who is following me shall not walk in the darkness, but he shall have the light of the life.'
13 The Pharisees, therefore, said to him, 'Thou of thyself dost testify, thy testimony is not true;'
14 Jesus answered and said to them, 'And if I testify of myself -- my testimony is true, because I have known whence I came, and whither I go, and ye -- ye have not known whence I come, or whither I go.
15 'Ye according to the flesh do judge; I do not judge any one,
16 and even if I do judge my judgment is true, because I am not alone, but I and the Father who sent me;
17 and also in your law it hath been written, that the testimony of two men are true;
18 I am [one] who is testifying of myself, and the Father who sent me doth testify of me.'
19 They said, therefore, to him, 'Where is thy father?' Jesus answered, 'Ye have neither known me nor my Father: if me ye had known, my Father also ye had known.'
20 These sayings spake Jesus in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come;
21 therefore said Jesus again to them, 'I go away, and ye will seek me, and in your sin ye shall die; whither I go away, ye are not able to come.'
22 The Jews, therefore, said, 'Will he kill himself, because he saith, Whither I go away, ye are not able to come?'
23 and he said to them, 'Ye are from beneath, I am from above; ye are of this world, I am not of this world;
24 I said, therefore, to you, that ye shall die in your sins, for if ye may not believe that I am [he], ye shall die in your sins.'
25 They said, therefore, to him, 'Thou -- who art thou?' and Jesus said to them, 'Even what I did speak of to you at the beginning;
26 many things I have to speak concerning you and to judge, but He who sent me is true, and I -- what things I heard from Him -- these I say to the world.'
27 They knew not that of the Father he spake to them;
28 Jesus, therefore, said to them, 'When ye may lift up the Son of Man then ye will know that I am [he]; and of myself I do nothing, but according as my Father did teach me, these things I speak;
29 and He who sent me is with me; the Father did not leave me alone, because I, the things pleasing to Him, do always.'
30 As he is speaking these things, many believed in him;
31 Jesus, therefore, said unto the Jews who believed in him, 'If ye may remain in my word, truly my disciples ye are, and ye shall know the truth,

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32 and the truth shall make you free.'
33 They answered him, 'Seed of Abraham we are; and to no one have we been servants at any time; how dost thou say -- Ye shall become free?'
34 Jesus answered them, 'Verily, verily, I say to you -- Every one who is committing sin, is a servant of the sin,
35 and the servant doth not remain in the house -- to the age, the son doth remain -- to the age;
36 if then the son may make you free, in reality ye shall be free.
37 'I have known that ye are seed of Abraham, but ye seek to kill me, because my word hath no place in you;
38 I -- that which I have seen with my Father do speak, and ye, therefore, that which ye have seen with your father -- ye do.'
39 They answered and said to him, 'Our father is Abraham;' Jesus saith to them, 'If children of Abraham ye were, the works of Abraham ye were doing;
40 and now, ye seek to kill me -- a man who hath spoken to you the truth I heard from God; this Abraham did not;
41 ye do the works of your father.' They said, therefore, to him, 'We of whoredom have not been born; one Father we have -- God;'
42 Jesus then said to them, 'If God were your father, ye were loving me, for I came forth from God, and am come; for neither have I come of myself, but He sent me;
43 wherefore do ye not know my speech? because ye are not able to hear my word.
44 'Ye are of a father -- the devil, and the desires of your father ye will to do; he was a man-slayer from the beginning, and in the truth he hath not stood, because there is no truth in him; when one may speak the falsehood, of his own he speaketh, because he is a liar -- also his father.
45 'And because I say the truth, ye do not believe me.
46 Who of you doth convict me of sin? and if I speak truth, wherefore do ye not believe me?
47 he who is of God, the sayings of God he doth hear; because of this ye do not hear, because of God ye are not.'
48 The Jews, therefore, answered and said to him, 'Do we not say well, that thou art a Samaritan, and hast a demon?'
49 Jesus answered, 'I have not a demon, but I honour my Father, and ye dishonour me;
50 and I do not seek my own glory; there is who is seeking and is judging;
51 verily, verily, I say to you, If any one may keep my word, death he may not see -- to the age.'
52 The Jews, therefore, said to him, 'Now we have known that thou hast a demon; Abraham did die, and the prophets, and thou dost say, If any one may keep my word, he shall not taste of death -- to the age!
53 Art thou greater than our father Abraham, who died? and the prophets died; whom dost thou make thyself?'
54 Jesus answered, 'If I glorify myself, my glory is nothing; it is my Father who is glorifying me, of whom ye say that He is your God;
55 and ye have not known Him, and I have known Him, and if I say that I have not known Him, I shall be like you -- speaking falsely; but I have known Him, and His word I keep;
56 Abraham, your father, was glad that he might see my day; and he saw, and did rejoice.'
57 The Jews, therefore, said unto him, 'Thou art not yet fifty years old, and Abraham hast thou seen?'
58 Jesus said to them, 'Verily, verily, I say to you, Before Abraham's coming -- I am;'
59 they took up, therefore, stones that they may cast at him, but Jesus hid himself, and went forth out of the temple, going through the midst of them, and so passed by.

GOSPEL OF JOHN CHAPTER 9

1 And passing by, he saw a man blind from birth,
2 and his disciples asked him, saying, 'Rabbi, who did sin, this one or his parents, that he should be born blind?'
3 Jesus answered, 'Neither did this one sin nor his parents, but that the works of God may be manifested in him;
4 it behoveth me to be working the works of Him who sent me while it is day; night doth come, when no one is able to work: --
5 when I am in the world, I am a light of the world.'
6 These things saying, he spat on the ground, and made clay of the spittle, and rubbed the clay on the eyes of the blind man, and said to him,
7 'Go away, wash at the pool of Siloam,' which is, interpreted, Sent. He went away, therefore, and did wash, and came seeing;
8 the neighbours, therefore, and those seeing him before, that he was blind, said, 'Is not this he who is sitting and begging?'
9 others said -- 'This is he;' and others -- 'He is like to him;' he himself said, -- 'I am [he].'
10 They said, therefore, to him, 'How were thine eyes opened?'
11 he answered and said, 'A man called Jesus made clay, and rubbed my eyes, and said to me, Go away to the pool of Siloam, and wash; and having gone away and having washed, I received sight;'
12 they said, therefore, to him, 'Where is that one?' he saith, 'I have not known.'
13 They bring him to the Pharisees who once [was] blind,
14 and it was a sabbath when Jesus made the clay, and opened his eyes.
15 Again, therefore, the Pharisees also were asking him how he received sight, and he said to them, 'Clay he did put upon my eyes, and I did wash -- and I see.'
16 Of the Pharisees, therefore, certain said, 'This man is not from God, because the sabbath he doth not keep;' others said, 'How is a man -- a sinful one -- able to do such signs?' and there was a division among them.
17 They said to the blind man again, 'Thou -- what dost thou say of him -- that he opened thine eyes?'
18 and he said -- 'He is a prophet.' The Jews, therefore, did not believe concerning him that he was blind and did receive

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sight, till that they called the parents of him who received sight,

19 and they asked them, saying, 'Is your son, of whom ye say that he was born blind? how then now doth he see?'

20 His parents answered them and said, 'We have known that this is our son, and that he was born blind;

21 and how he now seeth, we have not known; or who opened his eyes, we have not known; himself is of age, ask him; he himself shall speak concerning himself.'

22 These things said his parents, because they were afraid of the Jews, for already had the Jews agreed together, that if any one may confess him -- Christ, he may be put out of the synagogue;

23 because of this his parents said -- 'He is of age, ask him.'

24 They called, therefore, a second time the man who was blind, and they said to him, 'Give glory to God, we have known that this man is a sinner;'

25 he answered, therefore, and said, 'If he be a sinner -- I have not known, one thing I have known, that, being blind, now I see.'

26 And they said to him again, 'What did he to thee? how did he open thine eyes?'

27 He answered them, 'I told you already, and ye did not hear; why again do ye wish to hear? do ye also wish to become his disciples?'

28 They reviled him, therefore, and said, 'Thou art his disciple, and we are Moses' disciples;

29 we have known that God hath spoken to Moses, but this one -- we have not known whence he is.'

30 The man answered and said to them, 'Why, in this is a wonderful thing, that ye have not known whence he is, and he opened my eyes!

31 and we have known that God doth not hear sinners, but, if any one may be a worshipper of God, and may do His will, him He doth hear;

32 from the age it was not heard, that any one did open eyes of one who hath been born blind;

33 if this one were not from God, he were not able to do anything.'

34 They answered and said to him, 'In sins thou wast born altogether, and thou dost teach us!' and they cast him forth without.

35 Jesus heard that they cast him forth without, and having found him, he said to him, 'Dost thou believe in the Son of God?'

36 he answered and said, 'Who is he, sir, that I may believe in him?'

37 And Jesus said to him, 'Thou hast both seen him, and he who is speaking with thee is he;'

38 and he said, 'I believe, sir,' and bowed before him.

39 And Jesus said, 'For judgment I to this world did come, that those not seeing may see, and those seeing may become blind.'

40 And those of the Pharisees who were with him heard these things, and they said to him, 'Are we also blind?'

41 Jesus said to them, 'If ye were blind, ye were not having had sin, but now ye say -- We see, therefore doth your sin remain.

GOSPEL OF JOHN CHAPTER 10

1 'Verily, verily, I say to you, He who is not entering through the door to the fold of the sheep, but is going up from another side, that one is a thief and a robber;

2 and he who is entering through the door is shepherd of the sheep;

3 to this one the doorkeeper doth open, and the sheep hear his voice, and his own sheep he doth call by name, and doth lead them forth;

4 and when his own sheep he may put forth, before them he goeth on, and the sheep follow him, because they have known his voice;

5 and a stranger they will not follow, but will flee from him, because they have not known the voice of strangers.'

6 This similitude spake Jesus to them, and they knew not what the things were that he was speaking to them;

7 Jesus said therefore again to them, 'Verily, verily, I say to you -- I am the door of the sheep;

8 all, as many as came before me, are thieves and robbers, but the sheep did not hear them;

9 I am the door, through me if any one may come in, he shall be saved, and he shall come in, and go out, and find pasture.

10 'The thief doth not come, except that he may steal, and kill, and destroy; I came that they may have life, and may have [it] abundantly.

11 'I am the good shepherd; the good shepherd his life layeth down for the sheep;

12 and the hireling, and not being a shepherd, whose own the sheep are not, doth behold the wolf coming, and doth leave the sheep, and doth flee; and the wolf catcheth them, and scattereth the sheep;

13 and the hireling doth flee because he is an hireling, and is not caring for the sheep.

14 'I am the good shepherd, and I know my [sheep], and am known by mine,

15 according as the Father doth know me, and I know the Father, and my life I lay down for the sheep,

16 and other sheep I have that are not of this fold, these also it behoveth me to bring, and my voice they will hear, and there shall become one flock -- one shepherd.

17 'Because of this doth the Father love me, because I lay down my life, that again I may take it;

18 no one doth take it from me, but I lay it down of myself; authority I have to lay it down, and authority I have again to take it; this command I received from my Father.'

19 Therefore, again, there came a division among the Jews, because of these words,

20 and many of them said, 'He hath a demon, and is mad, why do ye hear him?'

21 others said, 'These sayings are not those of a demoniac; is a demon able blind men's eyes to open?'

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22 And the dedication in Jerusalem came, and it was winter,
23 and Jesus was walking in the temple, in the porch of Solomon,
24 the Jews, therefore, came round about him, and said to him, 'Till when our soul dost thou hold in suspense? if thou art the Christ, tell us freely.'
25 Jesus answered them, 'I told you, and ye do not believe; the works that I do in the name of my Father, these testify concerning me;
26 but ye do not believe, for ye are not of my sheep,
27 according as I said to you: My sheep my voice do hear, and I know them, and they follow me,
28 and life age-during I give to them, and they shall not perish -- to the age, and no one shall pluck them out of my hand;
29 my Father, who hath given to me, is greater than all, and no one is able to pluck out of the hand of my Father;
30 I and the Father are one.'
31 Therefore, again, did the Jews take up stones that they may stone him;
32 Jesus answered them, 'Many good works did I shew you from my Father; because of which work of them do ye stone me?'
33 The Jews answered him, saying, 'For a good work we do not stone thee, but for evil speaking, and because thou, being a man, dost make thyself God.'
34 Jesus answered them, 'Is it not having been written in your law: I said, ye are gods?
35 if them he did call gods unto whom the word of God came, (and the Writing is not able to be broken,)
36 of him whom the Father did sanctify, and send to the world, do ye say -- Thou speakest evil, because I said, Son of God I am?
37 if I do not the works of my Father, do not believe me;
38 and if I do, even if me ye may not believe, the works believe, that ye may know and may believe that in me [is] the Father, and I in Him.'
39 Therefore were they seeking again to seize him, and he went forth out of their hand,
40 and went away again to the other side of the Jordan, to the place where John was at first baptizing, and remained there,
41 and many came unto him, and said -- 'John, indeed, did no sign, and all things, as many as John said about this one were true;'
42 and many did believe in him there.

GOSPEL OF JOHN CHAPTER 11

1 And there was a certain one ailing, Lazarus, from Bethany, of the village of Mary and Martha her sister --
2 and it was Mary who did anoint the Lord with ointment, and did wipe his feet with her hair, whose brother Lazarus was ailing --
3 therefore sent the sisters unto him, saying, 'Sir, lo, he whom thou dost love is ailing;'
4 and Jesus having heard, said, 'This ailment is not unto death, but for the glory of God, that the Son of God may be glorified through it.'
5 And Jesus was loving Martha, and her sister, and Lazarus,
6 when, therefore, he heard that he is ailing, then indeed he remained in the place in which he was two days,
7 then after this, he saith to the disciples, 'We may go to Judea again;'
8 the disciples say to him, 'Rabbi, now were the Jews seeking to stone thee, and again thou dost go thither!'
9 Jesus answered, 'Are there not twelve hours in the day? if any one may walk in the day, he doth not stumble, because the light of this world he doth see;
10 and if any one may walk in the night, he stumbleth, because the light is not in him.'
11 These things he said, and after this he saith to them, 'Lazarus our friend hath fallen asleep, but I go on that I may awake him;'
12 therefore said his disciples, 'Sir, if he hath fallen asleep, he will be saved;'
13 but Jesus had spoken about his death, but they thought that about the repose of sleep he speaketh.
14 Then, therefore, Jesus said to them freely, 'Lazarus hath died;
15 and I rejoice, for your sake, (that ye may believe,) that I was not there; but we may go to him;'
16 therefore said [Judas] Thomas [the twin], who is called Didymus [the twin], to the fellow-disciples, 'We may go -- we also, that we may die with him,'
17 Jesus, therefore, having come, found him having been four days already in the tomb.
18 And Bethany was nigh to Jerusalem, about fifteen furlongs off,
19 and many of the Jews had come unto Martha and Mary, that they might comfort them concerning their brother;
20 Martha, therefore, when she heard that Jesus doth come, met him, and Mary kept sitting in the house.
21 Martha, therefore, said unto Jesus, 'Sir, if thou hadst been here, my brother had not died;
22 but even now, I have known that whatever thou mayest ask of God, God will give to thee;'
23 Jesus saith to her, 'Thy brother shall rise again.'
24 Martha saith to him, 'I have known that he will rise again, in the rising again in the last day;'
25 Jesus said to her, 'I am the rising again, and the life; he who is believing in me, even if he may die, shall live;
26 and every one who is living and believing in me shall not die -- to the age;
27 believest thou this?' she saith to him, 'Yes, sir, I have believed that thou art the Christ, the Son of God, who is coming to the world.'
28 And these things having said, she went away, and called Mary her sister privately, saying, 'The Teacher is present, and doth call thee;'
29 she, when she heard, riseth up quickly, and doth come to him;

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30 and Jesus had not yet come to the village, but was in the place where Martha met him;

31 the Jews, therefore, who were with her in the house, and were comforting her, having seen Mary that she rose up quickly and went forth, followed her, saying -- 'She doth go away to the tomb, that she may weep there.'

32 Mary, therefore, when she came where Jesus was, having seen him, fell at his feet, saying to him, 'Sir, if thou hadst been here, my brother had not died;'

33 Jesus, therefore, when he saw her weeping, and the Jews who came with her weeping, did groan in the spirit, and troubled himself, and he said,

34 'Where have ye laid him?' they say to him, 'Sir, come and see;'

35 Jesus wept.

36 The Jews, therefore, said, 'Lo, how he was loving him!'

37 and certain of them said, 'Was not this one, who did open the eyes of the blind man, able to cause that also this one might not have died?'

38 Jesus, therefore, again groaning in himself, cometh to the tomb, and it was a cave, and a stone was lying upon it,

39 Jesus saith, 'Take ye away the stone;' the sister of him who hath died -- Martha -- saith to him, 'Sir, already he stinketh, for he is four days dead;'

40 Jesus saith to her, 'Said I not to thee, that if thou mayest believe, thou shalt see the glory of God?'

41 They took away, therefore, the stone where the dead was laid, and Jesus lifted his eyes upwards, and said, 'Father, I thank Thee, that Thou didst hear me;

42 and I knew that Thou always dost hear me, but, because of the multitude that is standing by, I said [it], that they may believe that Thou didst send me.'

43 And these things saying, with a loud voice he cried out, 'Lazarus, come forth;'

44 and he who died came forth, being bound feet and hands with grave-clothes, and his visage with a napkin was bound about; Jesus saith to them, 'Loose him, and suffer to go.'

45 Many, therefore, of the Jews who came unto Mary, and beheld what Jesus did, believed in him;

46 but certain of them went away unto the Pharisees, and told them what Jesus did;

47 the chief priests, therefore, and the Pharisees, gathered together a sanhedrim, and said, 'What may we do? because this man doth many signs?

48 if we may let him alone thus, all will believe in him; and the Romans will come, and will take away both our place and nation.'

49 and a certain one of them, Caiaphas, being chief priest of that year, said to them, 'Ye have not known anything,

50 nor reason that it is good for us that one man may die for the people, and not the whole nation perish.'

51 And this he said not of himself, but being chief priest of that year, he did prophesy that Jesus was about to die for the nation,

52 and not for the nation only, but that also the children of God, who have been scattered abroad, he may gather together into one.

53 From that day, therefore, they took counsel together that they may kill him;

54 Jesus, therefore, was no more freely walking among the Jews, but went away thence to the region nigh the wilderness, to a city called Ephraim, and there he tarried with his disciples.

55 And the passover of the Jews was nigh, and many went up to Jerusalem out of the country before the passover, that they might purify themselves;

56 they were seeking, therefore, Jesus, and said one with another, standing in the temple, 'What doth appear to you -- that he may not come to the feast?'

57 and both the chief priests and the Pharisees had given a command, that if any one may know where he is, he may shew [it], so that they may seize him.

GOSPEL OF JOHN CHAPTER 12

1 Jesus, therefore, six days before the passover, came to Bethany, where was Lazarus, who had died, whom he raised out of the dead;

2 they made, therefore, to him a supper there, and Martha was ministering, and Lazarus was one of those reclining together (at meat) with him;

3 Mary, therefore, having taken a pound of ointment of spikenard, of great price, anointed the feet of Jesus and did wipe with her hair his feet, and the house was filled from the fragrance of the ointment.

4 Therefore saith one of his disciples -- Judas Iscariot, of Simon, who is about to deliver him up --

5 'Wherefore was not this ointment sold for three hundred denaries, and given to the poor?'

6 and he said this, not because he was caring for the poor, but because he was a thief, and had the bag, and what things were put in he was carrying.

7 Jesus, therefore, said, 'Suffer her; for the day of my embalming she hath kept it,

8 for the poor ye have always with yourselves, and me ye have not always.'

9 A great multitude, therefore, of the Jews knew that he is there, and they came, not because of Jesus only, but that Lazarus also they may see, whom he raised out of the dead;

10 and the chief priests took counsel, that also Lazarus they may kill,

11 because on account of him many of the Jews were going away, and were believing in Jesus.

12 On the morrow, a great multitude that came to the feast, having heard that Jesus doth come to Jerusalem,

13 took the branches of the palms, and went forth to meet him, and were crying, 'Hosanna, blessed [is] he who is coming in the name of the Lord -- the king of Israel;'

14 and Jesus having found a young ass did sit upon it, according as it is written,

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15 'Fear not, daughter of Sion, lo, thy king doth come, sitting on an ass' colt.'

16 And these things his disciples did not know at the first, but when Jesus was glorified, then they remembered that these things were having been written about him, and these things they did to him.

17 The multitude, therefore, who are with him, were testifying that he called Lazarus out of the tomb, and did raise him out of the dead;

18 because of this also did the multitude meet him, because they heard of his having done this sign,

19 the Pharisees, therefore, said among themselves, 'Ye see that ye do not gain anything, lo, the world did go after him.'

20 And there were certain Greeks out of those coming up that they may worship in the feast,

21 these then came near to Philip, who [is] from Bethsaida of Galilee, and were asking him, saying, 'Sir, we wish to see Jesus;'

22 Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus.

23 And Jesus responded to them, saying, 'The hour hath come that the Son of Man may be glorified;

24 verily, verily, I say to you, if the grain of the wheat, having fallen to the earth, may not die, itself remaineth alone; and if it may die, it doth bear much fruit;

25 he who is loving his life shall lose it, and he who is hating his life in this world -- to life age-during shall keep it;

26 if any one may minister to me, let him follow me, and where I am, there also my ministrant shall be; and if any one may minister to me -- honour him will the Father.

27 'Now hath my soul been troubled, and what? shall I say -- Father, save me from this hour? -- but because of this I came to this hour;

28 Father, glorify Thy name.' There came, therefore, a voice out of the heaven, 'I both glorified, and again I will glorify [it];'

29 the multitude, therefore, having stood and heard, were saying that there hath been thunder; others said, 'A messenger hath spoken to him.'

30 Jesus answered and said, 'Not because of me hath this voice come, but because of you;

31 now is a judgment of this world, now shall the ruler of this world be cast forth;

32 and I, if I may be lifted up from the earth, will draw all men unto myself.'

33 And this he said signifying by what death he was about to die;

34 the multitude answered him, 'We heard out of the law that the Christ doth remain -- to the age; and how dost thou say, That it behoveth the Son of Man to be lifted up? who is this -- the Son of Man?'

35 Jesus, therefore, said to them, 'Yet a little time is the light with you; walk while ye have the light, that darkness may not overtake you; and he who is walking in the darkness hath not known where he goeth;

36 while ye have the light, believe in the light, that sons of light ye may become.' These things spake Jesus, and having gone away, he was hid from them,

37 yet he having done so many signs before them, they were not believing in him,

38 that the word of Isaiah the prophet might be fulfilled, which he said, 'Lord, who gave credence to our report? and the arm of the Lord -- to whom was it revealed?'

39 Because of this they were not able to believe, that again Isaiah said,

40 'He hath blinded their eyes, and hardened their heart, that they might not see with the eyes, and understand with the heart, and turn back, and I might heal them;'

41 these things said Isaiah, when he saw his glory, and spake of him.

42 Still, however, also out of the rulers did many believe in him, but because of the Pharisees they were not confessing, that they might not be put out of the synagogue,

43 for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, 'He who is believing in me, doth not believe in me, but in Him who sent me;

45 and he who is beholding me, doth behold Him who sent me;

46 I a light to the world have come, that every one who is believing in me -- in the darkness may not remain;

47 and if any one may hear my sayings, and not believe, I -- I do not judge him, for I came not that I might judge the world, but that I might save the world.

48 'He who is rejecting me, and not receiving my sayings, hath one who is judging him, the word that I spake, that will judge him in the last day,

49 because I spake not from myself, but the Father who sent me, He did give me a command, what I may say, and what I may speak,

50 and I have known that His command is life age-during; what, therefore, I speak, according as the Father hath said to me, so I speak.'

GOSPEL OF JOHN CHAPTER 13

BOOK OF GLORY

1 And before the feast of the passover, Jesus knowing that his hour hath come, that he may remove out of this world unto the Father, having loved his own who [are] in the world -- to the end he loved them.

2 And supper being come, the devil already having put [it] into the heart of Judas of Simon, Iscariot, that he may deliver him up,

3 Jesus knowing that all things the Father hath given to him -- into [his] hands, and that from God he came forth, and unto God he goeth,

4 doth rise from the supper, and doth lay down his garments, and having taken a towel, he girded himself;

5 afterward he putteth water into the basin, and began to wash the feet of his disciples, and to wipe with the towel with which he was being girded.

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6 He cometh, therefore, unto Simon Peter, and that one saith to him, 'Sir, thou -- dost thou wash my feet?'
7 Jesus answered and said to him, 'That which I do thou hast not known now, but thou shalt know after these things;'
8 Peter saith to him, 'Thou mayest not wash my feet -- to the age.' Jesus answered him, 'If I may not wash thee, thou hast no part with me;'
9 Simon Peter saith to him, 'Sir, not my feet only, but also the hands and the head.'
10 Jesus saith to him, 'He who hath been bathed hath no need save to wash his feet, but he is clean altogether; and ye are clean, but not all;'
11 for he knew him who is delivering him up; because of this he said, 'Ye are not all clean.'
12 When, therefore, he washed their feet, and took his garments, having reclined (at meat) again, he said to them, 'Do ye know what I have done to you?
13 ye call me, The Teacher and The Lord, and ye say well, for I am;
14 if then I did wash your feet -- the Lord and the Teacher -- ye also ought to wash one another's feet.
15 'For an example I gave to you, that, according as I did to you, ye also may do;
16 verily, verily, I say to you, a servant is not greater than his lord, nor an apostle greater than he who sent him;
17 if these things ye have known, happy are ye, if ye may do them;
18 not concerning you all do I speak; I have known whom I chose for myself; but that the Writing may be fulfilled: He who is eating the bread with me, did lift up against me his heel.
19 'From this time I tell you, before its coming to pass, that, when it may come to pass, ye may believe that I am [he];
20 verily, verily, I say to you, he who is receiving whomsoever I may send, doth receive me; and he who is receiving me, doth receive Him who sent me.'
21 These things having said, Jesus was troubled in the spirit, and did testify, and said, 'Verily, verily, I say to you, that one of you will deliver me up;'
22 the disciples were looking, therefore, one at another, doubting concerning whom he speaketh.
23 And there was one of his disciples reclining (at meat) in the bosom of Jesus, whom Jesus was loving;
24 Simon Peter, then, doth beckon to this one, to inquire who he may be concerning whom he speaketh,
25 and that one having leant back on the breast of Jesus, respondeth to him, 'Sir, who is it?'
26 Jesus answereth, 'That one it is to whom I, having dipped the morsel, shall give it;' and having dipped the morsel, he giveth [it] to Judas of Simon, Iscariot.
27 And after the morsel, then the Adversary entered into that one, Jesus, therefore, saith to him, 'What thou dost -- do quickly;'
28 and none of those reclining at meat knew for what intent he said this to him,
29 for certain were thinking, since Judas had the bag, that Jesus saith to him, 'Buy what we have need of for the feast;' or that he may give something to the poor;
30 having received, therefore, the morsel, that one immediately went forth, and it was night.
31 When, therefore, he went forth, Jesus saith, 'Now was the Son of Man glorified, and God was glorified in him;
32 if God was glorified in him, God also will glorify him in Himself; yea, immediately He will glorify him.
33 'Little children, yet a little am I with you; ye will seek me, and, according as I said to the Jews -- Whither I go away, ye are not able to come, to you also I do say [it] now.
34 'A new commandment I give to you, that ye love one another; according as I did love you, that ye also love one another;
35 in this shall all know that ye are my disciples, if ye may have love one to another.'
36 Simon Peter saith to him, 'Sir, whither dost thou go away?' Jesus answered him, 'Whither I go away, thou art not able now to follow me, but afterward thou shalt follow me.'
37 Peter saith to him, 'Sir, wherefore am I not able to follow thee now? my life for thee I will lay down;'
38 Jesus answered him, 'Thy life for me thou wilt lay down! verily, verily, I say to thee, a cock will not crow till thou mayest deny me thrice.'

GOSPEL OF JOHN CHAPTER 14

1 'Let not your heart be troubled, believe in God, also in me believe;
2 in the house of my Father are many mansions; and if not, I would have told you; I go on to prepare a place for you;
3 and if I go on and prepare for you a place, again do I come, and will receive you unto myself, that where I am ye also may be;
4 and whither I go away ye have known, and the way ye have known.'
5 Thomas saith to him, 'Sir, we have not known whither thou goest away, and how are we able to know the way?'
6 Jesus saith to him, 'I am the way, and the truth, and the life, no one doth come unto the Father, if not through me;
7 if ye had known me, my Father also ye would have known, and from this time ye have known Him, and have seen Him.'
8 Philip saith to him, 'Sir, shew to us the Father, and it is enough for us;'
9 Jesus saith to him, 'So long time am I with you, and thou hast not known me, Philip? he who hath seen me hath seen the Father; and how dost thou say, Shew to us the Father?
10 Believest thou not that I [am] in the Father, and the Father is in me? the sayings that I speak to you, from myself I speak not, and the Father who is abiding in me, Himself doth the works;
11 believe me, that I [am] in the Father, and the Father in me; and if not, because of the works themselves, believe me.
12 'Verily, verily, I say to you, he who is believing in me, the works that I do -- that one also shall do, and greater than these he shall do, because I go on to my Father;

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13 and whatever ye may ask in my name, I will do, that the Father may be glorified in the Son;
14 if ye ask anything in my name I will do [it].
15 'If ye love me, my commands keep,
16 and I will ask the Father, and another Comforter He will give to you, that he may remain with you -- to the age;
17 the Spirit of truth, whom the world is not able to receive, because it doth not behold him, nor know him, and ye know him, because he doth remain with you, and shall be in you.
18 'I will not leave you bereaved, I come unto you;
19 yet a little, and the world doth no more behold me, and ye behold me, because I live, and ye shall live;
20 in that day ye shall know that I [am] in my Father, and ye in me, and I in you;
21 he who is having my commands, and is keeping them, that one it is who is loving me, and he who is loving me shall be loved by my Father, and I will love him, and will manifest myself to him.'
22 Judas saith to him, (not the Iscariot), 'Sir, what hath come to pass, that to us thou are about to manifest thyself, and not to the world?'
23 Jesus answered and said to him, 'If any one may love me, my word he will keep, and my Father will love him, and unto him we will come, and abode with him we will make;
24 he who is not loving me, my words doth not keep; and the word that ye hear is not mine, but the Father's who sent me.
25 'These things I have spoken to you, remaining with you,
26 and the Comforter, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and remind you of all things that I said to you.
27 'Peace I leave to you; my peace I give to you, not according as the world doth give do I give to you; let not your heart be troubled, nor let it be afraid;
28 ye heard that I said to you -- I go away, and I come unto you; if ye did love me, ye would have rejoiced that I said -- I go on to the Father, because my Father is greater than I.
29 'And now I have said [it] to you before it come to pass, that when it may come to pass, ye may believe;
30 I will no more talk much with you, for the ruler of this world doth come, and in me he hath nothing;
31 but that the world may know that I love the Father, and according as the Father gave me command so I do; arise, we may go hence.

GOSPEL OF JOHN CHAPTER 15

1 'I am the true vine, and my Father is the husbandman;
2 every branch in me not bearing fruit, He doth take it away, and every one bearing fruit, He doth cleanse by pruning it, that it may bear more fruit;
3 already ye are clean, because of the word that I have spoken to you;
4 remain in me, and I in you, as the branch is not able to bear fruit of itself, if it may not remain in the vine, so neither ye, if ye may not remain in me.
5 'I am the vine, ye the branches; he who is remaining in me, and I in him, this one doth bear much fruit, because apart from me ye are not able to do anything;
6 if any one may not remain in me, he was cast forth without as the branch, and was withered, and they gather them, and cast to fire, and they are burned;
7 if ye may remain in me, and my sayings in you may remain, whatever ye may wish ye shall ask, and it shall be done to you.
8 'In this was my Father glorified, that ye may bear much fruit, and ye shall become my disciples.
9 According as the Father did love me, I also loved you, remain in my love;
10 if my commandments ye may keep, ye shall remain in my love, according as I the commands of my Father have kept, and do remain in His love;
11 these things I have spoken to you, that my joy in you may remain, and your joy may be full.
12 'This is my command, that ye love one another, according as I did love you;
13 greater love than this hath no one, that any one his life may lay down for his friends;
14 ye are my friends, if ye may do whatever I command you;
15 no more do I call you servants, because the servant hath not known what his lord doth, and you I have called friends, because all things that I heard from my Father, I did make known to you.
16 'Ye did not choose out me, but I chose out you, and did appoint you, that ye might go away, and might bear fruit, and your fruit might remain, that whatever ye may ask of the Father in my name, He may give you.
17 'These things I command you, that ye love one another;
18 if the world doth hate you, ye know that it hath hated me before you;
19 if of the world ye were, the world its own would have been loving, and because of the world ye are not -- but I chose out of the world -- because of this the world hateth you.
20 'Remember the word that I said to you, A servant is not greater than his lord; if me they did persecute, you also they will persecute; if my word they did keep, yours also they will keep;
21 but all these things will they do to you, because of my name, because they have not known Him who sent me;
22 if I had not come and spoken to them, they were not having sin; but now pretext they have not for their sin.
23 'He who is hating me, doth hate also my Father;
24 if I did not do among them the works that no other hath done, they were not having sin, and now they have both seen and hated both me and my Father;
25 but -- that the word may be fulfilled that was written in their law -- They hated me without a cause.
26 'And when the Comforter may come, whom I will send to you from the Father -- the Spirit of truth, who from the Father doth come forth, he will testify of me;
27 and ye also do testify, because from the beginning ye are with me.

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GOSPEL OF JOHN CHAPTER 16

1 'These things I have spoken to you, that ye may not be stumbled,
2 out of the synagogues they will put you; but an hour doth come, that every one who hath killed you, may think to offer service unto God;
3 and these things they will do to you, because they did not know the Father, nor me.
4 'But these things I have spoken to you, that when the hour may come, ye may remember them, that I said [them] to you, and these things to you from the beginning I did not say, because I was with you;
5 and now I go away to Him who sent me, and none of you doth ask me, Whither dost thou go?
6 but because these things I have said to you, the sorrow hath filled your heart.
7 'But I tell you the truth; it is better for you that I go away, for if I may not go away, the Comforter will not come unto you, and if I go on, I will send Him unto you;
8 and having come, He will convict the world concerning sin, and concerning righteousness, and concerning judgment;
9 concerning sin indeed, because they do not believe in me;
10 and concerning righteousness, because unto my Father I go away, and no more do ye behold me;
11 and concerning judgment, because the ruler of this world hath been judged.
12 'I have yet many things to say to you, but ye are not able to bear [them] now;
13 and when He may come -- the Spirit of truth -- He will guide you to all the truth, for He will not speak from Himself, but as many things as He will hear He will speak, and the coming things He will tell you;
14 He will glorify me, because of mine He will take, and will tell to you.
15 'All things, as many as the Father hath, are mine; because of this I said, That of mine He will take, and will tell to you;
16 a little while, and ye do not behold me, and again a little while, and ye shall see me, because I go away unto the Father.'
17 Therefore said [some] of his disciples one to another, 'What is this that he saith to us, A little while, and ye do not behold me, and again a little while, and ye shall see me, and, Because I go away unto the Father?'
18 they said then, 'What is this he saith -- the little while? we have not known what he saith.'
19 Jesus, therefore, knew that they were wishing to ask him, and he said to them, 'Concerning this do ye seek one with another, because I said, A little while, and you do not behold me, and again a little while, and ye shall see me?
20 verily, verily, I say to you, that ye shall weep and lament, and the world will rejoice; and ye shall be sorrowful, but your sorrow joy will become.
21 'The woman, when she may bear, hath sorrow, because her hour did come, and when she may bear the child, no more doth she remember the anguish, because of the joy that a man was born to the world.
22 'And ye, therefore, now, indeed, have sorrow; and again I will see you, and your heart shall rejoice, and your joy no one doth take from you,
23 and in that day ye will question me nothing; verily, verily, I say to you, as many things as ye may ask of the Father in my name, He will give you;
24 till now ye did ask nothing in my name; ask, and ye shall receive, that your joy may be full.
25 'These things in similitudes I have spoken to you, but there cometh an hour when no more in similitudes will I speak to you, but freely of the Father, will tell you.
26 'In that day, in my name ye will make request, and I do not say to you that I will ask the Father for you,
27 for the Father himself doth love you, because me ye have loved, and ye have believed that I from God came forth;
28 I came forth from the Father, and have come to the world; again I leave the world, and go on unto the Father.'
29 His disciples say to him, 'Lo, now freely thou dost speak, and no similitude speakest thou;
30 now we have known that thou hast known all things, and hast no need that any one do question thee; in this we believe that from God thou didst come forth.'
31 Jesus answered them, 'Now do ye believe? lo, there doth come an hour,
32 and now it hath come, that ye may be scattered, each to his own things, and me ye may leave alone, and I am not alone, because the Father is with me;
33 these things I have spoken to you, that in me ye may have peace, in the world ye shall have tribulation, but take courage -- I have overcome the world.'

GOSPEL OF JOHN CHAPTER 17

1 These things spake Jesus, and lifted up his eyes to the heaven, and said -- 'Father, the hour hath come, glorify Thy Son, that Thy Son also may glorify Thee,
2 according as Thou didst give to him authority over all flesh, that -- all that Thou hast given to him -- he may give to them life age-during;
3 and this is the life age-during, that they may know Thee, the only true God, and him whom Thou didst send -- Jesus Christ;
4 I did glorify Thee on the earth, the work I did finish that Thou hast given me, that I may do [it].
5 'And now, glorify me, Thou Father, with Thyself, with the glory that I had before the world was, with Thee;
6 I did manifest Thy name to the men whom Thou hast given to me out of the world; Thine they were, and to me Thou hast given them, and Thy word they have kept;
7 now they have known that all things, as many as Thou hast given to me, are from Thee,
8 because the sayings that Thou hast given to me, I have given to them, and they themselves received, and have known truly, that from Thee I came forth, and they did believe that Thou didst send me.

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9 'I ask in regard to them; not in regard to the world do I ask, but in regard to those whom Thou hast given to me, because Thine they are,
10 and all mine are Thine, and Thine [are] mine, and I have been glorified in them;
11 and no more am I in the world, and these are in the world, and I come unto Thee. Holy Father, keep them in Thy name, whom Thou hast given to me, that they may be one as we;
12 when I was with them in the world, I was keeping them in Thy name; those whom Thou hast given to me I did guard, and none of them was destroyed, except the son of the destruction, that the Writing may be fulfilled.
13 'And now unto Thee I come, and these things I speak in the world, that they may have my joy fulfilled in themselves;
14 I have given to them Thy word, and the world did hate them, because they are not of the world, as I am not of the world;
15 I do not ask that Thou mayest take them out of the world, but that Thou mayest keep them out of the evil.
16 'Of the world they are not, as I of the world am not;
17 sanctify them in Thy truth, Thy word is truth;
18 as Thou didst send me to the world, I also did send them to the world;
19 and for them do I sanctify myself, that they also themselves may be sanctified in truth.
20 'And not in regard to these alone do I ask, but also in regard to those who shall be believing, through their word, in me;
21 that they all may be one, as Thou Father [art] in me, and I in Thee; that they also in us may be one, that the world may believe that Thou didst send me.
22 'And I, the glory that thou hast given to me, have given to them, that they may be one as we are one;
23 I in them, and Thou in me, that they may be perfected into one, and that the world may know that Thou didst send me, and didst love them as Thou didst love me.
24 'Father, those whom Thou hast given to me, I will that where I am they also may be with me, that they may behold my glory that Thou didst give to me, because Thou didst love me before the foundation of the world.
25 'Righteous Father, also the world did not know Thee, and I knew Thee, and these have known that Thou didst send me,
26 and I made known to them Thy name, and will make known, that the love with which Thou lovedst me in them may be, and I in them.'

GOSPEL OF JOHN CHAPTER 18

1 These things having said, Jesus went forth with his disciples beyond the brook of Kedron, where was a garden, into which he entered, himself and his disciples,
2 and Judas also, who delivered him up, had known the place, because many times did Jesus assemble there with his disciples.
3 Judas, therefore, having taken the band and officers out of the chief priests and Pharisees, doth come thither with torches and lamps, and weapons;
4 Jesus, therefore, knowing all things that are coming upon him, having gone forth, said to them, 'Whom do ye seek?'
5 they answered him, 'Jesus the Nazarene' [the Nazorean = the keeper of the law]; Jesus saith to them, 'I am [he];' -- and Judas who delivered him up was standing with them; --
6 when, therefore, he said to them -- 'I am [he],' they went away backward, and fell to the ground.
7 Again, therefore, he questioned them, 'Whom do ye seek?' and they said, 'Jesus the Nazarene;'
8 Jesus answered, 'I said to you that I am [he]; if, then, me ye seek, suffer these to go away;'
9 that the word might be fulfilled that he said -- 'Those whom Thou hast given to me, I did not lose of them even one.'
10 Simon Peter, therefore, having a sword, drew it, and struck the chief priest's servant, and cut off his right ear -- and the name of the servant was Malchus --
11 Jesus, therefore, said to Peter, 'Put the sword into the sheath; the cup that the Father hath given to me, may I not drink it?'
12 The band, therefore, and the captain, and the officers of the Jews, took hold on Jesus, and bound him,
13 and they led him away to Annas first, for he was father-in-law of Caiaphas, who was chief priest of that year,
14 and Caiaphas was he who gave counsel to the Jews, that it is good for one man to perish for the people.
15 And following Jesus was Simon Peter, and the other disciple, and that disciple was known to the chief priest, and he entered with Jesus to the hall of the chief priest,
16 and Peter was standing at the door without, therefore went forth the other disciple who was known to the chief priest, and he spake to the female keeping the door, and he brought in Peter.
17 Then said the maid keeping the door to Peter, 'Art thou also of the disciples of this man?' he saith, 'I am not;'
18 and the servants and the officers were standing, having made a fire of coals, because it was cold, and they were warming themselves, and Peter was standing with them, and warming himself.
19 The chief priests, therefore, questioned Jesus concerning his disciples, and concerning his teaching;
20 Jesus answered him, 'I spake freely to the world, I did always teach in a synagogue, and in the temple, where the Jews do always come together; and in secret I spake nothing;
21 why me dost thou question? question those having heard what I spake to them; lo, these have known what I said.'
22 And he having said these things, one of the officers standing by did give Jesus a slap, saying, 'Thus dost thou answer the chief priest?'
23 Jesus answered him, 'If I spake ill, testify concerning the ill; and if well, why me dost thou smite?'
24 Annas then sent him bound to Caiaphas the chief priest.

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25 And Simon Peter was standing and warming himself, they said then to him, 'Art thou also of his disciples?' he denied, and said, 'I am not.'

26 One of the servants of the chief priest, being kinsman of him whose ear Peter cut off, saith, 'Did not I see thee in the garden with him?'

27 again, therefore, Peter denied, and immediately a cock crew.

28 They led, therefore, Jesus from Caiaphas to the praetorium, and it was early, and they themselves did not enter into the praetorium, that they might not be defiled, but that they might eat the passover;

29 Pilate, therefore, went forth unto them, and said, 'What accusation do ye bring against this man?'

30 they answered and said to him, 'If he were not an evil doer, we had not delivered him to thee.'

31 Pilate, therefore, said to them, 'Take ye him -- ye -- and according to your law judge him;' the Jews, therefore, said to him, 'It is not lawful to us to put any one to death;'

32 that the word of Jesus might be fulfilled which he said, signifying by what death he was about to die.

33 Pilate, therefore, entered into the praetorium again, and called Jesus, and said to him, 'Thou art the King of the Jews?'

34 Jesus answered him, 'From thyself dost thou say this? or did others say it to thee about me?'

35 Pilate answered, 'Am I a Jew? thy nation, and the chief priests did deliver thee up to me; what didst thou?'

36 Jesus answered, 'My kingdom is not of this world; if my kingdom were of this world, my officers had struggled that I might not be delivered up to Jews; but now my kingdom is not from hence.'

37 Pilate, therefore, said to him, 'Art thou then a king?' Jesus answered, 'Thou dost say [it]; because a king I am, I for this have been born, and for this I have come to the world, that I may testify to the truth; every one who is of the truth, doth hear my voice.'

38 Pilate saith to him, 'What is truth?' and this having said, again he went forth unto the Jews, and saith to them, 'I do find no fault in him;

39 and ye have a custom that I shall release to you one in the passover; will ye, therefore, [that] I shall release to you the king of the Jews?'

40 therefore they all cried out again, saying, 'Not this one -- but Barabbas;' and Barabbas was a robber.

GOSPEL OF JOHN CHAPTER 19

1 Then, therefore, did Pilate take Jesus and scourge [him],

2 and the soldiers having plaited a crown of thorns, did place [it] on his head, and a purple garment they put around him,

3 and said, 'Hail! the king of the Jews;' and they were giving him slaps.

4 Pilate, therefore, again went forth without, and saith to them, 'Lo, I do bring him to you without, that ye may know that in him I find no fault;'

5 Jesus, therefore, came forth without, bearing the thorny crown and the purple garment; and he saith to them, 'Lo, the man!'

6 When, therefore, the chief priests and the officers did see him, they cried out, saying, 'Crucify, crucify;' Pilate saith to them, 'Take ye him -- ye, and crucify; for I find no fault in him;'

7 the Jews answered him, 'We have a law, and according to our law he ought to die, for he made himself Son of God.'

8 When, therefore, Pilate heard this word, he was the more afraid,

9 and entered again to the praetorium, and saith to Jesus, 'Whence art thou?' and Jesus gave him no answer.

10 Pilate, therefore, saith to him, 'To me dost thou not speak? hast thou not known that I have authority to crucify thee, and I have authority to release thee?'

11 Jesus answered, 'Thou wouldst have no authority against me, if it were not having been given thee from above; because of this, he who is delivering me up to thee hath greater sin.'

12 From this [time] was Pilate seeking to release him, and the Jews were crying out, saying, 'If this one thou mayest release, thou art not a friend of Caesar; every one making himself a king, doth speak against Caesar.'

13 Pilate, therefore, having heard this word, brought Jesus without -- and he sat down upon the tribunal -- to a place called, 'Pavement,' and in Hebrew, Gabbatha;

14 and it was the preparation of the passover, and as it were the sixth hour, and he saith to the Jews, 'Lo, your king!'

15 and they cried out, 'Take away, take away, crucify him;' Pilate saith to them, 'Your king shall I crucify?' the chief priests answered, 'We have no king except Caesar.'

16 Then, therefore, he delivered him up to them, that he may be crucified, and they took Jesus and led [him] away,

17 and bearing his cross, he went forth to the place called [Place] of a Skull, which is called in Hebrew Golgotha;

18 where they crucified him, and with him two others, on this side, and on that side, and Jesus in the midst.

19 And Pilate also wrote a title, and put [it] on the cross, and it was written, 'Jesus the Nazarene, the king of the Jews;'

20 this title, therefore, read many of the Jews, because the place was nigh to the city where Jesus was crucified, and it was having been written in Hebrew, in Greek, in Roman.

21 The chief priests of the Jews said, therefore, to Pilate, 'Write not -- The king of the Jews, but that one said, I am king of the Jews;'

22 Pilate answered, 'What I have written, I have written.'

23 The soldiers, therefore, when they did crucify Jesus, took his garments, and made four parts, to each soldier a part, also the coat, and the coat was seamless, from the top woven throughout,

24 they said, therefore, to one another, 'We may not rend it, but cast a lot for it, whose it shall be;' that the Writing might be fulfilled, that is saying, 'They divided my garments to themselves, and upon my raiment they did cast a lot;' the soldiers, therefore, indeed, did these things.

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25 And there stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleopas, and Mary the Magdalene;
26 Jesus, therefore, having seen [his] mother, and the disciple standing by, whom he was loving, he saith to his mother, 'Woman, lo, thy son;'
27 afterward he saith to the disciple, 'Lo, thy mother;' and from that hour the disciple took her to his own [home].
28 After this, Jesus knowing that all things now have been finished, that the Writing may be fulfilled, saith, 'I thirst;'
29 a vessel, therefore, was placed full of vinegar, and they having filled a sponge with vinegar, and having put [it] around a hyssop stalk, did put [it] to his mouth;
30 when, therefore, Jesus received the vinegar, he said, 'It hath been finished;' and having bowed the head, gave up the spirit.
31 The Jews, therefore, that the bodies might not remain on the cross on the sabbath, since it was the preparation, (for that sabbath day was a great one,) asked of Pilate that their legs may be broken, and they taken away.
32 The soldiers, therefore, came, and of the first indeed they did break the legs, and of the other who was crucified with him,
33 and having come to Jesus, when they saw him already having been dead, they did not break his legs;
34 but one of the soldiers with a spear did pierce his side, and immediately there came forth blood and water;
35 and he who hath seen hath testified, and his testimony is true, and that one hath known that true things he speaketh, that ye also may believe.
36 For these things came to pass, that the Writing may be fulfilled, 'A bone of him shall not be broken;'
37 and again another Writing saith, 'They shall look to him whom they did pierce.'
38 And after these things did Joseph of Arimathea -- being a disciple of Jesus, but concealed, through the fear of the Jews -- ask of Pilate, that he may take away the body of Jesus, and Pilate gave leave; he came, therefore, and took away the body of Jesus,
39 and Nicodemus also came -- who came unto Jesus by night at the first -- bearing a mixture of myrrh and aloes, as it were, a hundred pounds.
40 They took, therefore, the body of Jesus, and bound it with linen clothes with the spices, according as it was the custom of the Jews to prepare for burial;
41 and there was in the place where he was crucified a garden, and in the garden a new tomb, in which no one was yet laid;
42 there, therefore, because of the preparation of the Jews, because the tomb was nigh, they laid Jesus.

GOSPEL OF JOHN CHAPTER 20

1 And on the first of the sabbaths, Mary the Magdalene doth come early (there being yet darkness) to the tomb, and she seeth the stone having been taken away out of the tomb,
2 she runneth, therefore, and cometh unto Simon Peter, and unto the other disciple whom Jesus was loving, and saith to them, 'They took away the Lord out of the tomb, and we have not known where they laid him.'
3 Peter, therefore, went forth, and the other disciple, and they were coming to the tomb,
4 and the two were running together, and the other disciple did run forward more quickly than Peter, and came first to the tomb,
5 and having stooped down, seeth the linen clothes lying, yet, indeed, he entered not.
6 Simon Peter, therefore, cometh, following him, and he entered into the tomb, and beholdeth the linen clothes lying,
7 and the napkin that was upon his head, not lying with the linen clothes, but apart, having been folded up, in one place;
8 then, therefore, entered also the other disciple who came first unto the tomb, and he saw, and did believe;
9 for not yet did they know the Writing, that it behoveth him out of the dead to rise again.
10 The disciples therefore went away again unto their own friends,
11 and Mary was standing near the tomb, weeping without; as she was weeping, then, she stooped down to the tomb, and beholdeth two messengers in white, sitting,
12 one at the head, and one at the feet, where the body of Jesus had been laid.
13 And they say to her, 'Woman, why dost thou weep?' she saith to them, 'Because they took away my Lord, and I have not known where they laid him;'
14 and these things having said, she turned backward, and seeth Jesus standing, and she had not known that it is Jesus.
15 Jesus saith to her, 'Woman, why dost thou weep? whom dost thou seek;' she, supposing that he is the gardener, saith to him, 'Sir, if thou didst carry him away, tell me where thou didst lay him, and I will take him away;'
16 Jesus saith to her, 'Mary!' having turned, she saith to him, 'Rabbouni;' that is to say, 'Teacher.'
17 Jesus saith to her, 'Be not touching me, for I have not yet ascended unto my Father; and be going on to my brethren, and say to them, I ascend unto my Father, and your Father, and to my God, and to your God.'
18 Mary the Magdalene cometh, telling to the disciples that she hath seen the Lord, and [that] these things he said to her.
19 It being, therefore, evening, on that day, the first of the sabbaths, and the doors having been shut where the disciples were assembled, through fear of the Jews, Jesus came and stood in the midst, and saith to them, 'Peace to you;'
20 and this having said, he shewed them his hands and side; the disciples, therefore, rejoiced, having seen the Lord.
21 Jesus, therefore, said to them again, 'Peace to you; according as the Father hath sent me, I also send you;'
22 and this having said, he breathed on [them], and saith to them, 'Receive the Holy Spirit;
23 if of any ye may loose the sins, they are loosed to them; if of any ye may retain, they have been retained.'
24 And Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came;

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25 the other disciples, therefore, said to him, 'We have seen the Lord;' and he said to them, 'If I may not see in his hands the mark of the nails, and may put my finger to the mark of the nails, and may put my hand to his side, I will not believe.'

26 And after eight days, again were his disciples within, and Thomas with them; Jesus cometh, the doors having been shut, and he stood in the midst, and said, 'Peace to you!'

27 then he saith to Thomas, 'Bring thy finger hither, and see my hands, and bring thy hand, and put [it] to my side, and become not unbelieving, but believing.'

28 And Thomas answered and said to him, 'My Lord and my God;'

29 Jesus saith to him, 'Because thou hast seen me, Thomas, thou hast believed; happy those not having seen, and having believed.'

30 Many indeed, therefore, other signs also did Jesus before his disciples, that are not written in this book;

31 and these have been written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.'

GOSPEL OF JOHN CHAPTER 21

EPIILOGUE

1 After these things did Jesus manifest himself again to the disciples on the sea of Tiberias, and he did manifest himself thus:

2 There were together Simon Peter, and Thomas who is called Didymus, and Nathanael from Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples.

3 Simon Peter saith to them, 'I go away to fish;' they say to him, 'We go -- we also -- with thee;' they went forth and entered into the boat immediately, and on that night they caught nothing.

4 And morning being now come, Jesus stood at the shore, yet indeed the disciples did not know that it is Jesus;

5 Jesus, therefore, saith to them, 'Lads, have ye any meat?'

6 they answered him, 'No;' and he said to them, 'Cast the net at the right side of the boat, and ye shall find;' they cast, therefore, and no longer were they able to draw it, from the multitude of the fishes.

7 That disciple, therefore, whom Jesus was loving saith to Peter, 'The Lord it is!' Simon Peter, therefore, having heard that it is the Lord, did gird on the outer coat, (for he was naked,) and did cast himself into the sea;

8 and the other disciples came by the little boat, for they were not far from the land, but as it were about two hundred cubits off, dragging the net of the fishes;

9 when, therefore, they came to the land, they behold a fire of coals lying, and a fish lying on it, and bread.

10 Jesus saith to them, 'Bring ye from the fishes that ye caught now;'

11 Simon Peter went up, and drew the net up on the land, full of great fishes, an hundred fifty and three, and though they were so many, the net was not rent.

12 Jesus saith to them, 'Come ye, dine;' and none of the disciples was venturing to inquire of him, 'Who art thou?' knowing that it is the Lord;

13 Jesus, therefore, doth come and take the bread and give to them, and the fish in like manner;

14 this [is] now a third time Jesus was manifested to his disciples, having been raised from the dead.

15 When, therefore, they dined, Jesus saith to Simon Peter, 'Simon, [son] of Jonas, dost thou love me more than these?' he saith to him, 'Yes, Lord; thou hast known that I dearly love thee;' he saith to him, 'Feed my lambs.'

16 He saith to him again, a second time, 'Simon, [son] of Jonas, dost thou love me?' he saith to him, 'Yes, Lord; thou hast known that I dearly love thee;' he saith to him, 'Tend my sheep.'

17 He saith to him the third time, 'Simon, [son] of Jonas, dost thou dearly love me?' Peter was grieved that he said to him the third time, 'Dost thou dearly love me?' and he said to him, 'Lord, thou hast known all things; thou dost know that I dearly love thee.' Jesus saith to him, 'Feed my sheep;

18 verily, verily, I say to thee, When thou wast younger, thou wast girding thyself and wast walking whither thou didst will, but when thou mayest be old, thou shalt stretch forth thy hands, and another will gird thee, and shall carry [thee] whither thou dost not will;'

19 and this he said, signifying by what death he shall glorify God; and having said this, he saith to him, 'Be following me.'

20 And Peter having turned about doth see the disciple whom Jesus was loving following, (who also reclined in the supper on his breast, and said, 'Sir, who is he who is delivering thee up?')

21 Peter having seen this one, saith to Jesus, 'Lord, and what of this one?'

22 Jesus saith to him, 'If him I will to remain till I come, what -- to thee? be thou following me.' This word, therefore, went forth to the brethren that that disciple doth not die,

23 yet Jesus did not say to him, that he doth not die, but, 'If him I will to remain till I come, what -- to thee?'

24 this is the disciple who is testifying concerning these things, and he wrote these things, and we have known that his testimony is true.

25 And there are also many other things -- as many as Jesus did -- which, if they may be written one by one, not even the world itself I think to have place for the books written. Amen.

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THE ACTS OF THE APOSTLES

or The Book of Acts or The Acts
or the Story of the Two first Christianities
Author: perhaps *Lucius Mestrius Plutarchus*
Estimated Range of Dating: c. 80-130 A.D.

(Although the author is unknown, scholars speculate if Lucius Mestrius Plutarchus could have been the full name of Luke which then could indicate a presumable authorship of Plutarch the Greek philosopher, biographer and essayist who also held Roman citizenship.

The title "Acts of the Apostles" was first used by Irenaeus (Greek: Eirenaios; c. 130–202 AD, who was a Greek bishop of bishop of Lugdunum, now Lyon, his best-known work is 'Against Heresies', an attack on Gnosticism, in particular that of Valentinus) in the late 2nd century. It is not known whether this was an existing title or one invented by Irenaeus; it does seem clear that it was not given by the author, as the Greek word praxeis (deeds, acts) only appears once in the text (Acts 19:18) and there it does not refer to the apostles but refers to deeds confessed by followers to the apostles.

The Gospel of Luke and the Book of Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume.

According to Church tradition dating from the 2nd century, he was the "Luke" [Lucas] named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasises the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

The Book of Acts contains a hidden letter [15:13-31] by James the Just, the brother of Jesus. It seems to be a letter on righteousness by James to the king in Antioch in northern Syria [which probably refers to Edessa which also was called 'Antioch'] given needed instructions on how to keep Moses' Law. This letter is laying out some details.

Verse 29 says "That ye abstain from meats offered to idols, and from blood, and from things strangled [carion], and from fornication: from which if ye keep yourselves, ye shall do well." In Cave 4 of Qumran, Scientist found among some fragments a letter that had almost the same contents. Translation, Part 2 talks about "Concerning sacrifices by Gentiles, they sacrifice to the idol."That seduces them [therefore it is illicit]; . . . As for the fornication taking place among the people, they are a holy people, as it is written, 'Israel is Holy' [therefore it is forbidden]."

It seem to have been written by the "Teacher of Righteousnes", a character that frequently appears in the texts of the Dead Sea Scrolls from Qumran and who seems to be none other but James the brother of Jesus. By comparing the Book of Acts [particularly chapter 15] with the "Clementine Recognitions", written by Titus Flavius Clemens, we can get a very good insight of the vicious fight that James' early Christians had with the so-called 'Gentile Pauline Christians' of the Roman citizen Saul of Tarsos, better known as 'Paul the Apostle'.

In this most excellent detective-like deduction called "James the Brother of Jesus" the biblical scholar Robert Eisenman describes in finest details what this fight has been all about and why it is important to know about it.)

ACTS OF THE APOSTLES CHAPTER 1

1 The former account, indeed, I made concerning all things,
O Theophilus, that Jesus began both to do and to teach,

2 till the day in which, having given command, through the
Holy Spirit, to the apostles whom he did choose out, he was
taken up,

3 to whom also he did present himself alive after his
suffering, in many certain proofs, through forty days being
seen by them, and speaking the things concerning the reign
of God.

4 And being assembled together with them, he commanded
them not to depart from Jerusalem, but to wait for the
promise of the Father, which, [saith he,] 'Ye did hear of me;

5 because John, indeed, baptized with water, and ye shall be
baptized with the Holy Spirit -- after not many days.'

6 They, therefore, indeed, having come together, were
questioning him, saying, 'Lord, dost thou at this time restore
the reign to Israel?'

7 and he said unto them, 'It is not yours to know times or
seasons that the Father did appoint in His own authority;

8 but ye shall receive power at the coming of the Holy
Spirit upon you, and ye shall be witnesses to me both in
Jerusalem, and in all Judea, and Samaria, and unto the end of
the earth.'

9 And these things having said -- they beholding -- he was
taken up, and a cloud did receive him up from their sight;

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10 and as they were looking stedfastly to the heaven in his going on, then, lo, two men stood by them in white apparel,
11 who also said, 'Men, Galileans, why do ye stand gazing into the heaven? this Jesus who was received up from you into the heaven, shall so come in what manner ye saw him going on to the heaven.'
12 Then did they return to Jerusalem from the mount that is called of Olives, that is near Jerusalem, a sabbath's journey;
13 and when they came in, they went up to the upper room, where were abiding both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, of Alphaeus, and Simon the Zelotes, and [Didymus] Judas [Thomas], of James [the Just];
14 these all were continuing with one accord in prayer and supplication, with women, and Mary the mother of Jesus, and with his brethren.
15 And in these days, Peter having risen up in the midst of the disciples, said, (the multitude also of the names at the same place was, as it were, an hundred and twenty,)
16 'Men, brethren, it behoved this Writing that it be fulfilled that beforehand the Holy Spirit spake through the mouth of David, concerning Judas, who became guide to those who took Jesus,
17 because he was numbered among us, and did receive the share in this ministration,
18 this one, indeed, then, purchased a field out of the reward of unrighteousness, and falling headlong, burst asunder in the midst, and all his bowels gushed forth,
19 and it became known to all those dwelling in Jerusalem, insomuch that that place is called, in their proper dialect, Aceldama, that is, field of blood,
20 for it hath been written in the book of Psalms: Let his lodging-place become desolate, and let no one be dwelling in it, and his oversight let another take.
21 'It behoveth, therefore, of the men who did go with us during all the time in which the Lord Jesus went in and went out among us,
22 beginning from the baptism of John, unto the day in which he was received up from us, one of these to become with us a witness of his rising again.'
23 And they set two, Joseph called Barsabas, who was surnamed Justus, and Matthias,
24 and having prayed, they said, 'Thou, Lord, who art knowing the heart of all, shew which one thou didst choose of these two
25 to receive the share of this ministration and apostleship, from which Judas, by transgression, did fall, to go on to his proper place;'
26 and they gave their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

ACTS OF THE APOSTLES CHAPTER 2

1 And in the day of the Pentecost being fulfilled, they were all with one accord at the same place,
2 and there came suddenly out of the heaven a sound as of a bearing violent breath, and it filled all the house where they were sitting,
3 and there appeared to them divided tongues, as it were of fire; it sat also upon each one of them,
4 and they were all filled with the Holy Spirit, and began to speak with other tongues, according as the Spirit was giving them to declare.
5 And there were dwelling in Jerusalem Jews, devout men from every nation of those under the heaven,
6 and the rumour of this having come, the multitude came together, and was confounded, because they were each one hearing them speaking in his proper dialect,
7 and they were all amazed, and did wonder, saying one unto another, 'Lo, are not all these who are speaking Galileans?
8 and how do we hear, each in our proper dialect, in which we were born?
9 Parthians, and Medes, and Elamites, and those dwelling in Mesopotamia, in Judea also, and Cappadocia, Pontus, and Asia,
10 Phrygia also, and Pamphylia, Egypt, and the parts of Libya, that [are] along Cyrene, and the strangers of Rome, both Jews and proselytes,
11 Cretes and Arabians, we did hear them speaking in our tongues the great things of God.'
12 And they were all amazed, and were in doubt, saying one unto another, 'What would this wish to be?'
13 and others mocking said, -- 'They are full of sweet wine;'
14 and Peter having stood up with the eleven, lifted up his voice and declared to them, 'Men, Jews! and all those dwelling in Jerusalem, let this be known to you, and harken to my sayings,
15 for these are not drunken, as ye take it up, for it is the third hour of the day.
16 'But this is that which hath been spoken through the prophet Joel:
17 And it shall be in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;
18 and also upon My men-servants, and upon My maid-servants, in those days, I will pour out of My Spirit, and they shall prophesy;
19 and I will give wonders in the heaven above, and signs upon the earth beneath -- blood, and fire, and vapour of smoke,
20 the sun shall be turned to darkness, and the moon to blood, before the coming of the day of the Lord -- the great and illustrious;
21 and it shall be, every one -- whoever shall call upon the name of the Lord, he shall be saved.
22 'Men, Israelites! hear these words, Jesus the Nazarene, a man approved of God among you by mighty works, and wonders, and signs, that God did through him in the midst of you, according as also ye yourselves have known;

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23 this one, by the determinate counsel and foreknowledge of God, being given out, having taken by lawless hands, having crucified -- ye did slay;
24 whom God did raise up, having loosed the pains of the death, because it was not possible for him to be held by it,
25 for David saith in regard to him: I foresaw the Lord always before me -- because He is on my right hand -- that I may not be moved;
26 because of this was my heart cheered, and my tongue was glad, and yet -- my flesh also shall rest on hope,
27 because Thou wilt not leave my soul to hades, nor wilt Thou give Thy Kind One to see corruption;
28 Thou didst make known to me ways of life, Thou shalt fill me with joy with Thy countenance.
29 'Men, brethren! it is permitted to speak with freedom unto you concerning the patriarch David, that he both died and was buried, and his tomb is among us unto this day;
30 a prophet, therefore, being, and knowing that with an oath God did swear to him, out of the fruit of his loins, according to the flesh, to raise up the Christ, to sit upon his throne,
31 having foreseen, he did speak concerning the rising again of the Christ, that his soul was not left to hades, nor did his flesh see corruption.
32 'This Jesus did God raise up, of which we are all witnesses;
33 at the right hand then of God having been exalted -- also the promise of the Holy Spirit having received from the Father -- he was shedding forth this, which now ye see and hear;
34 for David did not go up to the heavens, and he saith himself: The Lord saith to my lord, Sit thou at my right hand,
35 till I make thy foes thy footstool;
36 assuredly, therefore, let all the house of Israel know, that both Lord and Christ did God make him -- this Jesus whom ye did crucify.'
37 And having heard, they were pricked to the heart; they say also to Peter, and to the rest of the apostles, 'What shall we do, men, brethren?'
38 and Peter said unto them, 'Reform, and be baptized each of you on the name of Jesus Christ, to remission of sins, and ye shall receive the gift of the Holy Spirit,
39 for to you is the promise, and to your children, and to all those afar off, as many as the Lord our God shall call.'
40 Also with many more other words he was testifying and exhorting, saying, 'Be saved from this perverse generation;'
41 then those, indeed, who did gladly receive his word were baptized, and there were added on that day, as it were, three thousand souls,
42 and they were continuing stedfastly in the teaching of the apostles, and the fellowship, and the breaking of the bread, and the prayers.
43 And fear came on every soul, many wonders also and signs were being done through the apostles,
44 and all those believing were at the same place, and had all things common,
45 and the possessions and the goods they were selling, and were parting them to all, according as any one had need.
46 Daily also continuing with one accord in the temple, breaking also at every house bread, they were partaking of food in gladness and simplicity of heart,
47 praising God, and having favour with all the people, and the Lord was adding those being saved every day to the assembly.

ACTS OF THE APOSTLES CHAPTER 3
1 And Peter and John were going up at the same time to the temple, at the hour of the prayer, the ninth [hour],
2 and a certain man, being lame from the womb of his mother, was being carried, whom they were laying every day at the gate of the temple, called Beautiful, to ask a kindness from those entering into the temple,
3 who, having seen Peter and John about to go into the temple, was begging to receive a kindness.
4 And Peter, having looked stedfastly toward him with John, said, 'Look toward us;'
5 and he was giving heed to them, looking to receive something from them;
6 and Peter said, 'Silver and gold I have none, but what I have, that I give to thee; in the name of Jesus Christ of Nazareth, rise up and be walking.'
7 And having seized him by the right hand, he raised [him] up, and presently his feet and ankles were strengthened,
8 and springing up, he stood, and was walking, and did enter with them into the temple, walking and springing, and praising God;
9 and all the people saw him walking and praising God,
10 they were knowing him also that this it was who for a kindness was sitting at the Beautiful gate of the temple, and they were filled with wonder and amazement at what hath happened to him.
11 And at the lame man who was healed holding Peter and John, all the people ran together unto them in the porch called Solomon's -- greatly amazed,
12 and Peter having seen, answered unto the people, 'Men, Israelites! why wonder ye at this? or on us why look ye so earnestly, as if by our own power or piety we have made him to walk?
13 'The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, did glorify His child Jesus, whom ye delivered up, and denied him in the presence of Pilate, he having given judgment to release [him],
14 and ye the Holy and Righteous One did deny, and desired a man -- a murderer -- to be granted to you,
15 and the Prince of the life ye did kill, whom God did raise out of the dead, of which we are witnesses;
16 and on the faith of his name, this one whom ye see and have known, his name made strong, even the faith that [is] through him did give to him this perfect soundness before you all.
17 'And now, brethren, I have known that through ignorance ye did [it], as also your rulers;

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18 and God, what things before He had declared through the mouth of all His prophets, that the Christ should suffer, He did thus fulfil;

19 reform ye, therefore, and turn back, for your sins being blotted out, that times of refreshing may come from the presence of the Lord,

20 and He may send Jesus Christ who before hath been preached to you,

21 whom it behoveth heaven, indeed, to receive till times of a restitution of all things, of which God spake through the mouth of all His holy prophets from the age.

22 'For Moses, indeed, unto the fathers said -- A prophet to you shall the Lord your God raise up out of your brethren, like to me; him shall ye hear in all things, as many as he may speak unto you;

23 and it shall be, every soul that may not hear that prophet shall be utterly destroyed out of the people;

24 and also all the prophets from Samuel and those following in order, as many as spake, did also foretell of these days.

25 'Ye are sons of the prophets, and of the covenant that God made unto our fathers, saying unto Abraham: And in thy seed shall be blessed all the families of the earth;

26 to you first, God, having raised up His child Jesus, did send him, blessing you, in the turning away of each one from your evil ways.'

ACTS OF THE APOSTLES CHAPTER 4

1 And as they are speaking unto the people, there came to them the priests, and the magistrate of the temple, and the Sadducees --

2 being grieved because of their teaching the people, and preaching in Jesus the rising again out of the dead --

3 and they laid hands upon them, and did put them in custody unto the morrow, for it was evening already;

4 and many of those hearing the word did believe, and the number of the men became, as it were, five thousand.

5 And it came to pass upon the morrow, there were gathered together of them the rulers, and elders, and scribes, to Jerusalem,

6 and Annas the chief priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the chief priest,

7 and having set them in the midst, they were inquiring, 'In what power, or in what name did ye do this?'

8 Then Peter, having been filled with the Holy Spirit, said unto them: 'Rulers of the people, and elders of Israel,

9 if we to-day are examined concerning the good deed to the ailing man, by whom he hath been saved,

10 be it known to all of you, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye did crucify, whom God did raise out of the dead, in him hath this one stood by before you whole.

11 'This is the stone that was set at nought by you -- the builders, that became head of a corner;

12 and there is not salvation in any other, for there is no other name under the heaven that hath been given among men, in which it behoveth us to be saved.'

13 And beholding the openness of Peter and John, and having perceived that they are men unlettered and plebeian, they were wondering -- they were taking knowledge also of them that with Jesus they had been --

14 and seeing the man standing with them who hath been healed, they had nothing to say against [it],

15 and having commanded them to go away out of the sanhedrim, they took counsel with one another,

16 saying, 'What shall we do to these men? because that, indeed, a notable sign hath been done through them, to all those dwelling in Jerusalem [is] manifest, and we are not able to deny [it];

17 but that it may spread no further toward the people, let us strictly threaten them no more to speak in this name to any man.'

18 And having called them, they charged them not to speak at all, nor to teach, in the name of Jesus,

19 and Peter and John answering unto them said, 'Whether it is righteous before God to hearken to you rather than to God, judge ye;

20 for we cannot but speak what we did see and hear.'

21 And they having further threatened [them], let them go, finding nothing how they may punish them, because of the people, because all were glorifying God for that which hath been done,

22 for above forty years of age was the man upon whom had been done this sign of the healing.

23 And being let go, they went unto their own friends, and declared whatever the chief priests and the elders said unto them,

24 and they having heard, with one accord did lift up the voice unto God, and said, 'Lord, thou [art] God, who didst make the heaven, and the earth, and the sea, and all that [are] in them,

25 who, through the mouth of David thy servant, did say, Why did nations rage, and peoples meditate vain things?

26 the kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ;

27 for gathered together of a truth against Thy holy child Jesus, whom Thou didst anoint, were both Herod and Pontius Pilate, with nations and peoples of Israel,

28 to do whatever Thy hand and Thy counsel did determine before to come to pass.

29 'And now, Lord, look upon their threatenings, and grant to Thy servants with all freedom to speak Thy word,

30 in the stretching forth of Thy hand, for healing, and signs, and wonders, to come to pass through the name of Thy holy child Jesus.'

31 And they having prayed, the place was shaken in which they were gathered together, and they were all filled with the Holy Spirit, and were speaking the word of God with freedom,

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32 and of the multitude of those who did believe the heart and the soul was one, and not one was saying that anything of the things he had was his own, but all things were to them in common.

33 And with great power were the apostles giving the testimony to the rising again of the Lord Jesus, great grace also was on them all,

34 for there was not any one among them who did lack, for as many as were possessors of fields, or houses, selling [them], were bringing the prices of the thing sold,

35 and were laying them at the feet of the apostles, and distribution was being made to each according as any one had need.

36 And Joses, who was surnamed by the apostles Barnabas -- which is, having been interpreted, Son of Comfort -- a Levite, of Cyprus by birth,

37 a field being his, having sold [it], brought the money and laid [it] at the feet of the apostles.

ACTS OF THE APOSTLES CHAPTER 5

1 And a certain man, Ananias by name, with Sapphira his wife, sold a possession,

2 and did keep back of the price -- his wife also knowing -- and having brought a certain part, at the feet of the apostles he laid [it].

3 And Peter said, 'Ananias, wherefore did the Adversary fill thy heart, for thee to lie to the Holy Spirit, and to keep back of the price of the place?

4 while it remained, did it not remain thine? and having been sold, in thy authority was it not? why [is] it that thou didst put in thy heart this thing? thou didst not lie to men, but to God;'

5 and Ananias hearing these words, having fallen down, did expire, and great fear came upon all who heard these things,

6 and having risen, the younger men wound him up, and having carried forth, they buried [him].

7 And it came to pass, about three hours after, that his wife, not knowing what hath happened, came in,

8 and Peter answered her, 'Tell me if for so much ye sold the place;' and she said, 'Yes, for so much.'

9 And Peter said unto her, 'How was it agreed by you, to tempt the Spirit of the Lord? lo, the feet of those who did bury thy husband [are] at the door, and they shall carry thee forth;'

10 and she fell down presently at his feet, and expired, and the young men having come in, found her dead, and having carried forth, they buried [her] by her husband;

11 and great fear came upon all the assembly, and upon all who heard these things.

12 And through the hands of the apostles came many signs and wonders among the people, and they were with one accord all in the porch of Solomon;

13 and of the rest no one was daring to join himself to them, but the people were magnifying them,

14 (and the more were believers added to the Lord, multitudes both of men and women,)

15 so as into the broad places to bring forth the ailing, and to lay [them] upon couches and mats, that at the coming of Peter, even [his] shadow might overshadow some one of them;

16 and there were coming together also the people of the cities round about to Jerusalem, bearing ailing persons, and those harassed by unclean spirits -- who were all healed.

17 And having risen, the chief priest, and all those with him -- being the sect of the Sadducees -- were filled with zeal,

18 and laid their hands upon the apostles, and did put them in a public prison;

19 and a messenger of the Lord through the night opened the doors of the prison, having also brought them forth, he said,

20 'Go on, and standing, speak in the temple to the people all the sayings of this life;'

21 and having heard, they did enter at the dawn into the temple, and were teaching. And the chief priest having come, and those with him, they called together the sanhedrim and all the senate of the sons of Israel, and they sent to the prison to have them brought,

22 and the officers having come, did not find them in the prison, and having turned back, they told,

23 saying -- 'The prison indeed we found shut in all safety, and the keepers standing without before the doors, and having opened -- within we found no one.'

24 And as the priest, and the magistrate of the temple, and the chief priests, heard these words, they were doubting concerning them to what this would come;

25 and coming near, a certain one told them, saying -- 'Lo, the men whom ye did put in the prison are in the temple standing and teaching the people;'

26 then the magistrate having gone away with officers, brought them without violence, for they were fearing the people, lest they should be stoned;

27 and having brought them, they set [them] in the sanhedrim, and the chief priest questioned them,

28 saying, 'Did not we strictly command you not to teach in this name? and lo, ye have filled Jerusalem with your teaching, and ye intend to bring upon us the blood of this man.'

29 And Peter and the apostles answering, said, 'To obey God it behoveth, rather than men;

30 and the God of our fathers did raise up Jesus, whom ye slew, having hanged upon a tree;

31 this one God, a Prince and a Saviour, hath exalted with His right hand, to give reformation to Israel, and forgiveness of sins;

32 and we are His witnesses of these sayings, and the Holy Spirit also, whom God gave to those obeying him.'

33 And they having heard, were cut [to the heart], and were taking counsel to slay them,

34 but a certain one, having risen up in the sanhedrim -- a Pharisee, by name Gamaliel, a teacher of law honoured by all the people -- commanded to put the apostles forth a little,

35 and said unto them, 'Men, Israelites, take heed to yourselves about these men, what ye are about to do,

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36 for before these days rose up Theudas, saying, that himself was some one, to whom a number of men did join themselves, as it were four hundred, who was slain, and all, as many as were obeying him, were scattered, and came to nought.

37 'After this one rose up, Judas the Galilean, in the days of the enrollment, and drew away much people after him, and that one perished, and all, as many as were obeying him, were scattered;

38 and now I say to you, Refrain from these men, and let them alone, because if this counsel or this work may be of men, it will be overthrown,

39 and if it be of God, ye are not able to overthrow it, lest perhaps also ye be found fighting against God.'

40 And to him they agreed, and having called near the apostles, having beaten [them], they commanded [them] not to speak in the name of Jesus, and let them go;

41 they, indeed, then, departed from the presence of the sanhedrim, rejoicing that for his name they were counted worthy to suffer dishonour,

42 every day also in the temple, and in every house, they were not ceasing teaching and proclaiming good news -- Jesus the Christ.

ACTS OF THE APOSTLES CHAPTER 6

1 And in these days, the disciples multiplying, there came a murmuring of the Hellenists at the Hebrews, because their widows were being overlooked in the daily ministration,

2 and the twelve, having called near the multitude of the disciples, said, 'It is not pleasing that we, having left the word of God, do minister at tables;

3 look out, therefore, brethren, seven men of you who are well testified of, full of the Holy Spirit and wisdom, whom we may set over this necessity,

4 and we to prayer, and to the ministration of the word, will give ourselves continually.'

5 And the thing was pleasing before all the multitude, and they did choose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch,

6 whom they did set before the apostles, and they, having prayed, laid on them [their] hands.

7 And the word of God did increase, and the number of the disciples did multiply in Jerusalem exceedingly; a great multitude also of the priests were obedient to the faith.

8 And Stephen, full of faith and power, was doing great wonders and signs among the people,

9 and there arose certain of those of the synagogue, called of the Libertines, and Cyrenians, and Alexandrians, and of those from Cilicia, and Asia, disputing with Stephen,

10 and they were not able to resist the wisdom and the spirit with which he was speaking;

11 then they suborned men, saying -- 'We have heard him speaking evil sayings in regard to Moses and God.'

12 They did stir up also the people, and the elders, and the scribes, and having come upon [him], they caught him, and brought [him] to the sanhedrim;

13 they set up also false witnesses, saying, 'This one doth not cease to speak evil sayings against this holy place and the law,

14 for we have heard him saying, That this Jesus the Nazarean shall overthrow this place, and shall change the customs that Moses delivered to us;'

15 and gazing at him, all those sitting in the sanhedrim saw his face as it were the face of a messenger.

ACTS OF THE APOSTLES CHAPTER 7

1 And the chief priest said, 'Are then these things so?'

2 and he said, 'Men, brethren, and fathers, hearken: The God of the glory did appear to our father Abraham, being in Mesopotamia, before his dwelling in Haran,

3 and He said to him, Go forth out of thy land, and out of thy kindred, and come to a land that I shall shew thee.

4 'Then having come forth out of the land of the Chaldeans, he dwelt in Haran, and from thence, after the death of his father, He did remove him to this land wherein ye now dwell,

5 and He gave him no inheritance in it, not even a footstep, and did promise to give it to him for a possession, and to his seed after him -- he having no child.

6 'And God spake thus, That his seed shall be sojourning in a strange land, and they shall cause it to serve, and shall do it evil four hundred years,

7 and the nation whom they shall serve I will judge, said God; and after these things they shall come forth and shall do Me service in this place.

8 'And He gave to him a covenant of circumcision, and so he begat Isaac, and did circumcise him on the eighth day, and Isaac [begat] Jacob, and Jacob -- the twelve patriarchs;

9 and the patriarchs, having been moved with jealousy, sold Joseph to Egypt, and God was with him,

10 and did deliver him out of all his tribulations, and gave him favour and wisdom before Pharaoh king of Egypt, and he did set him -- governor over Egypt and all his house.

11 'And there came a dearth upon all the land of Egypt and Canaan, and great tribulation, and our fathers were not finding sustenance,

12 and Jacob having heard that there was corn in Egypt, sent forth our fathers a first time;

13 and at the second time was Joseph made known to his brethren, and Joseph's kindred became manifest to Pharaoh,

14 and Joseph having sent, did call for his father Jacob, and all his kindred -- with seventy and five souls --

15 and Jacob went down to Egypt, and died, himself and our fathers,

16 and they were carried over into Sychem, and were laid in the tomb that Abraham bought for a price in money from the sons of Emmor, of Sychem.

17 'And according as the time of the promise was drawing nigh, which God did swear to Abraham, the people increased and multiplied in Egypt,

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18 till another king rose, who had not known Joseph;
19 this one, having dealt subtilely with our kindred, did evil to our fathers, causing to expose their babes, that they might not live;
20 in which time Moses was born, and he was fair to God, and he was brought up three months in the house of his father;
21 and he having been exposed, the daughter of Pharaoh took him up, and did rear him to herself for a son;
22 and Moses was taught in all wisdom of the Egyptians, and he was powerful in words and in works.
23 'And when forty years were fulfilled to him, it came upon his heart to look after his brethren, the sons of Israel;
24 and having seen a certain one suffering injustice, he did defend, and did justice to the oppressed, having smitten the Egyptian;
25 and he was supposing his brethren to understand that God through his hand doth give salvation; and they did not understand.
26 'On the succeeding day, also, he shewed himself to them as they are striving, and urged them to peace, saying, Men, brethren are ye, wherefore do ye injustice to one another?
27 and he who is doing injustice to the neighbour, did thrust him away, saying, Who set thee a ruler and a judge over us?
28 to kill me dost thou wish, as thou didst kill yesterday the Egyptian?
29 'And Moses fled at this word, and became a sojourner in the land of Midian, where he begat two sons,
30 and forty years having been fulfilled, there appeared to him in the wilderness of mount Sinai a messenger of the Lord, in a flame of fire of a bush,
31 and Moses having seen did wonder at the sight; and he drawing near to behold, there came a voice of the Lord unto him,
32 I [am] the God of thy fathers; the God of Abraham, and the God of Isaac, and the God of Jacob. 'And Moses having become terrified, durst not behold,
33 and the Lord said to him, Loose the sandal of thy feet, for the place in which thou hast stood is holy ground;
34 seeing I have seen the affliction of My people that [is] in Egypt, and their groaning I did hear, and came down to deliver them; and now come, I will send thee to Egypt.
35 'This Moses, whom they did refuse, saying, Who did set thee a ruler and a judge? this one God a ruler and a redeemer did send, in the hand of a messenger who appeared to him in the bush;
36 this one did bring them forth, having done wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years;
37 this is the Moses who did say to the sons of Israel: A prophet to you shall the Lord your God raise up out of your brethren, like to me, him shall ye hear.
38 'This is he who was in the assembly in the wilderness, with the messenger who is speaking to him in the mount Sinai, and with our fathers who did receive the living oracles to give to us;
39 to whom our fathers did not wish to become obedient, but did thrust away, and turned back in their hearts to Egypt,
40 saying to Aaron, Make to us gods who shall go on before us, for this Moses, who brought us forth out of the land of Egypt, we have not known what hath happened to him.
41 'And they made a calf in those days, and brought a sacrifice to the idol, and were rejoicing in the works of their hands,
42 and God did turn, and did give them up to do service to the host of the heaven, according as it hath been written in the scroll of the prophets: Slain beasts and sacrifices did ye offer to Me forty years in the wilderness, O house of Israel?
43 and ye took up the tabernacle of Moloch, and the star of your god Remphan -- the figures that ye made to bow before them, and I will remove your dwelling beyond Babylon.
44 'The tabernacle of the testimony was among our fathers in the wilderness, according as He did direct, who is speaking to Moses, to make it according to the figure that he had seen;
45 which also our fathers having in succession received, did bring in with Joshua, into the possession of the nations whom God did drive out from the presence of our fathers, till the days of David,
46 who found favour before God, and requested to find a tabernacle for the God of Jacob;
47 and Solomon built Him an house.
48 'But the Most High in sanctuaries made with hands doth not dwell, according as the prophet saith:
49 The heaven [is] My throne, and the earth My footstool; what house will ye build to Me? saith the Lord, or what [is] the place of My rest?
50 hath not My hand made all these things?
51 'Ye stiff-necked and uncircumcised in heart and in ears! ye do always the Holy Spirit resist; as your fathers -- also ye;
52 which of the prophets did not your fathers persecute? and they killed those who declared before about the coming of the Righteous One, of whom now ye betrayers and murderers have become,
53 who received the law by arrangement of messengers, and did not keep [it].'
54 And hearing these things, they were cut to the hearts, and did gnash the teeth at him;
55 and being full of the Holy Spirit, having looked stedfastly to the heaven, he saw the glory of God, and Jesus standing on the right hand of God,
56 and he said, 'Lo, I see the heavens having been opened, and the Son of Man standing on the right hand of God.'
57 And they, having cried out with a loud voice, stopped their ears, and did rush with one accord upon him,
58 and having cast him forth outside of the city, they were stoning [him] -- and the witnesses did put down their garments at the feet of a young man called Saul --

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59 and they were stoning Stephen, calling and saying, 'Lord Jesus, receive my spirit;'
60 and having bowed the knees, he cried with a loud voice, 'Lord, mayest thou not lay to them this sin;' and this having said, he fell asleep.

ACTS OF THE APOSTLES CHAPTER 8

1 And Saul was assenting to his death, and there came in that day a great persecution upon the assembly in Jerusalem, all also were scattered abroad in the regions of Judea and Samaria, except the apostles;
2 and devout men carried away Stephen, and made great lamentation over him;
3 and Saul was making havoc of the assembly, into every house entering, and haling men and women, was giving them up to prison;
4 they then indeed, having been scattered, went abroad proclaiming good news -- the word.
5 And Philip having gone down to a city of Samaria, was preaching to them the Christ,
6 the multitudes also were giving heed to the things spoken by Philip, with one accord, in their hearing and seeing the signs that he was doing,
7 for unclean spirits came forth from many who were possessed, crying with a loud voice, and many who have been paralytic and lame were healed,
8 and there was great joy in that city.
9 And a certain man, by name Simon, was before in the city using magic, and amazing the nation of Samaria, saying himself to be a certain great one,
10 to whom they were all giving heed, from small unto great, saying, 'This one is the great power of God;'
11 and they were giving heed to him, because of his having for a long time amazed them with deeds of magic.
12 And when they believed Philip, proclaiming good news, the things concerning the reign of God and the name of Jesus Christ, they were baptized both men and women;
13 and Simon also himself did believe, and, having been baptized, he was continuing with Philip, beholding also signs and mighty acts being done, he was amazed.
14 And the apostles in Jerusalem having heard that Samaria hath received the word of God, did send unto them Peter and John,
15 who having come down did pray concerning them, that they may receive the Holy Spirit, --
16 for as yet he was fallen upon none of them, and only they have been baptized -- to the name of the Lord Jesus;
17 then were they laying hands on them, and they received the Holy Spirit.
18 And Simon, having beheld that through the laying on of the hands of the apostles, the Holy Spirit is given, brought before them money,
19 saying, 'Give also to me this authority, that on whomsoever I may lay the hands, he may receive the Holy Spirit.'
20 And Peter said unto him, 'Thy silver with thee -- may it be to destruction! because the gift of God thou didst think to possess through money;
21 thou hast neither part nor lot in this thing, for thy heart is not right before God;
22 reform, therefore, from this thy wickedness, and beseech God, if then the purpose of thy heart may be forgiven thee,
23 for in the gall of bitterness, and bond of unrighteousness, I perceive thee being.'
24 And Simon answering, said, 'Beseech ye for me unto the Lord, that nothing may come upon me of the things ye have spoken.'
25 They indeed, therefore, having testified fully, and spoken the word of the Lord, did turn back to Jerusalem; in many villages also of the Samaritans they did proclaim good news.
26 And a messenger of the Lord spake unto Philip, saying, 'Arise, and go on toward the south, on the way that is going down from Jerusalem to Gaza,' -- this is desert.
27 And having arisen, he went on, and lo, a man of Ethiopia, a eunuch, a man of rank, of Candace the queen of the Ethiopians, who was over all her treasure, who had come to worship to Jerusalem;
28 he was also returning, and is sitting on his chariot, and he was reading the prophet Isaiah.
29 And the Spirit said to Philip, 'Go near, and be joined to this chariot;'
30 and Philip having run near, heard him reading the prophet Isaiah, and said, 'Dost thou then know what thou dost read?'
31 and he said, 'Why, how am I able, if some one may not guide me?' he called Philip also, having come up, to sit with him.
32 And the contents of the Writing that he was reading was this: 'As a sheep unto slaughter he was led, and as a lamb before his shearer dumb, so he doth not open his mouth;
33 in his humiliation his judgment was taken away, and his generation -- who shall declare? because taken from the earth is his life.'
34 And the eunuch answering Philip said, 'I pray thee, about whom doth the prophet say this? about himself, or about some other one?'
35 and Philip having opened his mouth, and having begun from this Writing, proclaimed good news to him -- Jesus.
36 And as they were going on the way, they came upon a certain water, and the eunuch said, 'Lo, water; what doth hinder me to be baptized?'
37 [And Philip said, 'If thou dost believe out of all the heart, it is lawful;' and he answering said, 'I believe Jesus Christ to be the Son of God;']
38 and he commanded the chariot to stand still, and they both went down to the water, both Philip and the eunuch, and he baptized him;
39 and when they came up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more, for he was going on his way rejoicing;

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40 and Philip was found at Azotus, and passing through, he was proclaiming good news to all the cities, till his coming to Cesarea.

ACTS OF THE APOSTLES CHAPTER 9

1 And Saul, yet breathing of threatening and slaughter to the disciples of the Lord, having gone to the chief priest,

2 did ask from him letters to Damascus, unto the synagogues, that if he may find any being of the way, both men and women, he may bring them bound to Jerusalem.

3 And in the going, he came nigh to Damascus, and suddenly there shone round about him a light from the heaven,

4 and having fallen upon the earth, he heard a voice saying to him, 'Saul, Saul, why me dost thou persecute?'

5 And he said, 'Who art thou, Lord?' and the Lord said, 'I am Jesus whom thou dost persecute; hard for thee at the pricks to kick;'

6 trembling also, and astonished, he said, 'Lord, what dost thou wish me to do?' and the Lord [said] unto him, 'Arise, and enter into the city, and it shall be told thee what it behoveth thee to do.'

7 And the men who are journeying with him stood speechless, hearing indeed the voice but seeing no one,

8 and Saul arose from the earth, and his eyes having been opened, he beheld no one, and leading him by the hand they brought him to Damascus,

9 and he was three days without seeing, and he did neither eat nor drink.

10 And there was a certain disciple in Damascus, by name Ananias, and the Lord said unto him in a vision, 'Ananias;' and he said, 'Behold me, Lord;'

11 and the Lord [saith] unto him, 'Having risen, go on unto the street that is called Straight, and seek in the house of Judas, [one] by name Saul of Tarsus, for, lo, he doth pray,

12 and he saw in a vision a man, by name Ananias, coming in, and putting a hand on him, that he may see again.'

13 And Ananias answered, 'Lord, I have heard from many about this man, how many evils he did to Thy saints in Jerusalem,

14 and here he hath authority from the chief priests, to bind all those calling on Thy name.'

15 And the Lord said unto him, 'Be going on, because a choice vessel to Me is this one, to bear My name before nations and kings -- the sons also of Israel;

16 for I will shew him how many things it behoveth him for My name to suffer.'

17 And Ananias went away, and did enter into the house, and having put upon him [his] hands, said, 'Saul, brother, the Lord hath sent me -- Jesus who did appear to thee in the way in which thou wast coming -- that thou mayest see again, and mayest be filled with the Holy Spirit.'

18 And immediately there fell from his eyes as it were scales, he saw again also presently, and having risen, was baptized,

19 and having received nourishment, was strengthened, and Saul was with the disciples in Damascus certain days,

20 and immediately in the synagogues he was preaching the Christ, that he is the Son of God.

21 And all those hearing were amazed, and said, 'Is not this he who laid waist in Jerusalem those calling on this name, and hither to this intent had come, that he might bring them bound to the chief priests?'

22 And Saul was still more strengthened, and he was confounding the Jews dwelling in Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took counsel together to kill him,

24 and their counsel against [him] was known to Saul; they were also watching the gates both day and night, that they may kill him,

25 and the disciples having taken him, by night did let him down by the wall, letting down in a basket.

26 And Saul, having come to Jerusalem, did try to join himself to the disciples, and they were all afraid of him, not believing that he is a disciple,

27 and Barnabas having taken him, brought [him] unto the apostles, and did declare to them how in the way he saw the Lord, and that he spake to him, and how in Damascus he was speaking boldly in the name of Jesus.

28 And he was with them, coming in and going out in Jerusalem,

29 and speaking boldly in the name of the Lord Jesus, he was both speaking and disputing with the Hellenists, and they were taking in hand to kill him,

30 and the brethren having known, brought him down to Cesarea, and sent him forth to Tarsus.

31 Then, indeed, the assemblies throughout all Judea, and Galilee, and Samaria, had peace, being built up, and, going on in the fear of the Lord, and in the comfort of the Holy Spirit, they were multiplied.

32 And it came to pass that Peter passing throughout all [quarters], came down also unto the saints who were dwelling at Lydda,

33 and he found there a certain man, Aeneas by name -- for eight years laid upon a couch -- who was paralytic,

34 and Peter said to him, 'Aeneas, heal thee doth Jesus the Christ; arise and spread for thyself;' and immediately he rose,

35 and all those dwelling at Lydda, and Saron saw him, and did turn to the Lord.

36 And in Joppa there was a certain female disciple, by name Tabitha, (which interpreted, is called Dorcas,) this woman was full of good works and kind acts that she was doing;

37 and it came to pass in those days she, having ailed, died, and having bathed her, they laid her in an upper chamber,

38 and Lydda being nigh to Joppa, the disciples having heard that Peter is in that [place], sent two men unto him, calling on him not to delay to come through unto them.

39 And Peter having risen, went with them, whom having come, they brought into the upper chamber, and all the widows stood by him weeping, and shewing coats and

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garments, as many as Dorcas was making while she was with them.

40 And Peter having put them all forth without, having bowed the knees, did pray, and having turned unto the body said, 'Tabitha, arise;' and she opened her eyes, and having seen Peter, she sat up,

41 and having given her [his] hand, he lifted her up, and having called the saints and the widows, he presented her alive,

42 and it became known throughout all Joppa, and many believed on the Lord;

43 and it came to pass, that he remained many days in Joppa, with a certain one, Simon a tanner.

ACTS OF THE APOSTLES CHAPTER 10

1 And there was a certain man in Cesarea, by name Cornelius, a centurion from a band called Italian,

2 pious, and fearing God with all his house, doing also many kind acts to the people, and beseeching God always,

3 he saw in a vision manifestly, as it were the ninth hour of the day, a messenger of God coming in unto him, and saying to him, 'Cornelius;'

4 and he having looked earnestly on him, and becoming afraid, said, 'What is it, Lord?' And he said to him, 'Thy prayers and thy kind acts came up for a memorial before God,

5 and now send men to Joppa, and send for a certain one Simon, who is surnamed Peter,

6 this one doth lodge with a certain Simon a tanner, whose house is by the sea; this one shall speak to thee what it behoveth thee to do.'

7 And when the messenger who is speaking to Cornelius went away, having called two of his domestics, and a pious soldier of those waiting on him continually,

8 and having declared to them all things, he sent them to Joppa.

9 And on the morrow, as these are proceeding on the way, and are drawing nigh to the city, Peter went up upon the house-top to pray, about the sixth hour,

10 and he became very hungry, and wished to eat; and they making ready, there fell upon him a trance,

11 and he doth behold the heaven opened, and descending unto him a certain vessel, as a great sheet, bound at the four corners, and let down upon the earth,

12 in which were all the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven,

13 and there came a voice unto him: 'Having risen, Peter, slay and eat.'

14 And Peter said, 'Not so, Lord; because at no time did I eat anything common or unclean;'

15 and [there is] a voice again a second time unto him: 'What God did cleanse, thou, declare not thou common;'

16 and this was done thrice, and again was the vessel received up to the heaven.

17 And as Peter was perplexed in himself what the vision that he saw might be, then, lo, the men who have been sent from Cornelius, having made inquiry for the house of Simon, stood at the gate,

18 and having called, they were asking if Simon, who is surnamed Peter, doth lodge here?

19 And Peter thinking about the vision, the Spirit said to him, 'Lo, three men do seek thee;

20 but having risen, go down and go on with them, nothing doubting, because I have sent them;'

21 and Peter having come down unto the men who have been sent from Cornelius unto him, said, 'Lo, I am he whom ye seek, what [is] the cause for which ye are present?'

22 And they said, 'Cornelius, a centurion, a man righteous and fearing God, well testified to, also, by all the nation of the Jews, was divinely warned by a holy messenger to send for thee, to his house, and to hear sayings from thee.'

23 Having called them in, therefore, he lodged them, and on the morrow Peter went forth with them, and certain of the brethren from Joppa went with him,

24 and on the morrow they did enter into Cesarea; and Cornelius was waiting for them, having called together his kindred and near friends,

25 and as it came that Peter entered in, Cornelius having met him, having fallen at [his] feet, did bow before [him];

26 and Peter raised him, saying, 'Stand up; I also myself am a man;'

27 and talking with him he went in, and doth find many having come together.

28 And he said unto them, 'Ye know how it is unlawful for a man, a Jew, to keep company with, or to come unto, one of another race, but to me God did shew to call no man common or unclean;

29 therefore also without gainsaying I came, having been sent for; I ask, therefore, for what matter ye did send for me?'

30 And Cornelius said, 'Four days ago till this hour, I was fasting, and [at] the ninth hour praying in my house, and, lo, a man stood before me in bright clothing,

31 and he said, Cornelius, thy prayer was heard, and thy kind acts were remembered before God;

32 send, therefore, to Joppa, and call for Simon, who is surnamed Peter; this one doth lodge in the house of Simon a tanner, by the sea, who having come, shall speak to thee;

33 at once, therefore, I sent to thee; thou also didst do well, having come; now, therefore, are we all before God present to hear all things that have been commanded thee by God.'

34 And Peter having opened his mouth, said, 'Of a truth, I perceive that God is no respecter of persons,

35 but in every nation he who is fearing Him, and is working righteousness, is acceptable to Him;

36 the word that he sent to the sons of Israel, proclaiming good news -- peace through Jesus Christ (this one is Lord of all,)

37 ye -- ye have known; -- the word that came throughout all Judea, having begun from Galilee, after the baptism that John preached;

38 Jesus who [is] from Nazareth -- how God did anoint him with the Holy Spirit and power; who went through, doing

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good, and healing all those oppressed by the devil, because God was with him;

39 and we -- we are witnesses of all things that he did, both in the country of the Jews, and in Jerusalem, -- whom they did slay, having hanged upon a tree.

40 'This one God did raise up the third day, and gave him to become manifest,

41 not to all the people, but to witnesses, to those having been chosen before by God -- to us who did eat with [him], and did drink with him, after his rising out of the dead;

42 and he commanded us to preach to the people, and to testify fully that it is he who hath been ordained by God judge of living and dead --

43 to this one do all the prophets testify, that through his name every one that is believing in him doth receive remission of sins.'

44 While Peter is yet speaking these sayings, the Holy spirit fell upon all those hearing the word,

45 and those of the circumcision believing were astonished -- as many as came with Peter -- because also upon the nations the gift of the Holy Spirit hath been poured out,

46 for they were hearing them speaking with tongues and magnifying God.

47 Then answered Peter, 'The water is any one able to forbid, that these may not be baptized, who the Holy Spirit did receive -- even as also we?'

48 he commanded them also to be baptized in the name of the Lord; then they besought him to remain certain days.

ACTS OF THE APOSTLES CHAPTER 11

1 And the apostles and the brethren who are in Judea heard that also the nations did receive the word of God,

2 and when Peter came up to Jerusalem, those of the circumcision were contending with him,

3 saying -- 'Unto men uncircumcised thou didst go in, and didst eat with them!'

4 And Peter having begun, did expound to them in order saying,

5 'I was in the city of Joppa praying, and I saw in a trance a vision, a certain vessel coming down, as a great sheet by four corners being let down out of the heaven, and it came unto me;

6 at which having looked stedfastly, I was considering, and I saw the four-footed beasts of the earth, and the wild beasts, and the creeping things, and the fowls of heaven;

7 and I heard a voice saying to me, Having risen, Peter, slay and eat;

8 and I said, Not so, Lord; because anything common or unclean hath at no time entered into my mouth;

9 and a voice did answer me a second time out of the heaven, What God did cleanse, thou -- declare not thou common.

10 'And this happened thrice, and again was all drawn up to the heaven,

11 and, lo, immediately, three men stood at the house in which I was, having been sent from Cesarea unto me,

12 and the Spirit said to me to go with them, nothing doubting, and these six brethren also went with me, and we did enter into the house of the man,

13 he declared also to us how he saw the messenger in his house standing, and saying to him, Send men to Joppa, and call for Simon, who is surnamed Peter,

14 who shall speak sayings by which thou shalt be saved, thou and all thy house.

15 'And in my beginning to speak, the Holy Spirit did fall upon them, even as also upon us in the beginning,

16 and I remembered the saying of the Lord, how he said, John indeed did baptize with water, and ye shall be baptized with the Holy Spirit;

17 if then the equal gift God did give to them as also to us, having believed upon the Lord Jesus Christ, I -- how was I able to withstand God?'

18 And they, having heard these things, were silent, and were glorifying God, saying, 'Then, indeed, also to the nations did God give the reformation to life.'

19 Those, indeed, therefore, having been scattered abroad, from the tribulation that came after Stephen, went through unto Phenice, and Cyprus, and Antioch, speaking the word to none except to Jews only;

20 and there were certain of them men of Cyprus and Cyrene, who having entered into Antioch, were speaking unto the Hellenists, proclaiming good news -- the Lord Jesus,

21 and the hand of the Lord was with them, a great number also, having believed, did turn unto the Lord.

22 And the account was heard in the ears of the assembly that [is] in Jerusalem concerning them, and they sent forth Barnabas to go through unto Antioch,

23 who, having come, and having seen the grace of God, was glad, and was exhorting all with purpose of heart to cleave to the Lord,

24 because he was a good man, and full of the Holy Spirit, and of faith, and a great multitude was added to the Lord.

25 And Barnabas went forth to Tarsus, to seek for Saul,

26 and having found him, he brought him to Antioch, and it came to pass that they a whole year did assemble together in the assembly, and taught a great multitude, the disciples also were divinely called first in Antioch Christians.

27 And in those days there came from Jerusalem prophets to Antioch,

28 and one of them, by name Agabus, having stood up, did signify through the Spirit a great dearth is about to be throughout all the world -- which also came to pass in the time of Claudius Caesar --

29 and the disciples, according as any one was prospering, determined each of them to send for ministration to the brethren dwelling in Judea,

30 which also they did, having sent unto the elders by the hand of Barnabas and Saul.

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ACTS OF THE APOSTLES CHAPTER 12

1 And about that time, Herod the king put forth his hands, to do evil to certain of those of the assembly,

2 and he killed James, the brother of John, with the sword,

3 and having seen that it is pleasing to the Jews, he added to lay hold of Peter also -- and they were the days of the unleavened food --

4 whom also having seized, he did put in prison, having delivered [him] to four quaternions of soldiers to guard him, intending after the passover to bring him forth to the people.

5 Peter, therefore, indeed, was kept in the prison, and fervent prayer was being made by the assembly unto God for him,

6 and when Herod was about to bring him forth, the same night was Peter sleeping between two soldiers, having been bound with two chains, guards also before the door were keeping the prison,

7 and lo, a messenger of the Lord stood by, and a light shone in the buildings, and having smitten Peter on the side, he raised him up, saying, 'Rise in haste,' and his chains fell from off [his] hands.

8 The messenger also said to him, 'Gird thyself, and bind on thy sandals;' and he did so; and he saith to him, 'Put thy garment round and be following me;'

9 and having gone forth, he was following him, and he knew not that it is true that which is done through the messenger, and was thinking he saw a vision,

10 and having passed through a first ward, and a second, they came unto the iron gate that is leading to the city, which of its own accord did open to them, and having gone forth, they went on through one street, and immediately the messenger departed from him.

11 And Peter having come to himself, said, 'Now I have known of a truth that the Lord did sent forth His messenger, and did deliver me out of the hand of Herod, and all the expectation of the people of the Jews;'

12 also, having considered, he came unto the house of Mary, the mother of John, who is surnamed Mark, where there were many thronged together and praying.

13 And Peter having knocked at the door of the porch, there came a damsel to hearken, by name Rhoda,

14 and having known the voice of Peter, from the joy she did not open the porch, but having run in, told of the standing of Peter before the porch,

15 and they said unto her, 'Thou art mad;' and she was confidently affirming [it] to be so, and they said, 'It is his messenger;'

16 and Peter was continuing knocking, and having opened, they saw him, and were astonished,

17 and having beckoned to them with the hand to be silent, he declared to them how the Lord brought him out of the prison, and he said, 'Declare to James and to the brethren these things;' and having gone forth, he went on to another place.

18 And day having come, there was not a little stir among the soldiers what then was become of Peter,

19 and Herod having sought for him, and not having found, having examined the guards, did command [them] to be led away to punishment, and having gone down from Judea to Cesarea, he was abiding [there].

20 And Herod was highly displeased with the Tyrians and Sidonians, and with one accord they came unto him, and having made a friend of Blastus, who [is] over the bed-chambers of the king, they were asking peace, because of their country being nourished from the king's;

21 and on a set day, Herod having arrayed himself in kingly apparel, and having sat down upon the tribunal, was making an oration unto them,

22 and the populace were shouting, 'The voice of a god, and not of a man;'

23 and presently there smote him a messenger of the Lord, because he did not give the glory to God, and having been eaten of worms, he expired.

24 And the word of God did grow and did multiply,

25 and Barnabas and Saul did turn back out of Jerusalem, having fulfilled the ministration, having taken also with [them] John, who was surnamed Mark.

ACTS OF THE APOSTLES CHAPTER 13

1 And there were certain in Antioch, in the assembly there, prophets and teachers; both Barnabas, and Simeon who is called Niger, and Lucius the Cyrenian, Manaen also -- Herod the tetrarch's foster-brother -- and Saul;

2 and in their ministering to the Lord and fasting, the Holy Spirit said, 'Separate ye to me both Barnabas and Saul to the work to which I have called them,'

3 then having fasted, and having prayed, and having laid the hands on them, they sent [them] away.

4 These, indeed, then, having been sent forth by the Holy Spirit, went down to Seleucia, thence also they sailed to Cyprus,

5 and having come unto Salamis, they declared the word of God in the synagogues of the Jews, and they had also John [as] a ministrant;

6 and having gone through the island unto Paphos, they found a certain magian, a false prophet, a Jew, whose name [is] Bar-Jesus;

7 who was with the proconsul Sergius Paulus, an intelligent man; this one having called for Barnabas and Saul, did desire to hear the word of God,

8 and there withstood them Elymas the magian -- for so is his name interpreted -- seeking to pervert the proconsul from the faith.

9 And Saul -- who also [is] Paul -- having been filled with the Holy Spirit, and having looked stedfastly on him,

10 said, 'O full of all guile, and all profligacy, son of a devil, enemy of all righteousness, wilt thou not cease perverting the right ways of the Lord?

11 and now, lo, a hand of the Lord [is] upon thee, and thou shalt be blind, not seeing the sun for a season;' and presently there fell upon him a mist and darkness, and he, going about, was seeking some to lead [him] by the hand;

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12 then the proconsul having seen what hath come to pass, did believe, being astonished at the teaching of the Lord.

13 And those about Paul having set sail from Paphos, came to Perga of Pamphylia, and John having departed from them, did turn back to Jerusalem,

14 and they having gone through from Perga, came to Antioch of Pisidia, and having gone into the synagogue on the sabbath-day, they sat down,

15 and after the reading of the law and of the prophets, the chief men of the synagogue sent unto them, saying, 'Men, brethren, if there be a word in you of exhortation unto the people -- say on.'

16 And Paul having risen, and having beckoned with the hand, said, 'Men, Israelites, and those fearing God, hearken:

17 the God of this people Israel did choose our fathers, and the people He did exalt in their sojourning in the land of Egypt, and with an high arm did He bring them out of it;

18 and about a period of forty years He did suffer their manners in the wilderness,

19 and having destroyed seven nations in the land of Canaan, He did divide by lot to them their land.

20 'And after these things, about four hundred and fifty years, He gave judges -- till Samuel the prophet;

21 and thereafter they asked for a king, and God did give to them Saul, son of Kish, a man of the tribe of Benjamin, for forty years;

22 and having removed him, He did raise up to them David for king, to whom also having testified, he said, I found David, the [son] of Jesse, a man according to My heart, who shall do all My will.

23 'Of this one's seed God, according to promise, did raise to Israel a Saviour -- Jesus,

24 John having first preached, before his coming, a baptism of reformation to all the people of Israel;

25 and as John was fulfilling the course, he said, Whom me do ye suppose to be? I am not [he], but, lo, he doth come after me, of whom I am not worthy to loose the sandal of [his] feet.

26 'Men, brethren, sons of the race of Abraham, and those among you fearing God, to you was the word of this salvation sent,

27 for those dwelling in Jerusalem, and their chiefs, this one not having known, also the voices of the prophets, which every sabbath are being read -- having judged [him] -- did fulfill,

28 and no cause of death having found, they did ask of Pilate that he should be slain,

29 and when they did complete all the things written about him, having taken [him] down from the tree, they laid him in a tomb;

30 and God did raise him out of the dead,

31 and he was seen for many days of those who did come up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 'And we to you do proclaim good news -- that the promise made unto the fathers,

33 God hath in full completed this to us their children, having raised up Jesus, as also in the second Psalm it hath been written, My Son thou art -- I to-day have begotten thee.

34 'And that He did raise him up out of the dead, no more to return to corruption, he hath said thus -- I will give to you the faithful kindnesses of David;

35 wherefore also in another [place] he saith, Thou shalt not give Thy kind One to see corruption,

36 for David, indeed, his own generation having served by the will of God, did fall asleep, and was added unto his fathers, and saw corruption,

37 but he whom God did raise up, did not see corruption.

38 'Let it therefore be known to you, men, brethren, that through this one to you is the forgiveness of sins declared,

39 and from all things from which ye were not able in the law of Moses to be declared righteous, in this one every one who is believing is declared righteous;

40 see, therefore, it may not come upon you that hath been spoken in the prophets:

41 See, ye despisers, and wonder, and perish, because a work I -- I do work in your days, a work in which ye may not believe, though any one may declare [it] to you.'

42 And having gone forth out of the synagogue of the Jews, the nations were calling upon [them] that on the next sabbath these sayings may be spoken to them,

43 and the synagogue having been dismissed, many of the Jews and of the devout proselytes did follow Paul and Barnabas, who, speaking to them, were persuading them to remain in the grace of God.

44 And on the coming sabbath, almost all the city was gathered together to hear the word of God,

45 and the Jews having seen the multitudes, were filled with zeal, and did contradict the things spoken by Paul -- contradicting and speaking evil.

46 And speaking boldly, Paul and Barnabas said, 'To you it was necessary that first the word of God be spoken, and seeing ye do thrust it away, and do not judge yourselves worthy of the life age-during, lo, we do turn to the nations;

47 for so hath the Lord commanded us: I have set thee for a light of nations -- for thy being for salvation unto the end of the earth.'

48 And the nations hearing were glad, and were glorifying the word of the Lord, and did believe -- as many as were appointed to life age-during;

49 and the word of the Lord was spread abroad through all the region.

50 And the Jews stirred up the devout and honourable women, and the first men of the city, and did raise persecution against Paul and Barnabas, and did put them out from their borders;

51 and they having shaken off the dust of their feet against them, came to Iconium,

52 and the disciples were filled with joy and the Holy Spirit.

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ACTS OF THE APOSTLES CHAPTER 14

1 And it came to pass in Iconium, that they did enter together into the synagogue of the Jews, and spake, so that there believed both of Jews and Greeks a great multitude;

2 and the unbelieving Jews did stir up and made evil the souls of the nations against the brethren;

3 long time, indeed, therefore, did they abide speaking boldly in the Lord, who is testifying to the word of His grace, and granting signs and wonders to come to pass through their hands.

4 And the multitude of the city was divided, and some were with the Jews, and some with the apostles,

5 and when there was a purpose both of the nations and of the Jews with their rulers to use [them] despitefully, and to stone them,

6 they having become aware, did flee to the cities of Lycaonia, Lystra, and Derbe, and to the region round about,

7 and there they were proclaiming good news.

8 And a certain man in Lystra, impotent in the feet, was sitting, being lame from the womb of his mother -- who never had walked,

9 this one was hearing Paul speaking, who, having stedfastly beheld him, and having seen that he hath faith to be saved,

10 said with a loud voice, 'Stand up on thy feet upright;' and he was springing and walking,

11 and the multitudes having seen what Paul did, did lift up their voice, in the speech of Lycaonia, saying, 'The gods, having become like men, did come down unto us;'

12 they were calling also Barnabas Zeus, and Paul Hermes, since he was the leader in speaking.

13 And the priest of the Zeus that is before their city, oxen and garlands unto the porches having brought, with the multitudes did wish to sacrifice,

14 and having heard, the apostles Barnabas and Paul, having rent their garments, did spring into the multitude, crying

15 and saying, 'Men, why these things do ye? and we are men like-affected with you, proclaiming good news to you, from these vanities to turn unto the living God, who made the heaven, and the earth, and the sea, and all the things in them;

16 who in the past generations did suffer all the nations to go on in their ways,

17 though, indeed, without witness He did not leave himself, doing good -- from heaven giving rains to us, and fruitful seasons, filling our hearts with food and gladness;'

18 and these things saying, scarcely did they restrain the multitudes from sacrificing to them.

19 And there came thither, from Antioch and Iconium, Jews, and they having persuaded the multitudes, and having stoned Paul, drew him outside of the city, having supposed him to be dead;

20 and the disciples having surrounded him, having risen he entered into the city, and on the morrow he went forth with Barnabas to Derbe.

21 Having proclaimed good news also to that city, and having discipled many, they turned back to Lystra, and Iconium, and Antioch,

22 confirming the souls of the disciples, exhorting to remain in the faith, and that through many tribulations it behoveth us to enter into the reign of God,

23 and having appointed to them by vote elders in every assembly, having prayed with fastings, they commended them to the Lord in whom they had believed.

24 And having passed through Pisidia, they came to Pamphylia,

25 and having spoken in Perga the word, they went down to Attalia,

26 and thence did sail to Antioch, whence they had been given by the grace of God for the work that they fulfilled;

27 and having come and gathered together the assembly, they declared as many things as God did with them, and that He did open to the nations a door of faith;

28 and they abode there not a little time with the disciples.

ACTS OF THE APOSTLES CHAPTER 15

1 And certain having come down from Judea, were teaching the brethren -- 'If ye be not circumcised after the custom of Moses, ye are not able to be saved;'

2 there having been, therefore, not a little dissension and disputation to Paul and Barnabas with them, they arranged for Paul and Barnabas, and certain others of them, to go up unto the apostles and elders to Jerusalem about this question,

3 they indeed, then, having been sent forward by the assembly, were passing through Phenice and Samaria, declaring the conversion of the nations, and they were causing great joy to all the brethren.

4 And having come to Jerusalem, they were received by the assembly, and the apostles, and the elders, they declared also as many things as God did with them;

5 and there rose up certain of those of the sect of the Pharisees who believed, saying -- 'It behoveth to circumcise them, to command them also to keep the law of Moses.'

6 And there were gathered together the apostles and the elders, to see about this matter,

7 and there having been much disputing, Peter having risen up said unto them, 'Men, brethren, ye know that from former days, God among us did make choice, through my mouth, for the nations to hear the word of the good news, and to believe;

8 and the heart-knowing God did bare them testimony, having given to them the Holy Spirit, even as also to us,

9 and did put no difference also between us and them, by the faith having purified their hearts;

10 now, therefore, why do ye tempt God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 but, through the grace of the Lord Jesus Christ, we believe to be saved, even as also they.'

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12 And all the multitude did keep silence, and were hearkening to Barnabas and Paul, declaring as many signs and wonders as God did among the nations through them;
13 and after they are silent, James answered, saying, 'Men, brethren, hearken to me;
14 Simeon did declare how at first God did look after to take out of the nations a people for His name,
15 and to this agree the words of the prophets, as it hath been written:
16 After these things I will turn back, and I will build again the tabernacle of David, that is fallen down, and its ruins I will build again, and will set it upright --
17 that the residue of men may seek after the Lord, and all the nations, upon whom My name hath been called, saith the Lord, who is doing all these things.
18 'Known from the ages to God are all His works;
19 wherefore I judge: not to trouble those who from the nations do turn back to God,
20 but to write to them to abstain from the pollutions of the idols, and the whoredom, and the strangled thing; and the blood;
21 for Moses from former generations in every city hath those preaching him -- in the synagogues every sabbath being read.'
22 Then it seemed good to the apostles and the elders, with the whole assembly, chosen men out of themselves to send to Antioch with Paul and Barnabas -- Judas surnamed Barsabas, and Silas, leading men among the brethren --
23 having written through their hand thus: 'The apostles, and the elders, and the brethren, to those in Antioch, and Syria, and Cilicia, brethren, who [are] of the nations, greeting;
24 seeing we have heard that certain having gone forth from us did trouble you with words, subverting your souls, saying to be circumcised and to keep the law, to whom we did give no charge,
25 it seemed good to us, having come together with one accord, chosen men to send unto you, with our beloved Barnabas and Paul --
26 men who have given up their lives for the name of our Lord Jesus Christ --
27 we have sent, therefore, Judas and Silas, and they by word are telling the same things.
28 'For it seemed good to the Holy Spirit, and to us, no more burden to lay upon you, except these necessary things:
29 to abstain from things offered to idols, and blood, and a strangled thing, and whoredom; from which keeping yourselves, ye shall do well; be strong!'
30 They then, indeed, having been let go, went to Antioch, and having brought the multitude together, did deliver the epistle,
31 and they having read, did rejoice for the consolation;
32 Judas also and Silas, being themselves also prophets, through much discourse did exhort the brethren, and confirm,
33 and having passed some time, they were let go with peace from the brethren unto the apostles;
34 and it seemed good to Silas to remain there still.
35 And Paul and Barnabas continued in Antioch, teaching and proclaiming good news -- with many others also -- the word of the Lord;
36 and after certain days, Paul said unto Barnabas, 'Having turned back again, we may look after our brethren, in every city in which we have preached the word of the Lord -- how they are.'
37 And Barnabas counseled to take with [them] John called Mark,
38 and Paul was not thinking it good to take him with them who withdrew from them from Pamphylia, and did not go with them to the work;
39 there came, therefore, a sharp contention, so that they were parted from one another, and Barnabas having taken Mark, did sail to Cyprus,
40 and Paul having chosen Silas, went forth, having been given up to the grace of God by the brethren;
41 and he went through Syria and Cilicia, confirming the assemblies.

ACTS OF THE APOSTLES CHAPTER 16

1 And he came to Derbe and Lystra, and lo, a certain disciple was there, by name Timotheus son of a certain woman, a believing Jewess, but of a father, a Greek,
2 who was well testified to by the brethren in Lystra and Iconium;
3 this one did Paul wish to go forth with him, and having taken [him], he circumcised him, because of the Jews who are in those places, for they all knew his father -- that he was a Greek.
4 And as they were going on through the cities, they were delivering to them the decrees to keep, that have been judged by the apostles and the elders who [are] in Jerusalem,
5 then, indeed, were the assemblies established in the faith, and were abounding in number every day;
6 and having gone through Phrygia and the region of Galatia, having been forbidden by the Holy Spirit to speak the word in Asia,
7 having gone toward Mysia, they were trying to go on toward Bithynia, and the Spirit did not suffer them,
8 and having passed by Mysia, they came down to Troas.
9 And a vision through the night appeared to Paul -- a certain man of Macedonia was standing, calling upon him, and saying, 'Having passed through to Macedonia, help us;' --
10 and when he saw the vision, immediately we endeavoured to go forth to Macedonia, assuredly gathering that the Lord hath called us to preach good news to them,
11 having set sail, therefore, from Troas, we came with a straight course to Samothracia, on the morrow also to Neapolis,

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12 thence also to Philippi, which is a principal city of the part of Macedonia -- a colony. And we were in this city abiding certain days,

13 on the sabbath-day also we went forth outside of the city, by a river, where there used to be prayer, and having sat down, we were speaking to the women who came together,

14 and a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, worshipping God, was hearing, whose heart the Lord did open to attend to the things spoken by Paul;

15 and when she was baptized, and her household, she did call upon us, saying, 'If ye have judged me to be faithful to the Lord, having entered into my house, remain;' and she constrained us.

16 And it came to pass in our going on to prayer, a certain maid, having a spirit of Python, did meet us, who brought much employment to her masters by soothsaying,

17 she having followed Paul and us, was crying, saying, 'These men are servants of the Most High God, who declare to us a way of salvation;'

18 and this she was doing for many days, but Paul having been grieved, and having turned, said to the spirit, 'I command thee, in the name of Jesus Christ, to come forth from her;' and it came forth the same hour.

19 And her masters having seen that the hope of their employment was gone, having caught Paul and Silas, drew [them] to the market-place, unto the rulers,

20 and having brought them to the magistrates, they said, 'These men do exceedingly trouble our city, being Jews;

21 and they proclaim customs that are not lawful for us to receive nor to do, being Romans.'

22 And the multitude rose up together against them, and the magistrates having torn their garments from them, were commanding to beat [them] with rods,

23 many blows also having laid upon them, they cast them to prison, having given charge to the jailor to keep them safely,

24 who such a charge having received, did put them to the inner prison, and their feet made fast in the stocks.

25 And at midnight Paul and Silas praying, were singing hymns to God, and the prisoners were hearing them,

26 and suddenly a great earthquake came, so that the foundations of the prison were shaken, opened also presently were all the doors, and of all -- the bands were loosed;

27 and the jailor having come out of sleep, and having seen the doors of the prison open, having drawn a sword, was about to kill himself, supposing the prisoners to be fled,

28 and Paul cried out with a loud voice, saying, 'Thou mayest not do thyself any harm, for we are all here.'

29 And, having asked for a light, he sprang in, and trembling he fell down before Paul and Silas,

30 and having brought them forth, said, 'Sirs, what must I do -- that I may be saved?'

31 and they said, 'Believe on the Lord Jesus Christ, and thou shalt be saved -- thou and thy house;'

32 and they spake to him the word of the Lord, and to all those in his household;

33 and having taken them, in that hour of the night, he did bathe [them] from the blows, and was baptized, himself and all his presently,

34 having brought them also into his house, he set food before [them], and was glad with all the household, he having believed in God.

35 And day having come, the magistrates sent the rod-bearers, saying, 'Let those men go;'

36 and the jailor told these words unto Paul -- 'The magistrates have sent, that ye may be let go; now, therefore, having gone forth go on in peace;'

37 and Paul said to them, 'Having beaten us publicly uncondemned -- men, Romans being -- they did cast [us] to prison, and now privately do they cast us forth! why no! but having come themselves, let them bring us forth.'

38 And the rod-bearers told to the magistrates these sayings, and they were afraid, having heard that they are Romans,

39 and having come, they besought them, and having brought [them] forth, they were asking [them] to go forth from the city;

40 and they, having gone forth out of the prison, entered into [the house of] Lydia, and having seen the brethren, they comforted them, and went forth.

ACTS OF THE APOSTLES CHAPTER 17

1 And having passed through Amphipolis, and Apollonia, they came to Thessalonica, where was the synagogue of the Jews,

2 and according to the custom of Paul, he went in unto them, and for three sabbaths he was reasoning with them from the Writings,

3 opening and alleging, 'That the Christ it behoved to suffer, and to rise again out of the dead, and that this is the Christ -- Jesus whom I proclaim to you.'

4 And certain of them did believe, and attached themselves to Paul and to Silas, also of the worshipping Greeks a great multitude, of the principal women also not a few.

5 And the unbelieving Jews, having been moved with envy, and having taken to them of the loungers certain evil men, and having made a crowd, were setting the city in an uproar; having assailed also the house of Jason, they were seeking them to bring [them] to the populace,

6 and not having found them, they drew Jason and certain brethren unto the city rulers, calling aloud -- 'These, having put the world in commotion, are also here present,

7 whom Jason hath received; and these all do contrary to the decrees of Caesar, saying another to be king -- Jesus.'

8 And they troubled the multitude and the city rulers, hearing these things,

9 and having taking security from Jason and the rest, they let them go.

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10 And the brethren immediately, through the night, sent forth both Paul and Silas to Berea, who having come, went to the synagogue of the Jews;

11 and these were more noble than those in Thessalonica, they received the word with all readiness of mind, every day examining the Writings whether those things were so;

12 many, indeed, therefore, of them did believe, and of the honourable Greek women and men not a few.

13 And when the Jews from Thessalonica knew that also in Berea was the word of God declared by Paul, they came thither also, agitating the multitudes;

14 and then immediately the brethren sent forth Paul, to go on as it were to the sea, but both Silas and Timothy were remaining there.

15 And those conducting Paul, brought him unto Athens, and having received a command unto Silas and Timotheus that with all speed they may come unto him, they departed;

16 and Paul waiting for them in Athens, his spirit was stirred in him, beholding the city wholly given to idolatry,

17 therefore, indeed, he was reasoning in the synagogue with the Jews, and with the worshipping persons, and in the market-place every day with those who met with him.

18 And certain of the Epicurean and of the Stoic philosophers, were meeting together to see him, and some were saying, 'What would this seed picker wish to say?' and others, 'Of strange demons he doth seem to be an announcer;' because Jesus and the rising again he did proclaim to them as good news,

19 having also taken him, unto the Areopagus they brought [him], saying, 'Are we able to know what [is] this new teaching that is spoken by thee,

20 for certain strange things thou dost bring to our ears? we wish, then, to know what these things would wish to be;'

21 and all Athenians, and the strangers sojourning, for nothing else were at leisure but to say something, and to hear some newer thing.

22 And Paul, having stood in the midst of the Areopagus, said, 'Men, Athenians, in all things I perceive you as over-religious;

23 for passing through and contemplating your objects of worship, I found also an erection on which had been inscribed: To God -- unknown; whom, therefore -- not knowing -- ye do worship, this One I announce to you.

24 'God, who did make the world, and all things in it, this One, of heaven and of earth being Lord, in temples made with hands doth not dwell,

25 neither by the hands of men is He served -- needing anything, He giving to all life, and breath, and all things;

26 He made also of one blood every nation of men, to dwell upon all the face of the earth -- having ordained times before appointed, and the bounds of their dwellings --

27 to seek the Lord, if perhaps they did feel after Him and find, -- though, indeed, He is not far from each one of us,

28 for in Him we live, and move, and are; as also certain of your poets have said: For of Him also we are offspring.

29 'Being, therefore, offspring of God, we ought not to think the Godhead to be like to gold, or silver, or stone, graving of art and device of man;

30 the times, indeed, therefore, of the ignorance God having overlooked, doth now command all men everywhere to reform,

31 because He did set a day in which He is about to judge the world in righteousness, by a man whom He did ordain, having given assurance to all, having raised him out of the dead.'

32 And having heard of a rising again of the dead, some, indeed, were mocking, but others said, 'We will hear thee again concerning this;'

33 and so Paul went forth from the midst of them,

34 and certain men having cleaved to him, did believe, among whom [is] also Dionysius the Areopagite, and a woman, by name Damaris, and others with them.

ACTS OF THE APOSTLES CHAPTER 18

1 And after these things, Paul having departed out of Athens, came to Corinth,

2 and having found a certain Jew, by name Aquilas, of Pontus by birth, lately come from Italy, and Priscilla his wife -- because of Claudius having directed all the Jews to depart out of Rome -- he came to them,

3 and because of being of the same craft, he did remain with them, and was working, for they were tent-makers as to craft;

4 and he was reasoning in the synagogue every sabbath, persuading both Jews and Greeks.

5 And when both Silas and Timotheus came down from Macedonia, Paul was pressed in the Spirit, testifying fully to the Jews Jesus the Christ;

6 and on their resisting and speaking evil, having shaken [his] garments, he said unto them, 'Your blood [is] upon your head -- I am clean; henceforth to the nations I will go on.'

7 And having departed thence, he went to the house of a certain one, by name Justus, a worshipper of God, whose house was adjoining the synagogue,

8 and Crispus, the ruler of the synagogue did believe in the Lord with all his house, and many of the Corinthians hearing were believing, and they were being baptized.

9 And the Lord said through a vision in the night to Paul, 'Be not afraid, but be speaking and thou mayest be not silent;

10 because I am with thee, and no one shall set on thee to do thee evil; because I have much people in this city;'

11 and he continued a year and six months, teaching among them the word of God.

12 And Gallio being proconsul of Achaia, the Jews made a rush with one accord upon Paul, and brought him unto the tribunal,

13 saying -- 'Against the law this one doth persuade men to worship God;'

14 and Paul being about to open [his] mouth, Gallio said unto the Jews, 'If, indeed, then, it was anything unrighteous, or an act of wicked profligacy, O Jews, according to reason I had borne with you,

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15 but if it is a question concerning words and names, and of your law, look ye yourselves [to it], for a judge of these things I do not wish to be,'
16 and he drave them from the tribunal;
17 and all the Greeks having taken Sosthenes, the chief man of the synagogue, were beating [him] before the tribunal, and not even for these things was Gallio caring.
18 And Paul having remained yet a good many days, having taken leave of the brethren, was sailing to Syria -- and with him [are] Priscilla and Aquilas -- having shorn [his] head in Cenchera, for he had a vow;
19 and he came down to Ephesus, and did leave them there, and he himself having entered into the synagogue did reason with the Jews:
20 and they having requested [him] to remain a longer time with them, he did not consent,
21 but took leave of them, saying, 'It behoveth me by all means the coming feast to keep at Jerusalem, and again I will return unto you -- God willing.' And he sailed from Ephesus,
22 and having come down to Cesarea, having gone up, and having saluted the assembly, he went down to Antioch.
23 And having made some stay he went forth, going through in order the region of Galatia and Phrygia, strengthening all the disciples.
24 And a certain Jew, Apollos by name, an Alexandrian by birth, a man of eloquence, being mighty in the Writings, came to Ephesus,
25 this one was instructed in the way of the Lord, and being fervent in the Spirit, was speaking and teaching exactly the things about the Lord, knowing only the baptism of John;
26 this one also began to speak boldly in the synagogue, and Aquilas and Priscilla having heard of him, took him to [them], and did more exactly expound to him the way of God,
27 and he being minded to go through into Achaia, the brethren wrote to the disciples, having exhorted them to receive him, who having come, did help them much who have believed through the grace,
28 for powerfully the Jews he was refuting publicly, shewing through the Writings Jesus to be the Christ.

ACTS OF THE APOSTLES CHAPTER 19

1 And it came to pass, in Apollos' being in Corinth, Paul having gone through the upper parts, came to Ephesus, and having found certain disciples,
2 he said unto them, 'The Holy Spirit did ye receive -- having believed?' and they said unto him, 'But we did not even hear whether there is any Holy Spirit;'
3 and he said unto them, 'To what, then, were ye baptized?' and they said, 'To John's baptism.'
4 And Paul said, 'John, indeed, did baptize with a baptism of reformation, saying to the people that in him who is coming after him they should believe -- that is, in the Christ -- Jesus;'
5 and they, having heard, were baptized -- to the name of the Lord Jesus,
6 and Paul having laid on them [his] hands, the Holy Spirit came upon them, they were speaking also with tongues, and prophesying,
7 and all the men were, as it were, twelve.
8 And having gone into the synagogue, he was speaking boldly for three months, reasoning and persuading the things concerning the reign of God,
9 and when certain were hardened and were disbelieving, speaking evil of the way before the multitude, having departed from them, he did separate the disciples, every day reasoning in the school of a certain Tyrannus.
10 And this happened for two years so that all those dwelling in Asia did hear the word of the Lord Jesus, both Jews and Greeks,
11 mighty works also -- not common -- was God working through the hands of Paul,
12 so that even unto the ailing were brought from his body handkerchiefs or aprons, and the sicknesses departed from them; the evil spirits also went forth from them.
13 And certain of the wandering exorcist Jews, took upon [them] to name over those having the evil spirits the name of the Lord Jesus, saying, 'We adjure you by Jesus, whom Paul doth preach;'
14 and there were certain -- seven sons of Sceva, a Jew, a chief priest -- who are doing this thing;
15 and the evil spirit, answering, said, 'Jesus I know, and Paul I am acquainted with; and ye -- who are ye?'
16 And the man, in whom was the evil spirit, leaping upon them, and having overcome them, prevailed against them, so that naked and wounded they did flee out of that house,
17 and this became known to all, both Jews and Greeks, who are dwelling at Ephesus, and fear fell upon them all, and the name of the Lord Jesus was being magnified,
18 many also of those who did believe were coming, confessing and declaring their acts,
19 and many of those who had practised the curious arts, having brought the books together, were burning [them] before all; and they reckoned together the prices of them, and found [it] five myriads of silverlings;
20 so powerfully was the word of God increasing and prevailing.
21 And when these things were fulfilled, Paul purposed in the Spirit, having gone through Macedonia and Achaia, to go on to Jerusalem, saying -- 'After my being there, it behoveth me also to see Rome;'
22 and having sent to Macedonia two of those ministering to him -- Timotheus and Erastus -- he himself stayed a time in Asia.
23 And there came, at that time, not a little stir about the way,
24 for a certain one, Demetrius by name, a worker in silver, making silver sanctuaries of Artemis, was bringing to the artificers gain not a little,
25 whom, having brought in a crowd together, and those who did work about such things, he said, 'Men, ye know that by this work we have our wealth;

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26 and ye see and hear, that not only at Ephesus, but almost in all Asia, this Paul, having persuaded, did turn away a great multitude, saying, that they are not gods who are made by hands;

27 and not only is this department in danger for us of coming into disregard, but also, that of the great goddess Artemis the temple is to be reckoned for nothing, and also her greatness is about to be brought down, whom all Asia and the world doth worship.'

28 And they having heard, and having become full of wrath, were crying out, saying, 'Great [is] the Artemis of the Ephesians!'

29 and the whole city was filled with confusion, they rushed also with one accord into the theatre, having caught Gaius and Aristarchus, Macedonians, Paul's fellow-travellers.

30 And on Paul's purposing to enter in unto the populace, the disciples were not suffering him,

31 and certain also of the chief men of Asia, being his friends, having sent unto him, were entreating him not to venture himself into the theatre.

32 Some indeed, therefore, were calling out one thing, and some another, for the assembly was confused, and the greater part did not know for what they were come together;

33 and out of the multitude they put forward Alexander -- the Jews thrusting him forward -- and Alexander having beckoned with the hand, wished to make defence to the populace,

34 and having known that he is a Jew, one voice came out of all, for about two hours, crying, 'Great [is] the Artemis of the Ephesians!'

35 And the public clerk having quieted the multitude, saith, 'Men, Ephesians, why, who is the man that doth not know that the city of the Ephesians is a devotee of the great goddess Artemis, and of that which fell down from Zeus?

36 these things, then, not being to be gainsaid, it is necessary for you to be quiet, and to do nothing rashly.

37 'For ye brought these men, who are neither temple-robbers nor speaking evil of your goddess;

38 if indeed, therefore, Demetrius and the artificers with him with any one have a matter, court [days] are held, and there are proconsuls; let them accuse one another.

39 'And if ye seek after anything concerning other matters, in the legal assembly it shall be determined;

40 for we are also in peril of being accused of insurrection in regard to this day, there being no occasion by which we shall be able to give an account of this concourse;'

41 and these things having said, he dismissed the assembly.

ACTS OF THE APOSTLES CHAPTER 20

1 And after the ceasing of the tumult, Paul having called near the disciples, and having embraced [them], went forth to go on to Macedonia;

2 and having gone through those parts, and having exhorted them with many words, he came to Greece;

3 having made also three months' [stay] -- a counsel of the Jews having been against him -- being about to set forth to Syria, there came [to him] a resolution of returning through Macedonia.

4 And there were accompanying him unto Asia, Sopater of Berea, and of Thessalonians Aristarchus and Secundus, and Gaius of Derbe, and Timotheus, and of Asiatics Tychicus and Trophimus;

5 these, having gone before, did remain for us in Troas,

6 and we sailed, after the days of the unleavened food, from Philippi, and came unto them to Troas in five days, where we abode seven days.

7 And on the first of the week, the disciples having been gathered together to break bread, Paul was discoursing to them, about to depart on the morrow, he was also continuing the discourse till midnight,

8 and there were many lamps in the upper chamber where they were gathered together,

9 and there was sitting a certain youth, by name Eutychus, upon the window -- being borne down by a deep sleep, Paul discoursing long -- he having sunk down from the sleep, fell down from the third story, and was lifted up dead.

10 And Paul, having gone down, fell upon him, and having embraced [him], said, 'Make no tumult, for his life is in him;'

11 and having come up, and having broken bread, and having tasted, for a long time also having talked -- till daylight, so he went forth,

12 and they brought up the lad alive, and were comforted in no ordinary measure.

13 And we having gone before unto the ship, did sail to Assos, thence intending to take in Paul, for so he had arranged, intending himself to go on foot;

14 and when he met with us at Assos, having taken him up, we came to Mitylene,

15 and thence having sailed, on the morrow we came over-against Chios, and the next day we arrived at Samos, and having remained in Trogyllium, on the following day we came to Miletus,

16 for Paul decided to sail past Ephesus, that there may not be to him a loss of time in Asia, for he hasted, if it were possible for him, on the day of the Pentecost to be at Jerusalem.

17 And from Miletus, having sent to Ephesus, he called for the elders of the assembly,

18 and when they were come unto him, he said to them, 'Ye -- ye know from the first day in which I came to Asia, how, with you at all times I was;

19 serving the Lord with all humility, and many tears, and temptations, that befell me in the counsels of the Jews against [me];

20 how nothing I did keep back of what things are profitable, not to declare to you, and to teach you publicly, and in every house,

21 testifying fully both to Jews and Greeks, toward God reformation, and faith toward our Lord Jesus Christ.

22 'And now, lo, I -- bound in the Spirit -- go on to Jerusalem, the things that shall befall me in it not knowing,

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23 save that the Holy Spirit in every city doth testify fully, saying, that for me bonds and tribulations remain;
24 but I make account of none of these, neither do I count my life precious to myself, so that I finish my course with joy, and the ministration that I received from the Lord Jesus, to testify fully the good news of the grace of God.
25 'And now, lo, I have known that no more shall ye see my face, -- ye all among whom I did go preaching the reign of God;
26 wherefore I take you to witness this day, that I [am] clear from the blood of all,
27 for I did not keep back from declaring to you all the counsel of God.
28 'Take heed, therefore, to yourselves, and to all the flock, among which the Holy Spirit made you overseers, to feed the assembly of God that He acquired through His own blood,
29 for I have known this, that there shall enter in, after my departing, grievous wolves unto you, not sparing the flock,
30 and of your own selves there shall arise men, speaking perverse things, to draw away the disciples after them.
31 'Therefore, watch, remembering that three years, night and day, I did not cease with tears warning each one;
32 and now, I commend you, brethren, to God, and to the word of His grace, that is able to build up, and to give you an inheritance among all those sanctified.
33 'The silver or gold or garments of no one did I covet;
34 and ye yourselves know that to my necessities, and to those who were with me, minister did these hands;
35 all things I did shew you, that, thus labouring, it behoveth [us] to partake with the ailing, to be mindful also of the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.'
36 And these things having said, having bowed his knees, with them all, he did pray,
37 and there came a great weeping to all, and having fallen upon the neck of Paul, they were kissing him,
38 sorrowing most of all for the word that he had said -- that they are about no more to see his face; and they were accompanying him to the ship.

ACTS OF THE APOSTLES CHAPTER 21

1 And it came to pass, at our sailing, having been parted from them, having run direct, we came to Coos, and the succeeding [day] to Rhodes, and thence to Patara,
2 and having found a ship passing over to Phenicia, having gone on board, we sailed,
3 and having discovered Cyprus, and having left it on the left, we were sailing to Syria, and did land at Tyre, for there was the ship discharging the lading.
4 And having found out the disciples, we tarried there seven days, and they said to Paul, through the Spirit, not to go up to Jerusalem;
5 but when it came that we completed the days, having gone forth, we went on, all bringing us on the way, with women and children, unto the outside of the city, and having bowed the knees upon the shore, we prayed,
6 and having embraced one another, we embarked in the ship, and they returned to their own friends.
7 And we, having finished the course, from Tyre came down to Ptolemais, and having saluted the brethren, we remained one day with them;
8 and on the morrow Paul and his company having gone forth, we came to Cesarea, and having entered into the house of Philip the evangelist -- who is of the seven -- we remained with him,
9 and this one had four daughters, virgins, prophesying.
10 And we remaining many more days, there came down a certain one from Judea, a prophet, by name Agabus,
11 and he having come unto us, and having taken up the girdle of Paul, having bound also his own hands and feet, said, 'Thus saith the Holy Spirit, The man whose is this girdle -- so shall the Jews in Jerusalem bind, and they shall deliver [him] up to the hands of nations.'
12 And when we heard these things, we called upon [him] -- both we, and those of that place -- not to go up to Jerusalem,
13 and Paul answered, 'What do ye -- weeping, and crushing mine heart? for I, not only to be bound, but also to die at Jerusalem, am ready, for the name of the Lord Jesus;'
14 and he not being persuaded, we were silent, saying, 'The will of the Lord be done.'
15 And after these days, having taken [our] vessels, we were going up to Jerusalem,
16 and there went also of the disciples from Cesarea with us, bringing with them him with whom we may lodge, a certain Mnason of Cyprus, an aged disciple.
17 And we having come to Jerusalem, the brethren did gladly receive us,
18 and on the morrow Paul was going in with us unto James, all the elders also came,
19 and having saluted them, he was declaring, one by one, each of the things God did among the nations through his ministration,
20 and they having heard, were glorifying the Lord. They said also to him, 'Thou seest, brother, how many myriads there are of Jews who have believed, and all are zealous of the law,
21 and they are instructed concerning thee, that apostacy from Moses thou dost teach to all Jews among the nations, saying -- Not to circumcise the children, nor after the customs to walk;
22 what then is it? certainly the multitude it behoveth to come together, for they will hear that thou hast come.
23 'This, therefore, do that we say to thee: We have four men having a vow on themselves,
24 these having taken, be purified with them, and be at expence with them, that they may shave the head, and all may know that the things of which they have been instructed concerning thee are nothing, but thou dost walk -- thyself also -- the law keeping.
25 'And concerning those of the nations who have believed, we have written, having given judgment, that they observe

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no such thing, except to keep themselves both from idol-sacrifices, and blood, and a strangled thing, and whoredom.'

26 Then Paul, having taken the men, on the following day, with them having purified himself, was entering into the temple, announcing the fulfilment of the days of the purification, till the offering was offered for each one of them.

27 And, as the seven days were about to be fully ended, the Jews from Asia having beheld him in the temple, were stirring up all the multitude, and they laid hands upon him,

28 crying out, 'Men, Israelites, help! this is the man who, against the people, and the law, and this place, all everywhere is teaching; and further, also, Greeks he brought into the temple, and hath defiled this holy place;'

29 for they had seen before Trophimus, the Ephesian, in the city with him, whom they were supposing that Paul brought into the temple.

30 All the city also was moved and there was a running together of the people, and having laid hold on Paul, they were drawing him out of the temple, and immediately were the doors shut,

31 and they seeking to kill him, a rumour came to the chief captain of the band that all Jerusalem hath been thrown into confusion,

32 who, at once, having taken soldiers and centurions, ran down upon them, and they having seen the chief captain and the soldiers, did leave off beating Paul.

33 Then the chief captain, having come nigh, took him, and commanded [him] to be bound with two chains, and was inquiring who he may be, and what it is he hath been doing,

34 and some were crying out one thing, and some another, among the multitude, and not being able to know the certainty because of the tumult, he commanded him to be carried to the castle,

35 and when he came upon the steps, it happened he was borne by the soldiers, because of the violence of the multitude,

36 for the crowd of the people was following after, crying, 'Away with him.'

37 And Paul being about to be led into the castle, saith to the chief captain, 'Is it permitted to me to say anything unto thee?' and he said, 'Greek dost thou know?

38 art not thou, then, the Egyptian who before these days made an uprising, and did lead into the desert the four thousand men of the assassins?'

39 And Paul said, 'I, indeed, am a man, a Jew, of Tarsus of Cilicia, of no mean city a citizen; and I beseech thee, suffer me to speak unto the people.'

40 And he having given him leave, Paul having stood upon the stairs, did beckon with the hand to the people, and there having been a great silence, he spake unto them in the Hebrew dialect, saying:

ACTS OF THE APOSTLES CHAPTER 22

1 'Men, brethren, and fathers, hear my defence now unto you;' --

2 and they having heard that in the Hebrew dialect he was speaking to them, gave the more silence, and he saith, --

3 'I, indeed, am a man, a Jew, having been born in Tarsus of Cilicia, and brought up in this city at the feet of Gamaliel, having been taught according to the exactitude of a law of the fathers, being zealous of God, as all ye are to-day.

4 'And this way I persecuted unto death, binding and delivering up to prisons both men and women,

5 as also the chief priest doth testify to me, and all the eldership; from whom also having received letters unto the brethren, to Damascus, I was going on, to bring also those there bound to Jerusalem that they might be punished,

6 and it came to pass, in my going on and coming nigh to Damascus, about noon, suddenly out of the heaven there shone a great light round about me,

7 I fell also to the ground, and I heard a voice saying to me, Saul, Saul, why me dost thou persecute?

8 'And I answered, Who art thou, Lord? and he said unto me, I am Jesus the Nazarene whom thou dost persecute --

9 and they who are with me the light did see, and became afraid, and the voice they heard not of him who is speaking to me --

10 and I said, What shall I do, Lord? and the Lord said unto me, Having risen, go on to Damascus, and there it shall be told thee concerning all things that have been appointed for thee to do.

11 'And when I did not see from the glory of that light, being led by the hand by those who are with me, I came to Damascus,

12 and a certain one, Ananias, a pious man according to the law, being testified to by all the Jews dwelling [there],

13 having come unto me and stood by [me], said to me, Saul, brother, look up; and I the same hour did look up to him;

14 and he said, The God of our fathers did choose thee beforehand to know His will, and to see the Righteous One, and to hear a voice out of his mouth,

15 because thou shalt be his witness unto all men of what thou hast seen and heard;

16 and now, why tarriest thou? having risen, baptize thyself, and wash away thy sins, calling upon the name of the Lord.

17 'And it came to pass when I returned to Jerusalem, and while I was praying in the temple, I came into a trance,

18 and I saw him saying to me, Haste and go forth in haste out of Jerusalem, because they will not receive thy testimony concerning me;

19 and I said, Lord, they -- they know that I was imprisoning and was scourging in every synagogue those believing on thee;

20 and when the blood of thy witness Stephen was being poured forth, I also was standing by and assenting to his death, and keeping the garments of those putting him to death;

21 and he said unto me, Go, because to nations far off I will send thee.'

22 And they were hearing him unto this word, and they lifted up their voice, saying, 'Away from the earth with such an one; for it is not fit for him to live.'

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23 And they crying out and casting up their garments, and throwing dust into the air,
24 the chief captain commanded him to be brought into the castle, saying, 'By scourges let him be examined;' that he might know for what cause they were crying so against him.
25 And as he was stretching him with the thongs, Paul said unto the centurion who was standing by, 'A man, a Roman, uncondemned -- is it lawful to you to scourge;'
26 and the centurion having heard, having gone near to the chief captain, told, saying, 'Take heed what thou art about to do, for this man is a Roman;'
27 and the chief captain having come near, said to him, 'Tell me, art thou a Roman?' and he said, 'Yes;'
28 and the chief captain answered, 'I, with a great sum, did obtain this citizenship;' but Paul said, 'But I have been even born [so].'
29 Immediately, therefore, they departed from him who are about to examine him, and the chief captain also was afraid, having learned that he is a Roman, and because he had bound him,
30 and on the morrow, intending to know the certainty wherefore he is accused by the Jews, he did loose him from the bonds, and commanded the chief priests and all their sanhedrim to come, and having brought down Paul, he set [him] before them.

ACTS OF THE APOSTLES CHAPTER 23

1 And Paul having earnestly beheld the sanhedrim, said, 'Men, brethren, I in all good conscience have lived to God unto this day;'
2 and the chief priest Ananias commanded those standing by him to smite him on the mouth,
3 then Paul said unto him, 'God is about to smite thee, thou whitewashed wall, and thou -- thou dost sit judging me according to the law, and, violating law, dost order me to be smitten!'
4 And those who stood by said, 'The chief priest of God dost thou revile?'
5 and Paul said, 'I did not know, brethren, that he is chief priest: for it hath been written, Of the ruler of thy people thou shalt not speak evil;'
6 and Paul having known that the one part are Sadducees, and the other Pharisees, cried out in the sanhedrim, 'Men, brethren, I am a Pharisee -- son of a Pharisee -- concerning hope and rising again of dead men I am judged.'
7 And he having spoken this, there came a dissension of the Pharisees and of the Sadducees, and the crowd was divided,
8 for Sadducees, indeed, say there is no rising again, nor messenger, nor spirit, but Pharisees confess both.
9 And there came a great cry, and the scribes of the Pharisees' part having arisen, were striving, saying, 'No evil do we find in this man; and if a spirit spake to him, or a messenger, we may not fight against God;'
10 and a great dissension having come, the chief captain having been afraid lest Paul may be pulled to pieces by them, commanded the soldiery, having gone down, to take him by force out of the midst of them, and to bring [him] to the castle.
11 And on the following night, the Lord having stood by him, said, 'Take courage, Paul, for as thou didst fully testify the things concerning me at Jerusalem, so it behoveth thee also at Rome to testify.'
12 And day having come, certain of the Jews having made a concourse, did anathematize themselves, saying neither to eat nor to drink till they may kill Paul;
13 and they were more than forty who made this conspiracy by oath,
14 who having come near to the chief priests and to the elders said, 'With an anathema we did anathematize ourselves -- to taste nothing till we have killed Paul;
15 now, therefore, ye, signify ye to the chief captain, with the sanhedrim, that to-morrow he may bring him down unto you, as being about to know more exactly the things concerning him; and we, before his coming nigh, are ready to put him to death.'
16 And the son of Paul's sister having heard of the lying in wait, having gone and entered into the castle, told Paul,
17 and Paul having called near one of the centurions, said, 'This young man lead unto the chief captain, for he hath something to tell him.'
18 He indeed, then, having taken him, brought him unto the chief captain, and saith, 'The prisoner Paul, having called me near, asked [me] this young man to bring unto thee, having something to say to thee.'
19 And the chief captain having taken him by the hand, and having withdrawn by themselves, inquired, 'What is that which thou hast to tell me?'
20 and he said -- 'The Jews agreed to request thee, that to-morrow to the sanhedrim thou mayest bring down Paul, as being about to enquire something more exactly concerning him;
21 thou, therefore, mayest thou not yield to them, for there lie in wait for him of them more than forty men, who did anathematize themselves -- not to eat nor to drink till they kill him, and now they are ready, waiting for the promise from thee.'
22 The chief captain, then, indeed, let the young man go, having charged [him] to tell no one, 'that these things thou didst shew unto me;'
23 and having called near a certain two of the centurions, he said, 'Make ready soldiers two hundred, that they may go on unto Caesarea, and horsemen seventy, and spearmen two hundred, from the third hour of the night;
24 beasts also provide, that, having set Paul on, they may bring him safe unto Felix the governor;'
25 he having written a letter after this description:
26 'Claudius Lysias, to the most noble governor Felix, hail:
27 This man having been taken by the Jews, and being about to be killed by them -- having come with the soldiery, I rescued him, having learned that he is a Roman;
28 and, intending to know the cause for which they were accusing him, I brought him down to their sanhedrim,

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29 whom I found accused concerning questions of their law, and having no accusation worthy of death or bonds;
30 and a plot having been intimated to me against this man -- about to be of the Jews -- at once I sent unto thee, having given command also to the accusers to say the things against him before thee; be strong.'
31 Then, indeed, the soldiers according to that directed them, having taken up Paul, brought him through the night to Antipatris,
32 and on the morrow, having suffered the horsemen to go on with him, they returned to the castle;
33 those having entered into Caesarea, and delivered the letter to the governor, did present also Paul to him.
34 And the governor having read [it], and inquired of what province he is, and understood that [he is] from Cilicia;
35 'I will hear thee -- said he -- when thine accusers also may have come;' he also commanded him to be kept in the praetorium of Herod.

ACTS OF THE APOSTLES CHAPTER 24

1 And after five days came down the chief priest Ananias, with the elders, and a certain orator -- Tertullus, and they made manifest to the governor [the things] against Paul;
2 and he having been called, Tertullus began to accuse [him], saying, 'Much peace enjoying through thee, and worthy deeds being done to this nation through thy forethought,
3 always, also, and everywhere we receive it, most noble Felix, with all thankfulness;
4 and that I may not be further tedious to thee, I pray thee to hear us concisely in thy gentleness;
5 for having found this man a pestilence, and moving a dissension to all the Jews through the world -- a ringleader also of the sect of the Nazarenes --
6 who also the temple did try to profane, whom also we took, and according to our law did wish to judge,
7 and Lysias the chief captain having come near, with much violence, out of our hands did take away,
8 having commanded his accusers to come to thee, from whom thou mayest be able, thyself having examined, to know concerning all these things of which we accuse him;'
9 and the Jews also agreed, professing these things to be so.
10 And Paul answered -- the governor having beckoned to him to speak -- 'Knowing [that] for many years thou hast been a judge to this nation, the more cheerfully the things concerning myself I do answer;
11 thou being able to know that it is not more than twelve days to me since I went up to worship in Jerusalem,
12 and neither in the temple did they find me reasoning with any one, or making a dissension of the multitude, nor in the synagogues, nor in the city;
13 nor are they able to prove against me the things concerning which they now accuse me.
14 'And I confess this to thee, that, according to the way that they call a sect, so serve I the God of the fathers, believing all things that in the law and the prophets have been written,
15 having hope toward God, which they themselves also wait for, [that] there is about to be a rising again of the dead, both of righteous and unrighteous;
16 and in this I do exercise myself, to have a conscience void of offence toward God and men always.
17 'And after many years I came, about to do kind acts to my nation, and offerings,
18 in which certain Jews from Asia did find me purified in the temple, not with multitude, nor with tumult,
19 whom it behoveth to be present before thee, and to accuse, if they had anything against me,
20 or let these same say if they found any unrighteousness in me in my standing before the sanhedrim,
21 except concerning this one voice, in which I cried, standing among them -- Concerning a rising again of the dead I am judged to-day by you.'
22 And having heard these things, Felix delayed them -- having known more exactly of the things concerning the way -- saying, 'When Lysias the chief captain may come down, I will know fully the things concerning you;'
23 having given also a direction to the centurion to keep Paul, to let [him] also have liberty, and to forbid none of his own friends to minister or to come near to him.
24 And after certain days, Felix having come with Drusilla his wife, being a Jewess, he sent for Paul, and heard him concerning the faith toward Christ,
25 and he reasoning concerning righteousness, and temperance, and the judgment that is about to be, Felix, having become afraid, answered, 'For the present be going, and having got time, I will call for thee;'
26 and at the same time also hoping that money shall be given to him by Paul, that he may release him, therefore, also sending for him the oftener, he was conversing with him;
27 and two years having been fulfilled, Felix received a successor, Porcius Festus; Felix also willing to lay a favour on the Jews, left Paul bound.

ACTS OF THE APOSTLES CHAPTER 25

1 Festus, therefore, having come into the province, after three days went up to Jerusalem from Caesarea,
2 and the chief priest and the principal men of the Jews made manifest to him [the things] against Paul, and were calling on him,
3 asking favour against him, that he may send for him to Jerusalem, making an ambush to put him to death in the way.
4 Then, indeed, Festus answered that Paul is kept in Caesarea, and himself is about speedily to go on thither,
5 'Therefore those able among you -- saith he -- having come down together, if there be anything in this man -- let them accuse him;'
6 and having tarried among them more than ten days, having gone down to Caesarea, on the morrow having sat upon the tribunal, he commanded Paul to be brought;
7 and he having come, there stood round about the Jews who have come down from Jerusalem -- many and weighty

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charges they are bringing against Paul, which they were not able to prove,

8 he making defence -- 'Neither in regard to the law of the Jews, nor in regard to the temple, nor in regard to Caesar -- did I commit any sin.'

9 And Festus willing to lay on the Jews a favour, answering Paul, said, 'Art thou willing, to Jerusalem having gone up, there concerning these things to be judged before me?'

10 and Paul said, 'At the tribunal of Caesar I am standing, where it behoveth me to be judged; to Jews I did no unrighteousness, as thou dost also very well know;

11 for if indeed I am unrighteous, and anything worthy of death have done, I deprecate not to die; and if there is none of the things of which these accuse me, no one is able to make a favour of me to them; to Caesar I appeal!'

12 then Festus, having communed with the council, answered, 'To Caesar thou hast appealed; to Caesar thou shalt go.'

13 And certain days having passed, Agrippa the king, and Bernice, came down to Caesarea saluting Festus,

14 and as they were continuing there more days, Festus submitted to the king the things concerning Paul, saying, 'There is a certain man, left by Felix, a prisoner,

15 about whom, in my being at Jerusalem, the chief priests and the elders of the Jews laid information, asking a decision against him,

16 unto whom I answered, that it is not a custom of Romans to make a favour of any man to die, before that he who is accused may have the accusers face to face, and may receive place of defence in regard to the charge laid against [him].

17 'They, therefore, having come together -- I, making no delay, on the succeeding [day] having sat upon the tribunal, did command the man to be brought,

18 concerning whom the accusers, having stood up, were bringing against [him] no accusation of the things I was thinking of,

19 but certain questions concerning their own religion they had against him, and concerning a certain Jesus who was dead, whom Paul affirmed to be alive;

20 and I, doubting in regard to the question concerning this, said, If he would wish to go on to Jerusalem, and there to be judged concerning these things --

21 but Paul having appealed to be kept to the hearing of Sebastus, I did command him to be kept till I might send him unto Caesar.'

22 And Agrippa said unto Festus, 'I was wishing also myself to hear the man;' and he said, 'To-morrow thou shalt hear him;'

23 on the morrow, therefore -- on the coming of Agrippa and Bernice with much display, and they having entered into the audience chamber, with the chief captains also, and the principal men of the city, and Festus having ordered -- Paul was brought forth.

24 And Festus said, 'King Agrippa, and all men who are present with us, ye see this one, about whom all the multitude of the Jews did deal with me, both in Jerusalem and here, crying out, He ought not to live any longer;

25 and I, having found him to have done nothing worthy of death, and he also himself having appealed to Sebastus, I decided to send him,

26 concerning whom I have no certain thing to write to [my] lord, wherefore I brought him forth before you, and specially before thee, king Agrippa, that the examination having been made, I may have something to write;

27 for it doth seem to me irrational, sending a prisoner, not also to signify the charges against him.'

ACTS OF THE APOSTLES CHAPTER 26

1 And Agrippa said unto Paul, 'It is permitted to thee to speak for thyself;' then Paul having stretched forth the hand, was making a defence:

2 'Concerning all things of which I am accused by Jews, king Agrippa, I have thought myself happy, being about to make a defence before thee to-day,

3 especially knowing thee to be acquainted with all things -- both customs and questions -- among Jews; wherefore, I beseech thee, patiently to hear me.

4 'The manner of my life then, indeed, from youth -- which from the beginning was among my nation, in Jerusalem -- know do all the Jews,

5 knowing me before from the first, (if they may be willing to testify,) that after the most exact sect of our worship, I lived a Pharisee;

6 and now for the hope of the promise made to the fathers by God, I have stood judged,

7 to which our twelve tribes, intently night and day serving, do hope to come, concerning which hope I am accused, king Agrippa, by the Jews;

8 why is it judged incredible with you, if God doth raise the dead?

9 'I, indeed, therefore, thought with myself, that against the name of Jesus of Nazareth it behoved [me] many things to do,

10 which also I did in Jerusalem, and many of the saints I in prison did shut up, from the chief priests having received the authority; they also being put to death, I gave my vote against them,

11 and in every synagogue, often punishing them, I was constraining [them] to speak evil, being also exceedingly mad against them, I was also persecuting [them] even unto strange cities.

12 'In which things, also, going on to Damascus -- with authority and commission from the chief priests --

13 at mid-day, I saw in the way, O king, out of heaven, above the brightness of the sun, shining round about me a light -- and those going on with me;

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14 and we all having fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew dialect, Saul, Saul, why me dost thou persecute? hard for thee against pricks to kick!

15 'And I said, Who art thou, Lord? and he said, I am Jesus whom thou dost persecute;

16 but rise, and stand upon thy feet, for for this I appeared to thee, to appoint thee an officer and a witness both of the things thou didst see, and of the things [in which] I will appear to thee,

17 delivering thee from the people, and the nations, to whom now I send thee,

18 to open their eyes, to turn [them] from darkness to light, and [from] the authority of the Adversary unto God, for their receiving forgiveness of sins, and a lot among those having been sanctified, by faith that [is] toward me.

19 'Whereupon, king Agrippa, I was not disobedient to the heavenly vision,

20 but to those in Damascus first, and to those in Jerusalem, to all the region also of Judea, and to the nations, I was preaching to reform, and to turn back unto God, doing works worthy of reformation;

21 because of these things the Jews -- having caught me in the temple -- were endeavouring to kill [me].

22 'Having obtained, therefore, help from God, till this day, I have stood witnessing both to small and to great, saying nothing besides the things that both the prophets and Moses spake of as about to come,

23 that the Christ is to suffer, whether first by a rising from the dead, he is about to proclaim light to the people and to the nations.'

24 And, he thus making a defence, Festus with a loud voice said, 'Thou art mad, Paul; much learning doth turn thee mad;'

25 and he saith, 'I am not mad, most noble Festus, but of truth and soberness the sayings I speak forth;

26 for the king doth know concerning these things, before whom also I speak boldly, for none of these things, I am persuaded, are hidden from him; for this thing hath not been done in a corner;

27 thou dost believe, king Agrippa, the prophets? I have known that thou dost believe!'

28 And Agrippa said unto Paul, 'In a little thou dost persuade me to become a Christian!'

29 and Paul said, 'I would have wished to God, both in a little, and in much, not only thee, but also all those hearing me to-day, to become such as I also am -- except these bonds.'

30 And, he having spoken these things, the king rose up, and the governor, Bernice also, and those sitting with them,

31 and having withdrawn, they were speaking unto one another, saying -- 'This man doth nothing worthy of death or of bonds;'

32 and Agrippa said to Festus, 'This man might have been released if he had not appealed to Caesar.'

ACTS OF THE APOSTLES CHAPTER 27

1 And when our sailing to Italy was determined, they were delivering up both Paul and certain others, prisoners, to a centurion, by name Julius, of the band of Sebastus,

2 and having embarked in a ship of Adramyttium, we, being about to sail by the coasts of Asia, did set sail, there being with us Aristarchus, a Macedonian of Thessalonica,

3 on the next [day] also we touched at Sidon, and Julius, courteously treating Paul, did permit [him], having gone on unto friends, to receive [their] care.

4 And thence, having set sail, we sailed under Cyprus, because of the winds being contrary,

5 and having sailed over the sea over-against Cilicia and Pamphylia, we came to Myria of Lycia,

6 and there the centurion having found a ship of Alexandria, sailing to Italy, did put us into it,

7 and having sailed slowly many days, and with difficulty coming over-against Cnidus, the wind not suffering us, we sailed under Crete, over-against Salmone,

8 and hardly passing it, we came to a certain place called 'Fair Havens,' nigh to which was the city [of] Lasaea.

9 And much time being spent, and the sailing being now dangerous -- because of the fast also being already past -- Paul was admonishing,

10 saying to them, 'Men, I perceive that with hurt, and much damage, not only of the lading and of the ship, but also of our lives -- the voyage is about to be;'

11 but the centurion to the pilot and to the shipowner gave credence more than to the things spoken by Paul;

12 and the haven being incommodious to winter in, the more part gave counsel to sail thence also, if by any means they might be able, having attained to Phenice, [there] to winter, [which is] a haven of Crete, looking to the south-west and north-west,

13 and a south wind blowing softly, having thought they had obtained [their] purpose, having lifted anchor, they sailed close by Crete,

14 and not long after there arose against it a tempestuous wind, that is called Euroclydon,

15 and the ship being caught, and not being able to bear up against the wind, having given [her] up, we were borne on,

16 and having run under a certain little isle, called Clauda, we were hardly able to become masters of the boat,

17 which having taken up, they were using helps, undergirding the ship, and fearing lest they may fall on the quicksand, having let down the mast -- so were borne on.

18 And we, being exceedingly tempest-tossed, the succeeding [day] they were making a clearing,

19 and on the third [day] with our own hands the tackling of the ship we cast out,

20 and neither sun nor stars appearing for more days, and not a little tempest lying upon us, thenceforth all hope was taken away of our being saved.

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21 And there having been long fasting, then Paul having stood in the midst of them, said, 'It behoved [you], indeed, O men -- having hearkened to me -- not to set sail from Crete, and to save this hurt and damage;
22 and now I exhort you to be of good cheer, for there shall be no loss of life among you -- but of the ship;
23 for there stood by me this night a messenger of God -- whose I am, and whom I serve --
24 saying, Be not afraid Paul; before Caesar it behoveth thee to stand; and, lo, God hath granted to thee all those sailing with thee;
25 wherefore be of good cheer, men! for I believe God, that so it shall be, even as it hath been spoken to me,
26 and on a certain island it behoveth us to be cast.'
27 And when the fourteenth night came -- we being borne up and down in the Adria -- toward the middle of the night the sailors were supposing that some country drew nigh to them;
28 and having sounded they found twenty fathoms, and having gone a little farther, and again having sounded, they found fifteen fathoms,
29 and fearing lest on rough places we may fall, out of the stern having cast four anchors, they were wishing day to come.
30 And the sailors seeking to flee out of the ship, and having let down the boat to the sea, in pretence as [if] out of the foreship they are about to cast anchors,
31 Paul said to the centurion and to the soldiers, 'If these do not remain in the ship -- ye are not able to be saved;'
32 then the soldiers did cut off the ropes of the boat, and suffered it to fall off.
33 And till the day was about to be, Paul was calling upon all to partake of nourishment, saying, 'Fourteen days to-day, waiting, ye continue fasting, having taken nothing,
34 wherefore I call upon you to take nourishment, for this is for your safety, for of not one of you shall a hair from the head fall;'
35 and having said these things, and having taken bread, he gave thanks to God before all, and having broken [it], he began to eat;
36 and all having become of good cheer, themselves also took food,
37 (and we were -- all the souls in the ship -- two hundred, seventy and six),
38 and having eaten sufficient nourishment, they were lightening the ship, casting forth the wheat into the sea.
39 And when the day came, they were not discerning the land, but a certain creek were perceiving having a beach, into which they took counsel, if possible, to thrust forward the ship,
40 and the anchors having taken up, they were committing [it] to the sea, at the same time -- having loosed the bands of the rudders, and having hoisted up the mainsail to the wind -- they were making for the shore,
41 and having fallen into a place of two seas, they ran the ship aground, and the fore-part, indeed, having stuck fast, did remain immoveable, but the hinder-part was broken by the violence of the waves.
42 And the soldiers' counsel was that they should kill the prisoners, lest any one having swam out should escape,
43 but the centurion, wishing to save Paul, hindered them from the counsel, and did command those able to swim, having cast themselves out first -- to get unto the land,
44 and the rest, some indeed upon boards, and some upon certain things of the ship; and thus it came to pass that all came safe unto the land.

ACTS OF THE APOSTLES CHAPTER 28

1 And having been saved, then they knew that the island is called Melita,
2 and the foreigners were shewing us no ordinary kindness, for having kindled a fire, they received us all, because of the pressing rain, and because of the cold;
3 but Paul having gathered together a quantity of sticks, and having laid [them] upon the fire, a viper -- out of the heat having come -- did fasten on his hand.
4 And when the foreigners saw the beast hanging from his hand, they said unto one another, 'Certainly this man is a murderer, whom, having been saved out of the sea, the justice did not suffer to live;'
5 he then, indeed, having shaken off the beast into the fire, suffered no evil,
6 and they were expecting him to be about to be inflamed, or to fall down suddenly dead, and they, expecting [it] a long time, and seeing nothing uncommon happening to him, changing [their] minds, said he was a god.
7 And in the neighbourhood of that place were lands of the principal man of the island, by name Publius, who, having received us, three days did courteously lodge [us];
8 and it came to pass, the father of Publius with feverish heats and dysentery pressed, was laid, unto whom Paul having entered, and having prayed, having laid [his] hands on him, healed him;
9 this, therefore, being done, the others also in the island having infirmities were coming and were healed;
10 who also with many honours did honour us, and we setting sail -- they were lading [us] with the things that were necessary.
11 And after three months, we set sail in a ship (that had wintered in the isle) of Alexandria, with the sign Dioscuri,
12 and having landed at Syracuse, we remained three days,
13 thence having gone round, we came to Rhegium, and after one day, a south wind having sprung up, the second [day] we came to Puteoli;
14 where, having found brethren, we were called upon to remain with them seven days, and thus to Rome we came;
15 and thence, the brethren having heard the things concerning us, came forth to meet us, unto Appii Forum, and Three Taverns -- whom Paul having seen, having given thanks to God, took courage.

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16 And when we came to Rome, the centurion delivered up the prisoners to the captain of the barrack, but Paul was suffered to remain by himself, with the soldier guarding him.

17 And it came to pass after three days, Paul called together those who are the principal men of the Jews, and they having come together, he said unto them: 'Men, brethren, I -- having done nothing contrary to the people, or to the customs of the fathers -- a prisoner from Jerusalem, was delivered up to the hands of the Romans;

18 who, having examined me, were wishing to release [me], because of their being no cause of death in me,

19 and the Jews having spoken against [it], I was constrained to appeal unto Caesar -- not as having anything to accuse my nation of;

20 for this cause, therefore, I called for you to see and to speak with [you], for because of the hope of Israel with this chain I am bound.'

21 And they said unto him, 'We did neither receive letters concerning thee from Judea, nor did any one who came of the brethren declare or speak any evil concerning thee,

22 and we think it good from thee to hear what thou dost think, for, indeed, concerning this sect it is known to us that everywhere it is spoken against;'

23 and having appointed him a day, they came, more of them unto him, to the lodging, to whom he was expounding, testifying fully the reign of God, persuading them also of the things concerning Jesus, both from the law of Moses, and the prophets, from morning till evening,

24 and, some, indeed, were believing the things spoken, and some were not believing.

25 And not being agreed with one another, they were going away, Paul having spoken one word -- 'Well did the Holy Spirit speak through Isaiah the prophet unto our fathers,

26 saying, Go on unto this people and say, With hearing ye shall hear, and ye shall not understand, and seeing ye shall see, and ye shall not perceive,

27 for made gross was the heart of this people, and with the ears they heard heavily, and their eyes they did close, lest they may see with the eyes, and with the heart may understand, and be turned back, and I may heal them.

28 'Be it known, therefore, to you, that to the nations was sent the salvation of God, these also will hear it;'

29 and he having said these things, the Jews went away, having much disputation among themselves;

30 and Paul remained an entire two years in his own hired [house], and was receiving all those coming in unto him,

31 preaching the reign of God, and teaching the things concerning the Lord Jesus Christ with all boldness -- unforbidden.

THE EPISTLES OF PAUL

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

or Paul To The Citizens Of Rome, or just Romans
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Sha'ul ha Tarsi, or Saul of Tarsos in English, also known as Paul the Apostle, was born a Jew but he also held Roman citizenship which was not granted automatically by birth, it was rather granted upon merit. This means that Paul was in Roman service of some kind and he had obtained the permission to persecute the Jewish Christians around James the Just, the brother of Jesus, and Jesus' family and disciples. On his way to Damascus, Paul had "a vision" [idea] of "his Jesus" who had nothing to do with the real Jesus.

Upon this event he became the creator of Pauline Christianity or Roman Christianity which was the forerunner of most of the modern Catholic, Orthodox, and Protestant Christian denominations. For this particular reason, Paul's letters are much more important to read than the gospels. The gospels represent just a colourful literature for their greatest part while Paul's letters reflect history, and above all, they also depict to some extent Paul's mindset and attitude. This includes his anti-Semitism [anti-Jewishness] with which he infected the entire Roman Christian movement, leading directly into the Holocaust committed by Hitler's Nazis in places like Auschwitz and Treblinka.

Romans is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 57 AD. Prior to the time of writing Romans, therefore, Paul had already written Galatians, and 1 and 2 Corinthians, in addition to 1 Thessalonians (believed to be Paul's earliest extant epistle), and perhaps Philippians as well. The Epistles to the Romans has also contributed significantly to the history of Christian doctrine. Almost every influential Christian thinker has dealt with Romans.)

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by Saul of Tarsos (Paul the Apostle). This letter is the longest and doctrinally most significant of the letters published by Saul of Tarsos, and it was addressed to the Christian Church at Rome. The letter has been intensely studied since early Christian times and was the basis of Martin Luther's teaching on justification by faith alone. Saul's lengthy presentation is more a treatise than a letter and is an almost complete survey

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of his theology. There is no discussion of the Eucharist, the Resurrection, or eschatology. These ideas were added later. The Eucharist was taken from the Mithras Cult as well as a large part of the lithurgy; both groups worshipped in the same buildings, the Christians on the groundfloor, the Mithraists down below in the basements. the crypts.

Paul declares that God's righteousness has always been manifest in his dealings with men. Though the Apostle notes with pride the unique religious heritage of the Jewish people (the Covenant, the Law, the patriarchs, and Christ himself), he declares that righteousness no longer comes through observance of the Mosaic Law, not even for Jews, because God now manifests his righteousness through Christ, whose righteousness is the source of righteousness for all mankind. Paul, however, cautions his readers that righteousness is not a license to sin. The letter also contains several specific exhortations, such as to repay evil with good, to support and love one another, and to be obedient to civil rulers.

The inclusion of Gentiles (non-Jewish Foreigners) into early Christian Movement posed a problem for the Jewish identity of some of the early Christians, since the new converts did not follow all parts of the Jewish Law. Paul's geographic origin, his Greek-Roman cultural background and religious views are important. Paul was a Roman Jew. He also had a traditional Jewish bacckground. Both of these very different views shaped his identity, as it is normal for people who grow up with two cultural backgrounds. Not surprisingly, he tried to create his very own intellectual world. These views and his concern for his people is one part of the dialogue and runs throughout the letter.

Paul objected strongly to the insistence of traditional Jews on keeping all of the 613 Jewish commandments because as a Roman citizen he knew that his fellow-Roman citizen would never follow. Circumcision was a particular point here Romans were horrified about as they regarded it as genital mutilation, a kind of castration. Besides that it also was forbidden by law (the Lex Cornelia, the laws by Cornelius Sulla), most likely due to risk of infection.

While Simon Peter, according to most New Testamental texts, hated women, particularly when they had a position besides the role of being a mother, Saul of Tarsos loved women, their company, and he appreciated it when they took a strong position in Church. In this regard, he followed the example of Jesus and the situation of the early Church in general. It is obvious that he had several women disciples.

Phoebe was a first-century Christian woman mentioned by the Apostle Paul in his Epistle to the Romans, verses 16:1-2. A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Romans. Paul refers to her both as a deacon (Greek: diakonon) and as a helper or patron of many. This is the only place in the New Testament where a woman has a leading position in Church.

Romans chapter 16 names several women active in the Christian movement, including Junia ("prominent among the apostles"), Mary ("who has worked very hard among you"), and Julia. Women were frequently among the major supporters of the new Christian movement. In Romans 16:3–4, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them "risked their necks" to save Paul's life. Chloe was an important member of the church in Corinth [1 Cor. 1:11]. Phoebe was a "deacon" and a "benefactor" of Paul and others [Rom. 16:1–2]. Saul became a partner in ministry with the couple Priscilla and Aquila who are specifically named seven times in the New Testament.)

PAUL TO THE ROMANS CHAPTER 1

1 Paul, a servant of Jesus Christ, a called apostle, having been separated to the good news of God --

2 which He announced before through His prophets in holy writings --

3 concerning His Son, (who is come of the seed of David according to the flesh,

4 who is marked out Son of God in power, according to the Spirit of sanctification, by the rising again from the dead,) Jesus Christ our Lord;

5 through whom we did receive grace and apostleship, for obedience of faith among all the nations, in behalf of his name;

6 among whom are also ye, the called of Jesus Christ;

7 to all who are in Rome, beloved of God, called saints; Grace to you, and peace, from God our Father, and [from] the Lord Jesus Christ!

8 first, indeed, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world;

9 for God is my witness, whom I serve in my spirit in the good news of His Son, how unceasingly I make mention of you,

10 always in my prayers beseeching, if by any means now at length I shall have a prosperous journey, by the will of God, to come unto you,

11 for I long to see you, that I may impart to you some spiritual gift, that ye may be established;

12 and that is, that I may be comforted together among you, through the faith in one another, both yours and mine.

13 And I do not wish you to be ignorant, brethren, that many times I did purpose to come unto you -- and was hindered till the present time -- that some fruit I might have also among you, even as also among the other nations.

14 Both to Greeks and to foreigners, both to wise and to thoughtless, I am a debtor,

15 so, as much as in me is, I am ready also to you who [are] in Rome to proclaim good news,

16 for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.

17 For the righteousness of God in it is revealed from faith to faith, according as it hath been written, 'And the righteous one by faith shall live,'

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18 for revealed is the wrath of God from heaven upon all impiety and unrighteousness of men, holding down the truth in unrighteousness.

19 Because that which is known of God is manifest among them, for God did manifest [it] to them,

20 for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead -- to their being inexcusable;

21 because, having known God they did not glorify [Him] as God, nor gave thanks, but were made vain in their reasonings, and their unintelligent heart was darkened,

22 professing to be wise, they were made fools,

23 and changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of fowls, and of quadrupeds, and of reptiles.

24 Wherefore also God did give them up, in the desires of their hearts, to uncleanness, to dishonour their bodies among themselves;

25 who did change the truth of God into a falsehood, and did honour and serve the creature rather than the Creator, who is blessed to the ages. Amen.

26 Because of this did God give them up to dishonourable affections, for even their females did change the natural use into that against nature;

27 and in like manner also the males having left the natural use of the female, did burn in their longing toward one another; males with males working shame, and the recompense of their error that was fit, in themselves receiving.

28 And, according as they did not approve of having God in knowledge, God gave them up to a disapproved mind, to do the things not seemly;

29 having been filled with all unrighteousness, whoredom, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,

30 evil-speakers, God-haters, insulting, proud, boasters, inventors of evil things, disobedient to parents,

31 unintelligent, faithless, without natural affection, implacable, unmerciful;

32 who the righteous judgment of God having known -- that those practising such things are worthy of death -- not only do them, but also have delight with those practising them.

PAUL TO THE ROMANS CHAPTER 2

1 Therefore, thou art inexcusable, O man -- every one who is judging -- for in that in which thou dost judge the other, thyself thou dost condemn, for the same things thou dost practise who art judging,

2 and we have known that the judgment of God is according to truth, upon those practising such things.

3 And dost thou think this, O man, who art judging those who such things are practising, and art doing them, that thou shalt escape the judgment of God?

4 or the riches of His goodness, and forbearance, and long-suffering, dost thou despise? -- not knowing that the goodness of God doth lead thee to reformation!

5 but, according to thy hardness and impenitent heart, thou dost treasure up to thyself wrath, in a day of wrath and of the revelation of the righteous judgment of God,

6 who shall render to each according to his works;

7 to those, indeed, who in continuance of a good work, do seek glory, and honour, and incorruptibility -- life age-during;

8 and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness -- indignation and wrath,

9 tribulation and distress, upon every soul of man that is working the evil, both of Jew first, and of Greek;

10 and glory, and honour, and peace, to every one who is working the good, both to Jew first, and to Greek.

11 For there is no acceptance of faces with God,

12 for as many as without law did sin, without law also shall perish, and as many as did sin in law, through law shall be judged,

13 for not the hearers of the law [are] righteous before God, but the doers of the law shall be declared righteous: --

14 For, when nations that have not a law, by nature may do the things of the law, these not having a law -- to themselves are a law;

15 who do shew the work of the law written in their hearts, their conscience also witnessing with them, and between one another the thoughts accusing or else defending,

16 in the day when God shall judge the secrets of men, according to my good news, through Jesus Christ.

17 Lo, thou art named a Jew, and dost rest upon the law, and dost boast in God,

18 and dost know the will, and dost approve the distinctions, being instructed out of the law,

19 and hast confidence that thou thyself art a leader of blind ones, a light of those in darkness,

20 an instructor of foolish ones, a teacher of babes, having the form of the knowledge and of the truth in the law.

21 Thou, then, who art teaching another, thyself dost thou not teach?

22 thou who art preaching not to steal, dost thou steal? thou who art saying not to commit adultery, dost thou commit adultery? thou who art abhorring the idols, dost thou rob temples?

23 thou who in the law dost boast, through the transgression of the law God dost thou dishonour?

24 for the name of God because of you is evil spoken of among the nations, according as it hath been written.

25 For circumcision, indeed, doth profit, if law thou mayest practise, but if a transgressor of law thou mayest be, thy circumcision hath become uncircumcision.

26 If, therefore the uncircumcision the righteousness of the law may keep, shall not his uncircumcision for circumcision be reckoned?

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27 and the uncircumcision, by nature, fulfilling the law, shall judge thee who, through letter and circumcision, [art] a transgressor of law.

28 For he is not a Jew who is [so] outwardly, neither [is] circumcision that which is outward in flesh;

29 but a Jew [is] he who is [so] inwardly, and circumcision [is] of the heart, in spirit, not in letter, of which the praise is not of men, but of God.

PAUL TO THE ROMANS CHAPTER 3

1 What, then, [is] the superiority of the Jew? or what the profit of the circumcision?

2 much in every way; for first, indeed, that they were intrusted with the oracles of God;

3 for what, if certain were faithless? shall their faithlessness the faithfulness of god make useless?

4 let it not be! and let God become true, and every man false, according as it hath been written, 'That Thou mayest be declared righteous in Thy words, and mayest overcome in Thy being judged.'

5 And, if our unrighteousness God's righteousness doth establish, what shall we say? is God unrighteous who is inflicting the wrath? (after the manner of a man I speak)

6 let it not be! since how shall God judge the world?

7 for if the truth of God in my falsehood did more abound to His glory, why yet am I also as a sinner judged?

8 and not, as we are evil spoken of, and as certain affirm us to say -- 'We may do the evil things, that the good ones may come?' whose judgment is righteous.

9 What, then? are we better? not at all! for we did before charge both Jews and Greeks with being all under sin,

10 according as it hath been written -- 'There is none righteous, not even one;

11 There is none who is understanding, there is none who is seeking after God.

12 All did go out of the way, together they became unprofitable, there is none doing good, there is not even one.

13 A sepulchre opened [is] their throat; with their tongues they used deceit; poison of asps [is] under their lips.

14 Whose mouth is full of cursing and bitterness.

15 Swift [are] their feet to shed blood.

16 Ruin and misery [are] in their ways.

17 And a way of peace they did not know.

18 There is no fear of God before their eyes.'

19 And we have known that as many things as the law saith, to those in the law it doth speak, that every mouth may be stopped, and all the world may come under judgment to God;

20 wherefore by works of law shall no flesh be declared righteous before Him, for through law is a knowledge of sin.

21 And now apart from law hath the righteousness of God been manifested, testified to by the law and the prophets,

22 and the righteousness of God [is] through the faith of Jesus Christ to all, and upon all those believing, -- for there is no difference,

23 for all did sin, and are come short of the glory of God --

24 being declared righteous freely by His grace through the redemption that [is] in Christ Jesus,

25 whom God did set forth a mercy seat, through the faith in his blood, for the shewing forth of His righteousness, because of the passing over of the bygone sins in the forbearance of God --

26 for the shewing forth of His righteousness in the present time, for His being righteous, and declaring him righteous who [is] of the faith of Jesus.

27 Where then [is] the boasting? it was excluded; by what law? of works? no, but by a law of faith:

28 therefore do we reckon a man to be declared righteous by faith, apart from works of law.

29 The God of Jews only [is He], and not also of nations?

30 yes, also of nations; since one [is] God who shall declare righteous the circumcision by faith, and the uncircumcision through the faith.

31 Law then do we make useless through the faith? let it not be! yea, we do establish law.

PAUL TO THE ROMANS CHAPTER 4

1 What, then, shall we say Abraham our father, to have found, according to flesh?

2 for if Abraham by works was declared righteous, he hath to boast -- but not before god;

3 for what doth the writing say? 'And Abraham did believe God, and it was reckoned to him -- to righteousness;'

4 and to him who is working, the reward is not reckoned of grace, but of debt;

5 and to him who is not working, and is believing upon Him who is declaring righteous the impious, his faith is reckoned -- to righteousness:

6 even as David also doth speak of the happiness of the man to whom God doth reckon righteousness apart from works:

7 'Happy they whose lawless acts were forgiven, and whose sins were covered;

8 happy the man to whom the Lord may not reckon sin.'

9 [Is] this happiness, then, upon the circumcision, or also upon the uncircumcision -- for we say that the faith was reckoned to Abraham -- to righteousness?

10 how then was it reckoned? he being in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision;

11 and a sign he did receive of circumcision, a seal of the righteousness of the faith in the uncircumcision, for his being father of all those believing through uncircumcision, for the righteousness also being reckoned to them,

12 and father of circumcision to those not of circumcision only, but who also walk in the steps of the faith, that [is] in the uncircumcision of our father Abraham.

13 For not through law [is] the promise to Abraham, or to his seed, of his being heir of the world, but through the righteousness of faith;

14 for if they who are of law [are] heirs, the faith hath been made void, and the promise hath been made useless;

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15 for the law doth work wrath; for where law is not, neither [is] transgression.

16 Because of this [it is] of faith, that [it may be] according to grace, for the promise being sure to all the seed, not to that which [is] of the law only, but also to that which [is] of the faith of Abraham,

17 who is father of us all (according as it hath been written -- 'A father of many nations I have set thee,') before Him whom he did believe -- God, who is quickening the dead, and is calling the things that be not as being.

18 Who, against hope in hope did believe, for his becoming father of many nations according to that spoken: 'So shall thy seed be;'

19 and not having been weak in the faith, he did not consider his own body, already become dead, (being about a hundred years old,) and the deadness of Sarah's womb,

20 and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God,

21 and having been fully persuaded that what He hath promised He is able also to do:

22 wherefore also it was reckoned to him to righteousness.

23 And it was not written on his account alone, that it was reckoned to him,

24 but also on ours, to whom it is about to be reckoned -- to us believing on Him who did raise up Jesus our Lord out of the dead,

25 who was delivered up because of our offences, and was raised up because of our being declared righteous.

PAUL TO THE ROMANS CHAPTER 5

1 Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ,

2 through whom also we have the access by the faith into this grace in which we have stood, and we boast on the hope of the glory of God.

3 And not only [so], but we also boast in the tribulations, knowing that the tribulation doth work endurance;

4 and the endurance, experience; and the experience, hope;

5 and the hope doth not make ashamed, because the love of God hath been poured forth in our hearts through the Holy Spirit that hath been given to us.

6 For in our being still ailing, Christ in due time did die for the impious;

7 for scarcely for a righteous man will any one die, for for the good man perhaps some one also doth dare to die;

8 and God doth commend His own love to us, that, in our being still sinners, Christ did die for us;

9 much more, then, having been declared righteous now in his blood, we shall be saved through him from the wrath;

10 for if, being enemies, we have been reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved in his life.

11 And not only [so], but we are also boasting in God, through our Lord Jesus Christ, through whom now we did receive the reconciliation;

12 because of this, even as through one man the sin did enter into the world, and through the sin the death; and thus to all men the death did pass through, for that all did sin;

13 for till law sin was in the world: and sin is not reckoned when there is not law;

14 but the death did reign from Adam till Moses, even upon those not having sinned in the likeness of Adam's transgression, who is a type of him who is coming.

15 But, not as the offence so also [is] the free gift; for if by the offence of the one the many did die, much more did the grace of God, and the free gift in grace of the one man Jesus Christ, abound to the many;

16 and not as through one who did sin [is] the free gift, for the judgment indeed [is] of one to condemnation, but the gift [is] of many offences to a declaration of 'Righteous,'

17 for if by the offence of the one the death did reign through the one, much more those, who the abundance of the grace and of the free gift of the righteousness are receiving, in life shall reign through the one -- Jesus Christ.

18 So, then, as through one offence to all men [it is] to condemnation, so also through one declaration of 'Righteous' [it is] to all men to justification of life;

19 for as through the disobedience of the one man, the many were constituted sinners: so also through the obedience of the one, shall the many be constituted righteous.

20 And law came in, that the offence might abound, and where the sin did abound, the grace did overabound,

21 that even as the sin did reign in the death, so also the grace may reign, through righteousness, to life age-during, through Jesus Christ our Lord.

PAUL TO THE ROMANS CHAPTER 6

1 What, then, shall we say? shall we continue in the sin that the grace may abound?

2 let it not be! we who died to the sin -- how shall we still live in it?

3 are ye ignorant that we, as many as were baptized to Christ Jesus, to his death were baptized?

4 we were buried together, then, with him through the baptism to the death, that even as Christ was raised up out of the dead through the glory of the Father, so also we in newness of life might walk.

5 For, if we have become planted together to the likeness of his death, [so] also we shall be of the rising again;

6 this knowing, that our old man was crucified with [him], that the body of the sin may be made useless, for our no longer serving the sin;

7 for he who hath died hath been set free from the sin.

8 And if we died with Christ, we believe that we also shall live with him,

9 knowing that Christ, having been raised up out of the dead, doth no more die, death over him hath no more lordship;

10 for in that he died, to the sin he died once, and in that he liveth, he liveth to God;

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11 so also ye, reckon yourselves to be dead indeed to the sin, and living to God in Jesus Christ our Lord.

12 Let not then the sin reign in your mortal body, to obey it in its desires;

13 neither present ye your members instruments of unrighteousness to the sin, but present yourselves to God as living out of the dead, and your members instruments of righteousness to God;

14 for sin over you shall not have lordship, for ye are not under law, but under grace.

15 What then? shall we sin because we are not under law but under grace? let it not be!

16 have ye not known that to whom ye present yourselves servants for obedience, servants ye are to him to whom ye obey, whether of sin to death, or of obedience to righteousness?

17 and thanks to God, that ye were servants of the sin, and -- were obedient from the heart to the form of teaching to which ye were delivered up;

18 and having been freed from the sin, ye became servants to the righteousness.

19 In the manner of men I speak, because of the weakness of your flesh, for even as ye did present your members servants to the uncleanness and to the lawlessness -- to the lawlessness, so now present your members servants to the righteousness -- to sanctification,

20 for when ye were servants of the sin, ye were free from the righteousness,

21 what fruit, therefore, were ye having then, in the things of which ye are now ashamed? for the end of those [is] death.

22 And now, having been freed from the sin, and having become servants to God, ye have your fruit -- to sanctification, and the end life age-during;

23 for the wages of the sin [is] death, and the gift of God [is] life age-during in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 7

1 Are ye ignorant, brethren -- for to those knowing law I speak -- that the law hath lordship over the man as long as he liveth?

2 for the married woman to the living husband hath been bound by law, and if the husband may die, she hath been free from the law of the husband;

3 so, then, the husband being alive, an adulteress she shall be called if she may become another man's; and if the husband may die, she is free from the law, so as not to be an adulteress, having become another man's.

4 So that, my brethren, ye also were made dead to the law through the body of the Christ, for your becoming another's, who out of the dead was raised up, that we might bear fruit to God;

5 for when we were in the flesh, the passions of the sins, that [are] through the law, were working in our members, to bear fruit to the death;

6 and now we have ceased from the law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of letter.

7 What, then, shall we say? the law [is] sin? let it not be! but the sin I did not know except through law, for also the covetousness I had not known if the law had not said:

8 'Thou shalt not covet;' and the sin having received an opportunity, through the command, did work in me all covetousness -- for apart from law sin is dead.

9 And I was alive apart from law once, and the command having come, the sin revived, and I died;

10 and the command that [is] for life, this was found by me for death;

11 for the sin, having received an opportunity, through the command, did deceive me, and through it did slay [me];

12 so that the law, indeed, [is] holy, and the command holy, and righteous, and good.

13 That which is good then, to me hath it become death? let it not be! but the sin, that it might appear sin, through the good, working death to me, that the sin might become exceeding sinful through the command,

14 for we have known that the law is spiritual, and I am fleshly, sold by the sin;

15 for that which I work, I do not acknowledge; for not what I will, this I practise, but what I hate, this I do.

16 And if what I do not will, this I do, I consent to the law that [it is] good,

17 and now it is no longer I that work it, but the sin dwelling in me,

18 for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not find,

19 for the good that I will, I do not; but the evil that I do not will, this I practise.

20 And if what I do not will, this I do, it is no longer I that work it, but the sin that is dwelling in me.

21 I find, then, the law, that when I desire to do what is right, with me the evil is present,

22 for I delight in the law of God according to the inward man,

23 and I behold another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin that [is] in my members.

24 A wretched man I [am]! who shall deliver me out of the body of this death?

25 I thank God -- through Jesus Christ our Lord; so then, I myself indeed with the mind do serve the law of God, and with the flesh, the law of sin.

PAUL TO THE ROMANS CHAPTER 8

1 There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit;

2 for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death;

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3 for what the law was not able to do, in that it was weak through the flesh, God, His own Son having sent in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh,

4 that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

5 For those who are according to the flesh, the things of the flesh do mind; and those according to the Spirit, the things of the Spirit;

6 for the mind of the flesh [is] death, and the mind of the Spirit -- life and peace;

7 because the mind of the flesh [is] enmity to God, for to the law of God it doth not subject itself,

8 for neither is it able; and those who are in the flesh are not able to please God.

9 And ye are not in the flesh, but in the Spirit, if indeed the Spirit of God doth dwell in you; and if any one hath not the Spirit of Christ -- this one is not His;

10 and if Christ [is] in you, the body, indeed, [is] dead because of sin, and the Spirit [is] life because of righteousness,

11 and if the Spirit of Him who did raise up Jesus out of the dead doth dwell in you, He who did raise up the Christ out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you.

12 So, then, brethren, we are debtors, not to the flesh, to live according to the flesh;

13 for if according to the flesh ye do live, ye are about to die; and if, by the Spirit, the deeds of the body ye put to death, ye shall live;

14 for as many as are led by the Spirit of God, these are the sons of God;

15 for ye did not receive a spirit of bondage again for fear, but ye did receive a spirit of adoption in which we cry, 'Abba -- Father.'

16 The Spirit himself doth testify with our spirit, that we are children of God;

17 and if children, also heirs, heirs, indeed, of God, and heirs together of Christ -- if, indeed, we suffer together, that we may also be glorified together.

18 For I reckon that the sufferings of the present time [are] not worthy [to be compared] with the glory about to be revealed in us;

19 for the earnest looking out of the creation doth expect the revelation of the sons of God;

20 for to vanity was the creation made subject -- not of its will, but because of Him who did subject [it] -- in hope,

21 that also the creation itself shall be set free from the servitude of the corruption to the liberty of the glory of the children of God;

22 for we have known that all the creation doth groan together, and doth travail in pain together till now.

23 And not only [so], but also we ourselves, having the first-fruit of the Spirit, we also ourselves in ourselves do groan, adoption expecting -- the redemption of our body;

24 for in hope we were saved, and hope beheld is not hope; for what any one doth behold, why also doth he hope for [it]?

25 and if what we do not behold we hope for, through continuance we expect [it].

26 And, in like manner also, the Spirit doth help our weaknesses; for, what we may pray for, as it behoveth [us], we have not known, but the Spirit himself doth make intercession for us with groanings unutterable,

27 and He who is searching the hearts hath known what [is] the mind of the Spirit, because according to God he doth intercede for saints.

28 And we have known that to those loving God all things do work together for good, to those who are called according to purpose;

29 because whom He did foreknow, He also did fore-appoint, conformed to the image of His Son, that he might be first-born among many brethren;

30 and whom He did fore-appoint, these also He did call; and whom He did call, these also He declared righteous; and whom He declared righteous, these also He did glorify.

31 What, then, shall we say unto these things? if God [is] for us, who [is] against us?

32 He who indeed His own Son did not spare, but for us all did deliver him up, how shall He not also with him the all things grant to us?

33 Who shall lay a charge against the choice ones of God? God [is] He that is declaring righteous,

34 who [is] he that is condemning? Christ [is] He that died, yea, rather also, was raised up; who is also on the right hand of God -- who also doth intercede for us.

35 Who shall separate us from the love of the Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (according as it hath been written -- 'For Thy sake we are put to death all the day long, we were reckoned as sheep of slaughter,')

37 but in all these we more than conquer, through him who loved us;

38 for I am persuaded that neither death, nor life, nor messengers, nor principalities, nor powers, nor things present,

39 nor things about to be, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of god, that [is] in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 9

1 Truth I say in Christ, I lie not, my conscience bearing testimony with me in the Holy Spirit,

2 that I have great grief and unceasing pain in my heart --

3 for I was wishing, I myself, to be anathema from the Christ -- for my brethren, my kindred, according to the flesh,

4 who are Israelites, whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the promises,

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5 whose [are] the fathers, and of whom [is] the Christ, according to the flesh, who is over all, God blessed to the ages. Amen.

6 And it is not possible that the word of God hath failed; for not all who [are] of Israel are these Israel;

7 nor because they are seed of Abraham [are] all children, but -- 'in Isaac shall a seed be called to thee;'

8 that is, the children of the flesh -- these [are] not children of God; but the children of the promise are reckoned for seed;

9 for the word of promise [is] this; 'According to this time I will come, and there shall be to Sarah a son.'

10 And not only [so], but also Rebecca, having conceived by one -- Isaac our father --

11 (for they being not yet born, neither having done anything good or evil, that the purpose of God, according to choice, might remain; not of works, but of Him who is calling,) it was said to her --

12 'The greater shall serve the less;'

13 according as it hath been written, 'Jacob I did love, and Esau I did hate.'

14 What, then, shall we say? unrighteousness [is] with God? let it not be!

15 for to Moses He saith, 'I will do kindness to whom I do kindness, and I will have compassion on whom I have compassion;'

16 so, then -- not of him who is willing, nor of him who is running, but of God who is doing kindness:

17 for the Writing saith to Pharaoh -- 'For this very thing I did raise thee up, that I might shew in thee My power, and that My name might be declared in all the land;'

18 so, then, to whom He willeth, He doth kindness, and to whom He willeth, He doth harden.

19 Thou wilt say, then, to me, 'Why yet doth He find fault? for His counsel who hath resisted?'

20 nay, but, O man, who art thou that art answering again to God? shall the thing formed say to Him who did form [it], Why me didst thou make thus?

21 hath not the potter authority over the clay, out of the same lump to make the one vessel to honour, and the one to dishonour?

22 And if God, willing to shew the wrath and to make known His power, did endure, in much long suffering, vessels of wrath fitted for destruction,

23 and that He might make known the riches of His glory on vessels of kindness, that He before prepared for glory, whom also He did call -- us --

24 not only out of Jews, but also out of nations,

25 as also in Hosea He saith, 'I will call what [is] not My people -- My people; and her not beloved -- Beloved,

26 and it shall be -- in the place where it was said to them, Ye [are] not My people; there they shall be called sons of the living God.'

27 And Isaiah doth cry concerning Israel, 'If the number of the sons of Israel may be as the sand of the sea, the remnant shall be saved;

28 for a matter He is finishing, and is cutting short in righteousness, because a matter cut short will the Lord do upon the land.

29 and according as Isaiah saith before, 'Except the Lord of Sabaoth did leave to us a seed, as Sodom we had become, and as Gomorrah we had been made like.'

30 What, then, shall we say? that nations who are not pursuing righteousness did attain to righteousness, and righteousness that [is] of faith,

31 and Israel, pursuing a law of righteousness, at a law of righteousness did not arrive;

32 wherefore? because -- not by faith, but as by works of law; for they did stumble at the stone of stumbling,

33 according as it hath been written, 'Lo, I place in Sion a stone of stumbling and a rock of offence; and every one who is believing thereon shall not be ashamed.'

PAUL TO THE ROMANS CHAPTER 10

1 Brethren, the pleasure indeed of my heart, and my supplication that [is] to God for Israel, is -- for salvation;

2 for I bear them testimony that they have a zeal of God, but not according to knowledge,

3 for not knowing the righteousness of God, and their own righteousness seeking to establish, to the righteousness of God they did not submit.

4 For Christ is an end of law for righteousness to every one who is believing,

5 for Moses doth describe the righteousness that [is] of the law, that, 'The man who did them shall live in them,'

6 and the righteousness of faith doth thus speak: 'Thou mayest not say in thine heart, Who shall go up to the heaven,' that is, Christ to bring down?

7 or, 'Who shall go down to the abyss,' that is, Christ out of the dead to bring up.

8 But what doth it say? 'Nigh thee is the saying -- in thy mouth, and in thy heart:' that is, the saying of the faith, that we preach;

9 that if thou mayest confess with thy mouth the Lord Jesus, and mayest believe in thy heart that God did raise him out of the dead, thou shalt be saved,

10 for with the heart doth [one] believe to righteousness, and with the mouth is confession made to salvation;

11 for the Writing saith, 'Every one who is believing on him shall not be ashamed,'

12 for there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling upon Him,

13 for every one -- whoever shall call upon the name of the Lord, he shall be saved.'

14 How then shall they call upon [him] in whom they did not believe? and how shall they believe [on him] of whom they did not hear? and how shall they hear apart from one preaching?

15 and how shall they preach, if they may not be sent? according as it hath been written, 'How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things!'

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16 But they were not all obedient to the good tidings, for Isaiah saith, 'Lord, who did give credence to our report?'
17 so then the faith [is] by a report, and the report through a saying of God,
18 but I say, Did they not hear? yes, indeed -- 'to all the earth their voice went forth, and to the ends of the habitable world their sayings.'
19 But I say, Did not Israel know? first Moses saith, 'I will provoke you to jealousy by [that which is] not a nation; by an unintelligent nation I will anger you,'
20 and Isaiah is very bold, and saith, 'I was found by those not seeking Me; I became manifest to those not inquiring after Me;'
21 and unto Israel He saith, 'All the day I did stretch out My hands unto a people unbelieving and gainsaying.'

PAUL TO THE ROMANS CHAPTER 11
1 I say, then, Did God cast away His people? let it not be! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin:
2 God did not cast away His people whom He knew before; have ye not known -- in Elijah -- what the Writing saith? how he doth plead with God concerning Israel, saying,
3 'Lord, Thy prophets they did kill, and Thy altars they dug down, and I was left alone, and they seek my life;'
4 but what saith the divine answer to him? 'I left to Myself seven thousand men, who did not bow a knee to Baal.'
5 So then also in the present time a remnant according to the choice of grace there hath been;
6 and if by grace, no more of works, otherwise the grace becometh no more grace; and if of works, it is no more grace, otherwise the work is no more work.
7 What then? What Israel doth seek after, this it did not obtain, and the chosen did obtain, and the rest were hardened,
8 according as it hath been written, 'God gave to them a spirit of deep sleep, eyes not to see, and ears not to hear,' -- unto this very day,
9 and David saith, 'Let their table become for a snare, and for a trap, and for a stumbling-block, and for a recompense to them;
10 let their eyes be darkened -- not to behold, and their back do Thou always bow down.'
11 I say, then, Did they stumble that they might fall? let it not be! but by their fall the salvation [is] to the nations, to arouse them to jealousy;
12 and if the fall of them [is] the riches of a world, and the diminution of them the riches of nations, how much more the fulness of them?
13 For to you I speak -- to the nations -- inasmuch as I am indeed an apostle of nations, my ministration I do glorify;
14 if by any means I shall arouse to jealousy mine own flesh, and shall save some of them,
15 for if the casting away of them [is] a reconciliation of the world, what the reception -- if not life out of the dead?
16 and if the first-fruit [is] holy, the lump also; and if the root [is] holy, the branches also.
17 And if certain of the branches were broken off, and thou, being a wild olive tree, wast graffed in among them, and a fellow-partaker of the root and of the fatness of the olive tree didst become --
18 do not boast against the branches; and if thou dost boast, thou dost not bear the root, but the root thee!
19 Thou wilt say, then, 'The branches were broken off, that I might be graffed in;' right!
20 by unbelief they were broken off, and thou hast stood by faith; be not high-minded, but be fearing;
21 for if God the natural branches did not spare -- lest perhaps He also shall not spare thee.
22 Lo, then, goodness and severity of God -- upon those indeed who fell, severity; and upon thee, goodness, if thou mayest remain in the goodness, otherwise, thou also shalt be cut off.
23 And those also, if they may not remain in unbelief, shall be graffed in, for God is able again to graff them in;
24 for if thou, out of the olive tree, wild by nature, wast cut out, and, contrary to nature, wast graffed into a good olive tree, how much rather shall they, who [are] according to nature, be graffed into their own olive tree?
25 For I do not wish you to be ignorant, brethren, of this secret -- that ye may not be wise in your own conceits -- that hardness in part to Israel hath happened till the fulness of the nations may come in;
26 and so all Israel shall be saved, according as it hath been written, 'There shall come forth out of Sion he who is delivering, and he shall turn away impiety from Jacob,
27 and this to them [is] the covenant from Me, when I may take away their sins.'
28 As regards, indeed, the good tidings, [they are] enemies on your account; and as regards the choice -- beloved on account of the fathers;
29 for unrepented of [are] the gifts and the calling of God;
30 for as ye also once did not believe in God, and now did find kindness by the unbelief of these:
31 so also these now did not believe, that in your kindness they also may find kindness;
32 for God did shut up together the whole to unbelief, that to the whole He might do kindness.
33 O depth of riches, and wisdom and knowledge of God! how unsearchable His judgments, and untraceable His ways!
34 for who did know the mind of the Lord? or who did become His counsellor?
35 or who did first give to Him, and it shall be given back to him again?
36 because of Him, and through Him, and to Him [are] the all things; to Him [is] the glory -- to the ages. Amen.

PAUL TO THE ROMANS CHAPTER 12
1 I call upon you, therefore, brethren, through the compassions of God, to present your bodies a sacrifice --

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living, sanctified, acceptable to God -- your intelligent service;

2 and be not conformed to this age, but be transformed by the renewing of your mind, for your proving what [is] the will of God -- the good, and acceptable, and perfect.

3 For I say, through the grace that was given to me, to every one who is among you, not to think above what it behoveth to think; but to think so as to think wisely, as to each God did deal a measure of faith,

4 for as in one body we have many members, and all the members have not the same office,

5 so we, the many, one body are in Christ, and members each one of one another.

6 And having gifts, different according to the grace that was given to us; whether prophecy -- 'According to the proportion of faith!'

7 or ministration -- 'In the ministration!' or he who is teaching -- 'In the teaching!'

8 or he who is exhorting -- 'In the exhortation!' he who is sharing -- 'In simplicity!' he who is leading -- 'In diligence?' he who is doing kindness -- 'In cheerfulness.'

9 The love unfeigned: abhorring the evil; cleaving to the good;

10 in the love of brethren, to one another kindly affectioned: in the honour going before one another;

11 in the diligence not slothful; in the spirit fervent; the Lord serving;

12 in the hope rejoicing; in the tribulation enduring; in the prayer persevering;

13 to the necessities of the saints communicating; the hospitality pursuing.

14 Bless those persecuting you; bless, and curse not;

15 to rejoice with the rejoicing, and to weep with the weeping,

16 of the same mind one toward another, not minding the high things, but with the lowly going along; become not wise in your own conceit;

17 giving back to no one evil for evil; providing right things before all men.

18 If possible -- so far as in you -- with all men being in peace;

19 not avenging yourselves, beloved, but give place to the wrath, for it hath been written, 'Vengeance [is] Mine,

20 I will recompense again, saith the Lord;' if, then, thine enemy doth hunger, feed him; if he doth thirst, give him drink; for this doing, coals of fire thou shalt heap upon his head;

21 Be not overcome by the evil, but overcome, in the good, the evil.

PAUL TO THE ROMANS CHAPTER 13

1 Let every soul to the higher authorities be subject, for there is no authority except from God, and the authorities existing are appointed by God,

2 so that he who is setting himself against the authority, against God's ordinance hath resisted; and those resisting, to themselves shall receive judgment.

3 For those ruling are not a terror to the good works, but to the evil; and dost thou wish not to be afraid of the authority? that which is good be doing, and thou shalt have praise from it,

4 for of God it is a ministrant to thee for good; and if that which is evil thou mayest do, be fearing, for not in vain doth it bear the sword; for of God it is a ministrant, an avenger for wrath to him who is doing that which is evil.

5 Wherefore it is necessary to be subject, not only because of the wrath, but also because of the conscience,

6 for because of this also pay ye tribute; for servants of God they are, on this very thing attending continually;

7 render, therefore, to all [their] dues; to whom tribute, the tribute; to whom custom, the custom; to whom fear, the fear; to whom honour, the honour.

8 To no one owe anything, except to love one another; for he who is loving the other -- law he hath fulfilled,

9 for, 'Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false testimony, Thou shalt not covet;' and if there is any other command, in this word it is summed up, in this: 'Thou shalt love thy neighbor as thyself;'

10 the love to the neighbor doth work no ill; the love, therefore, [is] the fulness of law.

11 And this, knowing the time, that for us, the hour already [is] to be aroused out of sleep, for now nearer [is] our salvation than when we did believe;

12 the night did advance, and the day came nigh; let us lay aside, therefore, the works of the darkness, and let us put on the armour of the light;

13 as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation;

14 but put ye on the Lord Jesus Christ, and for the flesh take no forethought -- for desires.

PAUL TO THE ROMANS CHAPTER 14

1 And him who is weak in the faith receive ye -- not to determinations of reasonings;

2 one doth believe that he may eat all things -- and he who is weak doth eat herbs;

3 let not him who is eating despise him who is not eating: and let not him who is not eating judge him who is eating, for God did receive him.

4 Thou -- who art thou that art judging another's domestic? to his own master he doth stand or fall; and he shall be made to stand, for God is able to make him stand.

5 One doth judge one day above another, and another doth judge every day [alike]; let each in his own mind be fully assured.

6 He who is regarding the day, to the Lord he doth regard [it], and he who is not regarding the day, to the Lord he doth not regard [it]. He who is eating, to the Lord he doth eat, for

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he doth give thanks to God; and he who is not eating, to the Lord he doth not eat, and doth give thanks to God.

7 For none of us to himself doth live, and none to himself doth die;

8 for both, if we may live, to the Lord we live; if also we may die, to the Lord we die; both then if we may live, also if we may die, we are the Lord's;

9 for because of this Christ both died and rose again, and lived again, that both of dead and of living he may be Lord.

10 And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy brother? for we shall all stand at the tribunal of the Christ;

11 for it hath been written, 'I live! saith the Lord -- to Me bow shall every knee, and every tongue shall confess to God;'

12 so, then, each of us concerning himself shall give reckoning to God;

13 no longer, therefore, may we judge one another, but this judge ye rather, not to put a stumbling-stone before the brother, or an offence.

14 I have known, and am persuaded, in the Lord Jesus, that nothing [is] unclean of itself, except to him who is reckoning anything to be unclean -- to that one [it is] unclean;

15 and if through victuals thy brother is grieved, no more dost thou walk according to love; do not with thy victuals destroy that one for whom Christ died.

16 Let not, then, your good be evil spoken of,

17 for the reign of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit;

18 for he who in these things is serving the Christ, [is] acceptable to God and approved of men.

19 So, then, the things of peace may we pursue, and the things of building up one another;

20 for the sake of victuals cast not down the work of God; all things, indeed, [are] pure, but evil [is] to the man who is eating through stumbling.

21 Right [it is] not to eat flesh, nor to drink wine, nor to [do anything] in which thy brother doth stumble, or is made to fall, or is weak.

22 Thou hast faith! to thyself have [it] before God; happy is he who is not judging himself in what he doth approve,

23 and he who is making a difference, if he may eat, hath been condemned, because [it is] not of faith; and all that [is] not of faith is sin.

PAUL TO THE ROMANS CHAPTER 15

1 And we ought -- we who are strong -- to bear the infirmities of the weak, and not to please ourselves;

2 for let each one of us please the neighbor for good, unto edification,

3 for even the Christ did not please himself, but, according as it hath been written, 'The reproaches of those reproaching Thee fell upon me;'

4 for, as many things as were written before, for our instruction were written before, that through the endurance, and the exhortation of the Writings, we might have the hope.

5 And may the God of the endurance, and of the exhortation, give to you to have the same mind toward one another, according to Christ Jesus;

6 that with one accord -- with one mouth -- ye may glorify the God and Father of our Lord Jesus Christ;

7 wherefore receive ye one another, according as also the Christ did receive us, to the glory of God.

8 And I say Jesus Christ to have become a ministrant of circumcision for the truth of God, to confirm the promises to the fathers,

9 and the nations for kindness to glorify God, according as it hath been written, 'Because of this I will confess to Thee among nations, and to Thy name I will sing praise,'

10 and again it saith, 'Rejoice ye nations, with His people;'

11 and again, 'Praise the Lord, all ye nations; and laud Him, all ye peoples;'

12 and again, Isaiah saith, 'There shall be the root of Jesse, and he who is rising to rule nations -- upon him shall nations hope;'

13 and the God of the hope shall fill you with all joy and peace in the believing, for your abounding in the hope in power of the Holy Spirit.

14 And I am persuaded, my brethren -- I myself also -- concerning you, that ye yourselves also are full of goodness, having been filled with all knowledge, able also one another to admonish;

15 and the more boldly I did write to you, brethren, in part, as putting you in mind, because of the grace that is given to me by God,

16 for my being a servant of Jesus Christ to the nations, acting as priest in the good news of God, that the offering up of the nations may become acceptable, sanctified by the Holy Spirit.

17 I have, then, a boasting in Christ Jesus, in the things pertaining to God,

18 for I will not dare to speak anything of the things that Christ did not work through me, to obedience of nations, by word and deed,

19 in power of signs and wonders, in power of the Spirit of God; so that I, from Jerusalem, and in a circle as far as Illyricum, have fully preached the good news of the Christ;

20 and so counting it honour to proclaim good news, not where Christ was named -- that upon another's foundation I might not build --

21 but according as it hath been written, 'To whom it was not told concerning him, they shall see; and they who have not heard, shall understand.'

22 Wherefore, also, I was hindered many times from coming unto you,

23 and now, no longer having place in these parts, and having a longing to come unto you for many years,

24 when I may go on to Spain I will come unto you, for I hope in going through, to see you, and by you to be set forward thither, if of you first, in part, I shall be filled.

25 And, now, I go on to Jerusalem, ministering to the saints;

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26 for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the saints who [are] in Jerusalem;

27 for it pleased well, and their debtors they are, for if in their spiritual things the nations did participate, they ought also, in the fleshly things, to minister to them.

28 This, then, having finished, and having sealed to them this fruit, I will return through you, to Spain;

29 and I have known that coming unto you -- in the fulness of the blessing of the good news of Christ I shall come.

30 And I call upon you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in the prayers for me unto God,

31 that I may be delivered from those not believing in Judea, and that my ministration, that [is] for Jerusalem, may become acceptable to the saints;

32 that in joy I may come unto you, through the will of God, and may be refreshed with you,

33 and the God of the peace [be] with you all. Amen.

PAUL TO THE ROMANS CHAPTER 16

1 And I commend you to Phebe our sister -- being a ministrant of the assembly that [is] in Cenchrea --

2 that ye may receive her in the Lord, as doth become saints, and may assist her in whatever matter she may have need of you -- for she also became a leader of many, and of myself.

3 Salute Priscilla and Aquilas, my fellow-workmen in Christ Jesus --

4 who for my life their own neck did lay down, to whom not only I give thanks, but also all the assemblies of the nations --

5 and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.

6 Salute Mary, who did labour much for us;

7 salute Andronicus and Junias, my kindred, and my fellow-captives, who are of note among the apostles, who also have been in Christ before me.

8 Salute Amplias, my beloved in the Lord;

9 salute Arbanus, our fellow-workman in Christ, and Stachys, my beloved;

10 salute Apelles, the approved in Christ; salute those of the [household] of Aristobulus;

11 salute Herodion, my kinsman; salute those of the [household] of Narcissus, who are in the Lord;

12 salute Tryphaena, and Tryphosa, who are labouring in the Lord; salute Persis, the beloved, who did labour much in the Lord.

13 Salute Rufus, the choice one in the Lord, and his mother and mine,

14 salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them;

15 salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them;

16 salute one another in a holy kiss; the assemblies of Christ do salute you.

17 And I call upon you, brethren, to mark those who the divisions and the stumbling-blocks, contrary to the teaching that ye did learn, are causing, and turn ye away from them;

18 for such our Lord Jesus Christ do not serve, but their own belly; and through the good word and fair speech they deceive the hearts of the harmless,

19 for your obedience did reach to all; I rejoice, therefore, as regards you, and I wish you to be wise, indeed, as to the good, and harmless as to the evil;

20 and the God of the peace shall bruise the Adversary under your feet quickly; the grace of our Lord Jesus Christ [be] with you. Amen!

21 Salute you do Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kindred;

22 I Tertius salute you (who wrote the letter) in the Lord;

23 salute you doth Gaius, my host, and of the whole assembly; salute you doth Erastus, the steward of the city, and Quartus the brother,

24 the grace of our Lord Jesus Christ [be] with you all. Amen.

25 And to Him who is able to establish you, according to my good news, and the preaching of Jesus Christ, according to the revelation of the secret, in the times of the ages having been kept silent,

26 and now having been made manifest, also, through prophetic writings, according to a command of the age-during God, having been made known to all the nations for obedience of faith --

27 to the only wise God, through Jesus Christ, to him [be] glory to the ages. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens of Corinth,
or 1 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(First Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to be authentic. The letter is usually dated c. 54/55 AD.

The First Epistle to the Corinthians, usually referred to as First Corinthians or 1 Corinthians is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Sosthenes, and is addressed to the Christian church in Corinth.[1 Cor.1:1–2] Scholars believe that Sosthenes was the amanuensis who wrote down the text of the letter at Paul's direction. It addresses various issues that had arisen in the Christian community at Corinth.

There is a consensus among historians and theologians that Paul is the author of the First Epistle to the Corinthians (c. 53–54 AD). The letter is quoted or mentioned by the earliest of sources, and is included in every ancient canon, including that of Marcion of Sinope. Some scholars point to the epistle's potentially embarrassing references to the existence of sexual immorality in the church as strengthening the case for the authenticity of the letter. [1 Cor 5:1ff] However, 14:34–35 is a passage that is widely believed to have been interpolated into the text by a later scribe as in some manuscripts, it is placed at the end of Chapter 14, instead of at its canonical location.

The epistle may be divided into seven parts:

1. *Salutation (1:1–3)*

Paul addresses the issue regarding challenges to his apostleship and defends the issue by claiming that it was given to him through a revelation from Christ. The salutation (the first section of the letter) reinforces the legitimacy of Paul's apostolic claim.

2. *Thanksgiving (1:4–9)*

A. The thanksgiving part of the letter is typical of Hellenistic letter writing. In a thanksgiving recitation the writer thanks God for health, a safe journey, deliverance from danger, or good fortune.

B. In this letter, the thanksgiving "introduces charismata and gnosis, topics to which Paul will return and that he will discuss at greater length later in the letter".

3. *Division in Corinth (1:10–4:21)*
A. Facts of division
B. Causes of division
C. Cure for division
4. *Immorality in Corinth (5:1–6:20)*
A. Discipline an immoral Brother
B. Resolving personal disputes
C. Sexual purity
5. *Difficulties in Corinth (1–14:40)*
A. Marriage
B. Christian liberty
C. Worship
6. *Doctrine of Resurrection (15:1–58)*
7. *Closing (16:1–24), intentions and efforts to improve the community.)*

1 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paul, a called apostle of Jesus Christ, through the will of God, and Sosthenes the brother,

2 to the assembly of God that is in Corinth, to those sanctified in Christ Jesus, called saints, with all those calling upon the name of our Lord Jesus Christ in every place -- both theirs and ours:

3 Grace to you and peace from God our Father and the Lord Jesus Christ!

4 I give thanks to my God always concerning you for the grace of God that was given to you in Christ Jesus,

5 that in every thing ye were enriched in him, in all discourse and all knowledge,

6 according as the testimony of the Christ was confirmed in you,

7 so that ye are not behind in any gift, waiting for the revelation of our Lord Jesus Christ,

8 who also shall confirm you unto the end -- unblamable in the day of our Lord Jesus Christ;

9 faithful [is] God, through whom ye were called to the fellowship of His Son Jesus Christ our Lord.

10 And I call upon you, brethren, through the name of our Lord Jesus Christ, that the same thing ye may all say, and there may not be divisions among you, and ye may be perfected in the same mind, and in the same judgment,

11 for it was signified to me concerning you, my brethren, by those of Chloe, that contentions are among you;

12 and I say this, that each one of you saith, 'I, indeed, am of Paul' -- 'and I of Apollos,' -- 'and I of Cephas,' -- 'and I of Christ.'

13 Hath the Christ been divided? was Paul crucified for you? or to the name of Paul were ye baptized;

14 I give thanks to God that no one of you did I baptize, except Crispus and Gaius --

15 that no one may say that to my own name I did baptize;

16 and I did baptize also Stephanas' household -- further, I have not known if I did baptize any other.

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17 For Christ did not send me to baptize, but -- to proclaim good news; not in wisdom of discourse, that the cross of the Christ may not be made of none effect;
18 for the word of the cross to those indeed perishing is foolishness, and to us -- those being saved -- it is the power of God,
19 for it hath been written, 'I will destroy the wisdom of the wise, and the intelligence of the intelligent I will bring to nought;'
20 where [is] the wise? where the scribe? where a disputer of this age? did not God make foolish the wisdom of this world?
21 for, seeing in the wisdom of God the world through the wisdom knew not God, it did please God through the foolishness of the preaching to save those believing.
22 Since also Jews ask a sign, and Greeks seek wisdom,
23 also we -- we preach Christ crucified, to Jews, indeed, a stumbling-block, and to Greeks foolishness,
24 and to those called -- both Jews and Greeks -- Christ the power of God, and the wisdom of God,
25 because the foolishness of God is wiser than men, and the weakness of God is stronger than men;
26 for see your calling, brethren, that not many [are] wise according to the flesh, not many mighty, not many noble;
27 but the foolish things of the world did God choose, that the wise He may put to shame; and the weak things of the world did God choose that He may put to shame the strong;
28 and the base things of the world, and the things despised did God choose, and the things that are not, that the things that are He may make useless --
29 that no flesh may glory before Him;
30 and of Him ye -- ye are in Christ Jesus, who became to us from God wisdom, righteousness also, and sanctification, and redemption,
31 that, according as it hath been written, 'He who is glorying -- in the Lord let him glory.'

1 PAUL TO THE CORINTHIANS CHAPTER 2

1 And I, having come unto you, brethren, came -- not in superiority of discourse or wisdom -- declaring to you the testimony of God,
2 for I decided not to know any thing among you, except Jesus Christ, and him crucified;
3 and I, in weakness, and in fear, and in much trembling, was with you;
4 and my word and my preaching was not in persuasive words of human wisdom, but in demonstration of the Spirit and of power --
5 that your faith may not be in the wisdom of men, but in the power of God.
6 And wisdom we speak among the perfect, and wisdom not of this age, nor of the rulers of this age -- of those becoming useless,
7 but we speak the hidden wisdom of God in a secret, that God foreordained before the ages to our glory,
8 which no one of the rulers of this age did know, for if they had known, the Lord of the glory they would not have crucified;
9 but, according as it hath been written, 'What eye did not see, and ear did not hear, and upon the heart of man came not up, what God did prepare for those loving Him --'
10 but to us did God reveal [them] through His Spirit, for the Spirit all things doth search, even the depths of God,
11 for who of men hath known the things of the man, except the spirit of the man that [is] in him? so also the things of God no one hath known, except the Spirit of God.
12 And we the spirit of the world did not receive, but the Spirit that [is] of God, that we may know the things conferred by God on us,
13 which things also we speak, not in words taught by human wisdom, but in those taught by the Holy Spirit, with spiritual things spiritual things comparing,
14 and the natural man doth not receive the things of the Spirit of God, for to him they are foolishness, and he is not able to know [them], because spiritually they are discerned;
15 and he who is spiritual, doth discern indeed all things, and he himself is by no one discerned;
16 for who did know the mind of the Lord that he shall instruct Him? and we -- we have the mind of Christ.

1 PAUL TO THE CORINTHIANS CHAPTER 3

1 And I, brethren, was not able to speak to you as to spiritual, but as to fleshly -- as to babes in Christ;
2 with milk I fed you, and not with meat, for ye were not yet able, but not even yet are ye now able,
3 for yet ye are fleshly, for where [there is] among you envying, and strife, and divisions, are ye not fleshly, and in the manner of men do walk?
4 for when one may say, 'I, indeed, am of Paul;' and another, 'I -- of Apollos;' are ye not fleshly?
5 Who, then, is Paul, and who Apollos, but ministrants through whom ye did believe, and to each as the Lord gave?
6 I planted, Apollos watered, but God was giving growth;
7 so that neither is he who is planting anything, nor he who is watering, but He who is giving growth -- God;
8 and he who is planting and he who is watering are one, and each his own reward shall receive, according to his own labour,
9 for of God we are fellow-workmen; God's tillage, God's building ye are.
10 According to the grace of God that was given to me, as a wise master-builder, a foundation I have laid, and another doth build on [it],
11 for other foundation no one is able to lay except that which is laid, which is Jesus the Christ;
12 and if any one doth build upon this foundation gold, silver, precious stones, wood, hay, straw --
13 of each the work shall become manifest, for the day shall declare [it], because in fire it is revealed, and the work of each, what kind it is, the fire shall prove;

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14 if of any one the work doth remain that he built on [it], a wage he shall receive;
15 if of any the work is burned up, he shall suffer loss; and himself shall be saved, but so as through fire.
16 have ye not known that ye are a sanctuary of God, and the Spirit of God doth dwell in you?
17 if any one the sanctuary of God doth waste, him shall God waste; for the sanctuary of God is holy, the which ye are.
18 Let no one deceive himself; if any one doth seem to be wise among you in this age -- let him become a fool, that he may become wise,
19 for the wisdom of this world is foolishness with God, for it hath been written, 'Who is taking the wise in their craftiness;'
20 and again, 'The Lord doth know the reasonings of the wise, that they are vain.'
21 So then, let no one glory in men, for all things are yours,
22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things about to be -- all are yours,
23 and ye [are] Christ's, and Christ [is] God's.

1 PAUL TO THE CORINTHIANS CHAPTER 4
1 Let a man so reckon us as officers of Christ, and stewards of the secrets of God,
2 and as to the rest, it is required in the stewards that one may be found faithful,
3 and to me it is for a very little thing that by you I may be judged, or by man's day, but not even myself do I judge,
4 for of nothing to myself have I been conscious, but not in this have I been declared right -- and he who is discerning me is the Lord:
5 so, then, nothing before the time judge ye, till the Lord may come, who will both bring to light the hidden things of the darkness, and will manifest the counsels of the hearts, and then the praise shall come to each from God.
6 And these things, brethren, I did transfer to myself and to Apollos because of you, that in us ye may learn not to think above that which hath been written, that ye may not be puffed up one for one against the other,
7 for who doth make thee to differ? and what hast thou, that thou didst not receive? and if thou didst also receive, why dost thou glory as not having received?
8 Already ye are having been filled, already ye were rich, apart from us ye did reign, and I would also ye did reign, that we also with you may reign together,
9 for I think that God did set forth us the apostles last -- as appointed to death, because a spectacle we became to the world, and messengers, and men;
10 we [are] fools because of Christ, and ye wise in Christ; we [are] ailing, and ye strong; ye glorious, and we dishonoured;
11 unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and wander about,
12 and labour, working with [our] own hands; being reviled, we bless; being persecuted, we suffer;
13 being spoken evil of, we entreat; as filth of the world we did become -- of all things an offscouring -- till now.
14 Not [as] putting you to shame do I write these things, but as my beloved children I do admonish,
15 for if a myriad of child-conductors ye may have in Christ, yet not many fathers; for in Christ Jesus, through the good news, I -- I did beget you;
16 I call upon you, therefore, become ye followers of me;
17 because of this I sent to you Timotheus, who is my child, beloved and faithful in the Lord, who shall remind you of my ways in Christ, according as everywhere in every assembly I teach.
18 And as if I were not coming unto you certain were puffed up;
19 but I will come quickly unto you, if the Lord may will, and I will know not the word of those puffed up, but the power;
20 for not in word is the reign of God, but in power?
21 what do ye wish? with a rod shall I come unto you, or in love, with a spirit also of meekness?

1 PAUL TO THE CORINTHIANS CHAPTER 5
1 Whoredom is actually heard of among you, and such whoredom as is not even named among the nations -- as that one hath the wife of the father! --
2 and ye are having been puffed up, and did not rather mourn, that he may be removed out of the midst of you who did this work,
3 for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so wrought this thing:
4 in the name of our Lord Jesus Christ -- ye being gathered together, also my spirit -- with the power of our Lord Jesus Christ,
5 to deliver up such a one to the Adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
6 Not good [is] your glorying; have ye not known that a little leaven the whole lump doth leaven?
7 cleanse out, therefore, the old leaven, that ye may be a new lump, according as ye are unleavened, for also our passover for us was sacrificed -- Christ,
8 so that we may keep the feast, not with old leaven, nor with the leaven of evil and wickedness, but with unleavened food of sincerity and truth.
9 I did write to you in the epistle, not to keep company with whoremongers --
10 and not certainly with the whoremongers of this world, or with the covetous, or extortioners, or idolaters, seeing ye ought then to go forth out of the world --
11 and now, I did write to you not to keep company with [him], if any one, being named a brother, may be a whoremonger, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner -- with such a one not even to eat together;

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12 for what have I also those without to judge? those within do ye not judge?
13 and those without God doth judge; and put ye away the evil from among yourselves.

1 PAUL TO THE CORINTHIANS CHAPTER 6

1 Dare any one of you, having a matter with the other, go to be judged before the unrighteous, and not before the saints?
2 have ye not known that the saints shall judge the world? and if by you the world is judged, are ye unworthy of the smaller judgments?
3 have ye not known that we shall judge messengers? why not then the things of life?
4 of the things of life, indeed, then, if ye may have judgment, those despised in the assembly -- these cause ye to sit;
5 unto your shame I speak: so there is not among you one wise man, not even one, who shall be able to discern in the midst of his brethren!
6 but brother with brother doth go to be judged, and this before unbelievers!
7 Already, indeed, then, there is altogether a fault among you, that ye have judgments with one another; wherefore do ye not rather suffer injustice? wherefore be ye not rather defrauded?
8 but ye -- ye do injustice, and ye defraud, and these -- brethren!
9 have ye not known that the unrighteous the reign of God shall not inherit? be not led astray; neither whoremongers, nor idolaters, nor adulterers, nor effeminate, nor sodomites,
10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, the reign of God shall inherit.
11 And certain of you were these! but ye were washed, but ye were sanctified, but ye were declared righteous, in the name of the Lord Jesus, and in the Spirit of our God.
12 All things are lawful to me, but all things are not profitable; all things are lawful to me, but I -- I will not be under authority by any;
13 the meats [are] for the belly, and the belly for the meats. And God both this and these shall make useless; and the body [is] not for whoredom, but for the Lord, and the Lord for the body;
14 and God both the Lord did raise, and us will raise up through His power.
15 Have ye not known that your bodies are members of Christ? having taken, then, the members of the Christ, shall I make [them] members of an harlot? let it be not!
16 have ye not known that he who is joined to the harlot is one body? 'for they shall be -- saith He -- the two for one flesh.'
17 And he who is joined to the Lord is one spirit;
18 flee the whoredom; every sin -- whatever a man may commit -- is without the body, and he who is committing whoredom, against his own body doth sin.
19 Have ye not known that your body is a sanctuary of the Holy Spirit in you, which ye have from God? and ye are not your own,
20 for ye were bought with a price; glorify, then, God in your body and in your spirit, which are God's.

1 PAUL TO THE CORINTHIANS CHAPTER 7

1 And concerning the things of which ye wrote to me: good [it is] for a man not to touch a woman,
2 and because of the whoredom let each man have his own wife, and let each woman have her proper husband;
3 to the wife let the husband the due benevolence render, and in like manner also the wife to the husband;
4 the wife over her own body hath not authority, but the husband; and, in like manner also, the husband over his own body hath not authority, but the wife.
5 Defraud not one another, except by consent for a time, that ye may be free for fasting and prayer, and again may come together, that the Adversary may not tempt you because of your incontinence;
6 and this I say by way of concurrence -- not of command,
7 for I wish all men to be even as I myself [am]; but each his own gift hath of God, one indeed thus, and one thus.
8 And I say to the unmarried and to the widows: it is good for them if they may remain even as I [am];
9 and if they have not continence -- let them marry, for it is better to marry than to burn;
10 and to the married I announce -- not I, but the Lord -- let not a wife separate from a husband:
11 but and if she may separate, let her remain unmarried, or to the husband let her be reconciled, and let not a husband send away a wife.
12 And to the rest I speak -- not the Lord -- if any brother hath a wife unbelieving, and she is pleased to dwell with him, let him not send her away;
13 and a woman who hath a husband unbelieving, and he is pleased to dwell with her, let her not send him away;
14 for the unbelieving husband hath been sanctified in the wife, and the unbelieving wife hath been sanctified in the husband; otherwise your children are unclean, but now they are holy.
15 And, if the unbelieving doth separate himself -- let him separate himself: the brother or the sister is not under servitude in such [cases], and in peace hath God called us;
16 for what, hast thou known, O wife, whether the husband thou shalt save? or what, hast thou known, O husband, whether the wife thou shalt save?
17 if not, as God did distribute to each, as the Lord hath called each -- so let him walk; and thus in all the assemblies do I direct:
18 being circumcised -- was any one called? let him not become uncircumcised; in uncircumcision was any one called? let him not be circumcised;
19 the circumcision is nothing, and the uncircumcision is nothing -- but a keeping of the commands of God.

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20 Each in the calling in which he was called -- in this let him remain;
21 a servant -- wast thou called? be not anxious; but if also thou art able to become free -- use [it] rather;
22 for he who [is] in the Lord -- having been called a servant -- is the Lord's freedman: in like manner also he the freeman, having been called, is servant of Christ:
23 with a price ye were bought, become not servants of men;
24 each, in that in which he was called, brethren, in this let him remain with God.
25 And concerning the virgins, a command of the Lord I have not; and I give judgment as having obtained kindness from the Lord to be faithful:
26 I suppose, therefore, this to be good because of the present necessity, that [it is] good for a man that the matter be thus: --
27 Hast thou been bound to a wife? seek not to be loosed; hast thou been loosed from a wife? seek not a wife.
28 But and if thou mayest marry, thou didst not sin; and if the virgin may marry, she did not sin; and such shall have tribulation in the flesh: and I spare you.
29 And this I say, brethren, the time henceforth is having been shortened -- that both those having wives may be as not having;
30 and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing;
31 and those using this world, as not using [it] up; for passing away is the fashion of this world.
32 And I wish you to be without anxiety; the unmarried is anxious for the things of the Lord, how he shall please the Lord;
33 and the married is anxious for the things of the world, how he shall please the wife.
34 The wife and the virgin have been distinguished: the unmarried is anxious for the things of the Lord, that she may be holy both in body and in spirit, and the married is anxious for the things of the world, how she shall please the husband.
35 And this for your own profit I say: not that I may cast a noose upon you, but for the seemliness and devotedness to the Lord, undistractedly,
36 and if any one doth think [it] to be unseemly to his virgin, if she may be beyond the bloom of age, and it ought so to be, what he willeth let him do; he doth not sin -- let him marry.
37 And he who hath stood stedfast in the heart -- not having necessity -- and hath authority over his own will, and this he hath determined in his heart -- to keep his own virgin -- doth well;
38 so that both he who is giving in marriage doth well, and he who is not giving in marriage doth better.
39 A wife hath been bound by law as long time as her husband may live, and if her husband may sleep, she is free to be married to whom she will -- only in the Lord;
40 and she is happier if she may so remain -- according to my judgment; and I think I also have the Spirit of God.

1 PAUL TO THE CORINTHIANS CHAPTER 8

1 And concerning the things sacrificed to idols, we have known that we all have knowledge: knowledge puffeth up, but love buildeth up;
2 and if any one doth think to know anything, he hath not yet known anything according as it behoveth [him] to know;
3 and if any one doth love God, this one hath been known by Him.
4 Concerning the eating then of the things sacrificed to idols, we have known that an idol [is] nothing in the world, and that there is no other God except one;
5 for even if there are those called gods, whether in heaven, whether upon earth -- as there are gods many and lords many --
6 yet to us [is] one God, the Father, of whom [are] the all things, and we to Him; and one Lord, Jesus Christ, through whom [are] the all things, and we through Him;
7 but not in all men [is] the knowledge, and certain with conscience of the idol, till now, as a thing sacrificed to an idol do eat [it], and their conscience, being weak, is defiled.
8 But victuals do not commend us to God, for neither if we may eat are we in advance; nor if we may not eat, are we behind;
9 but see, lest this privilege of yours may become a stumbling-block to the infirm,
10 for if any one may see thee that hast knowledge in an idol's temple reclining at meat -- shall not his conscience -- he being infirm -- be emboldened to eat the things sacrificed to idols,
11 and the brother who is infirm shall perish by thy knowledge, because of whom Christ died?
12 and thus sinning in regard to the brethren, and smiting their weak conscience -- in regard to Christ ye sin;
13 wherefore, if victuals cause my brother to stumble, I may eat no flesh -- to the age -- that my brother I may not cause to stumble.

1 PAUL TO THE CORINTHIANS CHAPTER 9

1 Am not I an apostle? am not I free? Jesus Christ our Lord have I not seen? my work are not ye in the Lord?
2 if to others I am not an apostle -- yet doubtless to you I am; for the seal of my apostleship are ye in the Lord.
3 My defence to those who examine me in this;
4 have we not authority to eat and to drink?
5 have we not authority a sister -- a wife -- to lead about, as also the other apostles, and the brethren of the Lord, and Cephas?
6 or only I and Barnabas, have we not authority -- not to work?
7 who doth serve as a soldier at his own charges at any time? who doth plant a vineyard, and of its fruit doth not eat? or who doth feed a flock, and of the milk of the flock doth not eat?
8 According to man do I speak these things? or doth not also the law say these things?

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9 for in the law of Moses it hath been written, 'thou shalt not muzzle an ox treading out corn;' for the oxen doth God care?

10 or because of us by all means doth He say [it]? yes, because of us it was written, because in hope ought the plower to plow, and he who is treading [ought] of his hope to partake in hope.

11 If we to you the spiritual things did sow -- great [is it] if we your fleshly things do reap?

12 if others do partake of the authority over you -- not we more? but we did not use this authority, but all things we bear, that we may give no hindrance to the good news of the Christ.

13 Have ye not known that those working about the things of the temple -- of the temple do eat, and those waiting at the altar -- with the altar are partakers?

14 so also did the Lord direct to those proclaiming the good news: of the good news to live.

15 And I have used none of these things; neither did I write these things that it may be so done in my case, for [it is] good for me rather to die, than that any one may make my glorying void;

16 for if I may proclaim good news, it is no glorying for me, for necessity is laid upon me, and wo is to me if I may not proclaim good news;

17 for if willing I do this, I have a reward; and if unwillingly -- with a stewardship I have been entrusted!

18 What, then, is my reward? -- that proclaiming good news, without charge I shall make the good news of the Christ, not to abuse my authority in the good news;

19 for being free from all men, to all men I made myself servant, that the more I might gain;

20 and I became to the Jews as a Jew, that Jews I might gain; to those under law as under law, that those under law I might gain;

21 to those without law, as without law -- (not being without law to God, but within law to Christ) -- that I might gain those without law;

22 I became to the infirm as infirm, that the infirm I might gain; to all men I have become all things, that by all means I may save some.

23 And this I do because of the good news, that a fellow-partaker of it I may become;

24 have ye not known that those running in a race -- all indeed run, but one doth receive the prize? so run ye, that ye may obtain;

25 and every one who is striving, is in all things temperate; these, indeed, then, that a corruptible crown they may receive, but we an incorruptible;

26 I, therefore, thus run, not as uncertainly, thus I fight, as not beating air;

27 but I chastise my body, and bring [it] into servitude, lest by any means, having preached to others -- I myself may become disapproved.

1 PAUL TO THE CORINTHIANS CHAPTER 10

1 And I do not wish you to be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,

2 and all to Moses were baptized in the cloud, and in the sea;

3 and all the same spiritual food did eat,

4 and all the same spiritual drink did drink, for they were drinking of a spiritual rock following them, and the rock was the Christ;

5 but in the most of them God was not well pleased, for they were strewn in the wilderness,

6 and those things became types of us, for our not passionately desiring evil things, as also these did desire.

7 Neither become ye idolaters, as certain of them, as it hath been written, 'The people sat down to eat and to drink, and stood up to play;'

8 neither may we commit whoredom, as certain of them did commit whoredom, and there fell in one day twenty-three thousand;

9 neither may we tempt the Christ, as also certain of them did tempt, and by the serpents did perish;

10 neither murmur ye, as also some of them did murmur, and did perish by the destroyer.

11 And all these things as types did happen to those persons, and they were written for our admonition, to whom the end of the ages did come,

12 so that he who is thinking to stand -- let him observe, lest he fall.

13 No temptation hath taken you -- except human; and God is faithful, who will not suffer you to be tempted above what ye are able, but He will make, with the temptation, also the outlet, for your being able to bear [it].

14 Wherefore, my beloved, flee from the idolatry;

15 as to wise men I speak -- judge ye what I say:

16 The cup of the blessing that we bless -- is it not the fellowship of the blood of the Christ? the bread that we break -- is it not the fellowship of the body of the Christ?

17 because one bread, one body, are we the many -- for we all of the one bread do partake.

18 See Israel according to the flesh! are not those eating the sacrifices in the fellowship of the altar?

19 what then do I say? that an idol is anything? or that a sacrifice offered to an idol is anything? --

20 [no,] but that the things that the nations sacrifice -- they sacrifice to demons and not to God; and I do not wish you to come into the fellowship of the demons.

21 Ye are not able the cup of the Lord to drink, and the cup of demons; ye are not able of the table of the Lord to partake, and of the table of demons;

22 do we arouse the Lord to jealousy? are we stronger than He?

23 All things to me are lawful, but all things are not profitable; all things to me are lawful, but all things do not build up;

24 let no one seek his own -- but each another's.

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25 Whatever in the meat-market is sold eat ye, not inquiring, because of the conscience,
26 for the Lord's [is] the earth, and its fulness;
27 and if any one of the unbelieving do call you, and ye wish to go, all that is set before you eat, nothing inquiring, because of the conscience;
28 and if any one may say to you, 'This is a thing sacrificed to an idol,' -- do not eat, because of that one who shewed [it], and of the conscience, for the Lord's [is] the earth and its fulness:
29 and conscience, I say, not of thyself, but of the other, for why [is it] that my liberty is judged by another's conscience?
30 and if I thankfully do partake, why am I evil spoken of, for that for which I give thanks?
31 Whether, then, ye eat, or drink, or do anything, do all to the glory of God;
32 become offenceless, both to Jews and Greeks, and to the assembly of God;
33 as I also in all things do please all, not seeking my own profit, but that of many -- that they may be saved.

1 PAUL TO THE CORINTHIANS CHAPTER 11

1 Followers of me become ye, as I also [am] of Christ.
2 And I praise you, brethren, that in all things ye remember me, and according as I did deliver to you, the deliverances ye keep,
3 and I wish you to know that of every man the head is the Christ, and the head of a woman is the husband, and the head of Christ is God.
4 Every man praying or prophesying, having the head covered, doth dishonour his head,
5 and every woman praying or prophesying with the head uncovered, doth dishonour her own head, for it is one and the same thing with her being shaven,
6 for if a woman is not covered -- then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven -- let her be covered;
7 for a man, indeed, ought not to cover the head, being the image and glory of God, and a woman is the glory of a man,
8 for a man is not of a woman, but a woman [is] of a man,
9 for a man also was not created because of the woman, but a woman because of the man;
10 because of this the woman ought to have [a token of] authority upon the head, because of the messengers;
11 but neither [is] a man apart from a woman, nor a woman apart from a man, in the Lord,
12 for as the woman [is] of the man, so also the man [is] through the woman, and the all things [are] of God.
13 In your own selves judge ye; is it seemly for a woman uncovered to pray to God?
14 doth not even nature itself teach you, that if a man indeed have long hair, a dishonour it is to him?
15 and a woman, if she have long hair, a glory it is to her, because the hair instead of a covering hath been given to her;
16 and if any one doth think to be contentious, we have no such custom, neither the assemblies of God.
17 And this declaring, I give no praise, because not for the better, but for the worse ye come together;
18 for first, indeed, ye coming together in an assembly, I hear of divisions being among you, and partly I believe [it],
19 for it behoveth sects also to be among you, that those approved may become manifest among you;
20 ye, then, coming together at the same place -- it is not to eat the Lord's supper;
21 for each his own supper doth take before in the eating, and one is hungry, and another is drunk;
22 why, have ye not houses to eat and to drink in? or the assembly of God do ye despise, and shame those not having? what may I say to you? shall I praise you in this? I do not praise!
23 For I -- I received from the Lord that which also I did deliver to you, that the Lord Jesus in the night in which he was delivered up, took bread,
24 and having given thanks, he brake, and said, 'Take ye, eat ye, this is my body, that for you is being broken; this do ye -- to the remembrance of me.'
25 In like manner also the cup after the supping, saying, 'This cup is the new covenant in my blood; this do ye, as often as ye may drink [it] -- to the remembrance of me;'
26 for as often as ye may eat this bread, and this cup may drink, the death of the Lord ye do shew forth -- till he may come;
27 so that whoever may eat this bread or may drink the cup of the Lord unworthily, guilty he shall be of the body and blood of the Lord:
28 and let a man be proving himself, and so of the bread let him eat, and of the cup let him drink;
29 for he who is eating and drinking unworthily, judgment to himself he doth eat and drink -- not discerning the body of the Lord.
30 Because of this, among you many [are] weak and sickly, and sleep do many;
31 for if ourselves we were discerning, we would not be being judged,
32 and being judged by the Lord, we are chastened, that with the world we may not be condemned;
33 so then, my brethren, coming together to eat, for one another wait ye;
34 and if any one is hungry, at home let him eat, that to judgment ye may not come together; and the rest, whenever I may come, I shall arrange.

1 PAUL TO THE CORINTHIANS CHAPTER 12

1 And concerning the spiritual things, brethren, I do not wish you to be ignorant;
2 ye have known that ye were nations, unto the dumb idols -- as ye were led -- being carried away;
3 wherefore, I give you to understand that no one, in the Spirit of God speaking, saith Jesus [is] anathema, and no one is able to say Jesus [is] Lord, except in the Holy Spirit.
4 And there are diversities of gifts, and the same Spirit;

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5 and there are diversities of ministrations, and the same Lord;
6 and there are diversities of workings, and it is the same God -- who is working the all in all.
7 And to each hath been given the manifestation of the Spirit for profit;
8 for to one through the Spirit hath been given a word of wisdom, and to another a word of knowledge, according to the same Spirit;
9 and to another faith in the same Spirit, and to another gifts of healings in the same Spirit;
10 and to another in-workings of mighty deeds; and to another prophecy; and to another discernings of spirits; and to another [divers] kinds of tongues; and to another interpretation of tongues:
11 and all these doth work the one and the same Spirit, dividing to each severally as he intendeth.
12 For, even as the body is one, and hath many members, and all the members of the one body, being many, are one body, so also [is] the Christ,
13 for also in one Spirit we all to one body were baptized, whether Jews or Greeks, whether servants or freemen, and all into one Spirit were made to drink,
14 for also the body is not one member, but many;
15 if the foot may say, 'Because I am not a hand, I am not of the body;' it is not, because of this, not of the body;
16 and if the ear may say, 'Because I am not an eye, I am not of the body;' it is not, because of this, not of the body?
17 If the whole body [were] an eye, where the hearing? if the whole hearing, where the smelling?
18 and now, God did set the members each one of them in the body, according as He willed,
19 and if all were one member, where the body?
20 and now, indeed, [are] many members, and one body;
21 and an eye is not able to say to the hand, 'I have no need of thee;' nor again the head to the feet, 'I have no need of you.'
22 But much more the members of the body which seem to be more infirm are necessary,
23 and those that we think to be less honourable of the body, around these we put more abundant honour, and our unseemly things have seemliness more abundant,
24 and our seemly things have no need; but God did temper the body together, to the lacking part having given more abundant honour,
25 that there may be no division in the body, but that the members may have the same anxiety for one another,
26 and whether one member doth suffer, suffer with [it] do all the members, or one member is glorified, rejoice with [it] do all the members;
27 and ye are the body of Christ, and members in particular.
28 And some, indeed, did God set in the assembly, first apostles, secondly prophets, thirdly teachers, afterwards powers, afterwards gifts of healings, helpings, governings, divers kinds of tongues;
29 [are] all apostles? [are] all prophets? [are] all teachers? [are] all powers?
30 have all gifts of healings? do all speak with tongues? do all interpret?
31 and desire earnestly the better gifts; and yet a far excelling way do I shew to you:

1 PAUL TO THE CORINTHIANS CHAPTER 13

1 If with the tongues of men and of messengers I speak, and have not love, I have become brass sounding, or a cymbal tinkling;
2 and if I have prophecy, and know all the secrets, and all the knowledge, and if I have all the faith, so as to remove mountains, and have not love, I am nothing;
3 and if I give away to feed others all my goods, and if I give up my body that I may be burned, and have not love, I am profited nothing.
4 The love is long-suffering, it is kind, the love doth not envy, the love doth not vaunt itself, is not puffed up,
5 doth not act unseemly, doth not seek its own things, is not provoked, doth not impute evil,
6 rejoiceth not over the unrighteousness, and rejoiceth with the truth;
7 all things it beareth, all it believeth, all it hopeth, all it endureth.
8 The love doth never fail; and whether [there be] prophecies, they shall become useless; whether tongues, they shall cease; whether knowledge, it shall become useless;
9 for in part we know, and in part we prophecy;
10 and when that which is perfect may come, then that which [is] in part shall become useless.
11 When I was a babe, as a babe I was speaking, as a babe I was thinking, as a babe I was reasoning, and when I have become a man, I have made useless the things of the babe;
12 for we see now through a mirror obscurely, and then face to face; now I know in part, and then I shall fully know, as also I was known;
13 and now there doth remain faith, hope, love -- these three; and the greatest of these [is] love.

1 PAUL TO THE CORINTHIANS CHAPTER 14

1 Pursue the love, and seek earnestly the spiritual things, and rather that ye may prophecy,
2 for he who is speaking in an [unknown] tongue -- to men he doth not speak, but to God, for no one doth hearken, and in spirit he doth speak secrets;
3 and he who is prophesying to men doth speak edification, and exhortation, and comfort;
4 he who is speaking in an [unknown] tongue, himself doth edify, and he who is prophesying, an assembly doth edify;
5 and I wish you all to speak with tongues, and more that ye may prophecy, for greater is he who is prophesying than he who is speaking with tongues, except one may interpret, that the assembly may receive edification.
6 And now, brethren, if I may come unto you speaking tongues, what shall I profit you, except I shall speak to you

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either in revelation, or in knowledge, or in prophesying, or in teaching?

7 yet the things without life giving sound -- whether pipe or harp -- if a difference in the sounds they may not give, how shall be known that which is piped or that which is harped?

8 for if also an uncertain sound a trumpet may give, who shall prepare himself for battle?

9 so also ye, if through the tongue, speech easily understood ye may not give -- how shall that which is spoken be known? for ye shall be speaking to air.

10 There are, it may be, so many kinds of voices in the world, and none of them is unmeaning,

11 if, then, I do not know the power of the voice, I shall be to him who is speaking a foreigner, and he who is speaking, is to me a foreigner;

12 so also ye, since ye are earnestly desirous of spiritual gifts, for the building up of the assembly seek that ye may abound;

13 wherefore he who is speaking in an [unknown] tongue -- let him pray that he may interpret;

14 for if I pray in an [unknown] tongue, my spirit doth pray, and my understanding is unfruitful.

15 What then is it? I will pray with the spirit, and I will pray also with the understanding; I will sing psalms with the spirit, and I will sing psalms also with the understanding;

16 since, if thou mayest bless with the spirit, he who is filling the place of the unlearned, how shall he say the Amen at thy giving of thanks, since what thou dost say he hath not known?

17 for thou, indeed, dost give thanks well, but the other is not built up!

18 I give thanks to my God -- more than you all with tongues speaking --

19 but in an assembly I wish to speak five words through my understanding, that others also I may instruct, rather than myriads of words in an [unknown] tongue.

20 Brethren, become not children in the understanding, but in the evil be ye babes, and in the understanding become ye perfect;

21 in the law it hath been written, that, 'With other tongues and with other lips I will speak to this people, and not even so will they hear Me, saith the Lord;'

22 so that the tongues are for a sign, not to the believing, but to the unbelieving; and the prophesy [is] not for the unbelieving, but for the believing,

23 If, therefore, the whole assembly may come together, to the same place, and all may speak with tongues, and there may come in unlearned or unbelievers, will they not say that ye are mad?

24 and if all may prophecy, and any one may come in, an unbeliever or unlearned, he is convicted by all, he is discerned by all,

25 and so the secrets of his heart become manifest, and so having fallen upon [his] face, he will bow before God, declaring that God really is among you.

26 What then is it, brethren? whenever ye may come together, each of you hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath an interpretation? let all things be for building up;

27 if an [unknown] tongue any one do speak, by two, or at the most, by three, and in turn, and let one interpret;

28 and if there may be no interpreter, let him be silent in an assembly, and to himself let him speak, and to God.

29 And prophets -- let two or three speak, and let the others discern,

30 and if to another sitting [anything] may be revealed, let the first be silent;

31 for ye are able, one by one, all to prophesy, that all may learn, and all may be exhorted,

32 and the spiritual gift of prophets to prophets are subject,

33 for God is not [a God] of tumult, but of peace, as in all the assemblies of the saints.

34 Your women in the assemblies let them be silent, for it hath not been permitted to them to speak, but to be subject, as also the law saith;

35 and if they wish to learn anything, at home their own husbands let them question, for it is a shame to women to speak in an assembly.

36 From you did the word of God come forth? or to you alone did it come?

37 if any one doth think to be a prophet, or spiritual, let him acknowledge the things that I write to you -- that of the Lord they are commands;

38 and if any one is ignorant -- let him be ignorant;

39 so that, brethren, earnestly desire to prophesy, and to speak with tongues do not forbid;

40 let all things be done decently and in order.

1 PAUL TO THE CORINTHIANS CHAPTER 15

1 And I make known to you, brethren, the good news that I proclaimed to you, which also ye did receive, in which also ye have stood,

2 through which also ye are being saved, in what words I proclaimed good news to you, if ye hold fast, except ye did believe in vain,

3 for I delivered to you first, what also I did receive, that Christ died for our sins, according to the Writings,

4 and that he was buried, and that he hath risen on the third day, according to the Writings,

5 and that he appeared to Cephas, then to the twelve,

6 afterwards he appeared to above five hundred brethren at once, of whom the greater part remain till now, and certain also did fall asleep;

7 afterwards he appeared to James, then to all the apostles.

8 And last of all -- as to the untimely birth -- he appeared also to me,

9 for I am the least of the apostles, who am not worthy to be called an apostle, because I did persecute the assembly of God,

10 and by the grace of God I am what I am, and His grace that [is] towards me came not in vain, but more abundantly

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than they all did I labour, yet not I, but the grace of God that [is] with me;
11 whether, then, I or they, so we preach, and so ye did believe.
12 And if Christ is preached, that out of the dead he hath risen, how say certain among you, that there is no rising again of dead persons?
13 and if there be no rising again of dead persons, neither hath Christ risen;
14 and if Christ hath not risen, then void [is] our preaching, and void also your faith,
15 and we also are found false witnesses of God, because we did testify of God that He raised up the Christ, whom He did not raise if then dead persons do not rise;
16 for if dead persons do not rise, neither hath Christ risen,
17 and if Christ hath not risen, vain is your faith, ye are yet in your sins;
18 then, also, those having fallen asleep in Christ did perish;
19 if in this life we have hope in Christ only, of all men we are most to be pitied.
20 And now, Christ hath risen out of the dead -- the first-fruits of those sleeping he became,
21 for since through man [is] the death, also through man [is] a rising again of the dead,
22 for even as in Adam all die, so also in the Christ all shall be made alive,
23 and each in his proper order, a first-fruit Christ, afterwards those who are the Christ's, in his presence,
24 then -- the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power --
25 for it behoveth him to reign till he may have put all the enemies under his feet --
26 the last enemy is done away -- death;
27 for all things He did put under his feet, and, when one may say that all things have been subjected, [it is] evident that He is excepted who did subject the all things to him,
28 and when the all things may be subjected to him, then the Son also himself shall be subject to Him, who did subject to him the all things, that God may be the all in all.
29 Seeing what shall they do who are baptized for the dead, if the dead do not rise at all? why also are they baptized for the dead?
30 why also do we stand in peril every hour?
31 Every day do I die, by the glorying of you that I have in Christ Jesus our Lord:
32 if after the manner of a man with wild beasts I fought in Ephesus, what the advantage to me if the dead do not rise? let us eat and drink, for to-morrow we die!
33 Be not led astray; evil communications corrupt good manners;
34 awake up, as is right, and sin not; for certain have an ignorance of God; for shame to you I say [it].
35 But some one will say, 'How do the dead rise?
36 unwise! thou -- what thou dost sow is not quickened except it may die;
37 and that which thou dost sow, not the body that shall be dost thou sow, but bare grain, it may be of wheat, or of some one of the others,
38 and God doth give to it a body according as He willed, and to each of the seeds its proper body.
39 All flesh [is] not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds;
40 and [there are] heavenly bodies, and earthly bodies; but one [is] the glory of the heavenly, and another that of the earthly;
41 one glory of sun, and another glory of moon, and another glory of stars, for star from star doth differ in glory.
42 So also [is] the rising again of the dead: it is sown in corruption, it is raised in incorruption;
43 it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;
44 it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body;
45 so also it hath been written, 'The first man Adam became a living creature,' the last Adam [is] for a life-giving spirit,
46 but that which is spiritual [is] not first, but that which [was] natural, afterwards that which [is] spiritual.
47 The first man [is] out of the earth, earthy; the second man [is] the Lord out of heaven;
48 as [is] the earthy, such [are] also the earthy; and as [is] the heavenly, such [are] also the heavenly;
49 and, according as we did bear the image of the earthy, we shall bear also the image of the heavenly.
50 And this I say, brethren, that flesh and blood the reign of God is not able to inherit, nor doth the corruption inherit the incorruption;
51 lo, I tell you a secret; we indeed shall not all sleep, and we all shall be changed;
52 in a moment, in the twinkling of an eye, in the last trumpet, for it shall sound, and the dead shall be raised incorruptible, and we -- we shall be changed:
53 for it behoveth this corruptible to put on incorruption, and this mortal to put on immortality;
54 and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, 'The Death was swallowed up -- to victory;
55 where, O Death, thy sting? where, O Hades, thy victory?'
56 and the sting of the death [is] the sin, and the power of the sin the law;
57 and to God -- thanks, to Him who is giving us the victory through our Lord Jesus Christ;
58 so that, my brethren beloved, become ye stedfast, unmovable, abounding in the work of the Lord at all times, knowing that your labour is not vain in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 16

1 And concerning the collection that [is] for the saints, as I directed to the assemblies of Galatia, so also ye -- do ye;

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2 on every first [day] of the week, let each one of you lay by him, treasuring up whatever he may have prospered, that when I may come then collections may not be made;
3 and whenever I may come, whomsoever ye may approve, through letters, these I will send to carry your favour to Jerusalem;
4 and if it be meet for me also to go, with me they shall go.
5 And I will come unto you, when I pass through Macedonia -- for Macedonia I do pass through --
6 and with you, it may be, I will abide, or even winter, that ye may send me forward whithersoever I go,
7 for I do not wish to see you now in the passing, but I hope to remain a certain time with you, if the Lord may permit;
8 and I will remain in Ephesus till the Pentecost,
9 for a door to me hath been opened -- great and effectual -- and withstanders [are] many.
10 And if Timotheus may come, see that he may become without fear with you, for the work of the Lord he doth work, even as I,
11 no one, then, may despise him; and send ye him forward in peace, that he may come to me, for I expect him with the brethren;
12 and concerning Apollos our brother, much I did entreat him that he may come unto you with the brethren, and it was not at all [his] will that he may come now, and he will come when he may find convenient.
13 Watch ye, stand in the faith; be men, be strong;
14 let all your things be done in love.
15 And I entreat you, brethren, ye have known the household of Stephanas, that it is the first-fruit of Achaia, and to the ministration to the saints they did set themselves --
16 that ye also be subject to such, and to every one who is working with [us] and labouring;
17 and I rejoice over the presence of Stephanas, and Fortunatus, and Achaicus, because the lack of you did these fill up;
18 for they did refresh my spirit and yours; acknowledge ye, therefore, those who [are] such.
19 Salute you do the assemblies of Asia; salute you much in the Lord do Aquilas and Priscilla, with the assembly in their house;
20 salute you do all the brethren; salute ye one another in an holy kiss.
21 The salutation of [me] Paul with my hand;
22 if any one doth not love the Lord Jesus Christ -- let him be anathema! The Lord hath come!
23 The grace of the Lord Jesus Christ [is] with you;
24 my love [is] with you all in Christ Jesus. Amen.

THE SECOND EPISTLE

OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens Of Corinth,
or 2 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Second Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to contain several authentic letters.)

The Second Epistle to the Corinthians, commonly referred to as Second Corinthians or in writing 2 Corinthians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to the Roman citizen Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the church in Corinth and Christians in the surrounding province of Achaea, in modern-day Greece. [2 Cor.1:1]

While there is little doubt among scholars that Paul is the author, there is discussion over whether the Epistle was originally one letter or composed from two or more of Paul's letters.

Although the New Testament contains only two letters to the Corinthian church, the evidence from the letters themselves is that he wrote at least four and the church replied at least once:

1. 1 Corinthians 5:9 ("I wrote unto you in an epistle not to company with fornicators", KJV) refers to an early letter, sometimes called the "warning letter" or the "previous letter."
2. 1 Corinthians
3. The Severe Letter: Paul refers to an earlier "letter of tears" in 2 Corinthians 2:3–4 and 8. 1 Corinthians does not match that description, so this "letter of tears" may have been written between 1 Corinthians and 2 Corinthians.
4. 2 Corinthians

The book is usually divided as follows:
• 1:1–11 – Greeting
• 1:12 – 16 – Paul defends his actions and apostleship, affirming his affection for the Corinthians.
• 8:1 – 9:15 – Instructions for the collection for the poor in the Jerusalem church.
• 10:1 – 13:10 – A polemic defense of his apostleship
• 13:11–13 – Closing greetings.)

2 PAUL TO THE CORINTHIANS CHAPTER 1
1 Paul, an apostle of Jesus Christ, through the will of God, and Timotheus the brother, to the assembly of God that is in Corinth, with all the saints who are in all Achaia:
2 Grace to you and peace from God our Father, and the Lord Jesus Christ!

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3 Blessed [is] God, even the Father of our Lord Jesus Christ, the Father of the mercies, and God of all comfort,
4 who is comforting us in all our tribulation, for our being able to comfort those in any tribulation through the comfort with which we are comforted ourselves by God;
5 because, as the sufferings of the Christ do abound to us, so through the Christ doth abound also our comfort;
6 and whether we be in tribulation, [it is] for your comfort and salvation, that is wrought in the enduring of the same sufferings that we also suffer; whether we are comforted, [it is] for your comfort and salvation;
7 and our hope [is] stedfast for you, knowing that even as ye are partakers of the sufferings -- so also of the comfort.
8 For we do not wish you to be ignorant, brethren, of our tribulation that happened to us in Asia, that we were exceedingly burdened above [our] power, so that we despaired even of life;
9 but we ourselves in ourselves the sentence of the death have had, that we may not be trusting on ourselves, but on God, who is raising the dead,
10 who out of so great a death did deliver us, and doth deliver, in whom we have hoped that even yet He will deliver;
11 ye working together also for us by your supplication, that the gift through many persons to us, through many may be thankfully acknowledged for us.
12 For our glorying is this: the testimony of our conscience, that in simplicity and sincerity of God, not in fleshly wisdom, but in the grace of God, we did conduct ourselves in the world, and more abundantly toward you;
13 for no other things do we write to you, but what ye either do read or also acknowledge, and I hope that also unto the end ye shall acknowledge,
14 according as also ye did acknowledge us in part, that your glory we are, even as also ye [are] ours, in the day of the Lord Jesus;
15 and in this confidence I was purposing to come unto you before, that a second favour ye might have,
16 and through you to pass to Macedonia, and again from Macedonia to come unto you, and by you to be sent forward to Judea.
17 This, therefore, counselling, did I then use the lightness; or the things that I counsel, according to the flesh do I counsel, that it may be with me Yes, yes, and No, no?
18 and God [is] faithful, that our word unto you became not Yes and No,
19 for the Son of God, Jesus Christ, among you through us having been preached -- through me and Silvanus and Timotheus -- did not become Yes and No, but in him it hath become Yes;
20 for as many as [are] promises of God, in him [are] the Yes, and in him the Amen, for glory to God through us;
21 and He who is confirming you with us into Christ, and did anoint us, [is] God,
22 who also sealed us, and gave the earnest of the Spirit in our hearts.
23 And I for a witness on God do call upon my soul, that sparing you, I came not yet to Corinth;
24 not that we are lords over your faith, but we are workers together with your joy, for by the faith ye stand.

2 PAUL TO THE CORINTHIANS CHAPTER 2

1 And I decided this to myself, not again to come in sorrow unto you,
2 for if I make you sorry, then who is he who is making me glad, except he who is made sorry by me?
3 and I wrote to you this same thing, that having come, I may not have sorrow from them of whom it behoved me to have joy, having confidence in you all, that my joy is of you all,
4 for out of much tribulation and pressure of heart I wrote to you through many tears, not that ye might be made sorry, but that ye might know the love that I have more abundantly toward you.
5 And if any one hath caused sorrow, he hath not caused sorrow to me, but in part, that I may not burden you all;
6 sufficient to such a one is this punishment, that [is] by the more part,
7 so that, on the contrary, [it is] rather for you to forgive and to comfort, lest by over abundant sorrow such a one may be swallowed up;
8 wherefore, I call upon you to confirm love to him,
9 for, for this also did I write, that I might know the proof of you, whether in regard to all things ye are obedient.
10 And to whom ye forgive anything -- I also; for I also, if I have forgiven anything, to whom I have forgiven [it], because of you -- in the person of Christ -- [I forgive it,]
11 that we may not be over-reached by the Adversary, for of his devices we are not ignorant.
12 And having come to Troas for the good news of the Christ, and a door to me having been opened in the Lord,
13 I have not had rest to my spirit, on my not finding Titus my brother, but having taken leave of them, I went forth to Macedonia;
14 and to God [are] thanks, who at all times is leading us in triumph in the Christ, and the fragrance of His knowledge He is manifesting through us in every place,
15 because of Christ a sweet fragrance we are to God, in those being saved, and in those being lost;
16 to the one, indeed, a fragrance of death to death, and to the other, a fragrance of life to life; and for these things who is sufficient?
17 for we are not as the many, adulterating the word of God, but as of sincerity -- but as of God; in the presence of God, in Christ we do speak.

2 PAUL TO THE CORINTHIANS CHAPTER 3

1 Do we begin again to recommend ourselves, except we need, as some, letters of recommendation unto you, or from you?
2 our letter ye are, having been written in our hearts, known and read by all men,

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3 manifested that ye are a letter of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in the tablets of stone, but in fleshy tablets of the heart,
4 and such trust we have through the Christ toward God,
5 not that we are sufficient of ourselves to think anything, as of ourselves, but our sufficiency [is] of God,
6 who also made us sufficient [to be] ministrants of a new covenant, not of letter, but of spirit; for the letter doth kill, and the spirit doth make alive.
7 and if the ministration of the death, in letters, engraved in stones, came in glory, so that the sons of Israel were not able to look stedfastly to the face of Moses, because of the glory of his face -- which was being made useless,
8 how shall the ministration of the Spirit not be more in glory?
9 for if the ministration of the condemnation [is] glory, much more doth the ministration of the righteousness abound in glory;
10 for also even that which hath been glorious, hath not been glorious -- in this respect, because of the superior glory;
11 for if that which is being made useless [is] through glory, much more that which is remaining [is] in glory.
12 Having, then, such hope, we use much freedom of speech,
13 and [are] not as Moses, who was putting a vail upon his own face, for the sons of Israel not stedfastly to look to the end of that which is being made useless,
14 but their minds were hardened, for unto this day the same vail at the reading of the Old Covenant doth remain unwithdrawn -- which in Christ is being made useless --
15 but till to-day, when Moses is read, a vail upon their heart doth lie,
16 and whenever they may turn unto the Lord, the vail is taken away.
17 And the Lord is the Spirit; and where the Spirit of the Lord [is], there [is] liberty;
18 and we all, with unvailed face, the glory of the Lord beholding in a mirror, to the same image are being transformed, from glory to glory, even as by the Spirit of the Lord.

2 PAUL TO THE CORINTHIANS CHAPTER 4

1 Because of this, having this ministration, according as we did receive kindness, we do not faint,
2 but did renounce for ourselves the hidden things of shame, not walking in craftiness, nor deceitfully using the word of God, but by the manifestation of the truth recommending ourselves unto every conscience of men, before God;
3 and if also our good news is vailed, in those perishing it is vailed,
4 in whom the god of this age did blind the minds of the unbelieving, that there doth not shine forth to them the enlightening of the good news of the glory of the Christ, who is the image of God;
5 for not ourselves do we preach, but Christ Jesus -- Lord, and ourselves your servants because of Jesus;
6 because [it is] God who said, Out of darkness light [is] to shine, who did shine in our hearts, for the enlightening of the knowledge of the glory of God in the face of Jesus Christ.
7 And we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;
8 on every side being in tribulation, but not straitened; perplexed, but not in despair;
9 persecuted, but not forsaken; cast down, but not destroyed;
10 at all times the dying of the Lord Jesus bearing about in the body, that the life also of Jesus in our body may be manifested,
11 for always are we who are living delivered up to death because of Jesus, that the life also of Jesus may be manifested in our dying flesh,
12 so that, the death indeed in us doth work, and the life in you.
13 And having the same spirit of the faith, according to that which hath been written, 'I believed, therefore I did speak;' we also do believe, therefore also do we speak;
14 knowing that He who did raise up the Lord Jesus, us also through Jesus shall raise up, and shall present with you,
15 for the all things [are] because of you, that the grace having been multiplied, because of the thanksgiving of the more, may abound to the glory of God;
16 wherefore, we faint not, but if also our outward man doth decay, yet the inward is renewed day by day;
17 for the momentary light matter of our tribulation, more and more exceedingly an age-during weight of glory doth work out for us --
18 we not looking to the things seen, but to the things not seen; for the things seen [are] temporary, but the things not seen [are] age-during.

2 PAUL TO THE CORINTHIANS CHAPTER 5

1 For we have known that if our earthly house of the tabernacle may be thrown down, a building from God we have, an house not made with hands -- age-during -- in the heavens,
2 for also in this we groan, with our dwelling that is from heaven earnestly desiring to clothe ourselves,
3 if so be that, having clothed ourselves, we shall not be found naked,
4 for we also who are in the tabernacle do groan, being burdened, seeing we wish not to unclothe ourselves, but to clothe ourselves, that the mortal may be swallowed up of the life.
5 And He who did work us to this self-same thing [is] God, who also did give to us the earnest of the Spirit;
6 having courage, then, at all times, and knowing that being at home in the body, we are away from home from the Lord, --
7 for through faith we walk, not through sight --
8 we have courage, and are well pleased rather to be away from the home of the body, and to be at home with the Lord.

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9 Wherefore also we are ambitious, whether at home or away from home, to be well pleasing to him,
10 for all of us it behoveth to be manifested before the tribunal of the Christ, that each one may receive the things [done] through the body, in reference to the things that he did, whether good or evil;
11 having known, therefore, the fear of the Lord, we persuade men, and to God we are manifested, and I hope also in your consciences to have been manifested;
12 for not again ourselves do we recommend to you, but we are giving occasion to you of glorifying in our behalf, that ye may have [something] in reference to those glorifying in face and not in heart;
13 for whether we were beside ourselves, [it was] to God; whether we be of sound mind -- [it is] to you,
14 for the love of the Christ doth constrain us, having judged thus: that if one for all died, then the whole died,
15 and for all he died, that those living, no more to themselves may live, but to him who died for them, and was raised again.
16 So that we henceforth have known no one according to the flesh, and even if we have known Christ according to the flesh, yet now we know him no more;
17 so that if any one [is] in Christ -- [he is] a new creature; the old things did pass away, lo, become new have the all things.
18 And the all things [are] of God, who reconciled us to Himself through Jesus Christ, and did give to us the ministration of the reconciliation,
19 how that God was in Christ -- a world reconciling to Himself, not reckoning to them their trespasses; and having put in us the word of the reconciliation,
20 in behalf of Christ, then, we are ambassadors, as if God were calling through us, we beseech, in behalf of Christ, 'Be ye reconciled to God;'
21 for him who did not know sin, in our behalf He did make sin, that we may become the righteousness of God in him.

2 PAUL TO THE CORINTHIANS CHAPTER 6

1 And working together also we call upon [you] that ye receive not in vain the grace of God --
2 for He saith, 'In an acceptable time I did hear thee, and in a day of salvation I did help thee, lo, now [is] a well-accepted time; lo, now, a day of salvation,' --
3 in nothing giving any cause of offence, that the ministration may be not blamed,
4 but in everything recommending ourselves as God's ministrants; in much patience, in tribulations, in necessities, in distresses,
5 in stripes, in imprisonments, in insurrections, in labours, in watchings, in fastings,
6 in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned,
7 in the word of truth, in the power of God, through the armour of the righteousness, on the right and on the left,
8 through glory and dishonour, through evil report and good report, as leading astray, and true;
9 as unknown, and recognized; as dying, and lo, we live; as chastened, and not put to death;
10 as sorrowful, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things.
11 Our mouth hath been open unto you, O Corinthians, our heart hath been enlarged!
12 ye are not straitened in us, and ye are straitened in your [own] bowels,
13 and [as] a recompense of the same kind, (as to children I say [it],) be ye enlarged -- also ye!
14 Become not yoked with others -- unbelievers, for what partaking [is there] to righteousness and lawlessness?
15 and what fellowship to light with darkness? and what concord to Christ with Belial? or what part to a believer with an unbeliever?
16 and what agreement to the sanctuary of God with idols? for ye are a sanctuary of the living God, according as God said -- 'I will dwell in them, and will walk among [them], and I will be their God, and they shall be My people,
17 wherefore, come ye forth out of the midst of them, and be separated, saith the Lord, and an unclean thing do not touch, and I -- I will receive you,
18 and I will be to you for a Father, and ye -- ye shall be to Me for sons and daughters, saith the Lord Almighty.'

2 PAUL TO THE CORINTHIANS CHAPTER 7

1 Having, then, these promises, beloved, may we cleanse ourselves from every pollution of flesh and spirit, perfecting sanctification in the fear of God;
2 receive us; no one did we wrong; no one did we waste; no one did we defraud;
3 not to condemn you do I say [it], for I have said before that in our hearts ye are to die with and to live with;
4 great [is] my freedom of speech unto you, great my glory on your behalf; I have been filled with the comfort, I overabound with the joy on all our tribulation,
5 for also we, having come to Macedonia, no relaxation hath our flesh had, but on every side we are in tribulation, without [are] fightings, within -- fears;
6 but He who is comforting the cast-down -- God -- He did comfort us in the presence of Titus;
7 and not only in his presence, but also in the comfort with which he was comforted over you, declaring to us your longing desire, your lamentation, your zeal for me, so that the more I did rejoice,
8 because even if I made you sorry in the letter, I do not repent -- if even I did repent -- for I perceive that the letter, even if for an hour, did make you sorry.
9 I now do rejoice, not that ye were made sorry, but that ye were made sorry to reformation, for ye were made sorry toward God, that in nothing ye might receive damage from us;

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10 for the sorrow toward God reformation to salvation not to be repented of doth work, and the sorrow of the world doth work death,
11 for, lo, this same thing -- your being made sorry toward God -- how much diligence it doth work in you! but defence, but displeasure, but fear, but longing desire, but zeal, but revenge; in every thing ye did approve yourselves to be pure in the matter.
12 If, then, I also wrote to you -- not for his cause who did wrong, nor for his cause who did suffer wrong, but for our diligence in your behalf being manifested unto you before God --
13 because of this we have been comforted in your comfort, and more abundantly the more did we rejoice in the joy of Titus, that his spirit hath been refreshed from you all;
14 because if anything to him in your behalf I have boasted, I was not put to shame; but as all things in truth we did speak to you, so also our boasting before Titus became truth,
15 and his tender affection is more abundantly toward you, remembering the obedience of you all, how with fear and trembling ye did receive him;
16 I rejoice, therefore, that in everything I have courage in you.

2 PAUL TO THE CORINTHIANS CHAPTER 8
1 And we make known to you, brethren, the grace of God, that hath been given in the assemblies of Macedonia,
2 because in much trial of tribulation the abundance of their joy, and their deep poverty, did abound to the riches of their liberality;
3 because, according to [their] power, I testify, and above [their] power, they were willing of themselves,
4 with much entreaty calling on us to receive the favour and the fellowship of the ministration to the saints,
5 and not according as we expected, but themselves they did give first to the Lord, and to us, through the will of God,
6 so that we exhorted Titus, that, according as he did begin before, so also he may finish to you also this favour,
7 but even as in every thing ye do abound, in faith, and word, and knowledge, and all diligence, and in your love to us, that also in this grace ye may abound;
8 not according to command do I speak, but because of the diligence of others, and of your love proving the genuineness,
9 for ye know the grace of our Lord Jesus Christ, that because of you he became poor -- being rich, that ye by that poverty may become rich.
10 and an opinion in this do I give: for this to you [is] expedient, who not only to do, but also to will, did begin before -- a year ago,
11 and now also finish doing [it], that even as [there is] the readiness of the will, so also the finishing, out of that which ye have,
12 for if the willing mind is present, according to that which any one may have it is well-accepted, not according to that which he hath not;
13 for not that for others release, and ye pressured, [do I speak,]
14 but by equality, at the present time your abundance -- for their want, that also their abundance may be for your want, that there may be equality,
15 according as it hath been written, 'He who [did gather] much, had nothing over; and he who [did gather] little, had no lack.'
16 And thanks to God, who is putting the same diligence for you in the heart of Titus,
17 because indeed the exhortation he accepted, and being more diligent, of his own accord he went forth unto you,
18 and we sent with him the brother, whose praise in the good news [is] through all the assemblies,
19 and not only so, but who was also appointed by vote by the assemblies, our fellow-traveller, with this favour that is ministered by us, unto the glory of the same Lord, and your willing mind;
20 avoiding this, lest any one may blame us in this abundance that is ministered by us,
21 providing right things, not only before the Lord, but also before men;
22 and we sent with them our brother, whom we proved in many things many times being diligent, and now much more diligent, by the great confidence that is toward you,
23 whether -- about Titus -- my partner and towards you fellow-worker, whether -- our brethren, apostles of assemblies -- glory of Christ;
24 the shewing therefore of your love, and of our boasting on your behalf, to them shew ye, even in the face of the assemblies.

2 PAUL TO THE CORINTHIANS CHAPTER 9
1 For, indeed, concerning the ministration that [is] for the saints, it is superfluous for me to write to you,
2 for I have known your readiness of mind, which in your behalf I boast of to Macedonians, that Achaia hath been prepared a year ago, and the zeal of you did stir up the more part,
3 and I sent the brethren, that our boasting on your behalf may not be made vain in this respect; that, according as I said, ye may be ready,
4 lest if Macedonians may come with me, and find you unprepared, we -- we may be put to shame (that we say not -- ye) in this same confidence of boasting.
5 Necessary, therefore, I thought [it] to exhort the brethren, that they may go before to you, and may make up before your formerly announced blessing, that this be ready, as a blessing, and not as covetousness.
6 And this: He who is sowing sparingly, sparingly also shall reap; and he who is sowing in blessings, in blessings also shall reap;
7 each one, according as he doth purpose in heart, not out of sorrow or out of necessity, for a cheerful giver doth God love,

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8 and God [is] able all grace to cause to abound to you, that in every thing always all sufficiency having, ye may abound to every good work,
9 (according as it hath been written, 'He dispersed abroad, he gave to the poor, his righteousness doth remain to the age,')
10 and may He who is supplying seed to the sower, and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness,
11 in every thing being enriched to all liberality, which doth work through us thanksgiving to God,
12 because the ministration of this service not only is supplying the wants of the saints, but is also abounding through many thanksgivings to God,
13 through the proof of this ministration glorifying God for the subjection of your confession to the good news of the Christ, and [for] the liberality of the fellowship to them and to all,
14 and by their supplication in your behalf, longing after you because of the exceeding grace of God upon you;
15 thanks also to God for His unspeakable gift!

2 PAUL TO THE CORINTHIANS CHAPTER 10
1 And I, Paul, myself, do call upon you -- through the meekness and gentleness of the Christ -- who in presence, indeed [am] humble among you, and being absent, have courage toward you,
2 and I beseech [you], that, being present, I may not have courage, with the confidence with which I reckon to be bold against certain reckoning us as walking according to the flesh;
3 for walking in the flesh, not according to the flesh do we war,
4 for the weapons of our warfare [are] not fleshly, but powerful to God for bringing down of strongholds,
5 reasonings bringing down, and every high thing lifted up against the knowledge of God, and bringing into captivity every thought to the obedience of the Christ,
6 and being in readiness to avenge every disobedience, whenever your obedience may be fulfilled.
7 The things in presence do ye see? if any one hath trusted in himself to be Christ's, this let him reckon again from himself, that according as he is Christ's, so also we [are] Christ's;
8 for even if also anything more abundantly I shall boast concerning our authority, that the Lord gave us for building up, and not for casting you down, I shall not be ashamed;
9 that I may not seem as if I would terrify you through the letters,
10 'because the letters indeed -- saith one -- [are] weighty and strong, and the bodily presence weak, and the speech despicable.'
11 This one -- let him reckon thus: that such as we are in word, through letters, being absent, such also, being present, [we are] in deed.
12 For we do not make bold to rank or to compare ourselves with certain of those commending themselves, but they, among themselves measuring themselves, and comparing themselves with themselves, are not wise,
13 and we in regard to the unmeasured things will not boast ourselves, but after the measure of the line that the God of measure did appoint to us -- to reach even unto you;
14 for not as not reaching to you do we stretch ourselves overmuch, for even unto you did we come in the good news of the Christ,
15 not boasting of the things not measured, in other men's labours, and having hope -- your faith increasing -- in you to be enlarged, according to our line -- into abundance,
16 in the [places] beyond you to proclaim good news, not in another's line in regard to the things made ready, to boast;
17 and he who is boasting -- in the Lord let him boast;
18 for not he who is commending himself is approved, but he whom the Lord doth commend.

2 PAUL TO THE CORINTHIANS CHAPTER 11
1 O that ye were bearing with me a little of the folly, but ye also do bear with me:
2 for I am zealous for you with zeal of God, for I did betroth you to one husband, a pure virgin, to present to Christ,
3 and I fear, lest, as the serpent did beguile Eve in his subtilty, so your minds may be corrupted from the simplicity that [is] in the Christ;
4 for if, indeed, he who is coming doth preach another Jesus whom we did not preach, or another Spirit ye receive which ye did not receive, or other good news which ye did not accept -- well were ye bearing [it],
5 for I reckon that I have been nothing behind the very chiefest apostles,
6 and even if unlearned in word -- yet not in knowledge, but in every thing we were made manifest in all things to you.
7 The sin did I do -- myself humbling that ye might be exalted, because freely the good news of God I did proclaim to you?
8 other assemblies I did rob, having taken wages, for your ministration;
9 and being present with you, and having been in want, I was chargeable to no one, for my lack did the brethren supply -- having come from Macedonia -- and in everything burdenless to you I did keep myself, and will keep.
10 The truth of Christ is in me, because this boasting shall not be stopped in regard to me in the regions of Achaia;
11 wherefore? because I do not love you? God hath known!
12 and what I do, I also will do, that I may cut off the occasion of those wishing an occasion, that in that which they boast they may be found according as we also;
13 for those such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ,
14 and no wonder -- for even the Adversary doth transform himself into a messenger of light;

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15 no great thing, then, if also his ministrants do transform themselves as ministrants of righteousness -- whose end shall be according to their works.

16 Again I say, may no one think me to be a fool; and if otherwise, even as a fool receive me, that I also a little may boast.

17 That which I speak, I speak not according to the Lord, but as in foolishness, in this the confidence of boasting;

18 since many boast according to the flesh, I also will boast:

19 for gladly do ye bear with the fools -- being wise,

20 for ye bear, if any one is bringing you under bondage, if any one doth devour, if any one doth take away, if any one doth exalt himself, if any one on the face doth smite you;

21 in reference to dishonour I speak, how that we were weak, and in whatever any one is bold -- in foolishness I say [it] -- I also am bold.

22 Hebrews are they? I also! Israelites are they? I also! seed of Abraham are they? I also!

23 ministrants of Christ are they? -- as beside myself I speak -- I more; in labours more abundantly, in stripes above measure, in prisons more frequently, in deaths many times;

24 from Jews five times forty [stripes] save one I did receive;

25 thrice was I beaten with rods, once was I stoned, thrice was I shipwrecked, a night and a day in the deep I have passed;

26 journeyings many times, perils of rivers, perils of robbers, perils from kindred, perils from nations, perils in city, perils in wilderness, perils in sea, perils among false brethren;

27 in laboriousness and painfulness, in watchings many times, in hunger and thirst, in fastings many times, in cold and nakedness;

28 apart from the things without -- the crowding upon me that is daily -- the care of all the assemblies.

29 Who is infirm, and I am not infirm? who is stumbled, and I am not fired;

30 if to boast it behoveth [me], of the things of my infirmity I will boast;

31 the God and Father of our Lord Jesus Christ -- who is blessed to the ages -- hath known that I do not lie! --

32 In Damascus the ethnarch of Aretas the king was watching the city of the Damascenes, wishing to seize me,

33 and through a window in a rope basket I was let down, through the wall, and fled out of his hands.

2 PAUL TO THE CORINTHIANS CHAPTER 12

1 To boast, really, is not profitable for me, for I will come to visions and revelations of the Lord.

2 I have known a man in Christ, fourteen years ago -- whether in the body I have not known, whether out of the body I have not known, God hath known -- such an one being caught away unto the third heaven;

3 and I have known such a man -- whether in the body, whether out of the body, I have not known, God hath known, --

4 that he was caught away to the paradise, and heard unutterable sayings, that it is not possible for man to speak.

5 Of such an one I will boast, and of myself I will not boast, except in my infirmities,

6 for if I may wish to boast, I shall not be a fool, for truth I will say; but I forebear, lest any one in regard to me may think anything above what he doth see me, or doth hear anything of me;

7 and that by the exceeding greatness of the revelations I might not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of the Adversary, that he might buffet me, that I might not be exalted overmuch.

8 Concerning this thing thrice the Lord did I call upon, that it might depart from me,

9 and He said to me, 'Sufficient for thee is My grace, for My power in infirmity is perfected;' most gladly, therefore, will I rather boast in my infirmities, that the power of the Christ may rest on me:

10 wherefore I am well pleased in infirmities, in damages, in necessities, in persecutions, in distresses -- for Christ; for whenever I am infirm, then I am powerful;

11 I have become a fool -- boasting; ye -- ye did compel me; for I ought by you to have been commended, for in nothing was I behind the very chiefest apostles -- even if I am nothing.

12 The signs, indeed, of the apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds,

13 for what is there in which ye were inferior to the rest of the assemblies, except that I myself was not a burden to you? forgive me this injustice!

14 Lo, a third time I am ready to come unto you, and I will not be a burden to you, for I seek not yours, but you, for the children ought not for the parents to lay up, but the parents for the children,

15 and I most gladly will spend and be entirely spent for your souls, even if, more abundantly loving you, less I am loved.

16 And be it [so], I -- I did not burden you, but being crafty, with guile I did take you;

17 any one of those whom I have sent unto you -- by him did I take advantage of you?

18 I entreated Titus, and did send with [him] the brother; did Titus take advantage of you? in the same spirit did we not walk? -- did we not in the same steps?

19 Again, think ye that to you we are making defence? before God in Christ do we speak; and the all things, beloved, [are] for your up-building,

20 for I fear lest, having come, not such as I wish I may find you, and I -- I may be found by you such as ye do not wish, lest there be strifes, envyings, wraths, revelries, evil-speakings, whisperings, puffings up, insurrections,

21 lest again having come, my God may humble me in regard to you, and I may bewail many of those having sinned before, and not having reformed concerning the uncleanness, and whoredom, and lasciviousness, that they did practise.

2 PAUL TO THE CORINTHIANS CHAPTER 13

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1 This third time do I come unto you; on the mouth of two witnesses or three shall every saying be established;
2 I have said before, and I say [it] before, as being present, the second time, and being absent, now, do I write to those having sinned before, and to all the rest, that if I come again, I will not spare,
3 since a proof ye seek of the Christ speaking in me, who to you is not infirm, but is powerful in you,
4 for even if he was crucified from infirmity, yet he doth live from the power of God; for we also are weak in him, but we shall live with him from the power of God toward you.
5 Your ownselves try ye, if ye are in the faith; your ownselves prove ye; do ye not know your ownselves, that Jesus Christ is in you, if ye be not in some respect disapproved of?
6 and I hope that ye shall know that we -- we are not disapproved of;
7 and I pray before God that ye do no evil, not that we may appear approved, but that ye may do that which is right, and we may be as disapproved;
8 for we are not able to do anything against the truth, but for the truth;
9 for we rejoice when we may be infirm, and ye may be powerful; and this also we pray for -- your perfection!
10 because of this, these things -- being absent -- I write, that being present, I may not treat [any] sharply, according to the authority that the Lord did give me for building up, and not for casting down.
11 Henceforth, brethren, rejoice; be made perfect, be comforted, be of the same mind, be at peace, and the God of the love and peace shall be with you;
12 salute one another in an holy kiss;
13 salute you do all the saints;
14 the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, [is] with you all! Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

or Paul To The Citizens Of Galata, or just Galatians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Galatians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 54 AD. There is an old debate as to whether Paul's letter was directed to northern Galatia, where the ethnic Galatians lived, or to southern part of the Galatian province, where cities such as Iconium are located.

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is probably written by the Roman citizen Saul of Tarsos (Paul the Apostle) from southern Anatolia to a number of Early Christian communities in Galatia (central Anatolia).

Saul of Tarsos writes about the conflict he caused with James the undisputed leader of the Church and brother of Jesus. The controversy concerns the Gentile (Roman) and the Mosaic (Hebrew) Law as described in the 5 books of Moses. Saul knew that circumcision was against the Lex Cornelia (the Roman laws of Cornelius Sulla) argues that the gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision of males. But Saul tells us only a part of the story, he does not say that James has been furious seeing him as traitor and lier because he converted Jews to his version of Christianity. Saul has dared to turn James's brother Jesus into a caricature and a divine figurehead of his newly created religion, smearing the honour of Jesus' family by immoral (Roman) filth and violating the first three Commandments: "1. I am the Lord thy God, thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord your God in vain."

We can learn in detail what has happened from the Clementine literature (also called Pseudo [false] -Clementine because the Church leaders did not like the contents of the texts), the Homilies and Recognition by name. These are records made by one Clement (whom the narrative identifies as both Pope Clement I, and Titus Flavius Vespasianus' nephew Titus Flavius Clemens) who tells us about the battles among James the brother of Jesus, Saul of Tarsos and the Apostle Simon Peter. There is also an accout of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history. The author is sometimes called Pseudo-Clement (as distinct from Clement of Alexandria)

The Epistle to the Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul because it is Saul's coming out. The central dispute in the letter concerns the question of how Gentiles could convert to Christianity,

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which shows that this letter was written at a very early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organisation within the Christian community at large. This puts it during the lifetime of Paul himself.)

PAUL TO THE GALATIANS CHAPTER 1

1 Paul, an apostle -- not from men, nor through man, but through Jesus Christ, and God the Father, who did raise him out of the dead --

2 and all the brethren with me, to the assemblies of Galatia:

3 Grace to you, and peace from God the Father, and our Lord Jesus Christ,

4 who did give himself for our sins, that he might deliver us out of the present evil age, according to the will of God even our Father,

5 to whom [is] the glory to the ages of the ages. Amen.

6 I wonder that ye are so quickly removed from Him who did call you in the grace of Christ to another good news;

7 that is not another, except there be certain who are troubling you, and wishing to pervert the good news of the Christ;

8 but even if we or a messenger out of heaven may proclaim good news to you different from what we did proclaim to you -- anathema let him be!

9 as we have said before, and now say again, If any one to you may proclaim good news different from what ye did receive -- anathema let him be!

10 for now men do I persuade, or God? or do I seek to please men? for if yet men I did please -- Christ's servant I should not be.

11 And I make known to you, brethren, the good news that were proclaimed by me, that it is not according to man,

12 for neither did I from man receive it, nor was I taught [it], but through a revelation of Jesus Christ,

13 for ye did hear of my behaviour once in Judaism, that exceedingly I was persecuting the assembly of God, and wasting it,

14 and I was advancing in Judaism above many equals in age in mine own race, being more abundantly zealous of my fathers' deliverances,

15 and when God was well pleased -- having separated me from the womb of my mother, and having called [me] through His grace --

16 to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood,

17 nor did I go up to Jerusalem unto those who were apostles before me, but I went away to Arabia, and again returned to Damascus,

18 then, after three years I went up to Jerusalem to enquire about Peter, and remained with him fifteen days,

19 and other of the apostles I did not see, except James, the brother of the Lord.

20 And the things that I write to you, lo, before God -- I lie not;

21 then I came to the regions of Syria and of Cilicia,

22 and was unknown by face to the assemblies of Judea, that [are] in Christ,

23 and only they were hearing, that 'he who is persecuting us then, doth now proclaim good news -- the faith that then he was wasting;'

24 and they were glorifying God in me.

PAUL TO THE GALATIANS CHAPTER 2

1 Then, after fourteen years again I went up to Jerusalem with Barnabas, having taken with me also Titus;

2 and I went up by revelation, and did submit to them the good news that I preach among the nations, and privately to those esteemed, lest in vain I might run or did run;

3 but not even Titus, who [is] with me, being a Greek, was compelled to be circumcised --

4 and [that] because of the false brethren brought in unawares, who did come in privily to spy out our liberty that we have in Christ Jesus, that us they might bring under bondage,

5 to whom not even for an hour we gave place by subjection, that the truth of the good news might remain to you.

6 And from those who were esteemed to be something -- whatever they were then, it maketh no difference to me -- the face of man God accepteth not, for -- to me those esteemed did add nothing,

7 but, on the contrary, having seen that I have been entrusted with the good news of the uncircumcision, as Peter with [that] of the circumcision,

8 for He who did work with Peter to the apostleship of the circumcision, did work also in me in regard to the nations,

9 and having known the grace that was given to me, James, and Cephas, and John, who were esteemed to be pillars, a right hand of fellowship they did give to me, and to Barnabas, that we to the nations, and they to the circumcision [may go],

10 only, of the poor that we should be mindful, which also I was diligent -- this very thing -- to do.

11 And when Peter came to Antioch, to the face I stood up against him, because he was blameworthy,

12 for before the coming of certain from James, with the nations he was eating, and when they came, he was withdrawing and separating himself, fearing those of the circumcision,

13 and dissemble with him also did the other Jews, so that also Barnabas was carried away by their dissimulation.

14 But when I saw that they are not walking uprightly to the truth of the good news, I said to Peter before all, 'If thou, being a Jew, in the manner of the nations dost live, and not in the manner of the Jews, how the nations dost thou compel to Judaize?

15 we by nature Jews, and not sinners of the nations,

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16 having known also that a man is not declared righteous by works of law, if not through the faith of Jesus Christ, also we in Christ Jesus did believe, that we might be declared righteous by the faith of Christ, and not by works of law, wherefore declared righteous by works of law shall be no flesh.'

17 And if, seeking to be declared righteous in Christ, we ourselves also were found sinners, [is] then Christ a ministrant of sin? let it not be!

18 for if the things I threw down, these again I build up, a transgressor I set myself forth;

19 for I through law, did die, that to God I may live;

20 with Christ I have been crucified, and live no more do I, and Christ doth live in me; and that which I now live in the flesh -- in the faith I live of the Son of God, who did love me and did give himself for me;

21 I do not make void the grace of God, for if righteousness [be] through law -- then Christ died in vain.

PAUL TO THE GALATIANS CHAPTER 3

1 O thoughtless Galatians, who did bewitch you, not to obey the truth -- before whose eyes Jesus Christ was described before among you crucified?

2 this only do I wish to learn from you -- by works of law the Spirit did ye receive, or by the hearing of faith?

3 so thoughtless are ye! having begun in the Spirit, now in the flesh do ye end?

4 so many things did ye suffer in vain! if, indeed, even in vain.

5 He, therefore, who is supplying to you the Spirit, and working mighty acts among you -- by works of law or by the hearing of faith [is it]?

6 according as Abraham did believe God, and it was reckoned to him -- to righteousness;

7 know ye, then, that those of faith -- these are sons of Abraham,

8 and the Writing having foreseen that by faith God doth declare righteous the nations did proclaim before the good news to Abraham --

9 'Blessed in thee shall be all the nations;' so that those of faith are blessed with the faithful Abraham,

10 for as many as are of works of law are under a curse, for it hath been written, 'Cursed [is] every one who is not remaining in all things that have been written in the Book of the Law -- to do them,'

11 and that in law no one is declared righteous with God, is evident, because 'The righteous by faith shall live;'

12 and the law is not by faith, but -- 'The man who did them shall live in them.'

13 Christ did redeem us from the curse of the law, having become for us a curse, for it hath been written, 'Cursed is every one who is hanging on a tree,'

14 that to the nations the blessing of Abraham may come in Christ Jesus, that the promise of the Spirit we may receive through the faith.

15 Brethren, as a man I say [it], even of man a confirmed covenant no one doth make void or doth add to,

16 and to Abraham were the promises spoken, and to his seed; He doth not say, 'And to seeds,' as of many, but as of one, 'And to thy seed,' which is Christ;

17 and this I say, A covenant confirmed before by God to Christ, the law, that came four hundred and thirty years after, doth not set aside, to make void the promise,

18 for if by law [be] the inheritance, [it is] no more by promise, but to Abraham through promise did God grant [it].

19 Why, then, the law? on account of the transgressions it was added, till the seed might come to which the promise hath been made, having been set in order through messengers in the hand of a mediator --

20 and the mediator is not of one, and God is one --

21 the law, then, [is] against the promises of God? -- let it not be! for if a law was given that was able to make alive, truly by law there would have been the righteousness,

22 but the Writing did shut up the whole under sin, that the promise by faith of Jesus Christ may be given to those believing.

23 And before the coming of the faith, under law we were being kept, shut up to the faith about to be revealed,

24 so that the law became our child-conductor -- to Christ, that by faith we may be declared righteous,

25 and the faith having come, no more under a child-conductor are we,

26 for ye are all sons of God through the faith in Christ Jesus,

27 for as many as to Christ were baptized did put on Christ;

28 there is not here Jew or Greek, there is not here servant nor freeman, there is not here male and female, for all ye are one in Christ Jesus;

29 and if ye [are] of Christ then of Abraham ye are seed, and according to promise -- heirs.

PAUL TO THE GALATIANS CHAPTER 4

1 And I say, so long time as the heir is a babe, he differeth nothing from a servant -- being lord of all,

2 but is under tutors and stewards till the time appointed of the father,

3 so also we, when we were babes, under the elements of the world were in servitude,

4 and when the fulness of time did come, God sent forth His Son, come of a woman, come under law,

5 that those under law he may redeem, that the adoption of sons we may receive;

6 and because ye are sons, God did send forth the spirit of His Son into your hearts, crying, 'Abba, Father!'

7 so that thou art no more a servant, but a son, and if a son, also an heir of God through Christ.

8 But then, indeed, not having known God, ye were in servitude to those not by nature gods,

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9 and now, having known God -- and rather being known by God -- how turn ye again unto the weak and poor elements to which anew ye desire to be in servitude?
10 days ye observe, and months, and times, and years!
11 I am afraid of you, lest in vain I did labour toward you.
12 Become as I [am] -- because I also [am] as ye brethren, I beseech you; to me ye did no hurt,
13 and ye have known that through infirmity of the flesh I did proclaim good news to you at the first,
14 and my trial that [is] in my flesh ye did not despise nor reject, but as a messenger of God ye did receive me -- as Christ Jesus;
15 what then was your happiness? for I testify to you, that if possible, your eyes having plucked out, ye would have given to me;
16 so that your enemy have I become, being true to you?
17 they are zealous for you -- [yet] not well, but they wish to shut us out, that for them ye may be zealous;
18 and [it is] good to be zealously regarded, in what is good, at all times, and not only in my being present with you;
19 my little children, of whom again I travail in birth, till Christ may be formed in you,
20 and I was wishing to be present with you now, and to change my voice, because I am in doubt about you.
21 Tell me, ye who are willing to be under law, the law do ye not hear?
22 for it hath been written, that Abraham had two sons, one by the maid-servant, and one by the free-woman,
23 but he who [is] of the maid-servant, according to flesh hath been, and he who [is] of the free-woman, through the promise;
24 which things are allegorized, for these are the two covenants: one, indeed, from mount Sinai, to servitude bringing forth, which is Hagar;
25 for this Hagar is mount Sinai in Arabia, and doth correspond to the Jerusalem that now [is], and is in servitude with her children,
26 and the Jerusalem above is the free-woman, which is mother of us all,
27 for it hath been written, 'Rejoice, O barren, who art not bearing; break forth and cry, thou who art not travailing, because many [are] the children of the desolate -- more than of her having the husband.'
28 And we, brethren, as Isaac, are children of promise,
29 but as then he who was born according to the flesh did persecute him according to the spirit, so also now;
30 but what saith the Writing? 'Cast forth the maid-servant and her son, for the son of the maid-servant may not be heir with the son of the free-woman;'
31 then, brethren, we are not a maid-servant's children, but the free-woman's.

PAUL TO THE GALATIANS CHAPTER 5

1 In the freedom, then, with which Christ did make you free -- stand ye, and be not held fast again by a yoke of servitude;
2 lo, I Paul do say to you, that if ye be circumcised, Christ shall profit you nothing;
3 and I testify again to every man circumcised, that he is a debtor to do the whole law;
4 ye were freed from the Christ, ye who in law are declared righteous; from the grace ye fell away;
5 for we by the Spirit, by faith, a hope of righteousness do wait for,
6 for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith through love working.
7 Ye were running well; who did hinder you -- not to obey the truth?
8 the obedience [is] not of him who is calling you!
9 a little leaven the whole lump doth leaven;
10 I have confidence in regard to you in the Lord, that ye will be none otherwise minded; and he who is troubling you shall bear the judgment, whoever he may be.
11 And I, brethren, if uncircumcision I yet preach, why yet am I persecuted? then hath the stumbling-block of the cross been done away;
12 O that even they would cut themselves off who are unsettling you!
13 For ye -- to freedom ye were called, brethren, only not the freedom for an occasion to the flesh, but through the love serve ye one another,
14 for all the law in one word is fulfilled -- in this: 'Thou shalt love thy neighbor as thyself;'
15 and if one another ye do bite and devour, see -- that ye may not by one another be consumed.
16 And I say: In the Spirit walk ye, and the desire of the flesh ye may not complete;
17 for the flesh doth desire contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed one to another, that the things that ye may will -- these ye may not do;
18 and if by the Spirit ye are led, ye are not under law.
19 And manifest also are the works of the flesh, which are: Adultery, whoredom, uncleanness, lasciviousness,
20 idolatry, witchcraft, hatred, strifes, emulations, wraths, rivalries, dissensions, sects,
21 envyings, murders, drunkennesses, revellings, and such like, of which I tell you before, as I also said before, that those doing such things the reign of God shall not inherit.
22 And the fruit of the Spirit is: Love, joy, peace, long-suffering, kindness, goodness, faith,
23 meekness, temperance: against such there is no law;
24 and those who are Christ's, the flesh did crucify with the affections, and the desires;
25 if we may live in the Spirit, in the Spirit also we may walk;
26 let us not become vain-glorious -- one another provoking, one another envying!

PAUL TO THE GALATIANS CHAPTER 6

1 Brethren, if a man also may be overtaken in any trespass, ye who [are] spiritual restore such a one in a spirit of

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meekness, considering thyself -- lest thou also may be tempted;
2 of one another the burdens bear ye, and so fill up the law of the Christ,
3 for if any one doth think [himself] to be something -- being nothing -- himself he doth deceive;
4 and his own work let each one prove, and then in regard to himself alone the glorying he shall have, and not in regard to the other,
5 for each one his own burden shall bear.
6 And let him who is instructed in the word share with him who is instructing -- in all good things.
7 Be not led astray; God is not mocked; for what a man may sow -- that also he shall reap,
8 because he who is sowing to his own flesh, of the flesh shall reap corruption; and he who is sowing to the Spirit, of the Spirit shall reap life age-during;
9 and in the doing good we may not be faint-hearted, for at the proper time we shall reap -- not desponding;
10 therefore, then, as we have opportunity, may we work the good to all, and especially unto those of the household of the faith.
11 Ye see in how large letters I have written to you with my own hand;
12 as many as are willing to make a good appearance in the flesh, these constrain you to be circumcised -- only that for the cross of the Christ they may not be persecuted,
13 for neither do those circumcised themselves keep the law, but they wish you to be circumcised, that in your flesh they may glory.
14 And for me, let it not be -- to glory, except in the cross of our Lord Jesus Christ, through which to me the world hath been crucified, and I to the world;
15 for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation;
16 and as many as by this rule do walk -- peace upon them, and kindness, and on the Israel of God!
17 Henceforth, let no one give me trouble, for I the scars of the Lord Jesus in my body do bear.
18 The grace of our Lord Jesus Christ [is] with your spirit, brethren! Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

or Paul to the citizens of Ephesus, or just Ephesians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 80-100 A.D.

(The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death".

According to tradition, the Apostle Paul wrote the letter while he was in prison in Rome (around 62 AD). This would be about the same time as the Epistle to the Colossians (which in many points it resembles) and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between 80 and 100 AD.

The first verse in the letter identifies Paul as its author. While early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul, more recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology.

The Pauline authorship of Ephesians is doubtful. In style it differs even more than the Epistle to the Colossians from the earlier Epistles attributed to Paul: 1. Many terms in Ephesians are not found in genuine Paulines but are found in the later NT writings; 2. Almost all of Ephesians evinces verbal contacts with Colossians, indicating that the author of Ephesians wrote in imitation of Colossians; 3. The use of grammar is quite different: The plural is employed where Paul always avoids it in his 4 Main Epistles.

Ephesians contains:

• 1:1,2. The greeting, from Paul to the church of Ephesus.

• 1:3–2:10. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1:3–23 consists in the original Greek of just two lengthy and complex sentences (1:3–14, 15–23). It ends with a fervent prayer for the further spiritual enrichment of the Ephesians.

• 2:11–3:21. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends

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with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them.

• 4:1–16. A chapter on unity in the midst of the diversity of gifts among believers.

• 4:17–6:9. Instructions about ordinary life and different relationships.

• 6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of God), the mission of Tychicus, and valedictory blessings.)

PAUL TO THE EPHESIANS CHAPTER 1

1 Paul, an apostle of Jesus Christ through the will of God, to the saints who are in Ephesus, and to the faithful in Christ Jesus:

2 Grace to you, and peace from God our Father, and the Lord Jesus Christ!

3 Blessed [is] the God and Father of our Lord Jesus Christ, who did bless us in every spiritual blessing in the heavenly places in Christ,

4 according as He did choose us in him before the foundation of the world, for our being holy and unblemished before Him, in love,

5 having foreordained us to the adoption of sons through Jesus Christ to Himself, according to the good pleasure of His will,

6 to the praise of the glory of His grace, in which He did make us accepted in the beloved,

7 in whom we have the redemption through his blood, the remission of the trespasses, according to the riches of His grace,

8 in which He did abound toward us in all wisdom and prudence,

9 having made known to us the secret of His will, according to His good pleasure, that He purposed in Himself,

10 in regard to the dispensation of the fulness of the times, to bring into one the whole in the Christ, both the things in the heavens, and the things upon the earth -- in him;

11 in whom also we did obtain an inheritance, being foreordained according to the purpose of Him who the all things is working according to the counsel of His will,

12 for our being to the praise of His glory, [even] those who did first hope in the Christ,

13 in whom ye also, having heard the word of the truth -- the good news of your salvation -- in whom also having believed, ye were sealed with the Holy Spirit of the promise,

14 which is an earnest of our inheritance, to the redemption of the acquired possession, to the praise of His glory.

15 Because of this I also, having heard of your faith in the Lord Jesus, and the love to all the saints,

16 do not cease giving thanks for you, making mention of you in my prayers,

17 that the God of our Lord Jesus Christ, the Father of the glory, may give to you a spirit of wisdom and revelation in the recognition of him,

18 the eyes of your understanding being enlightened, for your knowing what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,

19 and what the exceeding greatness of His power to us who are believing, according to the working of the power of His might,

20 which He wrought in the Christ, having raised him out of the dead, and did set [him] at His right hand in the heavenly [places],

21 far above all principality, and authority, and might, and lordship, and every name named, not only in this age, but also in the coming one;

22 and all things He did put under his feet, and did give him -- head over all things to the assembly,

23 which is his body, the fulness of Him who is filling the all in all,

PAUL TO THE EPHESIANS CHAPTER 2

1 Also you -- being dead in the trespasses and the sins,

2 in which once ye did walk according to the age of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience,

3 among whom also we all did walk once in the desires of our flesh, doing the wishes of the flesh and of the thoughts, and were by nature children of wrath -- as also the others,

4 and God, being rich in kindness, because of His great love with which He loved us,

5 even being dead in the trespasses, did make us to live together with the Christ, (by grace ye are having been saved,)

6 and did raise [us] up together, and did seat [us] together in the heavenly [places] in Christ Jesus,

7 that He might show, in the ages that are coming, the exceeding riches of His grace in kindness toward us in Christ Jesus,

8 for by grace ye are having been saved, through faith, and this not of you -- of God the gift,

9 not of works, that no one may boast;

10 for of Him we are workmanship, created in Christ Jesus to good works, which God did before prepare, that in them we may walk.

11 Wherefore, remember, that ye [were] once the nations in the flesh, who are called Uncircumcision by that called Circumcision in the flesh made by hands,

12 that ye were at that time apart from Christ, having been alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope, and without God, in the world;

13 and now, in Christ Jesus, ye being once afar off became nigh in the blood of the Christ,

14 for he is our peace, who did make both one, and the middle wall of the enclosure did break down,

15 the enmity in his flesh, the law of the commands in ordinances having done away, that the two he might create in himself into one new man, making peace,

16 and might reconcile both in one body to God through the cross, having slain the enmity in it,

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17 and having come, he did proclaim good news -- peace to you -- the far-off and the nigh,
18 because through him we have the access -- we both -- in one Spirit unto the Father.
19 Then, therefore, ye are no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God,
20 being built upon the foundation of the apostles and prophets, Jesus Christ himself being chief corner-[stone],
21 in whom all the building fitly framed together doth increase to an holy sanctuary in the Lord,
22 in whom also ye are builded together, for a habitation of God in the Spirit.

PAUL TO THE EPHESIANS CHAPTER 3

1 For this cause, I Paul, the prisoner of Christ Jesus for you the nations,
2 if, indeed, ye did hear of the dispensation of the grace of God that was given to me in regard to you,
3 that by revelation He made known to me the secret, according as I wrote before in few [words] --
4 in regard to which ye are able, reading [it], to understand my knowledge in the secret of the Christ,
5 which in other generations was not made known to the sons of men, as it was now revealed to His holy apostles and prophets in the Spirit --
6 that the nations be fellow-heirs, and of the same body, and partakers of His promise in the Christ, through the good news,
7 of which I became a ministrant, according to the gift of the grace of God that was given to me, according to the working of His power;
8 to me -- the less than the least of all the saints -- was given this grace, among the nations to proclaim good news -- the untraceable riches of the Christ,
9 and to cause all to see what [is] the fellowship of the secret that hath been hid from the ages in God, who the all things did create by Jesus Christ,
10 that there might be made known now to the principalities and the authorities in the heavenly [places], through the assembly, the manifold wisdom of God,
11 according to a purpose of the ages, which He made in Christ Jesus our Lord,
12 in whom we have the freedom and the access in confidence through the faith of him,
13 wherefore, I ask [you] not to faint in my tribulations for you, which is your glory.
14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
15 of whom the whole family in the heavens and on earth is named,
16 that He may give to you, according to the riches of His glory, with might to be strengthened through His Spirit, in regard to the inner man,
17 that the Christ may dwell through the faith in your hearts, in love having been rooted and founded,
18 that ye may be in strength to comprehend, with all the saints, what [is] the breadth, and length, and depth, and height,
19 to know also the love of the Christ that is exceeding the knowledge, that ye may be filled -- to all the fulness of God;
20 and to Him who is able above all things to do exceeding abundantly what we ask or think, according to the power that is working in us,
21 to Him [is] the glory in the assembly in Christ Jesus, to all the generations of the age of the ages. Amen.

PAUL TO THE EPHESIANS CHAPTER 4

1 Call upon you, then, do I -- the prisoner of the Lord -- to walk worthily of the calling with which ye were called,
2 with all lowliness and meekness, with long-suffering, forbearing one another in love,
3 being diligent to keep the unity of the Spirit in the bond of the peace;
4 one body and one Spirit, according as also ye were called in one hope of your calling;
5 one Lord, one faith, one baptism,
6 one God and Father of all, who [is] over all, and through all, and in you all,
7 and to each one of you was given the grace, according to the measure of the gift of Christ,
8 wherefore, he saith, 'Having gone up on high he led captive captivity, and gave gifts to men,' --
9 and that, he went up, what is it except that he also went down first to the lower parts of the earth?
10 he who went down is the same also who went up far above all the heavens, that He may fill all things --
11 and He gave some [as] apostles, and some [as] prophets, and some [as] proclaimers of good news, and some [as] shepherds and teachers,
12 unto the perfecting of the saints, for a work of ministration, for a building up of the body of the Christ,
13 till we may all come to the unity of the faith and of the recognition of the Son of God, to a perfect man, to a measure of stature of the fulness of the Christ,
14 that we may no more be babes, tossed and borne about by every wind of the teaching, in the sleight of men, in craftiness, unto the artifice of leading astray,
15 and, being true in love, we may increase to Him [in] all things, who is the head -- the Christ;
16 from whom the whole body, being fitly joined together and united, through the supply of every joint, according to the working in the measure of each single part, the increase of the body doth make for the building up of itself in love.
17 This, then, I say, and I testify in the Lord; ye are no more to walk, as also the other nations walk, in the vanity of their mind,
18 being darkened in the understanding, being alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart,

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19 who, having ceased to feel, themselves did give up to the lasciviousness, for the working of all uncleanness in greediness;
20 and ye did not so learn the Christ,
21 if so be ye did hear him, and in him were taught, as truth is in Jesus;
22 ye are to put off concerning the former behaviour the old man, that is corrupt according to the desires of the deceit,
23 and to be renewed in the spirit of your mind,
24 and to put on the new man, which, according to God, was created in righteousness and kindness of the truth.
25 Wherefore, putting away the lying, speak truth each with his neighbour, because we are members one of another;
26 be angry and do not sin; let not the sun go down upon your wrath,
27 neither give place to the devil;
28 whoso is stealing let him no more steal, but rather let him labour, working the thing that is good with the hands, that he may have to impart to him having need.
29 Let no corrupt word out of your mouth go forth, but what is good unto the needful building up, that it may give grace to the hearers;
30 and make not sorrowful the Holy Spirit of God, in which ye were sealed to a day of redemption.
31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice,
32 and become one to another kind, tender-hearted, forgiving one another, according as also God in Christ did forgive you.

PAUL TO THE EPHESIANS CHAPTER 5

1 Become, then, followers of God, as children beloved,
2 and walk in love, as also the Christ did love us, and did give himself for us, an offering and a sacrifice to God for an odour of a sweet smell,
3 and whoredom, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints;
4 also filthiness, and foolish talking, or jesting, -- the things not fit -- but rather thanksgiving;
5 for this ye know, that every whoremonger, or unclean, or covetous person, who is an idolater, hath no inheritance in the reign of the Christ and God.
6 Let no one deceive you with vain words, for because of these things cometh the anger of God upon the sons of the disobedience,
7 become not, then, partakers with them,
8 for ye were once darkness, and now light in the Lord; as children of light walk ye,
9 for the fruit of the Spirit [is] in all goodness, and righteousness, and truth,
10 proving what is well-pleasing to the Lord,
11 and have no fellowship with the unfruitful works of the darkness and rather even convict,
12 for the things in secret done by them it is a shame even to speak of,
13 and all the things reproved by the light are manifested, for everything that is manifested is light;
14 wherefore he saith, 'Arouse thyself, thou who art sleeping, and arise out of the dead, and the Christ shall shine upon thee.'
15 See, then, how exactly ye walk, not as unwise, but as wise,
16 redeeming the time, because the days are evil;
17 because of this become not fools, but -- understanding what [is] the will of the Lord,
18 and be not drunk with wine, in which is dissoluteness, but be filled in the Spirit,
19 speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,
20 giving thanks always for all things, in the name of our Lord Jesus Christ, to the God and Father;
21 subjecting yourselves to one another in the fear of God.
22 The wives! to your own husbands subject yourselves, as to the Lord,
23 because the husband is head of the wife, as also the Christ [is] head of the assembly, and he is saviour of the body,
24 but even as the assembly is subject to Christ, so also [are] the wives to their own husbands in everything.
25 The husbands! love your own wives, as also the Christ did love the assembly, and did give himself for it,
26 that he might sanctify it, having cleansed [it] with the bathing of the water in the saying,
27 that he might present it to himself the assembly in glory, not having spot or wrinkle, or any of such things, but that it may be holy and unblemished;
28 so ought the husbands to love their own wives as their own bodies: he who is loving his own wife -- himself he doth love;
29 for no one ever his own flesh did hate, but doth nourish and cherish it, as also the Lord -- the assembly,
30 because members we are of his body, of his flesh, and of his bones;
31 'for this cause shall a man leave his father and mother, and shall be joined to his wife, and they shall be -- the two -- for one flesh;'
32 this secret is great, and I speak in regard to Christ and to the assembly;
33 but ye also, every one in particular -- let each his own wife so love as himself, and the wife -- that she may reverence the husband.

PAUL TO THE EPHESIANS CHAPTER 6

1 The children! obey your parents in the Lord, for this is righteous;
2 honour thy father and mother,
3 which is the first command with a promise, 'That it may be well with thee, and thou mayest live a long time upon the land.'
4 And the fathers! provoke not your children, but nourish them in the instruction and admonition of the Lord.

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5 The servants! obey the masters according to the flesh with fear and trembling, in the simplicity of your heart, as to the Christ;
6 not with eye-service as men-pleasers, but as servants of the Christ, doing the will of God out of soul,
7 with good-will serving, as to the Lord, and not to men,
8 having known that whatever good thing each one may do, this he shall receive from the Lord, whether servant or freeman.
9 And the masters! the same things do ye unto them, letting threatening alone, having known that also your Master is in the heavens, and acceptance of persons is not with him.
10 As to the rest, my brethren, be strong in the Lord, and in the power of his might;
11 put on the whole armour of God, for your being able to stand against the wiles of the devil,
12 because we have not the wrestling with blood and flesh, but with the principalities, with the authorities, with the world-rulers of the darkness of this age, with the spiritual things of the evil in the heavenly places;
13 because of this take ye up the whole armour of God, that ye may be able to resist in the day of the evil, and all things having done -- to stand.
14 Stand, therefore, having your loins girt about in truth, and having put on the breastplate of the righteousness,
15 and having the feet shod in the preparation of the good-news of the peace;
16 above all, having taken up the shield of the faith, in which ye shall be able all the fiery darts of the evil one to quench,
17 and the helmet of the salvation receive, and the sword of the Spirit, which is the saying of God,
18 through all prayer and supplication praying at all times in the Spirit, and in regard to this same, watching in all perseverance and supplication for all the saints --
19 and in behalf of me, that to me may be given a word in the opening of my mouth, in freedom, to make known the secret of the good news,
20 for which I am an ambassador in a chain, that in it I may speak freely -- as it behoveth me to speak.
21 And that ye may know -- ye also -- the things concerning me -- what I do, all things make known to you shall Tychicus, the beloved brother and faithful ministrant in the Lord,
22 whom I did send unto you for this very thing, that ye might know the things concerning us, and that he might comfort your hearts.
23 Peace to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ!
24 The grace with all those loving our Lord Jesus Christ -- undecayingly! Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

or Paul to the citizens of Philippi, or just Philippians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle to the Philippians, commonly referred to as Philippians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the Christian church in Philippi. While there is a general consensus that Philippians consists of authentically Pauline material, the majority of scholars believe that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi.

Philippians is generally accepted to be authentic Pauline correspondence. The letter is actually composed of three letter fragments, accidentally saved as it appears and crudely joined together at some later time by those who collected the letters of Paul in the name of the Pauline school (Phil. 4:10-20; 1:1-3:1; 3:2-4:9). The first two seem to have been written from Ephesus around the time of Paul's imprisonment there (ca. 54-55 AD), or five to eight years after Paul first established the congregation in Philippi. It is possible that this third letter fragment was not originally addressed to Philippi at all but inserted between the other two letter fragments because of the personal tone.)

Outline

1. Preface (1:1–11)[10]
A. Salutation (1:1–2)
B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)
2. Paul's Present Circumstances (1:12–26)
A. Paul's Imprisonment (1:12–13)
B. The Brothers' Response (1:14–17)
C. Paul's Attitude (1:18–26)
3. Practical Instructions in Sanctification (1:27–2:30)
A. Living Boldly as Citizens of Heaven (1:27–1:30)
B. Living Humbly as Servants of Christ (2:1–11)
1. The Motivation to Live Humbly (2:1–4)
2. The Model of Living Humbly (2:5–11)
C. Living Obediently as Children of God (2:12–18)
1. The Energising of God (2:12–13)
2. The Effect on the Saints (2:14–18)
D. Examples of Humble Servants (2:19–30)
1. The Example of Timothy (2:19–24)
2. The Example of Epaphroditus (2:25–30)
4. Polemical Doctrinal Issues (3:1–4:1)

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A. The Judaizers Basis: The Flesh (3:1–6)
B. Paul's Goal: The Resurrection (3:7–11)
C. Perfection and Humility (3:12–16)
D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)
5. Postlude (4:2–23)
A. Exhortations (4:2–9): 1. Being United (4:2–3), 2. Rejoicing without Anxiety (4:4–7), 3. Thinking and Acting Purely (4:8–9)
B. A Note of Thanks (4:10–20): 1. Paul's Contentment (4:10–13), 2. The Philippians' Gift (4:14–18), 3. God's Provision (4:19–20)
C. Final Greetings (4:21–23)

Philippians was not written as one unified letter, but is rather a compilation of fragments from three separate letters from Paul to the church in Philippi.
Philippians contains the following letter fragments:
Letter A consists of Philippians 4:10-20. It is a short thank-you note from Paul to the Philippian church, regarding gifts they had sent him.[Phil 4:17]
Letter B consists of Philippians 1:1-3:1, and may also include 4:4-9 and 4:21-23.
Letter C consists of Philippians 3:2-4:1, and may also include 4:2-3. It is a testament to Paul's rejection of all worldly things for the sake of the gospel of Jesus.)

PAUL TO THE PHILIPPIANS CHAPTER 1

1 Paul and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with overseers and ministrants;
2 Grace to you, and peace from God our Father, and the Lord Jesus Christ.
3 I give thanks to my God upon all the remembrance of you,
4 always, in every supplication of mine for you all, with joy making the supplication,
5 for your contribution to the good news from the first day till now,
6 having been confident of this very thing, that He who did begin in you a good work, will perform [it] till a day of Jesus Christ,
7 according as it is righteous for me to think this in behalf of you all, because of my having you in the heart, both in my bonds, and [in] the defence and confirmation of the good news, all of you being fellow-partakers with me of grace.
8 For God is my witness, how I long for you all in the bowels of Jesus Christ,
9 and this I pray, that your love yet more and more may abound in full knowledge, and all judgment,
10 for your proving the things that differ, that ye may be pure and offenceless -- to a day of Christ,
11 being filled with the fruit of righteousness, that [is] through Jesus Christ, to the glory and praise of God.
12 And I wish you to know, brethren, that the things concerning me, rather to an advancement of the good news have come,
13 so that my bonds have become manifest in Christ in the whole praetorium, and to the other places -- all,
14 and the greater part of the brethren in the Lord, having confidence by my bonds, are more abundantly bold -- fearlessly to speak the word.
15 Certain, indeed, even through envy and contention, and certain also through good-will, do preach the Christ;
16 the one, indeed, of rivalry the Christ do proclaim, not purely, supposing to add affliction to my bonds,
17 and the other out of love, having known that for defence of the good news I am set:
18 what then? in every way, whether in pretence or in truth, Christ is proclaimed -- and in this I rejoice, yea, and shall rejoice.
19 For I have known that this shall fall out to me for salvation, through your supplication, and the supply of the Spirit of Christ Jesus,
20 according to my earnest expectation and hope, that in nothing I shall be ashamed, and in all freedom, as always, also now Christ shall be magnified in my body, whether through life or through death,
21 for to me to live [is] Christ, and to die gain.
22 And if to live in the flesh [is] to me a fruit of work, then what shall I choose? I know not;
23 for I am pressed by the two, having the desire to depart, and to be with Christ, for it is far better,
24 and to remain in the flesh is more necessary on your account,
25 and of this being persuaded, I have known that I shall remain and continue with you all, to your advancement and joy of the faith,
26 that your boasting may abound in Christ Jesus in me through my presence again to you.
27 Only worthily of the good news of the Christ conduct ye yourselves, that, whether having come and seen you, whether being absent I may hear of the things concerning you, that ye stand fast in one spirit, with one soul, striving together for the faith of the good news,
28 and not terrified in anything by those opposing, which to them indeed is a token of destruction, and to you of salvation, and that from God;
29 because to you it was granted, on behalf of Christ, not only to believe in him, but also on behalf of him to suffer;
30 the same conflict having, such as ye saw in me, and now hear of in me.

PAUL TO THE PHILIPPIANS CHAPTER 2

1 If, then, any exhortation [is] in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies,
2 fulfil ye my joy, that ye may mind the same thing -- having the same love -- of one soul -- minding the one thing,
3 nothing in rivalry or vain-glory, but in humility of mind one another counting more excellent than yourselves --

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4 each not to your own look ye, but each also to the things of others.

5 For, let this mind be in you that [is] also in Christ Jesus,

6 who, being in the form of God, thought [it] not robbery to be equal to God,

7 but did empty himself, the form of a servant having taken, in the likeness of men having been made,

8 and in fashion having been found as a man, he humbled himself, having become obedient unto death -- death even of a cross,

9 wherefore, also, God did highly exalt him, and gave to him a name that [is] above every name,

10 that in the name of Jesus every knee may bow -- of heavenlies, and earthlies, and what are under the earth --

11 and every tongue may confess that Jesus Christ [is] Lord, to the glory of God the Father.

12 So that, my beloved, as ye always obey, not as in my presence only, but now much more in my absence, with fear and trembling your own salvation work out,

13 for God it is who is working in you both to will and to work for His good pleasure.

14 All things do without murmurings and reasonings,

15 that ye may become blameless and harmless, children of God, unblemished in the midst of a generation crooked and perverse, among whom ye do appear as luminaries in the world,

16 the word of life holding forth, for rejoicing to me in regard to a day of Christ, that not in vain did I run, nor in vain did I labour;

17 but if also I am poured forth upon the sacrifice and service of your faith, I rejoice and joy with you all,

18 because of this do ye also rejoice and joy with me.

19 And I hope, in the Lord Jesus, Timotheus to send quickly to you, that I also may be of good spirit, having known the things concerning you,

20 for I have no one like-minded, who sincerely for the things concerning you will care,

21 for the whole seek their own things, not the things of the Christ Jesus,

22 and the proof of him ye know, that as a child [serveth] a father, with me he did serve in regard to the good news;

23 him, indeed, therefore, I hope to send, when I may see through the things concerning me -- immediately;

24 and I trust in the Lord that I myself also shall quickly come.

25 And I thought [it] necessary Epaphroditus -- my brother, and fellow-workman, and fellow-soldier, and your apostle and servant to my need -- to send unto you,

26 seeing he was longing after you all, and in heaviness, because ye heard that he ailed,

27 for he also ailed nigh to death, but God did deal kindly with him, and not with him only, but also with me, that sorrow upon sorrow I might not have.

28 The more eagerly, therefore, I did send him, that having seen him again ye may rejoice, and I may be the less sorrowful;

29 receive him, therefore, in the Lord, with all joy, and hold such in honour,

30 because on account of the work of the Christ he drew near to death, having hazarded the life that he might fill up your deficiency of service unto me.

PAUL TO THE PHILIPPIANS CHAPTER 3

1 As to the rest, my brethren, rejoice in the Lord; the same things to write to you to me indeed is not tiresome, and for you [is] sure;

2 look to the dogs, look to the evil-workers, look to the concision;

3 for we are the circumcision, who by the Spirit are serving God, and glorying in Christ Jesus, and in flesh having no trust,

4 though I also have [cause of] trust in flesh. If any other one doth think to have trust in flesh, I more;

5 circumcision on the eighth day! of the race of Israel! of the tribe of Benjamin! a Hebrew of Hebrews! according to law a Pharisee!

6 according to zeal persecuting the assembly! according to righteousness that is in law becoming blameless!

7 But what things were to me gains, these I have counted, because of the Christ, loss;

8 yes, indeed, and I count all things to be loss, because of the excellency of the knowledge of Christ Jesus my Lord, because of whom of the all things I suffered loss, and do count them to be refuse, that Christ I may gain, and be found in him,

9 not having my righteousness, which [is] of law, but that which [is] through faith of Christ -- the righteousness that is of God by the faith,

10 to know him, and the power of his rising again, and the fellowship of his sufferings, being conformed to his death,

11 if anyhow I may attain to the rising again of the dead.

12 Not that I did already obtain, or have been already perfected; but I pursue, if also I may lay hold of that for which also I was laid hold of by the Christ Jesus;

13 brethren, I do not reckon myself to have laid hold; and one thing -- the things behind indeed forgetting, and to the things before stretching forth --

14 to the mark I pursue for the prize of the high calling of God in Christ Jesus.

15 As many, therefore, as [are] perfect -- let us think this, and if [in] anything ye think otherwise, this also shall God reveal to you,

16 but to what we have come -- by the same rule walk, the same thing think;

17 become followers together of me, brethren, and observe those thus walking, according as ye have us -- a pattern;

18 for many walk of whom many times I told you -- and now also weeping tell -- the enemies of the cross of the Christ!

19 whose end [is] destruction, whose god [is] the belly, and whose glory [is] in their shame, who the things on earth are minding.

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20 For our citizenship is in the heavens, whence also a Saviour we await -- the Lord Jesus Christ --
21 who shall transform the body of our humiliation to its becoming conformed to the body of his glory, according to the working of his power, even to subject to himself the all things.

PAUL TO THE PHILIPPIANS CHAPTER 4

1 So then, my brethren, beloved and longed for, my joy and crown, so stand ye in the Lord, beloved.
2 Euodia I exhort, and Syntyche I exhort, to be of the same mind in the Lord;
3 and I ask also thee, genuine yoke-fellow, be assisting those women who in the good news did strive along with me, with Clement also, and the others, my fellow-workers, whose names [are] in the book of life.
4 Rejoice in the Lord always; again I will say, rejoice;
5 let your forbearance be known to all men; the Lord [is] near;
6 for nothing be anxious, but in everything by prayer, and by supplication, with thanksgiving, let your requests be made known unto God;
7 and the peace of God, that is surpassing all understanding, shall guard your hearts and your thoughts in Christ Jesus.
8 As to the rest, brethren, as many things as are true, as many as [are] grave, as many as [are] righteous, as many as [are] pure, as many as [are] lovely, as many as [are] of good report, if any worthiness, and if any praise, these things think upon;
9 the things that also ye did learn, and receive, and hear, and saw in me, those do, and the God of the peace shall be with you.
10 And I rejoiced in the Lord greatly, that now at length ye flourished again in caring for me, for which also ye were caring, and lacked opportunity;
11 not that in respect of want I say [it], for I did learn in the things in which I am -- to be content;
12 I have known both to be abased, and I have known to abound; in everything and in all things I have been initiated, both to be full and to be hungry, both to abound and to be in want.
13 For all things I have strength, in Christ's strengthening me;
14 but ye did well, having communicated with my tribulation;
15 and ye have known, even ye Philippians, that in the beginning of the good news when I went forth from Macedonia, no assembly did communicate with me in regard to giving and receiving except ye only;
16 because also in Thessalonica, both once and again to my need ye sent;
17 not that I seek after the gift, but I seek after the fruit that is overflowing to your account;
18 and I have all things, and abound; I am filled, having received from Epaphroditus the things from you -- an odour of a sweet smell -- a sacrifice acceptable, well-pleasing to God:
19 and my God shall supply all your need, according to His riches in glory in Christ Jesus;
20 and to God, even our Father, [is] the glory -- to the ages of the ages. Amen.
21 Salute ye every saint in Christ Jesus; there salute you the brethren with me;
22 there salute you all the saints, and specially those of Caesar's house;
23 the grace of our Lord Jesus Christ [is] with you all. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

or Paul to the citizens of Colossea,
or just Colossians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 50-80 A.D.

(Several scholars dispute the authenticity of Colossians. Created 50-80 AD. Probably about 60 percent of critical scholarship holds that Paul did not write the letter but one of his disciples. Of these arguments, the strongest ones are those that maintain that Colossians shows a more developed theology in its christology, ecclesiology, and eschatology.)

The Epistle of Paul to the Colossians, (or simply Colossians), is the twelfth book of the New Testament. It was written, according to the text, by Saul of Tarsos (Paul the Apostle) and Timothy to the Church in Colossae, a small Phrygian city near Laodicea and approximately 100 miles (160 km) from Ephesus in Asia Minor.

Scholars have increasingly questioned Paul's authorship and attributed the letter to an early follower instead. The authenticity of the letter, however, has been defended with equal strength. If Paul was the author, he probably used an amanuensis, or secretary, in writing the letter (Col 4:18), possibly Timothy.

The letter's authors claim to be Paul and Timothy, but authorship began to be authoritatively questioned during the 19th century.

However, as with several epistles attributed to Paul, critical scholarship disputes this claim. One ground is that the epistle's language doesn't seem to match Paul's, with 48 words appearing in Colossians that are found nowhere else in his writings and 33 of which occur nowhere else in the New Testament. A second ground is that the epistle features a strong use of liturgical-hymnic style which appears nowhere else in Paul's work to the same extent. A third is that the epistle's themes related to Christ, eschatology and the church seem to have no parallel in Paul's undisputed works.

Members of the congregation at Colossae may have been incorporating pagan elements into their practice, including worship of elemental spirits. The Epistle to the Colossians declares Christ's supremacy over the entire created universe and exhorts Christians to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. Those who believe that the impetus of the letter was a growing heresy in the church see both sections of the letter as opposing false teachers who have been spreading error in the congregation. Others see both sections of the letter as primarily encouragement and edification for a developing church.

Outline

1. Introduction (1:1–14)
A. Greetings (1:1–2)
B. Thanksgiving (1:3–8)
C. Prayer (1:9–14)
2. The Supremacy of Christ (1:15–23)
3. Paul's Labor for the Church (1:24–2:7)
A. A Ministry for the Sake of the Church (1:24–2:7)
B. A Concern for the Spiritual Welfare of His Readers (2:1–7)
4. Freedom from Human Regulations through Life with Christ (2:8–23)
A. Warning to Guard against the False Teachers (2:8–15)
B. Pleas to Reject the False Teachers (2:16–19)
C. An Analysis of the Heresy (2:20–23)
5. Rules for Holy Living (3:1–4:6)
A. The Old Self and the New Self (3:1–17)
B. Rules for Christian Households (3:18–4:1)
C. Further Instructions (4:2–6)
6. Final Greetings (4:7–18).)

PAUL TO THE COLOSSIANS CHAPTER 1

1 Paul, an apostle of Jesus Christ through the will of God, and Timotheus the brother,

2 to the saints in Colossae, and to the faithful brethren in Christ: Grace to you, and peace from God our Father, and the Lord Jesus Christ!

3 We give thanks to the God and Father of our Lord Jesus Christ, always praying for you,

4 having heard of your faith in Christ Jesus, and of the love that [is] to all the saints,

5 because of the hope that is laid up for you in the heavens, which ye heard of before in the word of the truth of the good news,

6 which is present to you, as also in all the world, and is bearing fruit, as also in you, from the day in which ye heard, and knew the grace of God in truth;

7 as ye also learned from Epaphras, our beloved fellow-servant, who is for you a faithful ministrant of the Christ,

8 who also did declare to us your love in the Spirit.

9 Because of this, we also, from the day in which we heard, do not cease praying for you, and asking that ye may be filled with the full knowledge of His will in all wisdom and spiritual understanding,

10 to your walking worthily of the Lord to all pleasing, in every good work being fruitful, and increasing to the knowledge of God,

11 in all might being made mighty according to the power of His glory, to all endurance and long-suffering with joy.

12 Giving thanks to the Father who did make us meet for the participation of the inheritance of the saints in the light,

13 who did rescue us out of the authority of the darkness, and did translate [us] into the reign of the Son of His love,

14 in whom we have the redemption through his blood, the forgiveness of the sins,

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15 who is the image of the invisible God, first-born of all creation,
16 because in him were the all things created, those in the heavens, and those upon the earth, those visible, and those invisible, whether thrones, whether lordships, whether principalities, whether authorities; all things through him, and for him, have been created,
17 and himself is before all, and the all things in him have consisted.
18 And himself is the head of the body -- the assembly -- who is a beginning, a first-born out of the dead, that he might become in all [things] -- himself -- first,
19 because in him it did please all the fulness to tabernacle,
20 and through him to reconcile the all things to himself -- having made peace through the blood of his cross -- through him, whether the things upon the earth, whether the things in the heavens.
21 And you -- once being alienated, and enemies in the mind, in the evil works, yet now did he reconcile,
22 in the body of his flesh through the death, to present you holy, and unblemished, and unblameable before himself,
23 if also ye remain in the faith, being founded and settled, and not moved away from the hope of the good news, which ye heard, which was preached in all the creation that [is] under the heaven, of which I became -- I Paul -- a ministrant.
24 I now rejoice in my sufferings for you, and do fill up the things lacking of the tribulations of the Christ in my flesh for his body, which is the assembly,
25 of which I -- I did become a ministrant according to the dispensation of God, that was given to me for you, to fulfil the word of God,
26 the secret that hath been hid from the ages and from the generations, but now was manifested to his saints,
27 to whom God did will to make known what [is] the riches of the glory of this secret among the nations -- which is Christ in you, the hope of the glory,
28 whom we proclaim, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus,
29 for which also I labour, striving according to his working that is working in me in power.

PAUL TO THE COLOSSIANS CHAPTER 2

1 For I wish you to know how great a conflict I have for you and those in Laodicea, and as many as have not seen my face in the flesh,
2 that their hearts may be comforted, being united in love, and to all riches of the full assurance of the understanding, to the full knowledge of the secret of the God and Father, and of the Christ,
3 in whom are all the treasures of the wisdom and the knowledge hid,
4 and this I say, that no one may beguile you in enticing words,
5 for if even in the flesh I am absent -- yet in the spirit I am with you, joying and beholding your order, and the stedfastness of your faith in regard to Christ;
6 as, then, ye did receive Christ Jesus the Lord, in him walk ye,
7 being rooted and built up in him, and confirmed in the faith, as ye were taught -- abounding in it in thanksgiving.
8 See that no one shall be carrying you away as spoil through the philosophy and vain deceit, according to the deliverance of men, according to the rudiments of the world, and not according to Christ,
9 because in him doth tabernacle all the fulness of the Godhead bodily,
10 and ye are in him made full, who is the head of all principality and authority,
11 in whom also ye were circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh in the circumcision of the Christ,
12 being buried with him in the baptism, in which also ye rose with [him] through the faith of the working of God, who did raise him out of the dead.
13 And you -- being dead in the trespasses and the uncircumcision of your flesh -- He made alive together with him, having forgiven you all the trespasses,
14 having blotted out the handwriting in the ordinances that is against us, that was contrary to us, and he hath taken it out of the way, having nailed it to the cross;
15 having stripped the principalities and the authorities, he made a shew of them openly -- having triumphed over them in it.
16 Let no one, then, judge you in eating or in drinking, or in respect of a feast, or of a new moon, or of sabbaths,
17 which are a shadow of the coming things, and the body [is] of the Christ;
18 let no one beguile you of your prize, delighting in humble-mindedness and [in] worship of the messengers, intruding into the things he hath not seen, being vainly puffed up by the mind of his flesh,
19 and not holding the head, from which all the body -- through the joints and bands gathering supply, and being knit together -- may increase with the increase of God.
20 If, then, ye did die with the Christ from the rudiments of the world, why, as living in the world, are ye subject to ordinances?
21 -- thou mayest not touch, nor taste, nor handle --
22 which are all for destruction with the using, after the commands and teachings of men,
23 which are, indeed, having a matter of wisdom in will-worship, and humble-mindedness, and neglecting of body -- not in any honour, unto a satisfying of the flesh.

PAUL TO THE COLOSSIANS CHAPTER 3

1 If, then, ye were raised with the Christ, the things above seek ye, where the Christ is, on the right hand of God seated,
2 the things above mind ye, not the things upon the earth,

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3 for ye did die, and your life hath been hid with the Christ in God;

4 when the Christ -- our life -- may be manifested, then also we with him shall be manifested in glory.

5 Put to death, then, your members that [are] upon the earth -- whoredom, uncleanness, passion, evil desire, and the covetousness, which is idolatry --

6 because of which things cometh the anger of God upon the sons of the disobedience,

7 in which also ye -- ye did walk once, when ye lived in them;

8 but now put off, even ye, the whole -- anger, wrath, malice, evil-speaking, filthy talking -- out of your mouth.

9 Lie not one to another, having put off the old man with his practices,

10 and having put on the new, which is renewed in regard to knowledge, after the image of Him who did create him;

11 where there is not Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, servant, freeman -- but the all and in all -- Christ.

12 Put on, therefore, as choice ones of God, holy and beloved, bowels of mercies, kindness, humble-mindedness, meekness, long-suffering,

13 forbearing one another, and forgiving each other, if any one with any one may have a quarrel, as also the Christ did forgive you -- so also ye;

14 and above all these things, [have] love, which is a bond of the perfection,

15 and let the peace of God rule in your hearts, to which also ye were called in one body, and become thankful.

16 Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing each other, in psalms, and hymns, and spiritual songs, in grace singing in your hearts to the Lord;

17 and all, whatever ye may do in word or in work, [do] all things in the name of the Lord Jesus -- giving thanks to the God and Father, through him.

18 The wives! be subject to your own husbands, as is fit in the Lord;

19 the husbands! love your wives, and be not bitter with them;

20 the children! obey the parents in all things, for this is well-pleasing to the Lord;

21 the fathers! vex not your children, lest they be discouraged.

22 The servants! obey in all things those who are masters according to the flesh, not in eye-service as men-pleasers, but in simplicity of heart, fearing God;

23 and all, whatever ye may do -- out of soul work -- as to the Lord, and not to men,

24 having known that from the Lord ye shall receive the recompense of the inheritance -- for the Lord Christ ye serve;

25 and he who is doing unrighteously shall receive what he did unrighteously, and there is no acceptance of persons.

PAUL TO THE COLOSSIANS CHAPTER 4

1 The masters! that which is righteous and equal to the servants give ye, having known that ye also have a Master in the heavens.

2 In the prayer continue ye, watching in it in thanksgiving;

3 praying at the same time also for us, that God may open to us a door for the word, to speak the secret of the Christ, because of which also I have been bound,

4 that I may manifest it, as it behoveth me to speak;

5 in wisdom walk ye toward those without, the time forestalling;

6 your word always in grace -- with salt being seasoned -- to know how it behoveth you to answer each one.

7 All the things concerning me make known to you shall Tychicus -- the beloved brother, and faithful ministrant, and fellow-servant in the Lord --

8 whom I did send unto you for this very thing, that he might know the things concerning you, and might comfort your hearts,

9 with Onesimus the faithful and beloved brother, who is of you; all things to you shall they make known that [are] here.

10 Salute you doth Aristarchus, my fellow-captive, and Marcus, the nephew of Barnabas, (concerning whom ye did receive commands -- if he may come unto you receive him,)

11 and Jesus who is called Justus, who are of the circumcision: these only [are] fellow-workers for the reign of God who did become a comfort to me.

12 Salute you doth Epaphras, who [is] of you, a servant of Christ, always striving for you in the prayers, that ye may stand perfect and made full in all the will of God,

13 for I do testify to him, that he hath much zeal for you, and those in Laodicea, and those in Hierapolis.

14 Salute you doth Lukas, the beloved physician, and Demas;

15 salute ye those in Laodicea -- brethren, and Nymphas, and the assembly in his house;

16 and when the epistle may be read with you, cause that also in the assembly of the Laodiceans it may be read, and the [epistle] from Laodicea that ye also may read;

17 and say to Archippus, 'See to the ministration that thou didst receive in the Lord, that thou mayest fulfil it.'

18 The salutation by the hand of me, Paul; remember my bonds; the grace [is] with you. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 1 Thessalonians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 AD. It is universally assented to be an authentic letter of Paul. Thessalonika was the capital of the province of Macedonia and a large seaport. The letter is thought to have been written by Paul from Corinth a few months after founding a congregation there.)

The First Epistle to the Thessalonians, commonly referred to as First Thessalonians or 1 Thessalonians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the "Apostle"), and is addressed to the church in Thessalonica, in modern-day Greece. It is likely the first of Paul's letters, probably written by the end of 52 AD (however, some scholars believe the Epistle to Galatians may have been written at an earlier date: 48 AD).

For the most part, the letter is personal in nature, with only the final two chapters spent addressing issues of doctrine, almost as an aside. Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ. Unlike all subsequent Pauline epistles, 1 Thessalonians does not focus on justification by faith or questions of Jewish–Gentile relations, themes that are covered in all other letters. Many scholars see this as an indication that this letter was written before the Epistle to the Galatians, where Paul's positions on these matters were formed and elucidated.

The majority of New Testament scholars hold 1 Thessalonians to be authentic. 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authorship is also affirmed by 2 Thessalonians.

1 Thessalonians 2:13–16 have often been regarded as a post-Pauline interpolation. The following arguments have been based on the content:

It is perceived to be theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age" (1 Cor 2:8) rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved" (Rom 11:26); According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself.

There were no extensive historical persecutions of Christians by Jews in Palestine prior to the first Jewish war.

The use of the concept of imitation in 1 Thes. 2.14 is singular.

The aorist eftasen ("has overtaken") refers to the destruction of Jerusalem.

The syntax of 1 Thes. 2:13–16 deviates significantly from that of the surrounding context.

It is also sometimes suggested that 1 Thes. 5:1–11 is a post-Pauline insertion that has many features of Lukan language and theology that serves as an apologetic correction to Paul's imminent expectation of the Second Coming in 1 Thes. 4:13–18.)

1 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paul, and Silvanus, and Timotheus, to the assembly of Thessalonians in God the Father, and the Lord Jesus Christ: Grace to you, and peace, from God our Father, and the Lord Jesus Christ!

2 We give thanks to God always for you all, making mention of you in our prayers,

3 unceasingly remembering of you the work of the faith, and the labour of the love, and the endurance of the hope, of our Lord Jesus Christ, in the presence of our God and Father,

4 having known, brethren beloved, by God, your election,

5 because our good news did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance, even as ye have known of what sort we became among you because of you,

6 and ye -- ye did become imitators of us, and of the Lord, having received the word in much tribulation, with joy of the Holy Spirit,

7 so that ye became patterns to all those believing in Macedonia and Achaia,

8 for from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith toward God did go forth, so that we have no need to say anything,

9 for they themselves concerning us do declare what entrance we had unto you, and how ye did turn unto God from the idols, to serve a living and true God,

10 and to wait for His Son from the heavens, whom He did raise out of the dead -- Jesus, who is rescuing us from the anger that is coming.

1 PAUL TO THE TESSALONIANS CHAPTER 2

1 For yourselves have known, brethren, our entrance in unto you, that it did not become vain,

2 but having both suffered before, and having been injuriously treated (as ye have known) in Philippi, we were bold in our God to speak unto you the good news of God in much conflict,

3 for our exhortation [is] not out of deceit, nor out of uncleanness, nor in guile,

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4 but as we have been approved by God to be entrusted with the good news, so we speak, not as pleasing men, but God, who is proving our hearts,
5 for at no time did we come with speech of flattery, (as ye have known,) nor in a pretext for covetousness, (God [is] witness!)
6 nor seeking of men glory, neither from you nor from others, being able to be burdensome, as Christ's apostles.
7 But we became gentle in your midst, as a nurse may cherish her own children,
8 so being desirous of you, we are well-pleased to impart to you not only the good news of God, but also our own souls, because beloved ye have become to us,
9 for ye remember, brethren, our labour and travail, for, night and day working not to be a burden upon any of you, we did preach to you the good news of God;
10 ye [are] witnesses -- God also -- how kindly and righteously, and blamelessly to you who believe we became,
11 even as ye have known, how each one of you, as a father his own children, we are exhorting you, and comforting, and testifying,
12 for your walking worthily of God, who is calling you to His own reign and glory.
13 Because of this also, we -- we do give thanks to God continually, that, having received the word of hearing from us of God, ye accepted, not the word of man, but as it is truly, the word of God, who also doth work in you who believe;
14 for ye became imitators, brethren, of the assemblies of God that are in Judea in Christ Jesus, because such things ye suffered, even ye, from your own countrymen, as also they from the Jews,
15 who did both put to death the Lord Jesus and their own prophets, and did persecute us, and God they are not pleasing, and to all men [are] contrary,
16 forbidding us to speak to the nations that they might be saved, to fill up their sins always, but the anger did come upon them -- to the end!
17 And we, brethren, having been taken from you for the space of an hour -- in presence, not in heart -- did hasten the more abundantly to see your face in much desire,
18 wherefore we wished to come unto you, (I indeed Paul,) both once and again, and the Adversary did hinder us;
19 for what [is] our hope, or joy, or crown of rejoicing? are not even ye before our Lord Jesus Christ in his presence?
20 for ye are our glory and joy.

1 PAUL TO THE TESSALONIANS CHAPTER 3

1 Wherefore no longer forbearing, we thought good to be left in Athens alone,
2 and did send Timotheus -- our brother, and a ministrant of God, and our fellow-workman in the good news of the Christ -- to establish you, and to comfort you concerning your faith,
3 that no one be moved in these tribulations, for yourselves have known that for this we are set,
4 for even when we were with you, we said to you beforehand, that we are about to suffer tribulation, as also it did come to pass, and ye have known [it];
5 because of this also, I, no longer forbearing, did send to know your faith, lest he who is tempting did tempt you, and in vain might be our labour.
6 And now Timotheus having come unto us from you, and having declared good news to us of your faith and love, and that ye have a good remembrance of us always, desiring much to see us, as we also [to see] you,
7 because of this we were comforted, brethren, over you, in all our tribulation and necessity, through your faith,
8 because now we live, if ye may stand fast in the Lord;
9 for what thanks are we able to recompense to God for you, for all the joy with which we do joy because of you in the presence of our God?
10 night and day exceedingly beseeching, that we might see your face, and perfect the things lacking in your faith.
11 And our God and Father Himself, and our Lord Jesus Christ, direct our way unto you,
12 and you the Lord cause to increase and to abound in the love to one another, and to all, even as we also to you,
13 to the establishing your hearts blameless in sanctification before our God and Father, in the presence of our Lord Jesus Christ with all His saints.

1 PAUL TO THE TESSALONIANS CHAPTER 4

1 As to the rest, then, brethren, we request you, and call upon you in the Lord Jesus, as ye did receive from us how it behoveth you to walk and to please God, that ye may abound the more,
2 for ye have known what commands we gave you through the Lord Jesus,
3 for this is the will of God -- your sanctification; that ye abstain from the whoredom,
4 that each of you know his own vessel to possess in sanctification and honour,
5 not in the affection of desire, as also the nations that were not knowing God,
6 that no one go beyond and defraud in the matter his brother, because an avenger [is] the Lord of all these, as also we spake before to you and testified,
7 for God did not call us on uncleanness, but in sanctification;
8 he, therefore, who is despising -- doth not despise man, but God, who also did give His Holy Spirit to us.
9 And concerning the brotherly love, ye have no need of [my] writing to you, for ye yourselves are God-taught to love one another,
10 for ye do it also to all the brethren who [are] in all Macedonia; and we call upon you, brethren, to abound still more,
11 and to study to be quiet, and to do your own business, and to work with your own hands, as we did command you,
12 that ye may walk becomingly unto those without, and may have lack of nothing.

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13 And I do not wish you to be ignorant, brethren, concerning those who have fallen asleep, that ye may not sorrow, as also the rest who have not hope,
14 for if we believe that Jesus died and rose again, so also God those asleep through Jesus he will bring with him,
15 for this to you we say in the word of the Lord, that we who are living -- who do remain over to the presence of the Lord -- may not precede those asleep,
16 because the Lord himself, in a shout, in the voice of a chief-messenger, and in the trump of God, shall come down from heaven, and the dead in Christ shall rise first,
17 then we who are living, who are remaining over, together with them shall be caught away in clouds to meet the Lord in air, and so always with the Lord we shall be;
18 so, then, comfort ye one another in these words.

1 PAUL TO THE TESSALONIANS CHAPTER 5
1 And concerning the times and the seasons, brethren, ye have no need of my writing to you,
2 for yourselves have known thoroughly that the day of the Lord as a thief in the night doth so come,
3 for when they may say, Peace and surety, then sudden destruction doth stand by them, as the travail [doth] her who is with child, and they shall not escape;
4 and ye, brethren, are not in darkness, that the day may catch you as a thief;
5 all ye are sons of light, and sons of day; we are not of night, nor of darkness,
6 so, then, we may not sleep as also the others, but watch and be sober,
7 for those sleeping, by night do sleep, and those making themselves drunk, by night are drunken,
8 and we, being of the day -- let us be sober, putting on a breastplate of faith and love, and an helmet -- a hope of salvation,
9 because God did not appoint us to anger, but to the acquiring of salvation through our Lord Jesus Christ,
10 who did die for us, that whether we wake -- whether we sleep -- together with him we may live;
11 wherefore, comfort ye one another, and build ye up, one the one, as also ye do.
12 And we ask you, brethren, to know those labouring among you, and leading you in the Lord, and admonishing you,
13 and to esteem them very abundantly in love, because of their work; be at peace among yourselves;
14 and we exhort you, brethren, admonish the disorderly, comfort the feeble-minded, support the infirm, be patient unto all;
15 see no one evil for evil may render to any one, but always that which is good pursue ye, both to one another and to all;
16 always rejoice ye;
17 continually pray ye;
18 in every thing give thanks, for this [is] the will of God in Christ Jesus in regard to you.
19 The Spirit quench not;
20 prophesyings despise not;
21 all things prove; that which is good hold fast;
22 from all appearance of evil abstain ye;
23 and the God of the peace Himself sanctify you wholly, and may your whole spirit, and soul, and body, be preserved unblameably in the presence of our Lord Jesus Christ;
24 stedfast is He who is calling you, who also will do [it].
25 Brethren, pray for us;
26 salute all the brethren in an holy kiss;
27 I charge you [by] the Lord, that the letter be read to all the holy brethren;
28 the grace of our Lord Jesus Christ [is] with you! Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 2 Thessalonians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: c. 49–51 / 80–115 A.D.

(The Second Epistle to the Thessalonians, commonly referred to as Second Thessalonians or 2 Thessalonians is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. Modern biblical scholarship is divided on whether the epistle was written by Paul; many scholars reject its authenticity based on what they see as differences in style and theology between this and the First Epistle to the Thessalonians.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle. Those who see it as a later composition assign a date of around 80–115 AD.

The authenticity of this epistle is still in widespread dispute. If we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first.

The first part of the letter praises this church for keeping their faith even though others were against them. The letter has a whole chapter mainly about the Second Coming of Christ. Someone had told the Thessalonians that Christ had already returned. Paul says this is not true. (chapter 2, verses 1 to 12), He tells the Thessalonians that a great tribulation (time of trouble) must occur before Christ's return. Since this has not yet happened, Christ cannot have returned yet. He then gives thanks that his readers were chosen by God for salvation and saved by His grace through faith, and so would not be deceived by false teachings. (Chapter 2, verses 13 and14)

The letter then tells the Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly(evil) life and not according to the tradition which you received from us... do not associate (stay) with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother" (Chapter 3, verses 6,7, 14 and 15).)

2 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paul, and Silvanus, and Timotheus, to the assembly of Thessalonians in God our Father, and the Lord Jesus Christ:

2 Grace to you, and peace, from God our Father, and the Lord Jesus Christ!

3 We ought to give thanks to God always for you, brethren, as it is meet, because increase greatly doth your faith, and abound doth the love of each one of you all, to one another;

4 so that we ourselves do glory in you in the assemblies of God, for your endurance and faith in all your persecutions and tribulations that ye bear;

5 a token of the righteous judgment of God, for your being counted worthy of the reign of God, for which also ye suffer,

6 since [it is] a righteous thing with God to give back to those troubling you -- trouble,

7 and to you who are troubled -- rest with us in the revelation of the Lord Jesus from heaven, with messengers of his power,

8 in flaming fire, giving vengeance to those not knowing God, and to those not obeying the good news of our Lord Jesus Christ;

9 who shall suffer justice -- destruction age-during -- from the face of the Lord, and from the glory of his strength,

10 when He may come to be glorified in his saints, and to be wondered at in all those believing -- because our testimony was believed among you -- in that day;

11 for which also we do pray always for you, that our God may count you worthy of the calling, and may fulfil all the good pleasure of goodness, and the work of the faith in power,

12 that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and Lord Jesus Christ.

2 PAUL TO THE TESSALONIANS CHAPTER 2

1 And we ask you, brethren, in regard to the presence of our Lord Jesus Christ, and of our gathering together unto him,

2 that ye be not quickly shaken in mind, nor be troubled, neither through spirit, neither through word, neither through letters as through us, as that the day of Christ hath arrived;

3 let not any one deceive you in any manner, because -- if the falling away may not come first, and the man of sin be revealed -- the son of the destruction,

4 who is opposing and is raising himself up above all called God or worshipped, so that he in the sanctuary of God as God hath sat down, shewing himself off that he is God -- [the day doth not come].

5 Do ye not remember that, being yet with you, these things I said to you?

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6 and now, what is keeping down ye have known, for his being revealed in his own time,
7 for the secret of the lawlessness doth already work, only he who is keeping down now [will hinder] -- till he may be out of the way,
8 and then shall be revealed the Lawless One, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the manifestation of his presence,
9 [him,] whose presence is according to the working of the Adversary, in all power, and signs, and lying wonders,
10 and in all deceitfulness of the unrighteousness in those perishing, because the love of the truth they did not receive for their being saved,
11 and because of this shall God send to them a working of delusion, for their believing the lie,
12 that they may be judged -- all who did not believe the truth, but were well pleased in the unrighteousness.
13 And we -- we ought to give thanks to God always for you, brethren, beloved by the Lord, that God did choose you from the beginning to salvation, in sanctification of the Spirit, and belief of the truth,
14 to which He did call you through our good news, to the acquiring of the glory of our Lord Jesus Christ;
15 so, then, brethren, stand ye fast, and hold the deliverances that ye were taught, whether through word, whether through our letter;
16 and may our Lord Jesus Christ himself, and our God and Father, who did love us, and did give comfort age-during, and good hope in grace,
17 comfort your hearts, and establish you in every good word and work.

2 PAUL TO THE TESSALONIANS CHAPTER 3

1 As to the rest, pray ye, brethren, concerning us, that the word of the Lord may run and may be glorified, as also with you,
2 and that we may be delivered from the unreasonable and evil men, for the faith [is] not of all;
3 and stedfast is the Lord, who shall establish you, and shall guard [you] from the evil;
4 and we have confidence in the Lord touching you, that the things that we command you ye both do and will do;
5 and the Lord direct your hearts to the love of God, and to the endurance of the Christ.
6 And we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother disorderly walking, and not after the deliverance that ye received from us,
7 for yourselves have known how it behoveth [you] to imitate us, because we did not act disorderly among you;
8 nor for nought did we eat bread of any one, but in labour and in travail, night and day working, not to be chargeable to any of you;
9 not because we have not authority, but that ourselves a pattern we might give to you, to imitate us;
10 for even when we were with you, this we did command you, that if any one is not willing to work, neither let him eat,
11 for we hear of certain walking among you disorderly, nothing working, but over working,
12 and such we command and exhort through our Lord Jesus Christ, that with quietness working, their own bread they may eat;
13 and ye, brethren, may ye not be weary doing well,
14 and if any one do not obey our word through the letter, this one note ye, and have no company with him, that he may be ashamed,
15 and as an enemy count [him] not, but admonish ye [him] as a brother;
16 and may the Lord of the peace Himself give to you the peace always in every way; the Lord [is] with you all!
17 The salutation by the hand of me, Paul, which is a sign in every letter; thus I write;
18 the grace of our Lord Jesus Christ [is] with you all! Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or First Timothy, or just 1 Timothy
or: The First Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Apostle Paul, consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

The letter is perhaps from the late 1st century or first half of the 2nd century AD. The earliest text of 1 Timothy has been found on the Oxyrhynchus Papyrus 5259. It comes from a leaf of a codex which is dated to the 3rd century

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).)

The First Epistle of Paul to Timothy, usually referred to simply as First Timothy and often written 1 Timothy, is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Saul of Tarsos (Apostle Paul), consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

These counsels include instructions on the organisation of the Church and the responsibilities resting on certain groups of leaders therein as well as exhortations to faithfulness in maintaining the truth amid surrounding errors. In fact what we here before us is a blueprint for an early Book of Law.

Modern scholars generally place its composition some time in the late 1st century or first half of the 2nd century AD, with a wide margin of uncertainty. The text seems to be contending against nascent Gnosticism (1 Timothy 1:4, 1 Timothy 4:3), which would suggest a later date due to Gnosticism developing primarily in the latter 1st century. The term Gnosis ("knowledge") itself occurs in 1 Timothy 6:20. If the parallels between 1 Timothy and Polycarp's epistle are understood as a literary dependence by the latter on the former, as is generally accepted, this would constitute a terminus ante quem of 130–155 AD. However, Irenaeus (writing c. 180 AD) is the earliest author to clearly and unequivocally describe the Pastorals. The earliest known writing of 1 Timothy has been found on Oxyrhynchus Papyrus 5259, designated P133, in 2017. It comes from a leaf of a codex which is dated to the 3rd century.

The author of this epistle writes to Timothy concerning the organisation of the church and Timothy's own leadership within the body. Major themes include the use of The Law (1 Timothy 1:7–11), warnings against false doctrine such as Encratism, instructions for prayer (1 Timothy 2:1–8), roles of women in the church, qualifications for leaders of the church (1 Timothy 3:1–13), and the treatment of widows, elders, masters, youth, and church members in general (1 Timothy 5:1–5:20).

Outline

1. Salutation (1:1–2)
2. Negative Instructions: Stop the False Teachers (1:3–20)
A. Warning against False Teachers (1:3–11)
1. The Charge to Timothy Stated (1:3)
2. Their Wrong Use of the Law (1:4–7)
3. The Right Use of the Law (1:8–11)
B. Paul's Experience of Grace (1:12–17)
C. The Charge to Timothy Repeated (1:18–20)
3. Positive Instructions: Repair the Church (2:1–6:10)
A. Restoring the Conduct of the Church (2:1–3:16)
1. Instructions on Public Worship (2:1–15)
a. Concerning Prayer (2:1–7)
b. Concerning the Role of Men and Women (2:8–15)
1. Men: Pray in a Holy Manner (2:8)
2. Women: Quiet Conduct (2:9–15)
2. Instructions on Church Leadership (3:1–13)
a. Qualifications of Overseers (Elders) (3:1–7)
b. Qualifications of Deacons (3:8–13)
3. Summary (3:14–16)
a. Conduct of the Church (3:14–15)
b. Hymn to Christ (3:16)
B. Guarding the Truth in the Church (4:1–16)
1. In the Face of Apostasy (4:1–5)
2. Timothy's Personal Responsibilities (4:6–16)
3. Spiritual Exercises (4:7–9)
C. Dealing with Groups in the Church (5:1–6:10)
1. Men and Women, Young and Old (5:1–2)
2. Widows (5:3–16)
a. Older Widows (5:3–10)
b. Younger Widows (5:11–16)
3. Elders (5:17–25)
a. The Reward of Elders (5:17–18)
b. The Reputation of Elders (5:19–20)
1. The Reputation of Elders Protected (5:19)
2. The Sins of Elders Publicly Rebuked (5:20)
c. The Recognition of Prospective Elders (5:21–25)
4. Slaves (6:1–2)
5. False Teachers (6:3–10)
4. Personal Instructions: Pursue Godliness (6:11–21)
A. Fight the Good Fight (6:11–16)
B. A Final Word to the Wealthy (6:17–19)
C. Guard What has been Entrusted (6:20–21).)

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1 PAUL TO TIMOTHY CHAPTER 1

1 Paul, an apostle of Jesus Christ, according to a command of God our Saviour, and of the Lord Jesus Christ our hope,
2 to Timotheus -- genuine child in faith: Grace, kindness, peace, from God our Father, and Christ Jesus our Lord,
3 according as I did exhort thee to remain in Ephesus -- I going on to Macedonia -- that thou mightest charge certain not to teach any other thing,
4 nor to give heed to fables and endless genealogies, that cause questions rather than the building up of God that is in faith: --
5 And the end of the charge is love out of a pure heart, and of a good conscience, and of faith unfeigned,
6 from which certain, having swerved, did turn aside to vain discourse,
7 willing to be teachers of law, not understanding either the things they say, nor concerning what they asseverate,
8 and we have known that the law [is] good, if any one may use it lawfully;
9 having known this, that for a righteous man law is not set, but for lawless and insubordinate persons, ungodly and sinners, impious and profane, parricides and matricides, men-slayers,
10 whoremongers, sodomites, men-stealers, liars, perjured persons, and if there be any other thing that to sound doctrine is adverse,
11 according to the good news of the glory of the blessed God, with which I was entrusted.
12 And I give thanks to him who enabled me -- Christ Jesus our Lord -- that he did reckon me stedfast, having put [me] to the ministration,
13 who before was speaking evil, and persecuting, and insulting, but I found kindness, because, being ignorant, I did [it] in unbelief,
14 and exceedingly abound did the grace of our Lord, with faith and love that [is] in Christ Jesus:
15 stedfast [is] the word, and of all acceptation worthy, that Christ Jesus came to the world to save sinners -- first of whom I am;
16 but because of this I found kindness, that in me first Jesus Christ might shew forth all long-suffering, for a pattern of those about to believe on him to life age-during:
17 and to the King of the ages, the incorruptible, invisible, only wise God, [is] honour and glory -- to the ages of the ages! Amen.
18 This charge I commit to thee, child Timotheus, according to the prophesies that went before upon thee, that thou mayest war in them the good warfare,
19 having faith and a good conscience, which certain having thrust away, concerning the faith did make shipwreck,
20 of whom are Hymenaeus and Alexander, whom I did deliver to the Adversary, that they might be instructed not to speak evil.

1 PAUL TO TIMOTHY CHAPTER 2

1 I exhort, then, first of all, there be made supplications, prayers, intercessions, thanksgivings, for all men:
2 for kings, and all who are in authority, that a quiet and peaceable life we may lead in all piety and gravity,
3 for this [is] right and acceptable before God our Saviour,
4 who doth will all men to be saved, and to come to the full knowledge of the truth;
5 for one [is] God, one also [is] mediator of God and of men, the man Christ Jesus,
6 who did give himself a ransom for all -- the testimony in its own times --
7 in regard to which I was set a preacher and apostle -- truth I say in Christ, I do not lie -- a teacher of nations, in faith and truth.
8 I wish, therefore, that men pray in every place, lifting up kind hands, apart from anger and reasoning;
9 in like manner also the women, in becoming apparel, with modesty and sobriety to adorn themselves, not in braided hair, or gold, or pearls, or garments of great price,
10 but -- which becometh women professing godly piety -- through good works.
11 Let a woman in quietness learn in all subjection,
12 and a woman I do not suffer to teach, nor to rule a husband, but to be in quietness,
13 for Adam was first formed, then Eve,
14 and Adam was not deceived, but the woman, having been deceived, into transgression came,
15 and she shall be saved through the child-bearing, if they remain in faith, and love, and sanctification, with sobriety.

1 PAUL TO TIMOTHY CHAPTER 3

1 Stedfast [is] the word: If any one the oversight doth long for, a right work he desireth;
2 it behoveth, therefore, the overseer to be blameless, of one wife a husband, vigilant, sober, decent, a friend of strangers, apt to teach,
3 not given to wine, not a striker, not given to filthy lucre, but gentle, not contentious, not a lover of money,
4 his own house leading well, having children in subjection with all gravity,
5 (and if any one his own house [how] to lead hath not known, how an assembly of God shall he take care of?)
6 not a new convert, lest having been puffed up he may fall to a judgment of the devil;
7 and it behoveth him also to have a good testimony from those without, that he may not fall into reproach and a snare of the devil.
8 Ministrants -- in like manner grave, not double-tongued, not given to much wine, not given to filthy lucre,
9 having the secret of the faith in a pure conscience,
10 and let these also first be proved, then let them minister, being unblameable.
11 Women -- in like manner grave, not false accusers, vigilant, faithful in all things.

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12 Ministrants -- let them be of one wife husbands; the children leading well, and their own houses,
13 for those who did minister well a good step to themselves do acquire, and much boldness in faith that [is] in Christ Jesus.
14 These things I write to thee, hoping to come unto thee soon,
15 and if I delay, that thou mayest know how it behoveth [thee] to conduct thyself in the house of God, which is an assembly of the living God -- a pillar and foundation of the truth,
16 and, confessedly, great is the secret of piety -- God was manifested in flesh, declared righteous in spirit, seen by messengers, preached among nations, believed on in the world, taken up in glory!

1 PAUL TO TIMOTHY CHAPTER 4

1 And the Spirit expressly speaketh, that in latter times shall certain fall away from the faith, giving heed to seducing spirits and teachings of demons,
2 in hypocrisy speaking lies, being seared in their own conscience,
3 forbidding to marry -- to abstain from meats that God created to be received with thanksgiving by those believing and acknowledging the truth,
4 because every creature of God [is] good, and nothing [is] to be rejected, with thanksgiving being received,
5 for it is sanctified through the word of God and intercession.
6 These things placing before the brethren, thou shalt be a good ministrant of Jesus Christ, being nourished by the words of the faith, and of the good teaching, which thou didst follow after,
7 and the profane and old women's fables reject thou, and exercise thyself unto piety,
8 for the bodily exercise is unto little profit, and the piety is to all things profitable, a promise having of the life that now is, and of that which is coming;
9 stedfast [is] the word, and of all acceptation worthy;
10 for for this we both labour and are reproached, because we hope on the living God, who is Saviour of all men -- especially of those believing.
11 Charge these things, and teach;
12 let no one despise thy youth, but a pattern become thou of those believing in word, in behaviour, in love, in spirit, in faith, in purity;
13 till I come, give heed to the reading, to the exhortation, to the teaching;
14 be not careless of the gift in thee, that was given thee through prophecy, with laying on of the hands of the eldership;
15 of these things be careful; in these things be, that thy advancement may be manifest in all things;
16 take heed to thyself, and to the teaching; remain in them, for this thing doing, both thyself thou shalt save, and those hearing thee.

1 PAUL TO TIMOTHY CHAPTER 5

1 An aged person thou mayest not rebuke, but be entreating as a father; younger persons as brethren;
2 aged women as mothers, younger ones as sisters -- in all purity;
3 honour widows who are really widows;
4 and if any widow have children or grandchildren, let them learn first to their own house to show piety, and to give back a recompense to the parents, for this is right and acceptable before God.
5 And she who is really a widow and desolate, hath hoped upon God, and doth remain in the supplications and in the prayers night and day,
6 and she who is given to luxury, living -- hath died;
7 and these things charge, that they may be blameless;
8 and if any one for his own -- and especially for those of the household -- doth not provide, the faith he hath denied, and than an unbeliever he is worse.
9 A widow -- let her not be enrolled under sixty years of age, having been a wife of one husband,
10 in good works being testified to: if she brought up children, if she entertained strangers, if saints' feet she washed, if those in tribulation she relieved, if every good work she followed after;
11 and younger widows be refusing, for when they may revel against the Christ, they wish to marry,
12 having judgment, because the first faith they did cast away,
13 and at the same time also, they learn [to be] idle, going about the houses; and not only idle, but also tattlers and busybodies, speaking the things they ought not;
14 I wish, therefore, younger ones to marry, to bear children, to be mistress of the house, to give no occasion to the opposer to reviling;
15 for already certain did turn aside after the Adversary.
16 If any believing man or believing woman have widows, let them relieve them, and let not the assembly be burdened, that those really widows it may relieve.
17 The well-leading elders of double honour let them be counted worthy, especially those labouring in word and teaching,
18 for the Writing saith, 'An ox treading out thou shalt not muzzle,' and 'Worthy [is] the workman of his reward.'
19 Against an elder an accusation receive not, except upon two or three witnesses.
20 Those sinning, reprove before all, that the others also may have fear;
21 I testify fully, before God and the Lord Jesus Christ, and the choice messengers, that these things thou mayest keep, without forejudging, doing nothing by partiality.
22 Be laying hands quickly on no one, nor be having fellowship with sins of others; be keeping thyself pure;
23 no longer be drinking water, but a little wine be using, because of thy stomach and of thine often infirmities;
24 of certain men the sins are manifest beforehand, leading before to judgment, and certain also they follow after;

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25 in like manner also the right works are manifest beforehand, and those that are otherwise are not able to be hid.

1 PAUL TO TIMOTHY CHAPTER 6

1 As many as are servants under a yoke, their own masters worthy of all honour let them reckon, that the name of God and the teaching may not be evil spoken of;

2 and those having believing masters, let them not slight [them], because they are brethren, but rather let them serve, because they are stedfast and beloved, who of the benefit are partaking. These things be teaching and exhorting;

3 if any one be teaching otherwise, and do not consent to sound words -- those of our Lord Jesus Christ -- and to the teaching according to piety,

4 he is proud, knowing nothing, but doting about questions and word-striving, out of which doth come envy, strife, evil-speakings, evil-surmisings,

5 wranglings of men wholly corrupted in mind, and destitute of the truth, supposing the piety to be gain; depart from such;

6 but it is great gain -- the piety with contentment;

7 for nothing did we bring into the world -- [it is] manifest that we are able to carry nothing out;

8 but having food and raiment -- with these we shall suffice ourselves;

9 and those wishing to be rich, do fall into temptation and a snare, and many desires, foolish and hurtful, that sink men into ruin and destruction,

10 for a root of all the evils is the love of money, which certain longing for did go astray from the faith, and themselves did pierce through with many sorrows;

11 and thou, O man of God, these things flee, and pursue righteousness, piety, faith, love, endurance, meekness;

12 be striving the good strife of the faith, be laying hold on the life age-during, to which also thou wast called, and didst profess the right profession before many witnesses.

13 I charge thee, before God, who is making all things alive, and of Christ Jesus, who did testify before Pontius Pilate the right profession,

14 that thou keep the command unspotted, unblameable, till the manifestation of our Lord Jesus Christ,

15 which in His own times He shall shew -- the blessed and only potentate, the King of the kings and Lord of the lords,

16 who only is having immortality, dwelling in light unapproachable, whom no one of men did see, nor is able to see, to whom [is] honour and might age-during! Amen.

17 Those rich in the present age charge thou not to be high-minded, nor to hope in the uncertainty of riches, but in the living God, who is giving to us all things richly for enjoyment; --

18 to do good, to be rich in good works, to be ready to impart, willing to communicate,

19 treasuring up to themselves a right foundation for the time to come, that they may lay hold on the life age-during.

20 O Timotheus, the thing entrusted guard thou, avoiding the profane vain-words and opposition of the falsely-named knowledge,

21 which certain professing -- concerning the faith did swerve; the grace [is] with you. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or Second Timothy, or 2 Timothy
or: The Second Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(In the New Testament, the Second Epistle of Paul to Timothy, usually referred to simply as Second Timothy and often written 2 Timothy or II Timothy, is one of the three pastoral epistles traditionally attributed to Paul the Apostle. The three epistles are called "pastoral" because they relate to the conduct of church leaders, thought of as pastors (literally shepherds). It is traditionally considered to be the last epistle he wrote before his death. It is addressed to Timothy, a fellow missionary.

The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Although the Pastorals are written under Paul's name, they are different from his other epistles, and since the early 19th century, scholars have increasingly seen them as the work of an unknown student of Paul's doctrine. They are believed to have been written between 90 and 140. They do not address Paul's common themes, such as the believers' unity with Christ, and they reflect a church hierarchy that is more organized and defined than the church was in Paul's time. Some scholars refer to the assumedly pseudonymous author as "the Pastor". Some recent scholarship has concluded that Paul probably used an amanuensis, or secretary, in writing his letters which was a common practice in the first century.

In the letter, Paul tells Timothy not to have a "spirit of fear" and not to "be ashamed to talk openly about our Lord (Jesus)" (Chapter 1, verses 7 and 8). He also tells Timothy to come to visit him before winter, and to bring Mark with him (cf. Philippians Chapter 2, verse 22). He thought that "the time of his death was at hand" (Chapter 4 ,verse 6), and he tells his "son Timothy" to work hard and be strong in the face of false teachings, and to be faithful in all the duties of his office of pastor (Chapter 4, verses 1 to 5), knowing that he would someday stand before the Judge of the living and the dead (God).

Paul thinks he will soon be killed and talks about that. In Chapter 4, verses 6 to 8 he writes "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course(race), I have kept the faith: in the future there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

2 PAUL TO TIMOTHY CHAPTER 1

1 Paul, an apostle of Jesus Christ, through the will of God, according to a promise of life that [is] in Christ Jesus,

2 to Timotheus, beloved child: Grace, kindness, peace, from God the Father, and Christ Jesus our Lord!

3 I am thankful to God, whom I serve from progenitors in a pure conscience, that unceasingly I have remembrance concerning thee in my supplications night and day,

4 desiring greatly to see thee, being mindful of thy tears, that with joy I may be filled,

5 taking remembrance of the unfeigned faith that is in thee, that dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that also in thee.

6 For which cause I remind thee to stir up the gift of God that is in thee through the putting on of my hands,

7 for God did not give us a spirit of fear, but of power, and of love, and of a sound mind;

8 therefore thou mayest not be ashamed of the testimony of our Lord, nor of me his prisoner, but do thou suffer evil along with the good news according to the power of God,

9 who did save us, and did call with an holy calling, not according to our works, but according to His own purpose and grace, that was given to us in Christ Jesus, before the times of the ages,

10 and was made manifest now through the manifestation of our Saviour Jesus Christ, who indeed did abolish death, and did enlighten life and immortality through the good news,

11 to which I was placed a preacher and an apostle, and a teacher of nations,

12 for which cause also these things I suffer, but I am not ashamed, for I have known in whom I have believed, and have been persuaded that he is able that which I have committed to him to guard -- to that day.

13 The pattern hold thou of sound words, which from me thou didst hear, in faith and love that [is] in Christ Jesus;

14 the good thing committed guard thou through the Holy Spirit that is dwelling in us;

15 thou hast known this, that they did turn from me -- all those in Asia, of whom are Phygellus and Hermogenes;

16 may the Lord give kindness to the house of Onesiphorus, because many times he did refresh me, and of my chain was not ashamed,

17 but being in Rome, very diligently he sought me, and found;

18 may the Lord give to him to find kindness from the Lord in that day; and how many things in Ephesus he did minister thou dost very well know.

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2 PAUL TO TIMOTHY CHAPTER 2

1 Thou, therefore, my child, be strong in the grace that [is] in Christ Jesus,
2 and the things that thou didst hear from me through many witnesses, these things be committing to stedfast men, who shall be sufficient also others to teach;
3 thou, therefore, suffer evil as a good soldier of Jesus Christ;
4 no one serving as a soldier did entangle himself with the affairs of life, that him who did enlist him he may please;
5 and if also any one may strive, he is not crowned, except he may strive lawfully;
6 the labouring husbandman it behoveth first of the fruits to partake;
7 be considering what things I say, for the Lord give to thee understanding in all things.
8 Remember Jesus Christ, raised out of the dead, of the seed of David, according to my good news,
9 in which I suffer evil -- unto bonds, as an evil-doer, but the word of God hath not been bound;
10 because of this all things do I endure, because of the choice ones, that they also salvation may obtain that [is] in Christ Jesus, with glory age-during.
11 Stedfast [is] the word: For if we died together -- we also shall live together;
12 if we do endure together -- we shall also reign together; if we deny [him], he also shall deny us;
13 if we are not stedfast, he remaineth stedfast; to deny himself he is not able.
14 These things remind [them] of, testifying fully before the Lord -- not to strive about words to nothing profitable, but to the subversion of those hearing;
15 be diligent to present thyself approved to God -- a workman irreproachable, rightly dividing the word of the truth;
16 and the profane vain talkings stand aloof from, for to more impiety they will advance,
17 and their word as a gangrene will have pasture, of whom is Hymenaeus and Philetus,
18 who concerning the truth did swerve, saying the rising again to have already been, and do overthrow the faith of some;
19 sure, nevertheless, hath the foundation of God stood, having this seal, 'The Lord hath known those who are His,' and 'Let him depart from unrighteousness -- every one who is naming the name of Christ.'
20 And in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour:
21 if, then, any one may cleanse himself from these, he shall be a vessel to honour, sanctified and profitable to the master -- to every good work having been prepared,
22 and the youthful lusts flee thou, and pursue righteousness, faith, love, peace, with those calling upon the Lord out of a pure heart;
23 and the foolish and uninstructed questions be avoiding, having known that they beget strife,
24 and a servant of the Lord it behoveth not to strive, but to be gentle unto all, apt to teach, patient under evil,
25 in meekness instructing those opposing -- if perhaps God may give to them repentance to an acknowledging of the truth,
26 and they may awake out of the devil's snare, having been caught by him at his will.

2 PAUL TO TIMOTHY CHAPTER 3

1 And this know thou, that in the last days there shall come perilous times,
2 for men shall be lovers of themselves, lovers of money, boasters, proud, evil-speakers, to parents disobedient, unthankful, unkind,
3 without natural affection, implacable, false accusers, incontinent, fierce, not lovers of those who are good,
4 traitors, heady, lofty, lovers of pleasure more than lovers of God,
5 having a form of piety, and its power having denied; and from these be turning away,
6 for of these there are those coming into the houses and leading captive the silly women, laden with sins, led away with desires manifold,
7 always learning, and never to a knowledge of truth able to come,
8 and, even as Jannes and Jambres stood against Moses, so also these do stand against the truth, men corrupted in mind, disapproved concerning the faith;
9 but they shall not advance any further, for their folly shall be manifest to all, as theirs also did become.
10 And thou -- thou hast followed after my teaching, manner of life, purpose, faith, long-suffering, love, endurance,
11 the persecutions, the afflictions, that befel me in Antioch, in Iconium, in Lystra; what persecutions I endured, and out of all the Lord did deliver me,
12 and all also who will to live piously in Christ Jesus shall be persecuted,
13 and evil men and impostors shall advance to the worse, leading astray and being led astray.
14 And thou -- be remaining in the things which thou didst learn and wast entrusted with, having known from whom thou didst learn,
15 and because from a babe the Holy Writings thou hast known, which are able to make thee wise -- to salvation, through faith that [is] in Christ Jesus;
16 every Writing [is] God-breathed, and profitable for teaching, for conviction, for setting aright, for instruction that [is] in righteousness,
17 that the man of God may be fitted -- for every good work having been completed.

2 PAUL TO TIMOTHY CHAPTER 4

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1 I do fully testify, then, before God, and the Lord Jesus Christ, who is about to judge living and dead at his manifestation and his reign --
2 preach the word; be earnest in season, out of season, convict, rebuke, exhort, in all long-suffering and teaching,
3 for there shall be a season when the sound teaching they will not suffer, but according to their own desires to themselves they shall heap up teachers -- itching in the hearing,
4 and indeed, from the truth the hearing they shall turn away, and to the fables they shall be turned aside.
5 And thou -- watch in all things; suffer evil; do the work of one proclaiming good news; of thy ministration make full assurance,
6 for I am already being poured out, and the time of my release hath arrived;
7 the good strife I have striven, the course I have finished, the faith I have kept,
8 henceforth there is laid up for me the crown of the righteousness that the Lord -- the Righteous Judge -- shall give to me in that day, and not only to me, but also to all those loving his manifestation.
9 Be diligent to come unto me quickly,
10 for Demas forsook me, having loved the present age, and went on to Thessalonica, Crescens to Galatia, Titus to Dalmatia,
11 Lukas only is with me; Markus having taken, bring with thyself, for he is profitable to me for ministration;
12 and Tychicus I sent to Ephesus;
13 the cloak that I left in Troas with Carpus, coming, bring thou and the books -- especially the parchments.
14 Alexander the coppersmith did me much evil; may the Lord repay to him according to his works,
15 of whom also do thou beware, for greatly hath he stood against our words;
16 in my first defence no one stood with me, but all forsook me, (may it not be reckoned to them!)
17 and the Lord stood by me, and did strengthen me, that through me the preaching might be fully assured, and all the nations might hear, and I was freed out of the mouth of a lion,
18 and the Lord shall free me from every evil work, and shall save [me] -- to his heavenly kingdom; to whom [is] the glory to the ages of the ages! Amen.
19 Salute Prisca and Aquilas, and Onesiphorus' household;
20 Erastus did remain in Corinth, and Trophimus I left in Miletus infirm;
21 be diligent to come before winter. Salute thee doth Eubulus, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord Jesus Christ [is] with thy spirit; the grace [is] with you! Amen.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS

or The Letter to Titus or Paul's Letter to Titus
or The Third Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three Pastoral Epistles (along with 1 Timothy and 2 Timothy) in the New Testament. Traditionally the letter is attributed to the apostle Paul but it is considered pseudepigraphic (of unknown authorship) by most scholars. It is addressed to the missionary Titus and describes the requirements and duties of elders and bishops. Titus is usually one of the three Pastoral epistles attributed to Paul. Titus shares many similarities with 1 Timothy, such as similar phrases and expressions and similar subject matter.

Titus was an early Christian missionary and church leader, a companion and disciple of the Apostle Paul, mentioned in several of the Pauline epistles. Titus is believed to be a Greek Gentile (non-Jew), probably from Antioch, who is said to have studied Greek philosophy and poetry in his early years. He was converted to Christianity by Paul whereupon he served as Paul's secretary and interpreter. Titus was specially entrusted with collecting funds for poor Christians of Judaea and then acted as a commissioner of Paul at Corinth, where he replaced Timothy. In the year 49, Titus accompanied Paul to the council held at Jerusalem, on the subject of the Mosaic rites. Although Paul had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in regard to Titus, so as not to seem in agreement with those who would require it for Gentile converts. It seems that early Christian missionaries tried to catch converts by example. Titus went to the Island of Crete and there he appointed presbyters (elders) in every city Paul summoned Titus from Crete to join him at Nicopolis in Epirus. Later, Titus traveled to Dalmatia. He returned to Crete and remained there into his old age. Later tradition made him bishop of Crete. The New Testament does not record his death.)

The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three pastoral epistles (along with 1 Timothy and 2 Timothy) in the New Testament, historically attributed to Paul the Apostle. It is addressed to Saint Titus and describes the requirements and duties of elders and bishops.

Not mentioned in the Acts of the Apostles, Saint Titus was noted in Galatians (cf. Gal. 2:1, 3) where Paul wrote of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with

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Paul, its founder. Titus was later left on the island of Crete to help organize the Church, and later met back with the Apostle Paul in Nicopolis. He soon went to Dalmatia (now Croatia). According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later removed to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St Mark's Basilica, Venice, Italy.

Titus (Greek: Titos; died: 96 or 107 AD) was an early Christian missionary and church leader, a companion and disciple of Saul of Tarsos (Paul the Apostle), mentioned in several of the Pauline epistles including the Epistle to Titus. All we know about early Christian persons and events are parts of "Church tradition", and this source is highly unreliable.

According to that tradition, Titus is believed to be a Gentile converted to Christianity by Paul and, according to tradition, he was consecrated as Bishop of the Island of Crete. There are no Roman records on Titus the Bishop or on Titus Favius Clemens the Pope Clement I (who was a companion of the Apostle Simon Peter at a time) and almost no records on Titus Flavius Clemens the consul either. All three persons have their date of death in common. Titus Flavius Clemens the consul died in 95 or 96, Titus Favius Clemens the Pope Clement I died some time between 95 and 99, and Titus the Bishop of Crete died either in 95 or in 107. That Titus the companion of Saul of Tarsos is described as "Greek" is at least doubtful as "Titus" is a Roman name closely related to the Flavian family. However, all Flavians (like all members of the Roman upper class) spoke fluent Greek due to their education at Greek schools.)

PAUL TO TITUS CHAPTER 1

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the choice ones of God, and an acknowledging of truth that [is] according to piety,

2 upon hope of life age-during, which God, who doth not lie, did promise before times of ages,

3 (and He manifested in proper times His word,) in preaching, which I was entrusted with, according to a charge of God our Saviour,

4 to Titus -- true child according to a common faith: Grace, kindness, peace, from God the Father, and the Lord Jesus Christ our Saviour!

5 For this cause left I thee in Crete, that the things lacking thou mayest arrange, and mayest set down in every city elders, as I did appoint to thee;

6 if any one is blameless, of one wife a husband, having children stedfast, not under accusation of riotous living or insubordinate --

7 for it behoveth the overseer to be blameless, as God's steward, not self-pleased, nor irascible, not given to wine, not a striker, not given to filthy lucre;

8 but a lover of strangers, a lover of good men, sober-minded, righteous, kind, self-controlled,

9 holding -- according to the teaching -- to the stedfast word, that he may be able also to exhort in the sound teaching, and the gainsayers to convict;

10 for there are many both insubordinate, vain-talkers, and mind-deceivers -- especially they of the circumcision --

11 whose mouth it behoveth to stop, who whole households do overturn, teaching what things it behoveth not, for filthy lucre's sake.

12 A certain one of them, a prophet of their own, said -- 'Cretans! always liars, evil beasts, lazy bellies!'

13 this testimony is true; for which cause convict them sharply, that they may be sound in the faith,

14 not giving heed to Jewish fables and commands of men, turning themselves away from the truth;

15 all things, indeed, [are] pure to the pure, and to the defiled and unstedfast [is] nothing pure, but of them defiled [are] even the mind and the conscience;

16 God they profess to know, and in the works they deny [Him], being abominable, and disobedient, and unto every good work disapproved.

PAUL TO TITUS CHAPTER 2

1 And thou -- be speaking what doth become the sound teaching;

2 aged men to be temperate, grave, sober, sound in the faith, in the love, in the endurance;

3 aged women, in like manner, in deportment as doth become sacred persons, not false accusers, to much wine not enslaved, of good things teachers,

4 that they may make the young women sober-minded, to be lovers of [their] husbands, lovers of [their] children,

5 sober, pure, keepers of [their own] houses, good, subject to their own husbands, that the word of God may not be evil spoken of.

6 The younger men, in like manner, be exhorting to be sober-minded;

7 concerning all things thyself showing a pattern of good works; in the teaching uncorruptedness, gravity, incorruptibility,

8 discourse sound, irreprehensible, that he who is of the contrary part may be ashamed, having nothing evil to say concerning you.

9 Servants -- to their own masters [are] to be subject, in all things to be well-pleasing, not gainsaying,

10 not purloining, but showing all good stedfastness, that the teaching of God our Saviour they may adorn in all things.

11 For the saving grace of God was manifested to all men,

12 teaching us, that denying the impiety and the worldly desires, soberly and righteously and piously we may live in the present age,

13 waiting for the blessed hope and manifestation of the glory of our great God and Saviour Jesus Christ,

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14 who did give himself for us, that he might ransom us from all lawlessness, and might purify to himself a peculiar people, zealous of good works;

15 these things be speaking, and exhorting, and convicting, with all charge; let no one despise thee!

PAUL TO TITUS CHAPTER 3

1 Remind them to be subject to principalities and authorities, to obey rule, unto every good work to be ready,

2 of no one to speak evil, not to be quarrelsome -- gentle, showing all meekness to all men,

3 for we were once -- also we -- thoughtless, disobedient, led astray, serving desires and pleasures manifold, in malice and envy living, odious -- hating one another;

4 and when the kindness and the love to men of God our Saviour did appear

5 (not by works that [are] in righteousness that we did but according to His kindness,) He did save us, through a bathing of regeneration, and a renewing of the Holy Spirit,

6 which He poured upon us richly, through Jesus Christ our Saviour,

7 that having been declared righteous by His grace, heirs we may become according to the hope of life age-during.

8 Stedfast [is] the word; and concerning these things I counsel thee to affirm fully, that they may be thoughtful, to be leading in good works -- who have believed God; these are the good and profitable things to men,

9 and foolish questions, and genealogies, and contentions, and strivings about law, stand away from -- for they are unprofitable and vain.

10 A sectarian man, after a first and second admonition be rejecting,

11 having known that he hath been subverted who [is] such, and doth sin, being self-condemned.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis, for there to winter I have determined.

13 Zenas the lawyer and Apollos bring diligently on their way, that nothing to them may be lacking,

14 and let them learn -- ours also -- to be leading in good works to the necessary uses, that they may not be unfruitful.

15 Salute thee do all those with me; salute those loving us in faith; the grace [is] with you all!

THE EPISTLE OF PAUL THE APOSTLE AND TIMOTHY TO PHILEMON

or Paul to Philemon, or just Philemon
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Saul of Tarsos (Paul the Apostle) with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother."(Philemon 1:1; 1:7; 1:20) Onesimus, a slave that had departed from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved."(Philemon 1:9–17) Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text.

Paul wrote this letter on behalf of Onesimus, who may have been a runaway slave who had wronged his owner Philemon. We do not know what Onesimus had done, but perhaps he ran away after stealing money. Paul says in verse 18 that if Onesimus owes anything, Philemon should charge it to Paul's account. It is thought that Philemon lived in Colossae; in the letter to the Colossians, Onesimus (the slave who fled from Philemon) and Archippus (whom Paul greets in the letter to Philemon) are said to be members of the church there. Paul says that Onesimus has been very helpful to him while he was in prison in Rome. He would like for Philemon to free him and send him back to Rome. Paul says that Philemon should receive him not as a slave but as a brother. Paul did not seem to think that Onesimus should be punished, even though Roman law allowed the owner of a runaway slave to punish or even kill them.

Philemon is generally accepted to be an authentic letter of Paul. Creation: 50-60 AD. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The grounds for acceptance are simple; the letter is a short, mundane one, and presents no difficulties for Pauline authorship in style or thought.) Paul does not identify himself as an apostle with authority, but as "a prisoner for Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." The letter is addressed to Philemon, Apphia and Archippus, and the church in Philemon's house. It is generally assumed

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that he lived in Colossae; in the letter to the Colossians, Onesimus, the slave who fled from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved." and Archippus (whom Paul greets in the letter to Philemon) are described as members of the church there. Philemon may have converted to Christianity through Paul's ministry, possibly in Ephesus. Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colossae. Apphia in the salutation is probably Philemon's wife. Some have speculated that Archippus, described by Paul as a "fellow soldier", is the son of Philemon and Apphia.)

PAUL TO PHILEMON CHAPTER 1

1 Paul, a prisoner of Christ Jesus, and Timotheus the brother, to Philemon our beloved and fellow-worker,

2 and Apphia the beloved, and Archippus our fellow-soldier, and the assembly in thy house:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ!

4 I give thanks to my God, always making mention of thee in my prayers,

5 hearing of thy love and faith that thou hast unto the Lord Jesus and toward all the saints,

6 that the fellowship of thy faith may become working in the full knowledge of every good thing that [is] in you toward Christ Jesus;

7 for we have much joy and comfort in thy love, because the bowels of the saints have been refreshed through thee, brother.

8 Wherefore, having in Christ much boldness to command thee that which is fit --

9 because of the love I rather entreat, being such an one as Paul the aged, and now also a prisoner of Jesus Christ;

10 I entreat thee concerning my child -- whom I did beget in my bonds -- Onesimus,

11 who once was to thee unprofitable, and now is profitable to me and to thee,

12 whom I did send again, and thou him (that is, my own bowels) receive,

13 whom I did wish to retain to myself, that in thy behalf he might minister to me in the bonds of the good news,

14 and apart from thy mind I willed to do nothing, that as of necessity thy good deed may not be, but of willingness,

15 for perhaps because of this he did depart for an hour, that age-duringly thou mayest have him,

16 no more as a servant, but above a servant -- a brother beloved, especially to me, and how much more to thee, both in the flesh and in the Lord!

17 If, then, with me thou hast fellowship, receive him as me,

18 and if he did hurt to thee, or doth owe anything, this to me be reckoning;

19 I, Paul did write with my hand, I -- I will repay; that I may not say that also thyself, besides, to me thou dost owe.

20 Yes, brother, may I have profit of thee in the Lord; refresh my bowels in the Lord;

21 having been confident in thy obedience I did write to thee, having known that also above what I may say thou wilt do;

22 and at the same time also prepare for me a lodging, for I hope that through your prayers I shall be granted to you.

23 Salute thee doth Epaphras, (my fellow-captive in Christ Jesus,)

24 Markus, Aristarchus, Demas, Lukas, my fellow-workmen!

25 The grace of our Lord Jesus Christ [is] with your spirit! Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

or just To the Hebrews, or just Hebrews
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 70-100 A.D.

(The Epistle to the Hebrews, or Letter to the Hebrews, or in the Greek manuscripts, simply To the Hebrews is one of the books of the New Testament. The text does not mention the name of its author, but was traditionally attributed to Saul of Tarsos (Paul the Apostle). However, doubt on Pauline authorship in the Roman Church is reported by Eusebius. Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

To whom was Hebrews originally addressed? The writer is obviously a Greek, and it might be quite possible that he wrote to Jewish Christians who lived in Jerusalem.. Since Clement of Rome (who probably was Titus Flavius Clemens, the consul and nephew of Flavius Vespasianus) knows and quotes the text within what could only have been a few years of its writing, that community may well have been in Rome. This view is supported by the greetings from 'those who have come from Italy' in Heb 13:24."

The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism. Scholars have suggested that the Epistle to the Hebrews is part of an internal New Testament debate between the extreme Judaisers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.).

The Greek text is written in a very fine and advanced style which was noted by Clement of Alexandria (another Titus Flavius Clemens), and Eusebius of Caesarea (Flavius Constantinus' right-hand man in the Church) wrote that every competent judge must recognise a great difference between this epistle and those of Paul (Eusebius, 6; 25).

The Greek text is more polished and eloquent than any other book of the New Testament, and "the very carefully composed and studied Greek of Hebrews is not Paul's spontaneous, volatile contextual Greek". The book has earned the reputation of being a masterpiece. Its sophisticated style reminds us of the Gospel of Luke and could therefore point to Lucius Mestrius Plutarchus the historian and Chief priest of Delphi.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".)

PAUL TO THE HEBREWS CHAPTER 1

1 In many parts, and many ways, God of old having spoken to the fathers in the prophets,
2 in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages;
3 who being the brightness of the glory, and the impress of His subsistence, bearing up also the all things by the saying of his might -- through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest,
4 having become so much better than the messengers, as he did inherit a more excellent name than they.
5 For to which of the messengers said He ever, 'My Son thou art -- I to-day have begotten thee?' and again, 'I will be to him for a father, and he shall be to Me for a son?'
6 and when again He may bring in the first-born to the world, He saith, 'And let them bow before him -- all messengers of God;'
7 and unto the messengers, indeed, He saith, 'Who is making His messengers spirits, and His ministers a flame of fire;'
8 and unto the Son: 'Thy throne, O God, [is] to the age of the age; a scepter of righteousness [is] the scepter of thy reign;
9 thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee -- God, thy God -- with oil of gladness above thy partners;'
10 and, 'Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens;
11 these shall perish, and Thou dost remain, and all, as a garment, shall become old,
12 and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.'
13 And unto which of the messengers said He ever, 'Sit at My right hand, till I may make thine enemies thy footstool?'
14 are they not all spirits of service -- for ministration being sent forth because of those about to inherit salvation?

PAUL TO THE HEBREWS CHAPTER 2

1 Because of this it behoveth [us] more abundantly to take heed to the things heard, lest we may glide aside,
2 for if the word being spoken through messengers did become stedfast, and every transgression and disobedience did receive a just recompense,

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3 how shall we escape, having neglected so great salvation? which a beginning receiving -- to be spoken through the Lord -- by those having heard was confirmed to us,

4 God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will.

5 For not to messengers did He subject the coming world, concerning which we speak,

6 and one in a certain place did testify fully, saying, 'What is man, that Thou art mindful of him, or a son of man, that Thou dost look after him?

7 Thou didst make him some little less than messengers, with glory and honour Thou didst crown him, and didst set him over the works of Thy hands,

8 all things Thou didst put in subjection under his feet,' for in the subjecting to him the all things, nothing did He leave to him unsubjected, and now not yet do we see the all things subjected to him,

9 and him who was made some little less than messengers we see -- Jesus -- because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death.

10 For it was becoming to Him, because of whom [are] the all things, and through whom [are] the all things, many sons to glory bringing, the author of their salvation through sufferings to make perfect,

11 for both he who is sanctifying and those sanctified [are] all of one, for which cause he is not ashamed to call them brethren,

12 saying, 'I will declare Thy name to my brethren, in the midst of an assembly I will sing praise to Thee;' and again, 'I will be trusting on Him;'

13 and again, 'Behold I and the children that God did give to me.'

14 Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death he might destroy him having the power of death -- that is, the devil --

15 and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage,

16 for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold,

17 wherefore it did behove him in all things to be made like to the brethren, that he might become a kind and stedfast chief-priest in the things with God, to make propitiation for the sins of the people,

18 for in that he suffered, himself being tempted, he is able to help those who are tempted.

PAUL TO THE HEBREWS CHAPTER 3

1 Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and chief priest of our profession, Christ Jesus,

2 being stedfast to Him who did appoint him, as also Moses in all his house,

3 for of more glory than Moses hath this one been counted worthy, inasmuch as more honour than the house hath he who doth build it,

4 for every house is builded by some one, and He who the all things did build [is] God,

5 and Moses indeed [was] stedfast in all his house, as an attendant, for a testimony of those things that were to be spoken,

6 and Christ, as a Son over his house, whose house are we, if the boldness and the rejoicing of the hope unto the end we hold fast.

7 Wherefore, (as the Holy Spirit saith, 'To-day, if His voice ye may hear --

8 ye may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness,

9 in which tempt Me did your fathers, they did prove Me, and saw My works forty years;

10 wherefore I was grieved with that generation, and said, Always do they go astray in heart, and these have not known My ways;

11 so I sware in My anger, If they shall enter into My rest -- !')

12 See, brethren, lest there shall be in any of you an evil heart of unbelief in the falling away from the living God,

13 but exhort ye one another every day, while the To-day is called, that none of you may be hardened by the deceitfulness of the sin,

14 for partakers we have become of the Christ, if the beginning of the confidence unto the end we may hold fast,

15 in its being said, 'To-day, if His voice ye may hear, ye may not harden your hearts, as in the provocation,'

16 for certain having heard did provoke, but not all who did come out of Egypt through Moses;

17 but with whom was He grieved forty years? was it not with those who did sin, whose carcasses fell in the wilderness?

18 and to whom did He swear that they shall not enter into His rest, except to those who did not believe? --

19 and we see that they were not able to enter in because of unbelief.

PAUL TO THE HEBREWS CHAPTER 4

1 We may fear, then, lest a promise being left of entering into His rest, any one of you may seem to have come short,

2 for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard,

3 for we do enter into the rest -- we who did believe, as He said, 'So I sware in My anger, If they shall enter into My rest -- ;' and yet the works were done from the foundation of the world,

4 for He spake in a certain place concerning the seventh [day] thus: 'And God did rest in the seventh day from all His works;'

5 and in this [place] again, 'If they shall enter into My rest;'

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6 since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief --

7 again He doth limit a certain day, 'To-day,' (in David saying, after so long a time,) as it hath been said, 'To-day, if His voice ye may hear, ye may not harden your hearts,'

8 for if Joshua had given them rest, He would not concerning another day have spoken after these things;

9 there doth remain, then, a sabbatic rest to the people of God,

10 for he who did enter into his rest, he also rested from his works, as God from His own.

11 May we be diligent, then, to enter into that rest, that no one in the same example of the unbelief may fall,

12 for the reckoning of God is living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit, of joints also and marrow, and a discerner of thoughts and intents of the heart;

13 and there is not a created thing not manifest before Him, but all things [are] naked and open to His eyes -- with whom is our reckoning.

14 Having, then, a great chief priest passed through the heavens -- Jesus the Son of God -- may we hold fast the profession,

15 for we have not a chief priest unable to sympathise with our infirmities, but [one] tempted in all things in like manner -- apart from sin;

16 we may come near, then, with freedom, to the throne of the grace, that we may receive kindness, and find grace -- for seasonable help.

PAUL TO THE HEBREWS CHAPTER 5

1 For every chief priest -- out of men taken -- in behalf of men is set in things [pertaining] to God, that he may offer both gifts and sacrifices for sins,

2 able to be gentle to those ignorant and going astray, since himself also is compassed with infirmity;

3 and because of this infirmity he ought, as for the people, so also for himself to offer for sins;

4 and no one to himself doth take the honour, but he who is called by God, as also Aaron:

5 so also the Christ did not glorify himself to become chief priest, but He who spake unto him: 'My Son thou art, I to-day have begotten thee;'

6 as also in another [place] He saith, 'Thou [art] a priest -- to the age, according to the order of Melchisedek;'

7 who in the days of his flesh both prayers and supplications unto Him who was able to save him from death -- with strong crying and tears -- having offered up, and having been heard in respect to that which he feared,

8 through being a Son, did learn by the things which he suffered -- the obedience,

9 and having been made perfect, he did become to all those obeying him a cause of salvation age-during,

10 having been addressed by God a chief priest, according to the order of Melchisedek,

11 concerning whom we have much discourse and of hard explanation to say, since ye have become dull of hearing,

12 for even owing to be teachers, because of the time, again ye have need that one teach you what [are] the elements of the beginning of the oracles of God, and ye have become having need of milk, and not of strong food,

13 for every one who is partaking of milk [is] unskilled in the word of righteousness -- for he is an infant,

14 and of perfect men is the strong food, who because of the use are having the senses exercised, unto the discernment both of good and of evil.

PAUL TO THE HEBREWS CHAPTER 6

1 Wherefore, having left the word of the beginning of the Christ, unto the perfection we may advance, not again a foundation laying of reformation from dead works, and of faith on God,

2 of the teaching of baptisms, of laying on also of hands, of rising again also of the dead, and of judgment age-during,

3 and this we will do, if God may permit,

4 for [it is] impossible for those once enlightened, having tasted also of the heavenly gift, and partakers having became of the Holy Spirit,

5 and did taste the good saying of God, the powers also of the coming age,

6 and having fallen away, again to renew [them] to reformation, having crucified again to themselves the Son of God, and exposed to public shame.

7 For earth, that is drinking in the rain many times coming upon it, and is bringing forth herbs fit for those because of whom also it is dressed, doth partake of blessing from God,

8 and that which is bearing thorns and briers [is] disapproved of, and nigh to cursing, whose end [is] for burning;

9 and we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak,

10 for God is not unrighteous to forget your work, and the labour of the love, that ye shewed to His name, having ministered to the saints and ministering;

11 and we desire each one of you the same diligence to shew, unto the full assurance of the hope unto the end,

12 that ye may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises.

13 For to Abraham God, having made promise, seeing He was able to swear by no greater, did swear by Himself,

14 saying, 'Blessing indeed I will bless thee, and multiplying I will multiply thee;'

15 and so, having patiently endured, he did obtain the promise;

16 for men indeed do swear by the greater, and an end of all controversy to them for confirmation [is] the oath,

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17 in which God, more abundantly willing to shew to the heirs of the promise the immutability of his counsel, did interpose by an oath,
18 that through two immutable things, in which [it is] impossible for God to lie, a strong comfort we may have who did flee for refuge to lay hold on the hope set before [us],
19 which we have, as an anchor of the soul, both sure and stedfast, and entering into that within the vail,
20 whither a forerunner for us did enter -- Jesus, after the order of Melchisedek chief priest having become -- to the age.

PAUL TO THE HEBREWS CHAPTER 7

1 For this Melchisedek, king of Salem, priest of God Most High, who did meet Abraham turning back from the smiting of the kings, and did bless him,
2 to whom also a tenth of all did Abraham divide, (first, indeed, being interpreted, 'King of righteousness,' and then also, King of Salem, which is, King of Peace,)
3 without father, without mother, without genealogy, having neither beginning of days nor end of life, and being made like to the Son of God, doth remain a priest continually.
4 And see how great this one [is], to whom also a tenth Abraham the patriarch did give out of the best of the spoils,
5 and those, indeed, out of the sons of Levi receiving the priesthood, a command have to take tithes from the people according to the law, that is, their brethren, even though they came forth out of the loins of Abraham;
6 and he who was not reckoned by genealogy of them, received tithes from Abraham, and him having the promises he hath blessed,
7 and apart from all controversy, the less by the better is blessed --
8 and here, indeed, men who die do receive tithes, and there [he], who is testified to that he was living,
9 and so to speak, through Abraham even Levi who is receiving tithes, hath paid tithes,
10 for he was yet in the loins of the father when Melchisedek met him.
11 If indeed, then, perfection were through the Levitical priesthood -- for the people under it had received law -- what further need, according to the order of Melchisedek, for another priest to arise, and not to be called according to the order of Aaron?
12 for the priesthood being changed, of necessity also, of the law a change doth come,
13 for he of whom these things are said in another tribe hath had part, of whom no one gave attendance at the altar,
14 for [it is] evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning priesthood.
15 And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest,
16 who came not according to the law of a fleshly command, but according to the power of an endless life,
17 for He doth testify -- 'Thou [art] a priest -- to the age, according to the order of Melchisedek;'
18 for a disannulling indeed doth come of the command going before because of its weakness, and unprofitableness,
19 (for nothing did the law perfect) and the bringing in of a better hope, through which we draw nigh to God.
20 And inasmuch as [it is] not apart from oath, (for those indeed apart from oath are become priests,
21 and he with an oath through Him who is saying unto him, 'The Lord sware, and will not repent, Thou [art] a priest -- to the age, according to the order of Melchisedek;')
22 by so much of a better covenant hath Jesus become surety,
23 and those indeed are many who have become priests, because by death they are hindered from remaining;
24 and he, because of his remaining -- to the age, hath the priesthood not transient,
25 whence also he is able to save to the very end, those coming through him unto God -- ever living to make intercession for them.
26 For such a chief priest did become us -- kind, harmless, undefiled, separate from the sinners, and become higher than the heavens,
27 who hath no necessity daily, as the chief priests, first for his own sins to offer up sacrifice, then for those of the people; for this he did once, having offered up himself;
28 for the law doth appoint men chief priests, having infirmity, but the word of the oath that [is] after the law [appointeth] the Son -- to the age having been perfected.

PAUL TO THE HEBREWS CHAPTER 8

1 And the sum concerning the things spoken of [is]: we have such a chief priest, who did sit down at the right hand of the throne of the greatness in the heavens,
2 of the holy places a servant, and of the true tabernacle, which the Lord did set up, and not man,
3 for every chief priest to offer both gifts and sacrifices is appointed, whence [it is] necessary for this one to have also something that he may offer;
4 for if, indeed, he were upon earth, he would not be a priest -- (there being the priests who are offering according to the law, the gifts,
5 who unto an example and shadow do serve of the heavenly things, as Moses hath been divinely warned, being about to construct the tabernacle, for 'See (saith He) thou mayest make all things according to the pattern that was shewn to thee in the mount;') --
6 and now he hath obtained a more excellent service, how much also of a better covenant is he mediator, which on better promises hath been sanctioned,
7 for if that first were faultless, a place would not have been sought for a second.
8 For finding fault, He saith to them, 'Lo, days come, saith the Lord, and I will complete with the house of Israel, and with the house of Judah, a new covenant,

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9 not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt -- because they did not remain in My covenant, and I did not regard them, saith the Lord, --

10 because this [is] the covenant that I will make with the house of Israel, after those days, saith the Lord, giving My laws into their mind, and upon their hearts I will write them, and I will be to them for a God, and they shall be to Me for a people;

11 and they shall not teach each his neighbour, and each his brother, saying, Know thou the Lord, because they shall all know Me from the small one of them unto the great one of them,

12 because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more;' --

13 in the saying 'new,' He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing.

PAUL TO THE HEBREWS CHAPTER 9

1 It had, indeed, then (even the first tabernacle) ordinances of service, also a worldly sanctuary,

2 for a tabernacle was prepared, the first, in which was both the lamp-stand, and the table, and the bread of the presence -- which is called 'Holy;'

3 and after the second vail a tabernacle that is called 'Holy of holies,'

4 having a golden censer, and the ark of the covenant overlaid all round about with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tables of the covenant,

5 and over it cherubim of the glory, overshadowing the mercy-seat, concerning which we are not now to speak particularly.

6 And these things having been thus prepared, into the first tabernacle, indeed, at all times the priests do go in, performing the services,

7 and into the second, once in the year, only the chief priest, not apart from blood, which he doth offer for himself and the errors of the people,

8 the Holy Spirit this evidencing that not yet hath been manifested the way of the holy [places], the first tabernacle having yet a standing;

9 which [is] a simile in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving,

10 only in victuals, and drinks, and different baptisms, and fleshly ordinances -- till the time of reformation imposed upon [them].

11 And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands -- that is, not of this creation --

12 neither through blood of goats and calves, but through his own blood, did enter in once into the holy places, age-during redemption having obtained;

13 for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh,

14 how much more shall the blood of the Christ (who through the age-during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God?

15 And because of this, of a new covenant he is mediator, that, death having come, for redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance,

16 for where a covenant [is], the death of the covenant-victim to come in is necessary,

17 for a covenant over dead victims [is] stedfast, since it is no force at all when the covenant-victim liveth,

18 whence not even the first apart from blood hath been initiated,

19 for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle,

20 saying, 'This [is] the blood of the covenant that God enjoined unto you,'

21 and both the tabernacle and all the vessels of the service with blood in like manner he did sprinkle,

22 and with blood almost all things are purified according to the law, and apart from blood-shedding forgiveness doth not come.

23 [It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these;

24 for not into holy places made with hands did the Christ enter -- figures of the true -- but into the heaven itself, now to be manifested in the presence of God for us;

25 nor that he may many times offer himself, even as the chief priest doth enter into the holy places every year with blood of others;

26 since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested;

27 and as it is laid up to men once to die, and after this -- judgment,

28 so also the Christ, once having been offered to bear the sins of many, a second time, apart from a sin-offering, shall appear, to those waiting for him -- to salvation!

PAUL TO THE HEBREWS CHAPTER 10

1 For the law having a shadow of the coming good things -- not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near,

2 since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having once been purified?

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3 but in those [sacrifices] is a remembrance of sins every year,
4 for it is impossible for blood of bulls and goats to take away sins.
5 Wherefore, coming into the world, he saith, 'Sacrifice and offering Thou didst not will, and a body Thou didst prepare for me,
6 in burnt-offerings, and concerning sin-offerings, Thou didst not delight,
7 then I said, Lo, I come, (in a volume of the book it hath been written concerning me,) to do, O God, Thy will;'
8 saying above -- 'Sacrifice, and offering, and burnt-offerings, and concerning sin-offering Thou didst not will, nor delight in,' -- which according to the law are offered --
9 then he said, 'Lo, I come to do, O God, Thy will;' he doth take away the first that the second he may establish;
10 in the which will we are having been sanctified through the offering of the body of Jesus Christ once,
11 and every priest, indeed, hath stood daily serving, and the same sacrifices many times offering, that are never able to take away sins.
12 And He, for sin one sacrifice having offered -- to the end, did sit down on the right hand of God, --
13 as to the rest, expecting till He may place his enemies [as] his footstool,
14 for by one offering he hath perfected to the end those sanctified;
15 and testify to us also doth the Holy Spirit, for after that He hath said before,
16 'This [is] the covenant that I will make with them after those days, saith the Lord, giving My laws on their hearts, and upon their minds I will write them,'
17 and 'their sins and their lawlessness I will remember no more;'
18 and where forgiveness of these [is], there is no more offering for sin.
19 Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus,
20 which way he did initiate for us -- new and living, through the vail, that is, his flesh --
21 and a high priest over the house of God,
22 may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water;
23 may we hold fast the unwavering profession of the hope, (for faithful [is] He who did promise),
24 and may we consider one another to provoke to love and to good works,
25 not forsaking the assembling of ourselves together, as a custom of certain [is], but exhorting, and so much the more as ye see the day coming nigh.
26 For we -- willfully sinning after the receiving the full knowledge of the truth -- no more for sins doth there remain a sacrifice,
27 but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers;
28 any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die,
29 of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common thing, in which he was sanctified, and to the Spirit of the grace did despite?
30 for we have known Him who is saying, 'Vengeance [is] Mine, I will recompense, saith the Lord;' and again, 'The Lord shall judge His people;' --
31 fearful [is] the falling into the hands of a living God.
32 And call to your remembrance the former days, in which, having been enlightened, ye did endure much conflict of sufferings,
33 partly both with reproaches and tribulations being made spectacles, and partly having become partners of those so living,
34 for also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one.
35 Ye may not cast away, then, your boldness, which hath great recompense of reward,
36 for of patience ye have need, that the will of God having done, ye may receive the promise,
37 for yet a very very little, He who is coming will come, and will not tarry;
38 and 'the righteous by faith shall live,' and 'if he may draw back, My soul hath no pleasure in him,'
39 and we are not of those drawing back to destruction, but of those believing to a preserving of soul.

PAUL TO THE HEBREWS CHAPTER 11

1 And faith is of things hoped for a confidence, of matters not seen a conviction,
2 for in this were the elders testified of;
3 by faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing;
4 by faith a better sacrifice did Abel offer to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, doth yet speak.
5 By faith Enoch was translated -- not to see death, and was not found, because God did translate him; for before his translation he had been testified to -- that he had pleased God well,
6 and apart from faith it is impossible to please well, for it behoveth him who is coming to God to believe that He is, and to those seeking Him He becometh a rewarder.
7 By faith Noah, having been divinely warned concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir.

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8 By faith Abraham, being called, did obey, to go forth to the place that he was about to receive for an inheritance, and he went forth, not knowing whither he doth go;
9 by faith he did sojourn in the land of the promise as a strange country, in tabernacles having dwelt with Isaac and Jacob, fellow-heirs of the same promise,
10 for he was looking for the city having the foundations, whose artificer and constructor [is] God.
11 By faith also Sarah herself did receive power to conceive seed, and she bare after the time of life, seeing she did judge Him faithful who did promise;
12 wherefore, also from one were begotten -- and that of one who had become dead -- as the stars of the heaven in multitude, and as sand that [is] by the sea-shore -- the innumerable.
13 In faith died all these, not having received the promises, but from afar having seen them, and having been persuaded, and having saluted [them], and having confessed that strangers and sojourners they are upon the earth,
14 for those saying such things make manifest that they seek a country;
15 and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return,
16 but now they long for a better, that is, an heavenly, wherefore God is not ashamed of them, to be called their God, for He did prepare for them a city.
17 By faith Abraham hath offered up Isaac, being tried, and the only begotten he did offer up who did receive the promises,
18 of whom it was said -- 'In Isaac shall a seed be called to thee;'
19 reckoning that even out of the dead God is able to raise up, whence also in a figure he did receive [him].
20 By faith, concerning coming things, Isaac did bless Jacob and Esau;
21 by faith Jacob dying -- each of the sons of Joseph did bless, and did bow down upon the top of his staff;
22 by faith, Joseph dying, concerning the outgoing of the sons of Israel did make mention, and concerning his bones did give command.
23 By faith Moses, having been born, was hid three months by his parents, because they saw the child comely, and were not afraid of the decree of the king;
24 by faith Moses, having become great, did refuse to be called a son of the daughter of Pharaoh,
25 having chosen rather to be afflicted with the people of God, than to have sin's pleasure for a season,
26 greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look to the recompense of reward;
27 by faith he left Egypt behind, not having been afraid of the wrath of the king, for, as seeing the Invisible One -- he endured;
28 by faith he kept the passover, and the sprinkling of the blood, that He who is destroying the first-born might not touch them.
29 By faith they did pass through the Red Sea as through dry land, which the Egyptians having received a trial of, were swallowed up;
30 by faith the walls of Jericho did fall, having been surrounded for seven days;
31 by faith Rahab the harlot did not perish with those who disbelieved, having received the spies with peace.
32 And what shall I yet say? for the time will fail me recounting about Gideon, Barak also, and Samson, and Jephthah, David also, and Samuel, and the prophets,
33 who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions,
34 quenched the power of fire, escaped the mouth of the sword, were made powerful out of infirmities, became strong in battle, caused to give way camps of the aliens.
35 Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive,
36 and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment;
37 they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins -- being destitute, afflicted, injuriously treated,
38 of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth;
39 and these all, having been testified to through the faith, did not receive the promise,
40 God for us something better having provided, that apart from us they might not be made perfect.

PAUL TO THE HEBREWS CHAPTER 12

1 Therefore, we also having so great a cloud of witnesses set around us, every weight having put off, and the closely besetting sin, through endurance may we run the contest that is set before us,
2 looking to the author and perfecter of faith -- Jesus, who, over-against the joy set before him -- did endure a cross, shame having despised, on the right hand also of the throne of God did sit down;
3 for consider again him who endured such gainsaying from the sinners to himself, that ye may not be wearied in your souls -- being faint.
4 Not yet unto blood did ye resist -- with the sin striving;
5 and ye have forgotten the exhortation that doth speak fully with you as with sons, 'My son, be not despising chastening of the Lord, nor be faint, being reproved by Him,
6 for whom the Lord doth love He doth chasten, and He scourgeth every son whom He receiveth;'

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7 if chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten?
8 and if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons.
9 Then, indeed, fathers of our flesh we have had, chastising [us], and we were reverencing [them]; shall we not much rather be subject to the Father of the spirits, and live?
10 for they, indeed, for a few days, according to what seemed good to them, were chastening, but He for profit, to be partakers of His separation;
11 and all chastening for the present, indeed, doth not seem to be of joy, but of sorrow, yet afterward the peaceable fruit of righteousness to those exercised through it -- it doth yield.
12 Wherefore, the hanging-down hands and the loosened knees set ye up;
13 and straight paths make for your feet, that that which is lame may not be turned aside, but rather be healed;
14 peace pursue with all, and the separation, apart from which no one shall see the Lord,
15 looking diligently over lest any one be failing of the grace of God, lest any root of bitterness springing up may give trouble, and through this many may be defiled;
16 lest any one be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food did sell his birthright,
17 for ye know that also afterwards, wishing to inherit the blessing, he was disapproved of, for a place of reformation he found not, though with tears having sought it.
18 For ye came not near to the mount touched and scorched with fire, and to blackness, and darkness, and tempest,
19 and a sound of a trumpet, and a voice of sayings, which those having heard did entreat that a word might not be added to them,
20 for they were not bearing that which is commanded, 'And if a beast may touch the mountain, it shall be stoned, or with an arrow shot through,'
21 and, (so terrible was the sight,) Moses said, 'I am fearful exceedingly, and trembling.'
22 But, ye came to Mount Zion, and to a city of the living God, to the heavenly Jerusalem, and to myriads of messengers,
23 to the company and assembly of the first-born in heaven enrolled, and to God the judge of all, and to spirits of righteous men made perfect,
24 and to a mediator of a new covenant -- Jesus, and to blood of sprinkling, speaking better things than that of Abel!
25 See, may ye not refuse him who is speaking, for if those did not escape who refused him who upon earth was divinely speaking -- much less we who do turn away from him who [speaketh] from heaven,
26 whose voice the earth shook then, and now hath he promised, saying, 'Yet once -- I shake not only the earth, but also the heaven;'
27 and this -- 'Yet once' -- doth make evident the removal of the things shaken, as of things having been made, that the things not shaken may remain;
28 wherefore, a kingdom that cannot be shaken receiving, may we have grace, through which we may serve God well-pleasingly, with reverence and religious fear;
29 for also our God [is] a consuming fire.

PAUL TO THE HEBREWS CHAPTER 13
1 Let brotherly love remain;
2 of the hospitality be not forgetful, for through this unawares certain did entertain messengers;
3 be mindful of those in bonds, as having been bound with them, of those maltreated, as also yourselves being in the body;
4 honourable [is] the marriage in all, and the bed undefiled, and whoremongers and adulterers God shall judge.
5 Without covetousness the behaviour, being content with the things present, for He hath said, 'No, I will not leave, no, nor forsake thee,'
6 so that we do boldly say, 'The Lord [is] to me a helper, and I will not fear what man shall do to me.'
7 Be mindful of those leading you, who did speak to you the word of God, whose faith -- considering the issue of the behaviour -- be imitating,
8 Jesus Christ yesterday and to-day the same, and to the ages;
9 with teachings manifold and strange be not carried about, for [it is] good that by grace the heart be confirmed, not with meats, in which they who were occupied were not profited;
10 we have an altar, of which to eat they have no authority who the tabernacle are serving,
11 for of those beasts whose blood is brought for sin into the holy places through the chief priest -- of these the bodies are burned without the camp.
12 Wherefore, also Jesus -- that he might sanctify through [his] own blood the people -- without the gate did suffer;
13 now, then, may we go forth unto him without the camp, his reproach bearing;
14 for we have not here an abiding city, but the coming one we seek;
15 through him, then, we may offer up a sacrifice of praise always to God, that is, the fruit of lips, giving thanks to His name;
16 and of doing good, and of fellowship, be not forgetful, for with such sacrifices God is well-pleased.
17 Be obedient to those leading you, and be subject, for these do watch for your souls, as about to give account, that with joy they may do this, and not sighing, for this [is] unprofitable to you.
18 Pray for us, for we trust that we have a good conscience, in all things willing to behave well,
19 and more abundantly do I call upon [you] to do this, that more quickly I may be restored to you.
20 And the God of the peace, who did bring up out of the dead the great shepherd of the sheep -- in the blood of an age-during covenant -- our Lord Jesus,
21 make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him,

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through Jesus Christ, to whom [is] the glory -- to the ages of the ages! Amen.

22 And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you.

23 Know ye that the brother Timotheus is released, with whom, if he may come more shortly, I will see you.

24 Salute all those leading you, and all the saints; salute you doth those from Italy:

25 the grace [is] with you all! Amen.

GENERAL EPISTLES

or Catholic Epistles or Universal Epistles

THE EPISTLE OF JAMES

The Letter of James, the Book of James, or simply James.
Author: James the Just, the brother of Jesus, 1st Bishop of the Christian Movement, Bishop of Jerusalem.
Estimated Range of Dating: 70-100 A.D.

(The Epistle of James, the Letter of James, or simply James, is a General epistle and one of the 21 epistles (didactic letters) in the New Testament. It is attributed to James the brother of Jesus and the main opponent of Paul the Apostle. [The name 'James' is an English name corruption of "Jacob", Greek: Iakobos, Latin: Iacobus, Hebrew Aramaic: Yakov.]. There are many other characters in the gospels called James. Scholars assume that these Jameses were created to lead the readers' attention away from the brother of Jesus as he remained a Jew all his life. Thus the Church gave him the degrading name James the Less. However, it was him who was the first Bishop of Jerusalem, and therefore the first Pope from the 30s to the late 60s of the 1st century AD.

The gospel writers could not just drop James as he was at that time a well-known leader in his own right; they just mentioned other Jameses as often as possibe, such as James, son of Alphaeus; James the Great; and James the Less. History experts call this propaganda style "writing out of history". The entire family of the real Jesus was written out of history because he was very different from the "heavenly Jesus", the god figure, created by Saul of Tarsus. The description of the real Jesus, his family, his disciples would have been an embarrassment to those who wanted to establish the "Christ the God".

The author identifies himself as "James, a servant [or slave] of God and of the Lord Jesus Christ" who is writing to "the twelve tribes scattered abroad". The epistle is traditionally attributed to James the brother of Jesus (James the Just), and the audience is generally considered to be Jewish Christians, who were dispersed outside Israel. James was the undisputed leader of this very first genuine Jesus movement which was at that time a purely Jewish movement whose members [including Jesus!] perceived themselves as part of the Jewish community. They followed the laws of Moses and had nothing to do with the movement that was later founded by the Roman citizen Saul of Tarsos [Paul the Apostle] and was to become the non-Jewish Christianity we know today; they were not following Moses law but Roman law because most of them were Roman citizens outside of Judaea or Galilee.

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As first bishop of Jerusalem, James keeps in touch with Jews in the Holy Land but also with those who live abroad. About 5-10% of the entire population of the Roman Empire are estimated to be Jewish.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to humbly live by godly, rather than worldly wisdom and to pray in all situations.

For the most part, until the late 20th century, the epistle of James was relegated to benign disregard – though it was shunned by many early theologians and scholars due to its advocacy of Torah observance and good works. Famously, Luther at one time considered the epistle to be among the disputed books, and sidelined it to an appendix, although, elsewhere he called it the authoritative word of God.

The epistle aims to reach a wide Jewish audience. During the last decades, the epistle of James has attracted increasing scholarly interest due to a surge in the quest for the historical James, his role within the Jesus movement, his beliefs, and his relationships and views. This James revival is also associated with an increasing level of awareness of the Jewish grounding of both the epistle and the early Jesus movement.

There is little consensus as to the genre, structure, dating, and authorship of the book of James. There is the possibility that the letter was written by James before the Pauline epistles, and that the letter comprises material originally from James but edited by a later copyist.

The writer refers to himself only as "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1). According to the gospels, Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the brother of John, was killed by Herod Agrippa I (Acts 12:1–2). James, the son of Alphaeus is a more viable candidate for authorship, although he is not prominent in the scriptural record, and relatively little is known about him. Hippolytus, writing in the early third century, asserted in his work On the 12 Apostles: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple." The similarity of his alleged martyrdom to the stoning of James the Just has led some scholars, such as Robert Eisenman and James Tabor, to assume that these "two Jameses" were one and the same. This identification of James of Alphaeus with James the Just (as well as James the Less) has long been asserted. From the middle of the 3rd century, patristic authors cited the epistle as written by James, the brother of Jesus and a leader of the Jerusalem church.

We know more about James than we know about Jesus. As they were brothers, James is the key to understanding what the real Jesus was like. James was very important figure in his own right: Paul the Apostle described him as "the brother of the Lord" in Galatians 1:19 and as one of the three "pillars of the Church" in 2:9. "There is no doubt that James became a much more important person in the early Christian movement than a casual reader of the New Testament is likely to imagine."

The James believers are acquainted with, emerges out of Galatians 1–2; 1 Corinthians 15–17 and Acts 12,15,21. We also have accounts about James in the works of Titus Flavius Josephus, Eusebius, Origen, the Gospel of Didimus Judas Thomas, the Apocalypses of James, the Gospel of the Hebrews and the Pseudo-Clementine literature [of Titus Flavius Clemens] - most of whom cast him as righteous [just] and as the undisputed leader of the Jewish community. His influence is central and palpable in Jerusalem and in Antioch [meaning Edessa]. Although we are dependent on sources dominated and edited by the Pauline Roman Church the role and influence of James can be felt still today.)

JAMES CHAPTER 1

1 James, of God and of the Lord Jesus Christ a servant, to the Twelve Tribes who are in the dispersion: Hail!

2 All joy count [it], my brethren, when ye may fall into temptations manifold;

3 knowing that the proof of your faith doth work endurance,

4 and let the endurance have a perfect work, that ye may be perfect and entire -- in nothing lacking;

5 and if any of you do lack wisdom, let him ask from God, who is giving to all liberally, and not reproaching, and it shall be given to him;

6 and let him ask in faith, nothing doubting, for he who is doubting hath been like a wave of the sea, driven by wind and tossed,

7 for let not that man suppose that he shall receive anything from the Lord --

8 a two-souled man [is] unstable in all his ways.

9 And let the brother who is low rejoice in his exaltation,

10 and the rich in his becoming low, because as a flower of grass he shall pass away;

11 for the sun did rise with the burning heat, and did wither the grass, and the flower of it fell, and the grace of its appearance did perish, so also the rich in his way shall fade away!

12 Happy the man who doth endure temptation, because, becoming approved, he shall receive the crown of the life, which the Lord did promise to those loving Him.

13 Let no one say, being tempted -- 'From God I am tempted,' for God is not tempted of evil, and Himself doth tempt no one,

14 and each one is tempted, by his own desires being led away and enticed,

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15 afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death.

16 Be not led astray, my brethren beloved;

17 every good giving, and every perfect gift is from above, coming down from the Father of the lights, with whom is no variation, or shadow of turning;

18 having counselled, He did beget us with a word of truth, for our being a certain first-fruit of His creatures.

19 So then, my brethren beloved, let every man be swift to hear, slow to speak, slow to anger,

20 for the wrath of a man the righteousness of God doth not work;

21 wherefore having put aside all filthiness and superabundance of evil, in meekness be receiving the engrafted word, that is able to save your souls;

22 and become ye doers of the word, and not hearers only, deceiving yourselves,

23 because, if any one is a hearer of the word and not a doer, this one hath been like to a man viewing his natural face in a mirror,

24 for he did view himself, and hath gone away, and immediately he did forget of what kind he was;

25 and he who did look into the perfect law -- that of liberty, and did continue there, this one -- not a forgetful hearer becoming, but a doer of work -- this one shall be happy in his doing.

26 If any one doth think to be religious among you, not bridling his tongue, but deceiving his heart, of this one vain [is] the religion;

27 religion pure and undefiled with the God and Father is this, to look after orphans and widows in their tribulation -- unspotted to keep himself from the world.

JAMES CHAPTER 2

1 My brethren, hold not, in respect of persons, the faith of the glory of our Lord Jesus Christ,

2 for if there may come into your synagogue a man with gold ring, in gay raiment, and there may come in also a poor man in vile raiment,

3 and ye may look upon him bearing the gay raiment, and may say to him, 'Thou -- sit thou here well,' and to the poor man may say, 'Thou -- stand thou there, or, Sit thou here under my footstool,' --

4 ye did not judge fully in yourselves, and did become ill-reasoning judges.

5 Hearken, my brethren beloved, did not God choose the poor of this world, rich in faith, and heirs of the reign that He promised to those loving Him?

6 and ye did dishonour the poor one; do not the rich oppress you and themselves draw you to judgment-seats;

7 do they not themselves speak evil of the good name that was called upon you?

8 If, indeed, royal law ye complete, according to the Writing, 'Thou shalt love thy neighbour as thyself,' -- ye do well;

9 and if ye accept persons, sin ye do work, being convicted by the law as transgressors;

10 for whoever the whole law shall keep, and shall stumble in one [point], he hath become guilty of all;

11 for He who is saying, 'Thou mayest not commit adultery,' said also, 'Thou mayest do no murder;' and if thou shalt not commit adultery, and shalt commit murder, thou hast become a transgressor of law;

12 so speak ye and so do, as about by a law of liberty to be judged,

13 for the judgment without kindness [is] to him not having done kindness, and exult doth kindness over judgment.

14 What [is] the profit, my brethren, if faith, any one may speak of having, and works he may not have? is that faith able to save him?

15 and if a brother or sister may be naked, and may be destitute of the daily food,

16 and any one of you may say to them, 'Depart ye in peace, be warmed, and be filled,' and may not give to them the things needful for the body, what [is] the profit?

17 so also the faith, if it may not have works, is dead by itself.

18 But say may some one, Thou hast faith, and I have works, shew me thy faith out of thy works, and I will shew thee out of my works my faith:

19 thou -- thou dost believe that God is one; thou dost well, and the demons believe, and they shudder!

20 And dost thou wish to know, O vain man, that the faith apart from the works is dead?

21 Abraham our father -- was not he declared righteous out of works, having brought up Isaac his son upon the altar?

22 dost thou see that the faith was working with his works, and out of the works the faith was perfected?

23 and fulfilled was the Writing that is saying, 'And Abraham did believe God, and it was reckoned to him -- to righteousness;' and, 'Friend of God' he was called.

24 Ye see, then, that out of works is man declared righteous, and not out of faith only;

25 and in like manner also Rahab the harlot -- was she not out of works declared righteous, having received the messengers, and by another way having sent forth?

26 for as the body apart from the spirit is dead, so also the faith apart from the works is dead.

JAMES CHAPTER 3

1 Many teachers become not, my brethren, having known that greater judgment we shall receive,

2 for we all make many stumbles; if any one in word doth not stumble, this one [is] a perfect man, able to bridle also the whole body;

3 lo, the bits we put into the mouths of the horses for their obeying us, and their whole body we turn about;

4 lo, also the ships, being so great, and by fierce winds being driven, are led about by a very small helm, whithersoever the impulse of the helmsman doth counsel,

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5 so also the tongue is a little member, and doth boast greatly; lo, a little fire how much wood it doth kindle!

6 and the tongue [is] a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by the gehenna.

7 For every nature, both of beasts and of fowls, both of creeping things and things of the sea, is subdued, and hath been subdued, by the human nature,

8 and the tongue no one of men is able to subdue, [it is] an unruly evil, full of deadly poison,

9 with it we do bless the God and Father, and with it we do curse the men made according to the similitude of God;

10 out of the same mouth doth come forth blessing and cursing; it doth not need, my brethren, these things so to happen;

11 doth the fountain out of the same opening pour forth the sweet and the bitter?

12 is a fig-tree able, my brethren, olives to make? or a vine figs? so no fountain salt and sweet water [is able] to make.

13 Who [is] wise and intelligent among you? let him shew out of the good behaviour his works in meekness of wisdom,

14 and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth;

15 this wisdom is not descending from above, but earthly, physical, demon-like,

16 for where zeal and rivalry [are], there is insurrection and every evil matter;

17 and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and unhypocritical: --

18 and the fruit of the righteousness in peace is sown to those making peace.

JAMES CHAPTER 4

1 Whence [are] wars and fightings among you? not thence -- out of your passions, that are as soldiers in your members?

2 ye desire, and ye have not; ye murder, and are zealous, and are not able to attain; ye fight and war, and ye have not, because of your not asking;

3 ye ask, and ye receive not, because evilly ye ask, that in your pleasures ye may spend [it].

4 Adulterers and adulteresses! have ye not known that friendship of the world is enmity with God? whoever, then, may counsel to be a friend of the world, an enemy of God he is set.

5 Do ye think that emptily the Writing saith, 'To envy earnestly desireth the spirit that did dwell in us,'

6 and greater grace he doth give, wherefore he saith, 'God against proud ones doth set Himself up, and to lowly ones He doth give grace?'

7 be subject, then, to God; stand up against the devil, and he will flee from you;

8 draw nigh to God, and He will draw nigh to you; cleanse hands, ye sinners! and purify hearts, ye two-souled!

9 be exceeding afflicted, and mourn, and weep, let your laughter to mourning be turned, and the joy to heaviness;

10 be made low before the Lord, and He shall exalt you.

11 Speak not one against another, brethren; he who is speaking against a brother, and is judging his brother, doth speak against law, and doth judge law, and if law thou dost judge, thou art not a doer of law but a judge;

12 one is the lawgiver, who is able to save and to destroy; thou -- who art thou that dost judge the other?

13 Go, now, ye who are saying, 'To-day and to-morrow we will go on to such a city, and will pass there one year, and traffic, and make gain;'

14 who do not know the thing of the morrow; for what is your life? for it is a vapour that is appearing for a little, and then is vanishing;

15 instead of your saying, 'If the Lord may will, we shall live, and do this or that;'

16 and now ye glory in your pride; all such glorying is evil;

17 to him, then, knowing to do good, and not doing, sin it is to him.

JAMES CHAPTER 5

1 Go, now, ye rich! weep, howling over your miseries that are coming upon [you];

2 your riches have rotted, and your garments have become moth-eaten;

3 your gold and silver have rotted, and the rust of them for a testimony shall be to you, and shall eat your flesh as fire. Ye made treasure in the last days!

4 lo, the reward of the workmen, of those who in-gathered your fields, which hath been fraudulently kept back by you -- doth cry out, and the exclamations of those who did reap into the ears of the Lord of Sabaoth have entered;

5 ye did live in luxury upon the earth, and were wanton; ye did nourish your hearts, as in a day of slaughter;

6 ye did condemn -- ye did murder the righteous one, he doth not resist you.

7 Be patient, then, brethren, till the presence of the Lord; lo, the husbandman doth expect the precious fruit of the earth, being patient for it, till he may receive rain -- early and latter;

8 be patient, ye also; establish your hearts, because the presence of the Lord hath drawn nigh;

9 murmur not against one another, brethren, that ye may not be condemned; lo, the Judge before the door hath stood.

10 An example take ye of the suffering of evil, my brethren, and of the patience, the prophets who did speak in the name of the Lord;

11 lo, we call happy those who are enduring; the endurance of Job ye heard of, and the end of the Lord ye have seen, that very compassionate is the Lord, and pitying.

12 And before all things, my brethren, do not swear, neither by the heaven, neither by the earth, neither by any other oath, and let your Yes be Yes, and the No, No; that under judgment ye may not fall.

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13 Doth any one suffer evil among you? let him pray; is any of good cheer? let him sing psalms;
14 is any infirm among you? let him call for the elders of the assembly, and let them pray over him, having anointed him with oil, in the name of the Lord,
15 and the prayer of the faith shall save the distressed one, and the Lord shall raise him up, and if sins he may have committed, they shall be forgiven to him.
16 Be confessing to one another the trespasses, and be praying for one another, that ye may be healed; very strong is a working supplication of a righteous man;
17 Elijah was a man like affected as we, and with prayer he did pray -- not to rain, and it did not rain upon the land three years and six months;
18 and again he did pray, and the heaven did give rain, and the land did bring forth her fruit.
19 Brethren, if any among you may go astray from the truth, and any one may turn him back,
20 let him know that he who did turn back a sinner from the straying of his way shall save a soul from death, and shall cover a multitude of sins.

THE FIRST EPISTLE OF PETER

The First Letter of Peter, or First Peter, or 1 Peter.
Estimated Range of Dating: 80-110 A.D.

(The author presents himself as Peter the Apostle, however, many scholars conclude that this letter is pseudonymous and the author is unlikely to have been the apostle Peter. The cultured Greek language of the epistle makes it perhaps the most literary composition in the New Testament. The apostle Simon Peter probably knew some Greek, because the entire region had been under a strong Greek influence since the times of Alexander the Great, but 1 Peter does not look like the product of an unlettered Galilean fisherman [Acts 4:13].)

1 PETER CHAPTER 1

1 Peter, an apostle of Jesus Christ, to the choice sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,
2 according to a foreknowledge of God the Father, in sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied!
3 Blessed [is] the God and Father of our Lord Jesus Christ, who, according to the abundance of His kindness did beget us again to a living hope, through the rising again of Jesus Christ out of the dead,
4 to an inheritance incorruptible, and undefiled, and unfading, reserved in the heavens for you,
5 who, in the power of God are being guarded, through faith, unto salvation, ready to be revealed in the last time,
6 in which ye are glad, a little now, if it be necessary, being made to sorrow in manifold trials,
7 that the proof of your faith -- much more precious than of gold that is perishing, and through fire being approved -- may be found to praise, and honour, and glory, in the revelation of Jesus Christ,
8 whom, not having seen, ye love, in whom, now not seeing and believing, ye are glad with joy unspeakable and glorified,
9 receiving the end of your faith -- salvation of souls;
10 concerning which salvation seek out and search out did prophets who concerning the grace toward you did prophecy,
11 searching in regard to what or what manner of time the Spirit of Christ that was in them was manifesting, testifying beforehand the sufferings of Christ and the glory after these,
12 to whom it was revealed, that not to themselves, but to us they were ministering these, which now were told to you (through those who did proclaim good news to you,) in the Holy Spirit sent from heaven, to which things messengers do desire to bend looking.

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13 Wherefore having girded up the loins of your mind, being sober, hope perfectly upon the grace that is being brought to you in the revelation of Jesus Christ,
14 as obedient children, not fashioning yourselves to the former desires in your ignorance,
15 but according as He who did call you [is] holy, ye also, become holy in all behaviour,
16 because it hath been written, 'Become ye holy, because I am holy;'
17 and if on the Father ye do call, who without acceptance of persons is judging according to the work of each, in fear the time of your sojourn pass ye,
18 having known that, not with corruptible things -- silver or gold -- were ye redeemed from your foolish behaviour delivered by fathers,
19 but with precious blood, as of a lamb unblemished and unspotted -- Christ's --
20 foreknown, indeed, before the foundation of the world, and manifested in the last times because of you,
21 who through him do believe in God, who did raise out of the dead, and glory to him did give, so that your faith and hope may be in God.
22 Your souls having purified in the obedience of the truth through the Spirit to brotherly love unfeigned, out of a pure heart one another love ye earnestly,
23 being begotten again, not out of seed corruptible, but incorruptible, through a word of God -- living and remaining -- to the age;
24 because all flesh [is] as grass, and all glory of man as flower of grass; wither did the grass, and the flower of it fell away,
25 and the saying of the Lord doth remain -- to the age; and this is the saying that was proclaimed good news to you.

1 PETER CHAPTER 2

1 Having put aside, then, all evil, and all guile, and hypocrisies, and envyings, and all evil speakings,
2 as new-born babes the word's pure milk desire ye, that in it ye may grow,
3 if so be ye did taste that the Lord [is] gracious,
4 to whom coming -- a living stone -- by men, indeed, having been disapproved of, but with God choice, precious,
5 and ye yourselves, as living stones, are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.
6 Wherefore, also, it is contained in the Writing: 'Lo, I lay in Zion a chief corner-stone, choice, precious, and he who is believing on him may not be put to shame;'
7 to you, then, who are believing [is] the preciousness; and to the unbelieving, a stone that the builders disapproved of, this one did become for the head of a corner,
8 and a stone of stumbling and a rock of offence -- who are stumbling at the word, being unbelieving, -- to which also they were set;
9 and ye [are] a choice race, a royal priesthood, a holy nation, a people acquired, that the excellences ye may shew forth of Him who out of darkness did call you to His wondrous light;
10 who [were] once not a people, and [are] now the people of God; who had not found kindness, and now have found kindness.
11 Beloved, I call upon [you], as strangers and sojourners, to keep from the fleshly desires, that war against the soul,
12 having your behaviour among the nations right, that in that which they speak against you as evil-doers, of the good works having beheld, they may glorify God in a day of inspection.
13 Be subject, then, to every human creation, because of the Lord, whether to a king, as the highest,
14 whether to governors, as to those sent through him, for punishment, indeed, of evil-doers, and a praise of those doing good;
15 because, so is the will of God, doing good, to put to silence the ignorance of the foolish men;
16 as free, and not having the freedom as the cloak of the evil, but as servants of God;
17 to all give ye honour; the brotherhood love ye; God fear ye; the king honour ye.
18 The domestics! be subjecting yourselves in all fear to the masters, not only to the good and gentle, but also to the cross;
19 for this [is] gracious, if because of conscience toward God any one doth endure sorrows, suffering unrighteously;
20 for what renown [is it], if sinning and being buffeted, ye do endure [it]? but if, doing good and suffering [for it], ye do endure, this [is] gracious with God,
21 for to this ye were called, because Christ also did suffer for you, leaving to you an example, that ye may follow his steps,
22 who did not commit sin, nor was guile found in his mouth,
23 who being reviled -- was not reviling again, suffering -- was not threatening, and was committing himself to Him who is judging righteously,
24 who our sins himself did bear in his body, upon the tree, that to the sins having died, to the righteousness we may live; by whose stripes ye were healed,
25 for ye were as sheep going astray, but ye turned back now to the shepherd and overseer of your souls.

1 PETER CHAPTER 3

1 In like manner, the wives, be ye subject to your own husbands, that even if certain are disobedient to the word, through the conversation of the wives, without the word, they may be won,
2 having beheld your pure behaviour in fear,
3 whose adorning -- let it not be that which is outward, of plaiting of hair, and of putting around of things of gold, or of putting on of garments,

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4 but -- the hidden man of the heart, in the incorruptible thing of the meek and quiet spirit, which is, before God, of great price,

5 for thus once also the holy women who did hope on God, were adorning themselves, being subject to their own husbands,

6 as Sarah was obedient to Abraham, calling him 'sir,' of whom ye did become daughters, doing good, and not fearing any terror.

7 The husbands, in like manner, dwelling with [them], according to knowledge, as to a weaker vessel -- to the wife -- imparting honour, as also being heirs together of the grace of life, that your prayers be not hindered.

8 And finally, being all of one mind, having fellow-feeling, loving as brethren, compassionate, courteous,

9 not giving back evil for evil, or railing for railing, and on the contrary, blessing, having known that to this ye were called, that a blessing ye may inherit;

10 for 'he who is willing to love life, and to see good days, let him guard his tongue from evil, and his lips -- not to speak guile;

11 let him turn aside from evil, and do good, let him seek peace and pursue it;

12 because the eyes of the Lord [are] upon the righteous, and His ears -- to their supplication, and the face of the Lord [is] upon those doing evil;'

13 and who [is] he who will be doing you evil, if of Him who is good ye may become imitators?

14 but if ye also should suffer because of righteousness, happy [are ye]! and of their fear be not afraid, nor be troubled,

15 and the Lord God sanctify in your hearts. And [be] ready always for defence to every one who is asking of you an account concerning the hope that [is] in you, with meekness and fear;

16 having a good conscience, that in that in which they speak against you as evil-doers, they may be ashamed who are traducing your good behaviour in Christ;

17 for [it is] better doing good, if the will of God will it, to suffer, than doing evil;

18 because also Christ once for sin did suffer -- righteous for unrighteous -- that he might lead us to God, having been put to death indeed, in the flesh, and having been made alive in the spirit,

19 in which also to the spirits in prison having gone he did preach,

20 who sometime disbelieved, when once the long-suffering of God did wait, in days of Noah -- an ark being preparing -- in which few, that is, eight souls, were saved through water;

21 also to which an antitype doth now save us -- baptism, (not a putting away of the filth of flesh, but the question of a good conscience in regard to God,) through the rising again of Jesus Christ,

22 who is at the right hand of God, having gone on to heaven -- messengers, and authorities, and powers, having been subjected to him.

1 PETER CHAPTER 4

1 Christ, then, having suffered for us in the flesh, ye also with the same mind arm yourselves, because he who did suffer in the flesh hath done with sin,

2 no more in the desires of men, but in the will of God, to live the rest of the time in the flesh;

3 for sufficient to us [is] the past time of life the will of the nations to have wrought, having walked in lasciviousnesses, desires, excesses of wines, revelings, drinking-bouts, and unlawful idolatries,

4 in which they think it strange -- your not running with them to the same excess of dissoluteness, speaking evil,

5 who shall give an account to Him who is ready to judge living and dead,

6 for for this also to dead men was good news proclaimed, that they may be judged, indeed, according to men in the flesh, and may live according to God in the spirit.

7 And of all things the end hath come nigh; be sober-minded, then, and watch unto the prayers,

8 and, before all things, to one another having the earnest love, because the love shall cover a multitude of sins;

9 hospitable to one another, without murmuring;

10 each, according as he received a gift, to one another ministering it, as good stewards of the manifold grace of God;

11 if any one doth speak -- 'as oracles of God;' if any one doth minister -- 'as of the ability which God doth supply;' that in all things God may be glorified through Jesus Christ, to whom is the glory and the power -- to the ages of the ages. Amen.

12 Beloved, think it not strange at the fiery suffering among you that is coming to try you, as if a strange thing were happening to you,

13 but, according as ye have fellowship with the sufferings of the Christ, rejoice ye, that also in the revelation of his glory ye may rejoice -- exulting;

14 if ye be reproached in the name of Christ -- happy [are ye], because the Spirit of glory and of God upon you doth rest; in regard, indeed, to them, he is evil-spoken of, and in regard to you, he is glorified;

15 for let none of you suffer as a murderer, or thief, or evil-doer, or as an inspector into other men's matters;

16 and if as a Christian, let him not be ashamed; and let him glorify God in this respect;

17 because it is the time of the beginning of the judgment from the house of God, and if first from us, what the end of those disobedient to the good news of God?

18 And if the righteous man is scarcely saved, the ungodly and sinner -- where shall he appear?

19 so that also those suffering according to the will of god, as to a stedfast Creator, let them commit their own souls in good doing.

1 PETER CHAPTER 5

1 Elders who [are] among you, I exhort, who [am] a fellow-elder, and a witness of the sufferings of the Christ, and of the glory about to be revealed a partaker,

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2 feed the flock of God that [is] among you, overseeing not constrainedly, but willingly, neither for filthy lucre, but of a ready mind,
3 neither as exercising lordship over the heritages, but patterns becoming of the flock,
4 and at the manifestation of the chief Shepherd, ye shall receive the unfading crown of glory.
5 In like manner, ye younger, be subject to elders, and all to one another subjecting yourselves; with humble-mindedness clothe yourselves, because God the proud doth resist, but to the humble He doth give grace;
6 be humbled, then, under the powerful hand of God, that you He may exalt in good time,
7 all your care having cast upon Him, because He careth for you.
8 Be sober, vigilant, because your opponent the devil, as a roaring lion, doth walk about, seeking whom he may swallow up,
9 whom resist, stedfast in the faith, having known the same sufferings to your brotherhood in the world to be accomplished.
10 And the God of all grace, who did call you to His age-during glory in Christ Jesus, having suffered a little, Himself make you perfect, establish, strengthen, settle [you];
11 to Him [is] the glory, and the power -- to the ages and the ages! Amen.
12 Through Silvanus, to you the faithful brother, as I reckon, through few [words] I did write, exhorting and testifying this to be the true grace of God in which ye have stood.
13 Salute you doth the [assembly] in Babylon jointly elected, and Markus my son.
14 Salute ye one another in a kiss of love; peace to you all who [are] in Christ Jesus! Amen.

THE SECOND EPISTLE OF PETER

The Second Letter of Peter,
also Second Peter, or just 2 Peter
Estimated Range of Dating: 100-160 A.D.

(According to the Epistle itself, it was composed by the Apostle Peter, an eyewitness to Jesus' ministry. Most scholars have concluded Peter is not the author, considering the epistle pseudepigraphical. Reasons for this include its linguistic differences from 1 Peter, its apparent use of Jude, possible allusions to 2nd-century gnosticism, and encouragement in the waiting of a delayed re-appearance of Jesus. The questions of authorship and date are closely related. For Petrine authorship to be authentic, it must have been written prior to Peter's death in c. 65–67 AD. The letter refers to the Pauline epistles and so must post-date at least some of them, regardless of authorship, thus a date before 60 is improbable. Further, it goes as far to name the Pauline epistles as "scripture"—the only time a New Testament work refers to another New Testament work in this way—implying that it postdates them by some time. Scholars consider the epistle to be written between c. 100–150 AD., after the death of Peter, and that is why it is pseudepigraphical.)

2 PETER CHAPTER 1

1 Simeon Peter, a servant and an apostle of Jesus Christ, to those who did obtain a like precious faith with us in the righteousness of our God and Saviour Jesus Christ:
2 Grace to you, and peace be multiplied in the acknowledgement of God and of Jesus our Lord!
3 As all things to us His divine power (the things pertaining unto life and piety) hath given, through the acknowledgement of him who did call us through glory and worthiness,
4 through which to us the most great and precious promises have been given, that through these ye may become partakers of a divine nature, having escaped from the corruption in the world in desires.
5 And this same also -- all diligence having brought in besides, superadd in your faith the worthiness, and in the worthiness the knowledge,
6 and in the knowledge the temperance, and in the temperance the endurance, and in the endurance the piety,
7 and in the piety the brotherly kindness, and in the brotherly kindness the love;
8 for these things being to you and abounding, do make [you] neither inert nor unfruitful in regard to the acknowledging of our Lord Jesus Christ,

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9 for he with whom these things are not present is blind, dim-sighted, having become forgetful of the cleansing of his old sins;

10 wherefore, the rather, brethren, be diligent to make stedfast your calling and choice, for these things doing, ye may never stumble,

11 for so, richly shall be superadded to you the entrance into the age-during reign of our Lord and Saviour Jesus Christ.

12 Wherefore, I will not be careless always to remind you concerning these things, though, having known them, and having been established in the present truth,

13 and I think right, so long as I am in this tabernacle, to stir you up in reminding [you],

14 having known that soon is the laying aside of my tabernacle, even as also our Lord Jesus Christ did shew to me,

15 and I will be diligent that also at every time ye have, after my outgoing, power to make to yourselves the remembrance of these things.

16 For, skilfully devised fables not having followed out, we did make known to you the power and presence of our Lord Jesus Christ, but eye-witnesses having become of his majesty

17 for having received from God the Father honour and glory, such a voice being borne to him by the excellent glory: 'This is My Son -- the beloved, in whom I was well pleased;'

18 and this voice we -- we did hear, out of heaven borne, being with him in the holy mount.

19 And we have more firm the prophetic word, to which we do well giving heed, as to a lamp shining in a dark place, till day may dawn, and a morning star may arise -- in your hearts;

20 this first knowing, that no prophecy of the Writing doth come of private exposition,

21 for not by will of man did ever prophecy come, but by the Holy Spirit borne on holy men of God spake.

2 PETER CHAPTER 2

1 And there did come also false prophets among the people, as also among you there shall be false teachers, who shall bring in besides destructive sects, and the Master who bought them denying, bringing to themselves quick destruction,

2 and many shall follow out their destructive ways, because of whom the way of the truth shall be evil spoken of,

3 and in covetousness, with moulded words, of you they shall make merchandise, whose judgment of old is not idle, and their destruction doth not slumber.

4 For if God messengers who sinned did not spare, but with chains of thick gloom, having cast [them] down to Tartarus, did deliver [them] to judgment, having been reserved,

5 and the old world did not spare, but the eighth person, Noah, of righteousness a preacher, did keep, a flood on the world of the impious having brought,

6 and the cities of Sodom and Gomorrah having turned to ashes, with an overthrow did condemn, an example to those about to be impious having set [them];

7 and righteous Lot, worn down by the conduct in lasciviousness of the impious, He did rescue,

8 for in seeing and hearing, the righteous man, dwelling among them, day by day the righteous soul with unlawful works was harassing.

9 The Lord hath known to rescue pious ones out of temptation, and unrighteous ones to a day of judgment, being punished, to keep,

10 and chiefly those going behind the flesh in desire of uncleanness, and lordship despising; presumptuous, self-complacent, dignities they are not afraid to speak evil of,

11 whereas messengers, in strength and power being greater, do not bear against them before the Lord an evil speaking judgment;

12 and these, as irrational natural beasts, made to be caught and destroyed -- in what things they are ignorant of, speaking evil -- in their destruction shall be destroyed,

13 about to receive a reward of unrighteousness, pleasures counting the luxury in the day, spots and blemishes, luxuriating in their deceits, feasting with you,

14 having eyes full of adultery, and unable to cease from sin, enticing unstable souls, having an heart exercised in covetousnesses, children of a curse,

15 having forsaken a right way, they did go astray, having followed in the way of Balaam the [son] of Bosor, who a reward of unrighteousness did love,

16 and had a rebuke of his own iniquity -- a dumb ass, in man's voice having spoken, did forbid the madness of the prophet.

17 These are wells without water, and clouds by a tempest driven, to whom the thick gloom of the darkness to the age hath been kept;

18 for overswellings of vanity speaking, they do entice in desires of the flesh -- lasciviousnesses, those who had truly escaped from those conducting themselves in error,

19 liberty to them promising, themselves being servants of the corruption, for by whom any one hath been overcome, to this one also he hath been brought to servitude,

20 for, if having escaped from the pollutions of the world, in the acknowledging of the Lord and Saviour Jesus Christ, and by these again being entangled, they have been overcome, become to them hath the last things worse than the first,

21 for it were better to them not to have acknowledged the way of the righteousness, than having acknowledged [it], to turn back from the holy command delivered to them,

22 and happened to them hath that of the true similitude; 'A dog did turn back upon his own vomit,' and, 'A sow having bathed herself -- to rolling in mire.'

2 PETER CHAPTER 3

1 This, now, beloved, a second letter to you I write, in both which I stir up your pure mind in reminding [you],

2 to be mindful of the sayings said before by the holy prophets, and of the command of us the apostles of the Lord and Saviour,

3 this first knowing, that there shall come in the latter end of the days scoffers, according to their own desires going on,

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4 and saying, 'Where is the promise of his presence? for since the fathers did fall asleep, all things so remain from the beginning of the creation;'

5 for this is unobserved by them willingly, that the heavens were of old, and the earth out of water and through water standing together by the word of God,

6 through which the then world, by water having been deluged, was destroyed;

7 and the present heavens and the earth, by the same word are treasured, for fire being kept to a day of judgment and destruction of the impious men.

8 And this one thing let not be unobserved by you, beloved, that one day with the Lord [is] as a thousand years, and a thousand years as one day;

9 the Lord is not slow in regard to the promise, as certain count slowness, but is long-suffering to us, not counselling any to be lost but all to pass on to reformation,

10 and it will come -- the day of the Lord -- as a thief in the night, in which the heavens with a rushing noise will pass away, and the elements with burning heat be dissolved, and earth and the works in it shall be burnt up.

11 All these, then, being dissolved, what kind of persons doth it behove you to be in holy behaviours and pious acts?

12 waiting for and hasting to the presence of the day of God, by which the heavens, being on fire, shall be dissolved, and the elements with burning heat shall melt;

13 and for new heavens and a new earth according to His promise we do wait, in which righteousness doth dwell;

14 wherefore, beloved, these things waiting for, be diligent, spotless and unblameable, by Him to be found in peace,

15 and the long-suffering of our Lord count ye salvation, according as also our beloved brother Paul -- according to the wisdom given to him -- did write to you,

16 as also in all the epistles, speaking in them concerning these things, among which things are certain hard to be understood, which the untaught and unstable do wrest, as also the other Writings, unto their own destruction.

17 Ye, then, beloved, knowing before, take heed, lest, together with the error of the impious being led away, ye may fall from your own stedfastness,

18 and increase ye in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him [is] the glory both now, and to the day of the age! Amen.

THE FIRST EPISTLE OF JOHN

The First Letter of John, or First John, or just 1 John,
Estimated Range of Dating: 90-120 A.D.

(This epistle was probably written in Ephesus and is attributed to either John the Evangelist (John, son of Zebedee) or to John the Presbyter. The relationship of 1 John to the fourth gospel has been the subject of much scholarly debate. They have a certain similarity in style, tone, and thought that seems to indicate they and the gospel seem to have been written by the very same author. But a closer examination reveals a poverty of style in the first letter compared to the gospel - the author quite frequently repeats a few favourite constructions, and his vocabulary is more limited than that of the gospel - and some real differences in thought. Some indications suggest that the gospel has been redacted from an original text with no future parousia hope or concern for the sacraments, and that such a hope and concern were introduced into the gospel by the author of the first letter. If this is the case (and it is all very tentative), the main text of the gospel is by one author and the first letter by another.

There are at least two grammatical arguments for the view that the epistle and the gospel were written by different authors. The first is that the epistle often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the demonstrative at the end of the sentence, a stylistic technique which is not used in the gospel. The second is that the author of the epistle uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel.)

1 JOHN CHAPTER 1

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we did behold, and our hands did handle, concerning the Word of the Life --

2 and the Life was manifested, and we have seen, and do testify, and declare to you the Life, the age-during, which was with the Father, and was manifested to us --

3 that which we have seen and heard declare we to you, that ye also may have fellowship with us, and our fellowship [is] with the Father, and with His Son Jesus Christ;

4 and these things we write to you, that your joy may be full.

5 And this is the message that we have heard from Him, and announce to you, that God is light, and darkness in Him is not at all;

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6 if we may say -- 'we have fellowship with Him,' and in the darkness may walk -- we lie, and do not the truth;
7 and if in the light we may walk, as He is in the light -- we have fellowship one with another, and the blood of Jesus Christ His Son doth cleanse us from every sin;
8 if we may say -- 'we have not sin,' ourselves we lead astray, and the truth is not in us;
9 if we may confess our sins, stedfast He is and righteous that He may forgive us the sins, and may cleanse us from every unrighteousness;
10 if we may say -- 'we have not sinned,' a liar we make Him, and His word is not in us.

1 JOHN CHAPTER 2

1 My little children, these things I write to you, that ye may not sin: and if any one may sin, an advocate we have with the Father, Jesus Christ, a righteous one,
2 and he -- he is a propitiation for our sins, and not for ours only, but also for the whole world,
3 and in this we know that we have known him, if his commands we may keep;
4 he who is saying, 'I have known him,' and his command is not keeping, a liar he is, and in him the truth is not;
5 and whoever may keep his word, truly in him the love of God hath been perfected; in this we know that in him we are.
6 He who is saying in him he doth remain, ought according as he walked also himself so to walk.
7 Brethren, a new command I write not to you, but an old command, that ye had from the beginning -- the old command is the word that ye heard from the beginning;
8 again, a new command I write to you, which thing is true in him and in you, because the darkness doth pass away, and the true light doth now shine;
9 he who is saying, in the light he is, and his brother is hating, in the darkness he is till now;
10 he who is loving his brother, in the light he doth remain, and a stumbling-block in him there is not;
11 and he who is hating his brother, in the darkness he is, and in the darkness he doth walk, and he hath not known whither he doth go, because the darkness did blind his eyes.
12 I write to you, little children, because the sins have been forgiven you through his name;
13 I write to you, fathers, because ye have known him who [is] from the beginning; I write to you, young men, because ye have overcome the evil. I write to you, little youths, because ye have known the Father:
14 I did write to you, fathers, because ye have known him who [is] from the beginning; I did write to you, young men, because ye are strong, and the word of God in you doth remain, and ye have overcome the evil.
15 Love not ye the world, nor the things in the world; if any one doth love the world, the love of the Father is not in him,
16 because all that [is] in the world -- the desire of the flesh, and the desire of the eyes, and the ostentation of the life -- is not of the Father, but of the world,
17 and the world doth pass away, and the desire of it, and he who is doing the will of God, he doth remain -- to the age.
18 Little youths, it is the last hour; and even as ye heard that the antichrist doth come, even now antichrists have become many -- whence we know that it is the last hour;
19 out of us they went forth, but they were not of us, for if they had been of us, they would have remained with us; but -- that they might be manifested that they are not all of us.
20 And ye have an anointing from the Holy One, and have known all things;
21 I did not write to you because ye have not known the truth, but because ye have known it, and because no lie is of the truth.
22 Who is the liar, except he who is denying that Jesus is the Christ? this one is the antichrist who is denying the Father and the Son;
23 every one who is denying the Son, neither hath he the Father, [he who is confessing the Son hath the Father also.]
24 Ye, then, that which ye heard from the beginning, in you let it remain; if in you may remain that which from the beginning ye did hear, ye also in the Son and in the Father shall remain,
25 and this is the promise that He did promise us -- the life the age-during.
26 These things I did write to you concerning those leading you astray;
27 and you, the anointing that ye did receive from him, in you it doth remain, and ye have no need that any one may teach you, but as the same anointing doth teach you concerning all, and is true, and is not a lie, and even as was taught you, ye shall remain in him.
28 And now, little children, remain in him, that when he may be manifested, we may have boldness, and may not be ashamed before him, in his presence;
29 if ye know that he is righteous, know ye that every one doing the righteousness, of him hath been begotten.

1 JOHN CHAPTER 3

1 See ye what love the Father hath given to us, that children of God we may be called; because of this the world doth not know us, because it did not know Him;
2 beloved, now, children of God are we, and it was not yet manifested what we shall be, and we have known that if he may be manifested, like him we shall be, because we shall see him as he is;
3 and every one who is having this hope on him, doth purify himself, even as he is pure.
4 Every one who is doing the sin, the lawlessness also he doth do, and the sin is the lawlessness,
5 and ye have known that he was manifested that our sins he may take away, and sin is not in him;
6 every one who is remaining in him doth not sin; every one who is sinning, hath not seen him, nor known him.
7 Little children, let no one lead you astray; he who is doing the righteousness is righteous, even as he is righteous,

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8 he who is doing the sin, of the devil he is, because from the beginning the devil doth sin; for this was the Son of God manifested, that he may break up the works of the devil;

9 every one who hath been begotten of God, sin he doth not, because his seed in him doth remain, and he is not able to sin, because of God he hath been begotten.

10 In this manifest are the children of God, and the children of the devil; every one who is not doing righteousness, is not of God, and he who is not loving his brother,

11 because this is the message that ye did hear from the beginning, that we may love one another,

12 not as Cain -- of the evil one he was, and he did slay his brother, and wherefore did he slay him? because his works were evil, and those of his brother righteous.

13 Do not wonder, my brethren, if the world doth hate you;

14 we -- we have known that we have passed out of the death to the life, because we love the brethren; he who is not loving the brother doth remain in the death.

15 Every one who is hating his brother -- a man-killer he is, and ye have known that no man-killer hath life age-during in him remaining,

16 in this we have known the love, because he for us his life did lay down, and we ought for the brethren the lives to lay down;

17 and whoever may have the goods of the world, and may view his brother having need, and may shut up his bowels from him -- how doth the love of God remain in him?

18 My little children, may we not love in word nor in tongue, but in word and in truth!

19 and in this we know that of the truth we are, and before Him we shall assure our hearts,

20 because if our heart may condemn -- because greater is God than our heart, and He doth know all things.

21 Beloved, if our heart may not condemn us, we have boldness toward God,

22 and whatever we may ask, we receive from Him, because His commands we keep, and the things pleasing before Him we do,

23 and this is His command, that we may believe in the name of His Son Jesus Christ, and may love one another, even as He did give command to us,

24 and he who is keeping His commands, in Him he doth remain, and He in him; and in this we know that He doth remain in us, from the Spirit that He gave us.

1 JOHN CHAPTER 4

1 Beloved, every spirit believe not, but prove the spirits, if of God they are, because many false prophets have gone forth to the world;

2 in this know ye the Spirit of God; every spirit that doth confess Jesus Christ in the flesh having come, of God it is,

3 and every spirit that doth not confess Jesus Christ in the flesh having come, of God it is not; and this is that of the antichrist, which ye heard that it doth come, and now in the world it is already.

4 Ye -- of God ye are, little children, and ye have overcome them; because greater is He who [is] in you, than he who is in the world.

5 They -- of the world they are; because of this from the world they speak, and the world doth hear them;

6 we -- of God we are; he who is knowing God doth hear us; he who is not of God, doth not hear us; from this we know the spirit of the truth, and the spirit of the error.

7 Beloved, may we love one another, because the love is of God, and every one who is loving, of God he hath been begotten, and doth know God;

8 he who is not loving did not know God, because God is love.

9 In this was manifested the love of God in us, because His Son -- the only begotten -- hath God sent to the world, that we may live through him;

10 in this is the love, not that we loved God, but that He did love us, and did send His Son a propitiation for our sins.

11 Beloved, if thus did God love us, we also ought one another to love;

12 God no one hath ever seen; if we may love one another, God in us doth remain, and His love is having been perfected in us;

13 in this we know that in Him we do remain, and He in us, because of His Spirit He hath given us.

14 And we -- we have seen and do testify, that the Father hath sent the Son -- Saviour of the world;

15 whoever may confess that Jesus is the Son of God, God in him doth remain, and he in God;

16 and we -- we have known and believed the love, that God hath in us; God is love, and he who is remaining in the love, in God he doth remain, and God in him.

17 In this made perfect hath been the love with us, that boldness we may have in the day of the judgment, because even as He is, we -- we also are in this world;

18 fear is not in the love, but the perfect love doth cast out the fear, because the fear hath punishment, and he who is fearing hath not been made perfect in the love;

19 we -- we love him, because He -- He first loved us;

20 if any one may say -- 'I love God,' and his brother he may hate, a liar he is; for he who is not loving his brother whom he hath seen, God -- whom he hath not seen -- how is he able to love?

21 and this [is] the command we have from Him, that he who is loving God, may also love his brother.

1 JOHN CHAPTER 5

1 Every one who is believing that Jesus is the Christ, of God he hath been begotten, and every one who is loving Him who did beget, doth love also him who is begotten of Him:

2 in this we know that we love the children of God, when we may love God, and His commands may keep;

3 for this is the love of God, that His commands we may keep, and His commands are not burdensome;

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4 because every one who is begotten of God doth overcome the world, and this is the victory that did overcome the world -- our faith;

5 who is he who is overcoming the world, if not he who is believing that Jesus is the Son of God?

6 This one is he who did come through water and blood -- Jesus the Christ, not in the water only, but in the water and the blood; and the Spirit it is that is testifying, because the Spirit is the truth,

7 because three are who are testifying [in the heaven, the Father, the Word, and the Holy Spirit, and these -- the three -- are one;

8 and three are who are testifying in the earth], the Spirit, and the water, and the blood, and the three are into the one.

9 If the testimony of men we receive, the testimony of God is greater, because this is the testimony of God that He hath testified concerning His Son.

10 He who is believing in the Son of God, hath the testimony in himself; he who is not believing God, a liar hath made Him, because he hath not believed in the testimony that God hath testified concerning His Son;

11 and this is the testimony, that life age-during did God give to us, and this -- the life -- is in His Son;

12 he who is having the Son, hath the life; he who is not having the Son of God -- the life he hath not.

13 These things I did write to you who are believing in the name of the Son of God, that ye may know that life ye have age-during, and that ye may believe in the name of the Son of God.

14 And this is the boldness that we have toward Him, that if anything we may ask according to his will, He doth hear us,

15 and if we have known that He doth hear us, whatever we may ask, we have known that we have the requests that we have requested from Him.

16 If any one may see his brother sinning a sin not unto death, he shall ask, and He shall give to him life to those sinning not unto death; there is sin to death, not concerning it do I speak that he may beseech;

17 all unrighteousness is sin, and there is sin not unto death.

18 We have known that every one who hath been begotten of God doth not sin, but he who was begotten of God doth keep himself, and the evil one doth not touch him;

19 we have known that of God we are, and the whole world in the evil doth lie;

20 and we have known that the Son of God is come, and hath given us a mind, that we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ; this one is the true God and the life age-during!

21 Little children, guard yourselves from the idols! Amen.

THE SECOND EPISTLE OF JOHN

The Second Letter of John, or Second John or just 2 John
Estimated Range of Dating: 90-120 A.D.

(The Second Epistle of John, often is attributed either to John the Evangelist (John, son of Zebedee) or to John the Presbyter. No other New Testament letter has so completely the form of a Greek private letter as II and III John. Both are real letters. II and III John were written by the same author. They use the same language, they agree in their length and in their form of address, introduction, and conclusion. The text is addressed to "the elect lady and her children" (some interpretations translate this phrase as "elder lady and her children"), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.
The "lady" has traditionally been seen as a metaphor for the church, the church being the body of believers as a whole and as local congregations. The "children" would be members of that local congregation. The term "the elect" was a fairly common term for those who believe in the gospel and follow Christ.
There is also the possibility that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:26–27). The children would thus refer to the brothers of Jesus: James, Joses, Simon and Jude (Judas), and the sister to Mary's sister mentioned in John 19:25.)

2 JOHN CHAPTER 1

1 The Elder to the choice Kyria, and to her children, whom I love in truth, and not I only, but also all those having known the truth,

2 because of the truth that is remaining in us, and with us shall be to the age,

3 there shall be with you grace, kindness, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced exceedingly that I have found of thy children walking in truth, even as a command we did receive from the Father;

5 and now I beseech thee, Kyria, not as writing to thee a new command, but which we had from the beginning, that we may love one another,

6 and this is the love, that we may walk according to His commands; this is the command, even as ye did hear from the beginning, that in it ye may walk,

7 because many leading astray did enter into the world, who are not confessing Jesus Christ coming in flesh; this one is he who is leading astray, and the antichrist.

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8 See to yourselves that ye may not lose the things that we wrought, but a full reward may receive;
9 every one who is transgressing, and is not remaining in the teaching of the Christ, hath not God; he who is remaining in the teaching of the Christ, this one hath both the Father and the Son;
10 if any one doth come unto you, and this teaching doth not bear, receive him not into the house, and say not to him, 'Hail!'
11 for he who is saying to him, 'Hail,' hath fellowship with his evil works.
12 Many things having to write to you, I did not intend through paper and ink, but I hope to come unto you, and speak mouth to mouth, that our joy may be full;
13 salute thee do the children of thy choice sister. Amen.

THE THIRD EPISTLE OF JOHN

The Third Letter of John, or Third John, or just 3 John
Estimated Range of Dating: 90-120 A.D.

(The Third Epistle of John is a private letter composed to a man named Gaius (probably a Christian traveling companion of Paul, along with Aristarchus (Acts 19:29) or a man from Corinth.), recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter.)

3 JOHN CHAPTER 1
1 The Elder to Gaius the beloved, whom I love in truth!
2 beloved, concerning all things I desire thee to prosper, and to be in health, even as thy soul doth prosper,
3 for I rejoiced exceedingly, brethren coming and testifying of the truth in thee, even as thou in truth dost walk;
4 greater than these things I have no joy, that I may hear of my children in truth walking.
5 Beloved, faithfully dost thou do whatever thou mayest work to the brethren and to the strangers,
6 who did testify of thy love before an assembly, whom thou wilt do well, having sent forward worthily of God,
7 because for [His] name they went forth, nothing receiving from the nations;
8 we, then, ought to receive such, that fellow-workers we may become to the truth.
9 I did write to the assembly, but he who is loving the first place among them -- Diotrephes -- doth not receive us;
10 because of this, if I may come, I will cause him to remember his works that he doth, with evil words prating against us; and not content with these, neither doth he himself receive the brethren, and those intending he doth forbid, and out of the assembly he doth cast.
11 Beloved, be not thou following that which is evil, but that which is good; he who is doing good, of God he is, and he who is doing evil hath not seen God;
12 to Demetrius testimony hath been given by all, and by the truth itself, and we also -- we do testify, and ye have known that our testimony is true.
13 Many things I had to write, but I do not wish through ink and pen to write to thee,
14 and I hope straightway to see thee, and mouth to mouth we shall speak. Peace to thee! salute thee do the friends; be saluting the friends by name.

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THE EPISTLE OF JUDE

The Epistle of Jude, or just Jude
Author: Judas the brother of Jesus
(Didymos Judas Thomas, Judas the "Twin")
Estimated Range of Dating: 90-120 A.D.

(The epistle begins with: "Jude, a servant of Jesus Christ and brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. For instance Clement of Alexandria (Titus Flavius Clemens, c. 150–215 AD) wrote in his work "Comments on the Epistle of Jude" that Jude, the Epistle of Jude's author, was a son of Joseph and a brother of Jesus.

The Epistle of Jude (or "Judas") is traditionally attributed to Jude, the brother of Jesus and James the Just. The letter of Jude was one of the disputed books of the Canon. The links between the Epistle and 2 Peter, its use of the Apocryphal Books, and its brevity raised concern. It is one of the shortest books in the Bible: only 25 verses long. Scholars are quite certain that the letter was written when Jude was long dead. Therefore their verdict is: Author unknown.

Jude, also known as Judas Thaddaeus (Greek: Thaddaios, Addaios; Aramaic: Addai) was one of the Twelve Apostles of Jesus according to the New Testament. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, the apostle who betrayed Jesus prior to his crucifixion. Catholic writer Michal Hunt suggests that Judas Thaddaeus became known as Jude after early translators of the New Testament from Greek into English sought to distinguish him from Judas Iscariot and subsequently abbreviated his forename. Most versions of the New Testament in languages other than English and French refer to Judas and Jude by the same name.

Robert Eisenman has pointed out contemporary talmudic references to Zealots as kanna'im "but not really as a group — rather as avenging priests in the Temple". Eisenman's broader conclusions, that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Gentiles, are more controversial.

Pauline Christians tried to write Jesus' family out of history as they were in the way to Pauls ambition to deify Jesus. According to tradition, Saint Jude suffered martyrdom about 65 AD in Beirut, in the Roman province of Syria, together with the apostle Simon the Zealot, with whom he is usually connected.

Simon the Zealot (Acts 1:13, Luke 6:15) or Simon the Cananite or Simon the Cananaean (Matthew 10:4, Mark 3:18) was one of the most obscure among the apostles of Jesus. This Simon could have been such an overwriting to disguise Simon the younger brother of Jesus. When we talk about the joint death of Jude and Simon we can find it logical that the two brothers were killed to keep their mouths shut. The discovery of a complete copy of the Gospel of Thomas in Nag Hammadi, Egypt, reveals the identity of "Jude." as that gospel begins "These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down." The Greek word didymos means "twin" and the Aramaic word tuoma [thomas] means "twin" as well. Whose twin brother does the name Thomas refer to if not Jesus' brother Judas? See: The Gospel of Thomas, p.1601.)

JUDE CHAPTER 1

1 Judas, of Jesus Christ a servant, and brother of James, to those sanctified in God the Father, and in Jesus Christ kept -- called,

2 kindness to you, and peace, and love, be multiplied!

3 Beloved, all diligence using to write to you concerning the common salvation, I had necessity to write to you, exhorting to agonize for the faith once delivered to the saints,

4 for there did come in unobserved certain men, long ago having been written beforehand to this judgment, impious, the grace of our God perverting to lasciviousness, and our only Master, God, and Lord -- Jesus Christ -- denying,

5 and to remind you I intend, you knowing once this, that the Lord, a people out of the land of Egypt having saved, again those who did not believe did destroy;

6 messengers also, those who did not keep their own principality, but did leave their proper dwelling, to a judgment of a great day, in bonds everlasting, under darkness He hath kept,

7 as Sodom and Gomorrah, and the cities around them, in like manner to these, having given themselves to whoredom, and gone after other flesh, have been set before -- an example, of fire age-during, justice suffering.

8 In like manner, nevertheless, those dreaming also the flesh indeed do defile, and lordship they put away, and dignities they speak evil of,

9 yet Michael, the chief messenger, when, with the devil contending, he was disputing about the body of Moses, did not dare to bring up an evil-speaking judgment, but said, 'The Lord rebuke thee!'

10 and these, as many things indeed as they have not known, they speak evil of; and as many things as naturally (as the irrational beasts) they understand, in these they are corrupted;

11 wo to them! because in the way of Cain they did go on, and to the deceit of Balaam for reward they did rush, and in the gainsaying of Korah they did perish.

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12 These are in your love-feasts craggy rocks; feasting together with you, without fear shepherding themselves; clouds without water, by winds carried about; trees autumnal, without fruit, twice dead, rooted up;

13 wild waves of a sea, foaming out their own shames; stars going astray, to whom the gloom of the darkness to the age hath been kept.

14 And prophesy also to these did the seventh from Adam -- Enoch -- saying, 'Lo, the Lord did come in His saintly myriads,

15 to do judgment against all, and to convict all their impious ones, concerning all their works of impiety that they did impiously, and concerning all the stiff things that speak against Him did impious sinners.'

16 These are murmurers, repiners; according to their desires walking, and their mouth doth speak great swellings, giving admiration to persons for the sake of profit;

17 and ye, beloved, remember ye the sayings spoken before by the apostles of our Lord Jesus Christ:

18 that they said to you, that in the last time there shall be scoffers, after their own desires of impieties going on,

19 these are those setting themselves apart, natural men, the Spirit not having.

20 And ye, beloved, on your most holy faith building yourselves up, in the Holy Spirit praying,

21 yourselves in the love of God keep ye, waiting for the kindness of our Lord Jesus Christ -- to life age-during;

22 and to some be kind, judging thoroughly,

23 and some in fear save ye, out of the fire snatching, hating even the coat from the flesh spotted.

24 And to Him who is able to guard you not stumbling, and to set [you] in the presence of His glory unblemished, in gladness,

25 to the only wise God our Saviour, [is] glory and greatness, power and authority, both now and to all the ages! Amen.

THE APOCALYPSE OF JOHN

or The Book Of Revelation, or Revelation to John
or Revelation of Jesus Christ, or just Revelation
Estimated Range of Dating: 90-95 A.D.

(The Book of Revelation (also called the Apocalypse of John, Revelation to John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation." The Book of Revelation is the only apocalyptic book in the New Testament canon. Thus, it occupies a central place in Christian eschatology.

The author names himself as "John" in the text, but his precise identity remains a point of academic debate. Second-century Christian writers such as Justin Martyr, Irenaeus, Melito (the bishop of Sardis), Clement of Alexandria, and the author of the Muratorian fragment identify John the Apostle as the "John" of Revelation. Modern scholarship generally takes a different view, with many considering that nothing can be known about the author except that he was a Christian prophet. Some modern scholars characterise Revelation's author as a putative figure whom they call "John of Patmos". The bulk of traditional sources date the book to the reign of the Roman emperor Titus Flavius Domitianus (81–96 AD), which evidence tends to confirm.

The book spans three literary genres: the epistolary, the apocalyptic, and the prophetic. It begins with John, on the island of Patmos in the Aegean Sea, addressing a letter to the "Seven Churches of Asia". He then describes a series of prophetic visions, including figures such as the Seven-Headed Dragon, the Serpent, and the Beast, which culminate in the Second Coming of Jesus.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations. Historicist interpretations see Revelation as containing a broad view of history, whilst preterist interpretations treat Revelation as mostly referring to the events of the Apostolic Age (1st century AD), or, at the latest, the fall of the Roman Empire. Futurists, meanwhile, believe that Revelation describes future events, with the seven churches growing into the body/believers throughout the age, and a reemergence or continuous rule of a Greek-Roman system with modern capabilities described by John in ways familiar to him, and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

The name Revelation comes from the first word of the book in Koine Greek: apokalypsis, which means "unveiling" or

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"revelation". The author names himself as "John", but modern scholars consider it unlikely that the author of Revelation also wrote the Gospel of John. He was a Jewish Christian prophet, probably belonging to a group of such prophets, and was accepted by the congregations to whom he addresses his letter. The beast with seven heads and the number 666 seem to allude directly to the emperor Nero (reigned 54–68 AD), but this does not require that Revelation was written in the 60s, as there was a widespread belief in later decades that Nero would return.)

REVELATION CHAPTER 1

1 A revelation of Jesus Christ, that God gave to him, to shew to his servants what things it behoveth to come to pass quickly; and he did signify [it], having sent through his messenger to his servant John,

2 who did testify the word of God, and the testimony of Jesus Christ, as many things also as he did see.

3 Happy is he who is reading, and those hearing, the words of the prophecy, and keeping the things written in it -- for the time is nigh!

4 John to the seven assemblies that [are] in Asia: Grace to you, and peace, from Him who is, and who was, and who is coming, and from the Seven Spirits that are before His throne,

5 and from Jesus Christ, the faithful witness, the first-born out of the dead, and the ruler of the kings of the earth; to him who did love us, and did bathe us from our sins in his blood,

6 and did make us kings and priests to his God and Father, to him [is] the glory and the power to the ages of the ages! Amen.

7 Lo, he doth come with the clouds, and see him shall every eye, even those who did pierce him, and wail because of him shall all the tribes of the land. Yes! Amen!

8 'I am the Alpha and the Omega, beginning and end, saith the Lord, who is, and who was, and who is coming -- the Almighty.'

9 I, John, who also [am] your brother, and fellow-partner in the tribulation, and in the reign and endurance, of Jesus Christ, was in the isle that is called Patmos, because of the word of God, and because of the testimony of Jesus Christ;

10 I was in the Spirit on the Lord's-day, and I heard behind me a great voice, as of a trumpet, saying,

11 'I am the Alpha and the Omega, the First and the Last;' and, 'What thou dost see, write in a scroll, and send to the seven assemblies that [are] in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.'

12 And I did turn to see the voice that did speak with me, and having turned, I saw seven golden lamp-stands,

13 and in the midst of the seven lamp-stands, [one] like to a son of man, clothed to the foot, and girt round at the breast with a golden girdle,

14 and his head and hairs white, as if white wool -- as snow, and his eyes as a flame of fire;

15 and his feet like to fine brass, as in a furnace having been fired, and his voice as a sound of many waters,

16 and having in his right hand seven stars, and out of his mouth a sharp two-edged sword is proceeding, and his countenance [is] as the sun shining in its might.

17 And when I saw him, I did fall at his feet as dead, and he placed his right hand upon me, saying to me, 'Be not afraid; I am the First and the Last,

18 and he who is living, and I did become dead, and, lo, I am living to the ages of the ages. Amen! and I have the keys of the hades and of the death.

19 'Write the things that thou hast seen, and the things that are, and the things that are about to come after these things;

20 the secret of the seven stars that thou hast seen upon my right hand, and the seven golden lamp-stands: the seven stars are messengers of the seven assemblies, and the seven lamp-stands that thou hast seen are seven assemblies.

REVELATION CHAPTER 2

1 'To the messenger of the Ephesian assembly write: These things saith he who is holding the seven stars in his right hand, who is walking in the midst of the seven lamp-stands -- the golden:

2 I have known thy works, and thy labour, and thy endurance, and that thou art not able to bear evil ones, and that thou hast tried those saying themselves to be apostles and are not, and hast found them liars,

3 and thou didst bear, and hast endurance, and because of my name hast toiled, and hast not been weary.

4 'But I have against thee: That thy first love thou didst leave!

5 remember, then, whence thou hast fallen, and reform, and the first works do; and if not, I come to thee quickly, and will remove thy lamp-stand from its place -- if thou mayest not reform;

6 but this thou hast, that thou dost hate the works of the Nicolaitans, that I also hate.

7 He who is having an ear -- let him hear what the Spirit saith to the assemblies: To him who is overcoming -- I will give to him to eat of the tree of life that is in the midst of the paradise of God.

8 'And to the messenger of the assembly of the Smyrneans write: These things saith the First and the Last, who did become dead and did live;

9 I have known thy works, and tribulation, and poverty -- yet thou art rich -- and the evil-speaking of those saying themselves to be Jews, and are not, but [are] a synagogue of the Adversary.

10 'Be not afraid of the things that thou art about to suffer; lo, the devil is about to cast of you to prison, that ye may be tried, and ye shall have tribulation ten days; become thou faithful unto death, and I will give to thee the crown of the life.

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11 He who is having an ear -- let him hear what the Spirit saith to the assemblies: He who is overcoming may not be injured of the second death.

12 'And to the messenger of the assembly in Pergamos write: These things saith he who is having the sharp two-edged sword:

13 I have known thy works, and where thou dost dwell -- where the throne of the Adversary [is] -- and thou dost hold fast my name, and thou didst not deny my faith, even in the days in which Antipas [was] my faithful witness, who was put to death beside you, where the Adversary doth dwell.

14 'But I have against thee a few things: That thou hast there those holding the teaching of Balaam, who did teach Balak to cast a stumbling-block before the sons of Israel, to eat idol-sacrifices, and to commit whoredom;

15 so hast thou, even thou, those holding the teaching of the Nicolaitans -- which thing I hate.

16 'Reform! and if not, I come to thee quickly, and will fight against them with the sword of my mouth.

17 He who is having an ear -- let him hear what the Spirit saith to the assemblies: To him who is overcoming, I will give to him to eat from the hidden manna, and will give to him a white stone, and upon the stone a new name written, that no one knew except him who is receiving [it].

18 'And to the messenger of the assembly of Thyatira write: These things saith the Son of God, who is having his eyes as a flame of fire, and his feet like to fine brass;

19 I have known thy works, and love, and ministration, and faith, and thy endurance, and thy works -- and the last [are] more than the first.

20 'But I have against thee a few things: That thou dost suffer the woman Jezebel, who is calling herself a prophetess, to teach, and to lead astray, my servants to commit whoredom, and idol-sacrifices to eat;

21 and I did give to her a time that she might reform from her whoredom, and she did not reform;

22 lo, I will cast her into a couch, and those committing adultery with her into great tribulation -- if they may not repent of their works,

23 and her children I will kill in death, and know shall all the assemblies that I am he who is searching reins and hearts; and I will give to you -- to each -- according to your works.

24 'And to you I say, and to the rest who are in Thyatira, as many as have not this teaching, and who did not know the depths of the Adversary, as they say; I will not put upon you other burden;

25 but that which ye have -- hold ye, till I may come;

26 and he who is overcoming, and who is keeping unto the end my works, I will give to him authority over the nations,

27 and he shall rule them with a rod of iron -- as the vessels of the potter they shall be broken -- as I also have received from my Father;

28 and I will give to him the morning star.

29 He who is having an ear -- let him hear what the Spirit saith to the assemblies.

REVELATION CHAPTER 3

1 And to the messenger of the assembly in Sardis write: These things saith he who is having the Seven Spirits of God, and the seven stars: I have known thy works, and that thou hast the name that thou dost live, and thou art dead;

2 become watching, and strengthen the rest of the things that are about to die, for I have not found thy works fulfilled before God.

3 'Remember, then, how thou hast received, and heard, and be keeping, and reform: if, then, thou mayest not watch, I will come upon thee as a thief, and thou mayest not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis who did not defile their garments, and they shall walk with me in white, because they are worthy.

5 He who is overcoming -- this one -- shall be arrayed in white garments, and I will not blot out his name from the scroll of the life, and I will confess his name before my Father, and before His messengers.

6 He who is having an ear -- let him hear what the Spirit saith to the assemblies.

7 'And to the messenger of the assembly in Philadelphia write: These things saith he who is holy, he who is true, he who is having the key of David, he who is opening and no one doth shut, and he shutteth and no one doth open!

8 I have known thy works; lo, I have set before thee a door -- opened, and no one is able to shut it, because thou hast a little power, and didst keep my word, and didst not deny my name;

9 lo, I make of the synagogue of the Adversary those saying themselves to be Jews, and are not, but do lie; lo, I will make them that they may come and bow before thy feet, and may know that I loved thee.

10 'Because thou didst keep the word of my endurance, I also will keep thee from the hour of the trial that is about to come upon all the world, to try those dwelling upon the earth.

11 Lo, I come quickly, be holding fast that which thou hast, that no one may receive thy crown.

12 He who is overcoming -- I will make him a pillar in the sanctuary of my God, and without he may not go any more, and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, that doth come down out of the heaven from my God -- also my new name.

13 He who is having an ear -- let him hear what the Spirit saith to the assemblies.

14 'And to the messenger of the assembly of the Laodiceans write: These things saith the Amen, the witness -- the faithful and true -- the chief of the creation of God;

15 I have known thy works, that neither cold art thou nor hot; I would thou wert cold or hot.

16 So -- because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth;

17 because thou sayest -- I am rich, and have grown rich, and have need of nothing, and hast not known that thou art the wretched, and miserable, and poor, and blind, and naked,

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18 I counsel thee to buy from me gold fired by fire, that thou mayest be rich, and white garments that thou mayest be arrayed, and the shame of thy nakedness may not be manifest, and with eye-salve anoint thine eyes, that thou mayest see.

19 'As many as I love, I do convict and chasten; be zealous, then, and reform;

20 lo, I have stood at the door, and I knock; if any one may hear my voice, and may open the door, I will come in unto him, and will sup with him, and he with me.

21 He who is overcoming -- I will give to him to sit with me in my throne, as I also did overcome and did sit down with my Father in His throne.

22 He who is having an ear -- let him hear what the Spirit saith to the assemblies.'

REVELATION CHAPTER 4

1 After these things I saw, and lo, a door opened in the heaven, and the first voice that I heard [is] as of a trumpet speaking with me, saying, 'Come up hither, and I will shew thee what it behoveth to come to pass after these things;'

2 and immediately I was in the Spirit, and lo, a throne was set in the heaven, and upon the throne is [one] sitting,

3 and He who is sitting was in sight like a stone, jasper and sardine: and a rainbow was round the throne in sight like an emerald.

4 And around the throne [are] thrones twenty and four, and upon the thrones I saw the twenty and four elders sitting, clothed in white garments, and they had upon their heads crowns of gold;

5 and out of the throne proceed do lightnings, and thunders, and voices; and seven lamps of fire are burning before the throne, which are the Seven Spirits of God,

6 and before the throne [is] a sea of glass like to crystal, and in the midst of the throne, and round the throne, [are] four living creatures, full of eyes before and behind;

7 and the first living creature [is] like a lion, and the second living creature [is] like a calf, and the third living creature hath the face as a man, and the fourth living creature [is] like an eagle flying.

8 And the four living creatures, each by itself severally, had six wings, around and within [are] full of eyes, and rest they have not day and night, saying, 'Holy, holy, holy, Lord God Almighty, who was, and who is, and who is coming;'

9 and when the living creatures do give glory, and honour, and thanks, to Him who is sitting upon the throne, who is living to the ages of the ages,

10 fall down do the twenty and four elders before Him who is sitting upon the throne, and bow before Him who is living to the ages of the ages, and they cast their crowns before the throne, saying,

11 'Worthy art Thou, O Lord, to receive the glory, and the honour, and the power, because Thou -- Thou didst create the all things, and because of Thy will are they, and they were created.'

REVELATION CHAPTER 5

1 And I saw upon the right hand of Him who is sitting upon the throne a scroll, written within and on the back, sealed with seven seals;

2 and I saw a strong messenger crying with a great voice, 'Who is worthy to open the scroll and to loose the seals of it?'

3 and no one was able in the heaven, nor upon the earth, nor under the earth, to open the scroll, nor to behold it.

4 And I was weeping much, because no one was found worthy to open and to read the scroll, nor to behold it,

5 and one of the elders saith to me, 'Weep not; lo, overcome did the Lion, who is of the tribe of Judah, the root of David, to open the scroll, and to loose the seven seals of it;

6 and I saw, and lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb hath stood as it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God, which are sent to all the earth,

7 and he came and took the scroll out of the right hand of Him who is sitting upon the throne.

8 And when he took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, having each one harps and golden vials full of perfumes, which are the prayers of the saints,

9 and they sing a new song, saying, 'Worthy art thou to take the scroll, and to open the seals of it, because thou wast slain, and didst redeem us to God in thy blood, out of every tribe, and tongue, and people, and nation,

10 and didst make us to our God kings and priests, and we shall reign upon the earth.'

11 And I saw, and I heard the voice of many messengers round the throne, and the living creatures, and the elders -- and the number of them was myriads of myriads, and thousands of thousands --

12 saying with a great voice, 'Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing!'

13 and every creature that is in the heaven, and in the earth, and under the earth, and the things that are upon the sea, and the all things in them, heard I saying, 'To Him who is sitting upon the throne, and to the Lamb, [is] the blessing, and the honour, and the glory, and the might -- to the ages of the ages!'

14 and the four living creatures said, 'Amen!' and the twenty-four elders fell down and they bow before Him who is living to the ages of the ages.

REVELATION CHAPTER 6

1 And I saw when the Lamb opened one of the seals, and I heard one of the four living creatures saying, as it were a voice of thunder, 'Come and behold!'

2 and I saw, and lo, a white horse, and he who is sitting upon it is having a bow, and there was given to him a crown, and he went forth overcoming, and that he may overcome.

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3 And when he opened the second seal, I heard the second living creature saying, 'Come and behold!'

4 and there went forth another horse -- red, and to him who is sitting upon it, there was given to him to take the peace from the land, and that one another they may slay, and there was given to him a great sword.

5 And when he opened the third seal, I heard the third living creature saying, 'Come and behold!' and I saw, and lo, a black horse, and he who is sitting upon it is having a balance in his hand,

6 and I heard a voice in the midst of the four living creatures saying, 'A measure of wheat for a denary, and three measures of barley for a denary,' and 'The oil and the wine thou mayest not injure.'

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, 'Come and behold!'

8 and I saw, and lo, a pale horse, and he who is sitting upon him -- his name is Death, and Hades doth follow with him, and there was given to them authority to kill, (over the fourth part of the land,) with sword, and with hunger, and with death, and by the beasts of the land.

9 And when he opened the fifth seal, I saw under the altar the souls of those slain because of the word of God, and because of the testimony that they held,

10 and they were crying with a great voice, saying, 'Till when, O Master, the Holy and the True, dost Thou not judge and take vengeance of our blood from those dwelling upon the land?'

11 and there was given to each one white robes, and it was said to them that they may rest themselves yet a little time, till may be fulfilled also their fellow-servants and their brethren, who are about to be killed -- even as they.

12 And I saw when he opened the sixth seal, and lo, a great earthquake came, and the sun became black as sackcloth of hair, and the moon became as blood,

13 and the stars of the heaven fell to the earth -- as a fig-tree doth cast her winter figs, by a great wind being shaken --

14 and heaven departed as a scroll rolled up, and every mountain and island -- out of their places they were moved;

15 and the kings of the earth, and the great men, and the rich, and the chiefs of thousands, and the mighty, and every servant, and every freeman, hid themselves in the dens, and in the rocks of the mountains,

16 and they say to the mountains and to the rocks, 'Fall upon us, and hide us from the face of Him who is sitting upon the throne, and from the anger of the Lamb,'

17 because come did the great day of His anger, and who is able to stand?

REVELATION CHAPTER 7

1 And after these things I saw four messengers, standing upon the four corners of the land, holding the four winds of the land, that the wind may not blow upon the land, nor upon the sea, nor upon any tree;

2 and I saw another messenger going up from the rising of the sun, having a seal of the living God, and he did cry with a great voice to the four messengers, to whom it was given to injure the land and the sea, saying,

3 'Do not injure the land, nor the sea, nor the trees, till we may seal the servants of our God upon their foreheads.'

4 And I heard the number of those sealed, (144 thousands were sealed out of all the tribes of the sons of Israel):

5 of the tribe of Judah 12 thousand were sealed; of the tribe of Reuben 12 thousand were sealed; of the tribe of Gad 12 thousand were sealed;

6 of the tribe of Asher 12 thousand were sealed; of the tribe of Naphtali 12 thousand were sealed; of the tribe of Manasseh 12 thousand were sealed;

7 of the tribe of Simeon 12 thousand were sealed; of the tribe of Levi 12 thousand were sealed; of the tribe of Issachar 12 thousand were sealed;

8 of the tribe of Zebulun 12 thousand were sealed; of the tribe of Joseph 12 thousand were sealed; of the tribe of Benjamin 12 thousand were sealed.

9 After these things I saw, and lo, a great multitude, which to number no one was able, out of all nations, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, arrayed in white robes, and palms in their hands,

10 and crying with a great voice, saying, 'The salvation [is] to Him who is sitting upon the throne -- to our God, and to the Lamb!'

11 And all the messengers stood around the throne, and the elders and the four living creatures, and they fell upon their face, and bowed before God,

12 saying, 'Amen! the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, [are] to our God -- to the ages of the ages! Amen!'

13 And answer did one of the elders, saying to me, 'These, who have been arrayed with the white robes -- who are they, and whence came they?'

14 and I have said to him, 'Sir, thou hast known;' and he said to me, 'These are those who are coming out of the great tribulation, and they did wash their robes, and they made their robes white in the blood of the Lamb;

15 because of this are they before the throne of God, and they do service to Him day and night in His sanctuary, and He who is sitting upon the throne shall tabernacle over them;

16 they shall not hunger any more, nor may the sun fall upon them, nor any heat,

17 because the Lamb that [is] in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and wipe away shall God every tear from their eyes.'

REVELATION CHAPTER 8

1 And when he openeth the seventh seal, there came silence in the heaven about half-an-hour,

2 and I saw the seven messengers who before God have stood, and there were given to them seven trumpets,

3 and another messenger did come, and he stood at the altar, having a golden censer, and there was given to him much

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perfume, that he may give [it] to the prayers of all the saints upon the golden altar that [is] before the throne,
4 and go up did the smoke of the perfumes to the prayers of the saints out of the hand of the messenger, before God;
5 and the messenger took the censer, and did fill it out of the fire of the altar, and did cast [it] to the earth, and there came voices, and thunders, and lightnings, and an earthquake.
6 And the seven messengers who are having the seven trumpets did prepare themselves that they may sound;
7 and the first messenger did sound, and there came hail and fire, mingled with blood, and it was cast to the land, and the third of the trees was burnt up, and all the green grass was burnt up.
8 And the second messenger did sound, and as it were a great mountain with fire burning was cast into the sea, and the third of the sea became blood,
9 and die did the third of the creatures that [are] in the sea, those having life, and the third of the ships were destroyed.
10 And the third messenger did sound, and there fell out of the heaven a great star, burning as a lamp, and it did fall upon the third of the rivers, and upon the fountains of waters,
11 and the name of the star is called Wormwood, and the third of the waters doth become wormwood, and many of the men did die of the waters, because they were made bitter.
12 And the fourth messenger did sound, and smitten was the third of the sun, and the third of the moon, and the third of the stars, that darkened may be the third of them, and that the day may not shine -- the third of it, and the night in like manner.
13 And I saw, and I heard one messenger, flying in the mid-heaven, saying with a great voice, 'Wo, wo, wo, to those dwelling upon the land from the rest of the voices of the trumpet of the three messengers who are about to sound.'

REVELATION CHAPTER 9

1 And the fifth messenger did sound, and I saw a star out of the heaven having fallen to the earth, and there was given to it the key of the pit of the abyss,
2 and he did open the pit of the abyss, and there came up a smoke out of the pit as smoke of a great furnace, and darkened was the sun and the air, from the smoke of the pit.
3 And out of the smoke came forth locusts to the earth, and there was given to them authority, as scorpions of the earth have authority,
4 and it was said to them that they may not injure the grass of the earth, nor any green thing, nor any tree, but -- the men only who have not the seal of God upon their foreheads,
5 and it was given to them that they may not kill them, but that they may be tormented five months, and their torment [is] as the torment of a scorpion, when it may strike a man;
6 and in those days shall men seek the death, and they shall not find it, and they shall desire to die, and the death shall flee from them.
7 And the likenesses of the locusts [are] like to horses made ready to battle, and upon their heads as crowns like gold, and their faces as faces of men,
8 and they had hair as hair of women, and their teeth were as [those] of lions,
9 and they had breastplates as breastplates of iron, and the noise of their wings [is] as the noise of chariots of many horses running to battle;
10 and they have tails like to scorpions, and stings were in their tails; and their authority [is] to injure men five months;
11 and they have over them a king -- the messenger of the abyss -- a name [is] to him in Hebrew, Abaddon, and in the Greek he hath a name, Apollyon.
12 The first wo did go forth, lo, there come yet two woes after these things.
13 And the sixth messenger did sound, and I heard a voice out of the four horns of the altar of gold that is before God,
14 saying to the sixth messenger who had the trumpet, 'Loose the four messengers who are bound at the great river Euphrates;'
15 and loosed were the four messengers, who have been made ready for the hour, and day, and month, and year, that they may kill the third of men;
16 and the number of the forces of the horsemen [is] two myriads of myriads, and I heard the number of them.
17 And thus I saw the horses in the vision, and those sitting upon them, having breastplates of fire, and jacinth, and brimstone; and the heads of the horses [are] as heads of lions, and out of their mouths proceedeth fire, and smoke, and brimstone;
18 by these three were the third of men killed, from the fire, and from the smoke, and from the brimstone, that is proceeding out of their mouth,
19 for their authorities are in their mouth, and in their tails, for their tails [are] like serpents, having heads, and with them they do injure;
20 and the rest of men, who were not killed in these plagues, neither did reform from the works of their hands, that they may not bow before the demons, and idols, those of gold, and those of silver, and those of brass, and those of stone, and those of wood, that are neither able to see, nor to hear, nor to walk,
21 yea they did not reform from their murders, nor from their sorceries, nor from their whoredoms, nor from their thefts.

REVELATION CHAPTER 10

1 And I saw another strong messenger coming down out of the heaven, arrayed with a cloud, and a rainbow upon the head, and his face as the sun, and his feet as pillars of fire,
2 and he had in his hand a little scroll opened, and he did place his right foot upon the sea, and the left upon the land,
3 and he cried with a great voice, as a lion doth roar, and when he cried, speak out did the seven thunders their voices;
4 and when the seven thunders spake their voices, I was about to write, and I heard a voice out of the heaven saying

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to me, 'Seal the things that the seven thunders spake,' and, 'Thou mayest not write these things.'

5 And the messenger whom I saw standing upon the sea, and upon the land, did lift up his hand to the heaven,

6 and did swear in Him who doth live to the ages of the ages, who did create the heaven and the things in it, and the land and the things in it, and the sea and the things in it -- that time shall not be yet,

7 but in the days of the voice of the seventh messenger, when he may be about to sound, and the secret of God may be finished, as He did declare to His own servants, to the prophets.

8 And the voice that I heard out of the heaven is again speaking with me, and saying, 'Go, take the little scroll that is open in the hand of the messenger who hath been standing upon the sea, and upon the land:'

9 and I went away unto the messenger, saying to him, 'Give me the little scroll;' and he saith to me, 'Take, and eat it up, and it shall make thy belly bitter, but in thy mouth it shall be sweet -- as honey.'

10 And I took the little scroll out of the hand of the messenger, and did eat it up, and it was in my mouth as honey -- sweet, and when I did eat it -- my belly was made bitter;

11 and he saith to me, 'It behoveth thee again to prophesy about peoples, and nations, and tongues, and kings -- many.'

REVELATION CHAPTER 11

1 And there was given to me a reed like to a rod, and the messenger stood, saying, 'Rise, and measure the sanctuary of God, and the altar, and those worshipping in it;

2 and the court that is without the sanctuary leave out, and thou mayest not measure it, because it was given to the nations, and the holy city they shall tread down forty-two months;

3 and I will give to My two witnesses, and they shall prophesy days, a thousand, two hundred, sixty, arrayed with sackcloth;

4 these are the two olive [trees], and the two lamp-stands that before the God of the earth do stand;

5 and if any one may will to injure them, fire doth proceed out of their mouth, and doth devour their enemies, and if any one may will to injure them, thus it behoveth him to be killed.

6 These have authority to shut the heaven, that it may not rain rain in the days of their prophecy, and authority they have over the waters to turn them to blood, and to smite the land with every plague, as often as they may will.

7 'And when they may finish their testimony, the beast that is coming up out of the abyss shall make war with them, and overcome them, and kill them,

8 and their dead bodies [are] upon the broad-place of the great city (that is called spiritually Sodom, and Egypt, where also our Lord was crucified,)

9 and they shall behold -- they of the peoples, and tribes, and tongues, and nations -- their dead bodies three days and a half, and their dead bodies they shall not suffer to be put into tombs,

10 and those dwelling upon the land shall rejoice over them, and shall make merry, and gifts they shall send to one another, because these -- the two prophets -- did torment those dwelling upon the land.'

11 And after the three days and a half, a spirit of life from God did enter into them, and they stood upon their feet, and great fear fell upon those beholding them,

12 and they heard a great voice out of the heaven saying to them, 'Come up hither;' and they went up to the heaven in the cloud, and their enemies beheld them;

13 and in that hour came a great earthquake, and the tenth of the city did fall, and killed in the earthquake were names of men -- seven thousands, and the rest became affrighted, and they gave glory to the God of the heaven.

14 The second wo did go forth, lo, the third wo doth come quickly.

15 And the seventh messenger did sound, and there came great voices in the heaven, saying, 'The kingdoms of the world did become [those] of our Lord and of His Christ, and he shall reign to the ages of the ages!'

16 and the twenty and four elders, who before God are sitting upon their thrones, did fall upon their faces, and did bow before God,

17 saying, 'We give thanks to Thee, O Lord God, the Almighty, who art, and who wast, and who art coming, because Thou hast taken Thy great power and didst reign;

18 and the nations were angry, and Thine anger did come, and the time of the dead, to be judged, and to give the reward to Thy servants, to the prophets, and to the saints, and to those fearing Thy name, to the small and to the great, and to destroy those who are destroying the land.'

19 And opened was the sanctuary of God in the heaven, and there was seen the ark of His covenant in His sanctuary, and there did come lightnings, and voices, and thunders, and an earthquake, and great hail.

REVELATION CHAPTER 12

1 And a great sign was seen in the heaven, a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,

2 and being with child she doth cry out, travailing and pained to bring forth.

3 And there was seen another sign in the heaven, and, lo, a great red dragon, having seven heads and ten horns, and upon his head seven diadems,

4 and his tail doth draw the third of the stars of the heaven, and he did cast them to the earth; and the dragon did stand before the woman who is about to bring forth, that when she may bring forth, her child he may devour;

5 and she brought forth a male child, who is about to rule all the nations with a rod of iron, and caught away was her child unto God and His throne,

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6 and the woman did flee to the wilderness, where she hath a place made ready from God, that there they may nourish her -- days a thousand, two hundred, sixty.

7 And there came war in the heaven; Michael and his messengers did war against the dragon, and the dragon did war, and his messengers,

8 and they did not prevail, nor was their place found any more in the heaven;

9 and the great dragon was cast forth -- the old serpent, who is called 'Devil,' and 'the Adversary,' who is leading astray the whole world -- he was cast forth to the earth, and his messengers were cast forth with him.

10 And I heard a great voice saying in the heaven, 'Now did come the salvation, and the power, and the reign, of our God, and the authority of His Christ, because cast down was the accuser of our brethren, who is accusing them before our God day and night;

11 and they did overcome him because of the blood of the Lamb, and because of the word of their testimony, and they did not love their life -- unto death;

12 because of this be glad, ye heavens, and those in them who do tabernacle; wo to those inhabiting the land and the sea, because the Devil did go down unto you, having great wrath, having known that he hath little time.'

13 And when the dragon saw that he was cast forth to the earth, he pursued the woman who did bring forth the male,

14 and there were given to the woman two wings of the great eagle, that she may fly to the wilderness, to her place, where she is nourished a time, and times, and half a time, from the face of the serpent;

15 and the serpent did cast forth after the woman, out of his mouth, water as a river, that he may cause her to be carried away by the river,

16 and the land did help the woman, and the land did open its mouth and did swallow up the river, that the dragon did cast forth out of his mouth;

17 and the dragon was angry against the woman, and went away to make war with the rest of her seed, those keeping the commands of God, and having the testimony of Jesus Christ.

REVELATION CHAPTER 13

1 And I stood upon the sand of the sea, and I saw out of the sea a beast coming up, having seven heads and ten horns, and upon its horns ten diadems, and upon its heads a name of evil speaking,

2 and the beast that I saw was like to a leopard, and its feet as of a bear, and its mouth as the mouth of a lion, and the dragon did give to it his power, and his throne, and great authority.

3 And I saw one of its heads as slain to death, and its deadly stroke was healed, and all the earth did wonder after the beast,

4 and they did bow before the dragon who did give authority to the beast, and they did bow before the beast, saying, 'Who [is] like to the beast? who is able to war with it?'

5 And there was given to it a mouth speaking great things, and evil-speakings, and there was given to it authority to make war forty-two months,

6 and it did open its mouth for evil-speaking toward God, to speak evil of His name, and of His tabernacle, and of those who in the heaven tabernacle,

7 and there was given to it to make war with the saints, and to overcome them, and there was given to it authority over every tribe, and tongue, and nation.

8 And bow before it shall all who are dwelling upon the land, whose names have not been written in the scroll of the life of the Lamb slain from the foundation of the world;

9 if any one hath an ear -- let him hear:

10 if any one a captivity doth gather, into captivity he doth go away; if any one by sword doth kill, it behoveth him by sword to be killed; here is the endurance and the faith of the saints.

11 And I saw another beast coming up out of the land, and it had two horns, like a lamb, and it was speaking as a dragon,

12 and all the authority of the first beast doth it do before it, and it maketh the land and those dwelling in it that they shall bow before the first beast, whose deadly stroke was healed,

13 and it doth great signs, that fire also it may make to come down from the heaven to the earth before men,

14 and it leadeth astray those dwelling on the land, because of the signs that were given it to do before the beast, saying to those dwelling upon the land to make an image to the beast that hath the stroke of the sword and did live,

15 and there was given to it to give a spirit to the image of the beast, that also the image of the beast may speak, and [that] it may cause as many as shall not bow before the image of the beast, that they may be killed.

16 And it maketh all, the small, and the great, and the rich, and the poor, and the freemen, and the servants, that it may give to them a mark upon their right hand or upon their foreheads,

17 and that no one may be able to buy, or to sell, except he who is having the mark, or the name of the beast, or the number of his name.

18 Here is the wisdom! He who is having the understanding, let him count the number of the beast, for the number of a man it is, and its number [is] 666.

REVELATION CHAPTER 14

1 And I saw, and lo, a Lamb having stood upon the mount Sion, and with him an hundred forty-four thousands, having the name of his Father written upon their foreheads;

2 and I heard a voice out of the heaven, as a voice of many waters, and as a voice of great thunder, and a voice I heard of harpers harping with their harps,

3 and they sing, as it were, a new song before the throne, and before the four living creatures, and the elders, and no one was able to learn the song except the hundred forty-four thousands, who have been bought from the earth;

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4 these are they who with women were not defiled, for they are virgin; these are they who are following the Lamb whithersoever he may go; these were bought from among men -- a first-fruit to God and to the Lamb --

5 and in their mouth there was not found guile, for unblemished are they before the throne of God.

6 And I saw another messenger flying in mid-heaven, having good news age-during to proclaim to those dwelling upon the earth, and to every nation, and tribe, and tongue, and people,

7 saying in a great voice, 'Fear ye God, and give to Him glory, because come did the hour of His judgment, and bow ye before Him who did make the heaven, and the land, and sea, and fountains of waters.'

8 And another messenger did follow, saying, 'Fall, fall, did Babylon, the great city, because of the wine of the wrath of her whoredom she hath given to all nations to drink.'

9 And a third messenger did follow them, saying in a great voice, 'If any one the beast doth bow before, and his image, and doth receive a mark upon his forehead, or upon his hand,

10 he also shall drink of the wine of the wrath of God, that hath been mingled unmixed in the cup of His anger, and he shall be tormented in fire and brimstone before the holy messengers, and before the Lamb,

11 and the smoke of their torment doth go up to ages of ages; and they have no rest day and night, who are bowing before the beast and his image, also if any doth receive the mark of his name.

12 Here is endurance of the saints: here [are] those keeping the commands of God, and the faith of Jesus.'

13 And I heard a voice out of the heaven saying to me, 'Write: Happy are the dead who in the Lord are dying from this time!' 'Yes, (saith the Spirit,) That they may rest from their labours -- and their works do follow them!'

14 And I saw, and lo, a white cloud, and upon the cloud [one] sitting like to a son of man, having upon his head a golden crown, and in his hand a sharp sickle;

15 and another messenger did come forth out of the sanctuary crying in a great voice to him who is sitting upon the cloud, 'Send forth thy sickle and reap, because come to thee hath the hour of reaping, because ripe hath been the harvest of the earth;'

16 and he who is sitting upon the cloud did put forth his sickle upon the earth, and the earth was reaped.

17 And another messenger did come forth out of the sanctuary that [is] in the heaven, having -- he also -- a sharp sickle,

18 and another messenger did come forth out from the altar, having authority over the fire, and he called with a great cry to him having the sharp sickle, saying, 'Send forth thy sharp sickle, and gather the clusters of the vine of the earth, because come to perfection have her grapes;'

19 and the messenger did put forth his sickle to the earth, and did gather the vine of the earth, and did cast [it] to the great wine-press of the wrath of God;

20 and trodden was the wine-press outside of the city, and blood did come forth out of the wine-press -- unto the bridles of the horses, a thousand, six hundred furlongs.

REVELATION CHAPTER 15

1 And I saw another sign in the heaven, great and wonderful, seven messengers having the seven last plagues, because in these was completed the wrath of God,

2 and I saw as a sea of glass mingled with fire, and those who do gain the victory over the beast, and his image, and his mark, [and] the number of his name, standing by the sea of the glass, having harps of God,

3 and they sing the song of Moses, servant of God, and the song of the Lamb, saying, 'Great and wonderful [are] Thy works, O Lord God, the Almighty, righteous and true [are] Thy ways, O King of saints,

4 who may not fear Thee, O Lord, and glorify Thy name? because Thou alone [art] kind, because all the nations shall come and bow before Thee, because Thy righteous acts were manifested.'

5 And after these things I saw, and lo, opened was the sanctuary of the tabernacle of the testimony in the heaven;

6 and come forth did the seven messengers having the seven plagues, out of the sanctuary, clothed in linen, pure and shining, and girded round the breasts with golden girdles:

7 and one of the four living creatures did give to the seven messengers seven golden vials, full of the wrath of God, who is living to the ages of the ages;

8 and filled was the sanctuary with smoke from the glory of God, and from His power, and no one was able to enter into the sanctuary till the seven plagues of the seven messengers may be finished.

REVELATION CHAPTER 16

1 And I heard a great voice out of the sanctuary saying to the seven messengers, 'Go away, and pour out the vials of the wrath of God to the earth;'

2 and the first did go away, and did pour out his vial upon the land, and there came a sore -- bad and grievous -- to men, those having the mark of the beast, and those bowing to his image.

3 And the second messenger did pour out his vial to the sea, and there came blood as of [one] dead, and every living soul died in the sea.

4 And the third messenger did pour out his vial to the rivers, and to the fountains of the waters, and there came blood,

5 and I heard the messenger of the waters, saying, 'righteous, O Lord, art Thou, who art, and who wast, and who shalt be, because these things Thou didst judge,

6 because blood of saints and prophets they did pour out, and blood to them Thou didst give to drink, for they are worthy;'

7 and I heard another out of the altar, saying, 'Yes, Lord God, the Almighty, true and righteous [are] Thy judgments.'

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8 And the fourth messenger did pour out his vial upon the sun, and there was given to him to scorch men with fire,
9 and men were scorched with great heat, and they did speak evil of the name of God, who hath authority over these plagues, and they did not reform -- to give to Him glory.
10 And the fifth messenger did pour out his vial upon the throne of the beast, and his kingdom did become darkened, and they were gnawing their tongues from the pain,
11 and they did speak evil of the God of the heaven, from their pains, and from their sores, and they did not reform from their works.
12 And the sixth messenger did pour out his vial upon the great river, the Euphrates, and dried up was its water, that the way of the kings who are from the rising of the sun may be made ready;
13 and I saw [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs --
14 for they are spirits of demons, doing signs -- which go forth unto the kings of the earth, and of the whole world, to bring them together to the battle of that great day of God the Almighty; --
15 'lo, I do come as a thief; happy [is] he who is watching, and keeping his garments, that he may not walk naked, and they may see his unseemliness,' --
16 and they did bring them together to the place that is called in Hebrew Armageddon.
17 And the seventh messenger did pour out his vial to the air, and there came forth a great voice from the sanctuary of the heaven, from the throne, saying, 'It hath come!'
18 and there came voices, and thunders, and lightnings; and a great earthquake came, such as came not since men came upon the earth, so mighty an earthquake -- so great!
19 And it came -- the great city -- into three parts, and the cities of the nations did fall, and Babylon the great was remembered before God, to give to her the cup of the wine of the wrath of His anger,
20 and every island did flee away, and mountains were not found,
21 and great hail (as of talent weight) doth come down out of the heaven upon men, and men did speak evil of God because of the plague of the hail, because its plague is very great.

REVELATION CHAPTER 17

1 And there came one of the seven messengers, who were having the seven vials, and he spake with me, saying to me, 'Come, I will shew to thee the judgment of the great whore, who is sitting upon the many waters,
2 with whom the kings of the earth did commit whoredom; and made drunk from the wine of her whoredom were those inhabiting the earth;'
3 and he carried me away to a wilderness in the Spirit, and I saw a woman sitting upon a scarlet-coloured beast, full of names of evil-speaking, having seven heads and ten horns,
4 and the woman was arrayed with purple and scarlet-colour, and gilded with gold, and precious stone, and pearls, having a golden cup in her hand full of abominations and uncleanness of her whoredom,
5 and upon her forehead was a name written: 'Secret, Babylon the Great, the Mother of the Whores, and the Abominations of the earth.'
6 And I saw the woman drunken from the blood of the saints, and from the blood of the witnesses of Jesus, and I did wonder -- having seen her -- with great wonder;
7 and the messenger said to me, 'Wherefore didst thou wonder? I -- I will tell thee the secret of the woman and of the beast that [is] carrying her, which hath the seven heads and the ten horns.
8 'The beast that thou didst see: it was, and it is not; and it is about to come up out of the abyss, and to go away to destruction, and wonder shall those dwelling upon the earth, whose names have not been written upon the scroll of the life from the foundation of the world, beholding the beast that was, and is not, although it is.
9 'Here [is] the mind that is having wisdom; the seven heads are seven mountains, upon which the woman doth sit,
10 and there are seven kings, the five did fall, and the one is, the other did not yet come, and when he may come, it behoveth him to remain a little time;
11 and the beast that was, and is not, he also is eighth, and out of the seven he is, and to destruction he doth go away.
12 'And the ten horns that thou sawest, are ten kings, who a kingdom did not yet receive, but authority as kings the same hour do receive with the beast,
13 these have one mind, and their own power and authority to the beast they shall give over;
14 these with the Lamb shall make war, and the Lamb shall overcome them, because Lord of lords he is, and King of kings, and those with him are called, and choice, and stedfast.'
15 And he saith to me, 'The waters that thou didst see, where the whore doth sit, are peoples, and multitudes, and nations, and tongues;'
16 and the ten horns that thou didst see upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her in fire,
17 for God did give into their hearts to do its mind, and to make one mind, and to give their kingdom to the beast till the sayings of God may be complete,
18 and the woman that thou didst see is the great city that is having reign over the kings of the land.'

REVELATION CHAPTER 18

1 And after these things I saw another messenger coming down out of the heaven, having great authority, and the earth was lightened from his glory,
2 and he did cry in might -- a great voice, saying, 'Fall, fall did Babylon the great, and she became a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird,

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3 because of the wine of the wrath of her whoredom have all the nations drunk, and the kings of the earth with her did commit whoredom, and merchants of the earth from the power of her revel were made rich.

4 And I heard another voice out of the heaven, saying, 'Come forth out of her, My people, that ye may not partake with her sins, and that ye may not receive of her plagues,

5 because her sins did follow -- unto the heaven, and God did remember her unrighteousness.

6 Render to her as also she did render to you, and double to her doubles according to her works; in the cup that she did mingle mingle to her double.

7 'As much as she did glorify herself and did revel, so much torment and sorrow give to her, because in her heart she saith, I sit a queen, and a widow I am not, and sorrow I shall not see;

8 because of this, in one day, shall come her plagues, death, and sorrow, and famine; and in fire she shall be utterly burned, because strong [is] the Lord God who is judging her;

9 and weep over her, and smite themselves for her, shall the kings of the earth, who with her did commit whoredom and did revel, when they may see the smoke of her burning,

10 from afar having stood because of the fear of her torment, saying, Wo, wo, the great city! Babylon, the strong city! because in one hour did come thy judgment.

11 'And the merchants of the earth shall weep and sorrow over her, because their lading no one doth buy any more;

12 lading of gold, and silver, and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and every vessel of ivory, and every vessel of most precious wood, and brass, and iron, and marble,

13 and cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies and souls of men.

14 'And the fruits of the desire of thy soul did go away from thee, and all things -- the dainty and the bright -- did go away from thee, and no more at all mayest thou find them.

15 The merchants of these things, who were made rich by her, far off shall stand because of the fear of her torment, weeping, and sorrowing,

16 and saying, Wo, wo, the great city, that was arrayed with fine linen, and purple, and scarlet, and gilded in gold, and precious stone, and pearls -- because in one hour so much riches were made waste!

17 'And every shipmaster, and all the company upon the ships, and sailors, and as many as work the sea, far off stood,

18 and were crying, seeing the smoke of her burning, saying, What [city is] like to the great city?

19 and they did cast dust upon their heads, and were crying out, weeping and sorrowing, saying, Wo, wo, the great city! in which were made rich all having ships in the sea, out of her costliness -- for in one hour was she made waste.

20 'Be glad over her, O heaven, and ye holy apostles and prophets, because God did judge your judgment of her!'

21 And one strong messenger did take up a stone as a great millstone, and did cast [it] to the sea, saying, 'Thus with violence shall Babylon be cast, the great city, and may not be found any more at all;

22 and voice of harpers, and musicians, and pipers, and trumpeters, may not be heard at all in thee any more; and any artizan of any art may not be found at all in thee any more; and noise of a millstone may not be heard at all in thee any more;

23 and light of a lamp may not shine at all in thee any more; and voice of bridegroom and of bride may not be heard at all in thee any more; because thy merchants were the great ones of the earth, because in thy sorcery were all the nations led astray,

24 and in her blood of prophets and of saints was found, and of all those who have been slain on the earth.'

REVELATION CHAPTER 19

1 And after these things I heard a great voice of a great multitude in the heaven, saying, 'Alleluia! the salvation, and the glory, and the honour, and the power, [is] to the Lord our God;

2 because true and righteous [are] His judgments, because He did judge the great whore who did corrupt the earth in her whoredom, and He did avenge the blood of His servants at her hand;'

3 and a second time they said, 'Alleluia;' and her smoke doth come up -- to the ages of the ages!

4 And fall down did the elders -- the twenty and four -- and the four living creatures, and they did bow before God who is sitting upon the throne, saying, 'Amen, Alleluia.'

5 And a voice out of the throne did come forth, saying, 'Praise our God, all ye His servants, and those fearing Him, both the small and the great;'

6 and I heard as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, 'Alleluia! because reign did the Lord God -- the Almighty!

7 may we rejoice and exult, and give the glory to Him, because come did the marriage of the Lamb, and his wife did make herself ready;

8 and there was given to her that she may be arrayed with fine linen, pure and shining, for the fine linen is the righteous acts of the saints.'

9 And he saith to me, 'Write: Happy [are] they who to the supper of the marriage of the Lamb have been called;' and he saith to me, 'These [are] the true words of God;'

10 and I fell before his feet, to bow before him, and he saith to me, 'See -- not! fellow servant of thee am I, and of thy brethren, those having the testimony of Jesus; bow before God, for the testimony of Jesus is the spirit of the prophecy.'

11 And I saw the heaven having been opened, and lo, a white horse, and he who is sitting upon it is called Faithful and True, and in righteousness doth he judge and war,

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12 and his eyes [are] as a flame of fire, and upon his head [are] many diadems -- having a name written that no one hath known, except himself,
13 and he is arrayed with a garment covered with blood, and his name is called, The Word of God.
14 And the armies in the heaven were following him upon white horses, clothed in fine linen -- white and pure;
15 and out of his mouth doth proceed a sharp sword, that with it he may smite the nations, and he shall rule them with a rod of iron, and he doth tread the press of the wine of the wrath and the anger of God the Almighty,
16 and he hath upon the garment and upon his thigh the name written, 'King of kings, and Lord of lords.'
17 And I saw one messenger standing in the sun, and he cried, a great voice, saying to all the birds that are flying in mid-heaven, 'Come and be gathered together to the supper of the great God,
18 that ye may eat flesh of kings, and flesh of chiefs of thousands, and flesh of strong men, and flesh of horses, and of those sitting on them, and the flesh of all -- freemen and servants -- both small and great.'
19 And I saw the beast, and the kings of the earth, and their armies, having been gathered together to make war with him who is sitting upon the horse, and with his army;
20 and the beast was taken, and with him the false prophet who did the signs before him, in which he led astray those who did receive the mark of the beast, and those who did bow before his image; living they were cast -- the two -- to the lake of the fire, that is burning with brimstone;
21 and the rest were killed with the sword of him who is sitting on the horse, which [sword] is proceeding out of his mouth, and all the birds were filled out of their flesh.

REVELATION CHAPTER 20

1 And I saw a messenger coming down out of the heaven, having the key of the abyss, and a great chain over his hand,
2 and he laid hold on the dragon, the old serpent, who is Devil and Adversary, and did bind him a thousand years,
3 and he cast him to the abyss, and did shut him up, and put a seal upon him, that he may not lead astray the nations any more, till the thousand years may be finished; and after these it behoveth him to be loosed a little time.
4 And I saw thrones, and they sat upon them, and judgment was given to them, and the souls of those who have been beheaded because of the testimony of Jesus, and because of the word of God, and who did not bow before the beast, nor his image, and did not receive the mark upon their forehead and upon their hand, and they did live and reign with Christ the thousand years;
5 and the rest of the dead did not live again till the thousand years may be finished; this [is] the first rising again.
6 Happy and holy [is] he who is having part in the first rising again; over these the second death hath not authority, but they shall be priests of God and of the Christ, and shall reign with him a thousand years.
7 And when the thousand years may be finished, the Adversary shall be loosed out of his prison,
8 and he shall go forth to lead the nations astray, that are in the four corners of the earth -- Gog and Magog -- to gather them together to war, of whom the number [is] as the sand of the sea;
9 and they did go up over the breadth of the land, and did surround the camp of the saints, and the beloved city, and there came down fire from God out of the heaven, and devoured them;
10 and the Devil, who is leading them astray, was cast into the lake of fire and brimstone, where [are] the beast and the false prophet, and they shall be tormented day and night -- to the ages of the ages.
11 And I saw a great white throne, and Him who is sitting upon it, from whose face the earth and the heaven did flee away, and place was not found for them;
12 and I saw the dead, small and great, standing before God, and scrolls were opened, and another scroll was opened, which is that of the life, and the dead were judged out of the things written in the scrolls -- according to their works;
13 and the sea did give up those dead in it, and the death and the hades did give up the dead in them, and they were judged, each one according to their works;
14 and the death and the hades were cast to the lake of the fire -- this [is] the second death;
15 and if any one was not found written in the scroll of the life, he was cast to the lake of the fire.

REVELATION CHAPTER 21

1 And I saw a new heaven and a new earth, for the first heaven and the first earth did pass away, and the sea is not any more;
2 and I, John, saw the holy city -- new Jerusalem -- coming down from God out of the heaven, made ready as a bride adorned for her husband;
3 and I heard a great voice out of the heaven, saying, 'Lo, the tabernacle of God [is] with men, and He will tabernacle with them, and they shall be His peoples, and God Himself shall be with them -- their God,
4 and God shall wipe away every tear from their eyes, and the death shall not be any more, nor sorrow, nor crying, nor shall there be any more pain, because the first things did go away.'
5 And He who is sitting upon the throne said, 'Lo, new I make all things; and He saith to me, 'Write, because these words are true and stedfast;'
6 and He said to me, 'It hath been done! I am the Alpha and the Omega, the Beginning and the End; I, to him who is thirsting, will give of the fountain of the water of the life freely;
7 he who is overcoming shall inherit all things, and I will be to him -- a God, and he shall be to me -- the son,
8 and to fearful, and unstedfast, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters,

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and all the liars, their part [is] in the lake that is burning with fire and brimstone, which is a second death.'

9 And there came unto me one of the seven messengers, who have the seven vials that are full of the seven last plagues, and he spake with me, saying, 'Come, I will shew thee the bride of the Lamb -- the wife,'

10 and he carried me away in the Spirit to a mountain great and high, and did shew to me the great city, the holy Jerusalem, coming down out of the heaven from God,

11 having the glory of God, and her light [is] like a stone most precious, as a jasper stone clear as crystal,

12 having also a wall great and high, having twelve gates, and at the gates twelve messengers, and names written thereon, which are [those] of the twelve tribes of the sons of Israel,

13 at the east three gates, at the north three gates, at the south three gates, at the west three gates;

14 and the wall of the city had twelve foundations, and in them names of the twelve apostles of the Lamb.

15 And he who is speaking with me had a golden reed, that he may measure the city, and its gates, and its wall;

16 and the city lieth square, and the length of it is as great as the breadth; and he did measure the city with the reed -- furlongs twelve thousand; the length, and the breadth, and the height, of it are equal;

17 and he measured its wall, an hundred forty-four cubits, the measure of a man, that is, of the messenger;

18 and the building of its wall was jasper, and the city [is] pure gold -- like to pure glass;

19 and the foundations of the wall of the city with every precious stone have been adorned; the first foundation jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.

21 And the twelve gates [are] twelve pearls, each several one of the gates was of one pearl; and the broad-place of the city [is] pure gold -- as transparent glass.

22 And a sanctuary I did not see in it, for the Lord God, the Almighty, is its sanctuary, and the Lamb,

23 and the city hath no need of the sun, nor of the moon, that they may shine in it; for the glory of God did lighten it, and the lamp of it [is] the Lamb;

24 and the nations of the saved in its light shall walk, and the kings of the earth do bring their glory and honour into it,

25 and its gates shall not at all be shut by day, for night shall not be there;

26 and they shall bring the glory and the honour of the nations into it;

27 and there may not at all enter into it any thing defiling and doing abomination, and a lie, but -- those written in the scroll of the life of the Lamb.

REVELATION CHAPTER 22

1 And he shewed me a pure river of water of life, bright as crystal, going forth out of the throne of God and of the Lamb:

2 in the midst of its broad place, and of the river on this side and on that, [is] a tree of life, yielding twelve fruits, in each several month rendering its fruits, and the leaves of the tree [are] for the service of the nations;

3 and any curse there shall not be any more, and the throne of God and of the Lamb shall be in it, and His servants shall serve Him,

4 and they shall see His face, and His name [is] upon their foreheads,

5 and night shall not be there, and they have no need of a lamp and light of a sun, because the Lord God doth give them light, and they shall reign -- to the ages of the ages.

6 And he said to me, 'These words [are] stedfast and true, and the Lord God of the holy prophets did send His messenger to shew to His servants the things that it behoveth to come quickly:

7 Lo, I come quickly; happy [is] he who is keeping the words of the prophecy of this scroll.'

8 And I, John, am he who is seeing these things and hearing, and when I heard and beheld, I fell down to bow before the feet of the messenger who is shewing me these things;

9 and he saith to me, 'See -- not; for fellow-servant of thee am I, and of thy brethren the prophets, and of those keeping the words of this scroll; before God bow.'

10 And he saith to me, 'Thou mayest not seal the words of the prophecy of this scroll, because the time is nigh;

11 he who is unrighteous -- let him be unrighteous still, and he who is filthy -- let him be filthy still, and he who is righteous -- let him be declared righteous still, and he who is sanctified -- let him be sanctified still:

12 And lo, I come quickly, and my reward [is] with me, to render to each as his work shall be;

13 I am the Alpha and the Omega -- the Beginning and End -- the First and the Last.

14 'Happy are those doing His commands that the authority shall be theirs unto the tree of the life, and by the gates they may enter into the city;

15 and without [are] the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters, and every one who is loving and is doing a lie.

16 'I, Jesus did send my messenger to testify to you these things concerning the assemblies; I am the root and the offspring of David, the bright and morning star!

17 And the Spirit and the Bride say, Come; and he who is hearing -- let him say, Come; and he who is thirsting -- let him come; and he who is willing -- let him take the water of life freely.

18 'For I testify to every one hearing the words of the prophecy of this scroll, if any one may add unto these, God shall add to him the plagues that have been written in this scroll,

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19 and if any one may take away from the words of the scroll of this prophecy, God shall take away his part from the scroll of the life, and out of the holy city, and the things that have been written in this scroll;'

20 he saith -- who is testifying these things -- 'Yes, I come quickly!' Amen! Yes, be coming, Lord Jesus!

21 The grace of our Lord Jesus Christ [is] with you all. Amen.

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THE APPENDICES

4

English Standard Version

Appendix A: Photo Documentation
Appendix B: Map Documentation
Appendix C: Exploration on History
Appendix D: Supplements.

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APPENDIX A

THE
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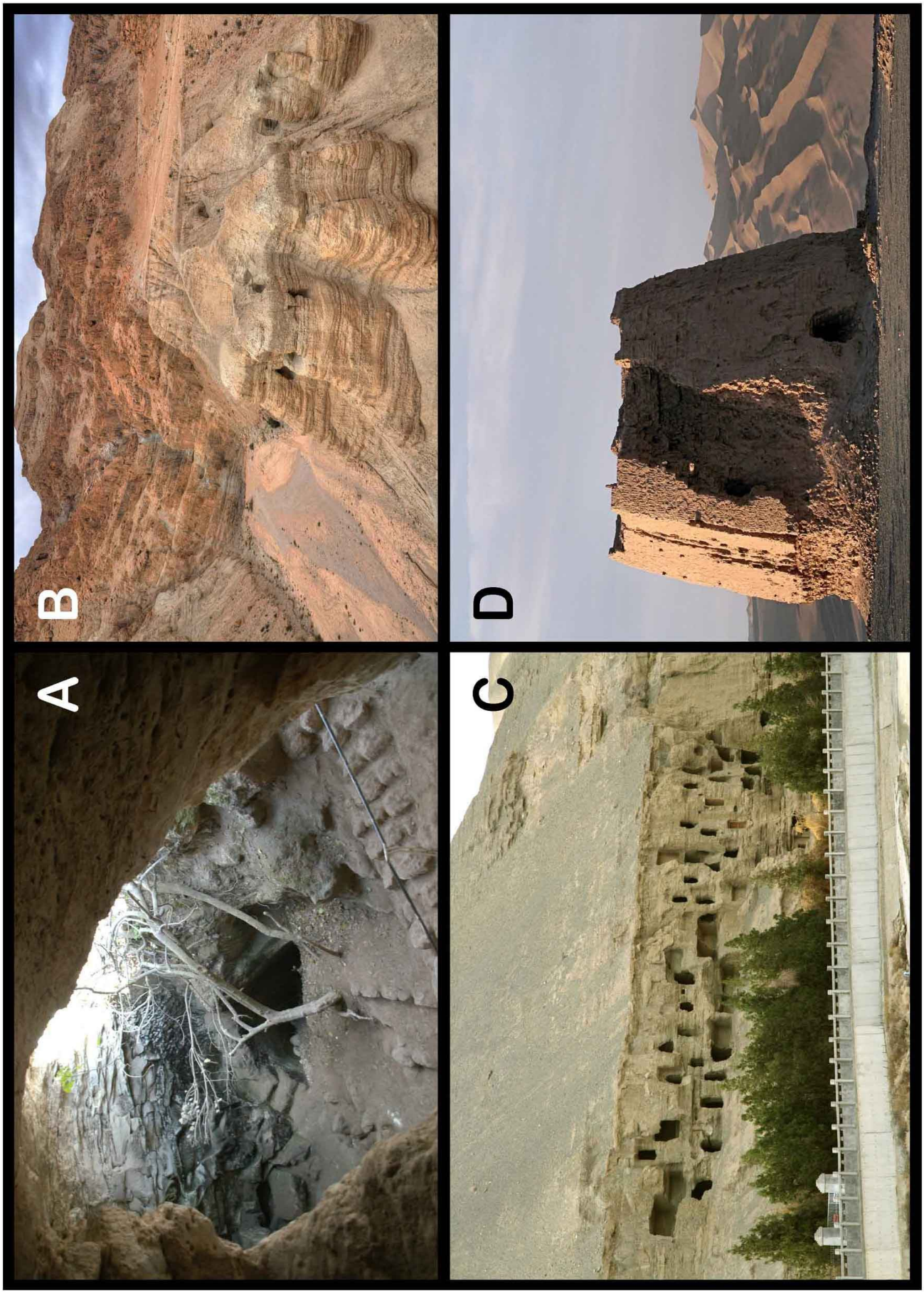

A.) Cave used by Bar Kokhba, near the Dead Sea, Israel. Archaeologists found some of his letters here. B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel. C.) Tonnes of documents were found in the Mogao Caves at Dunhuang, China, and, D.) Sir Aurel Stein found more in such a watchtower.

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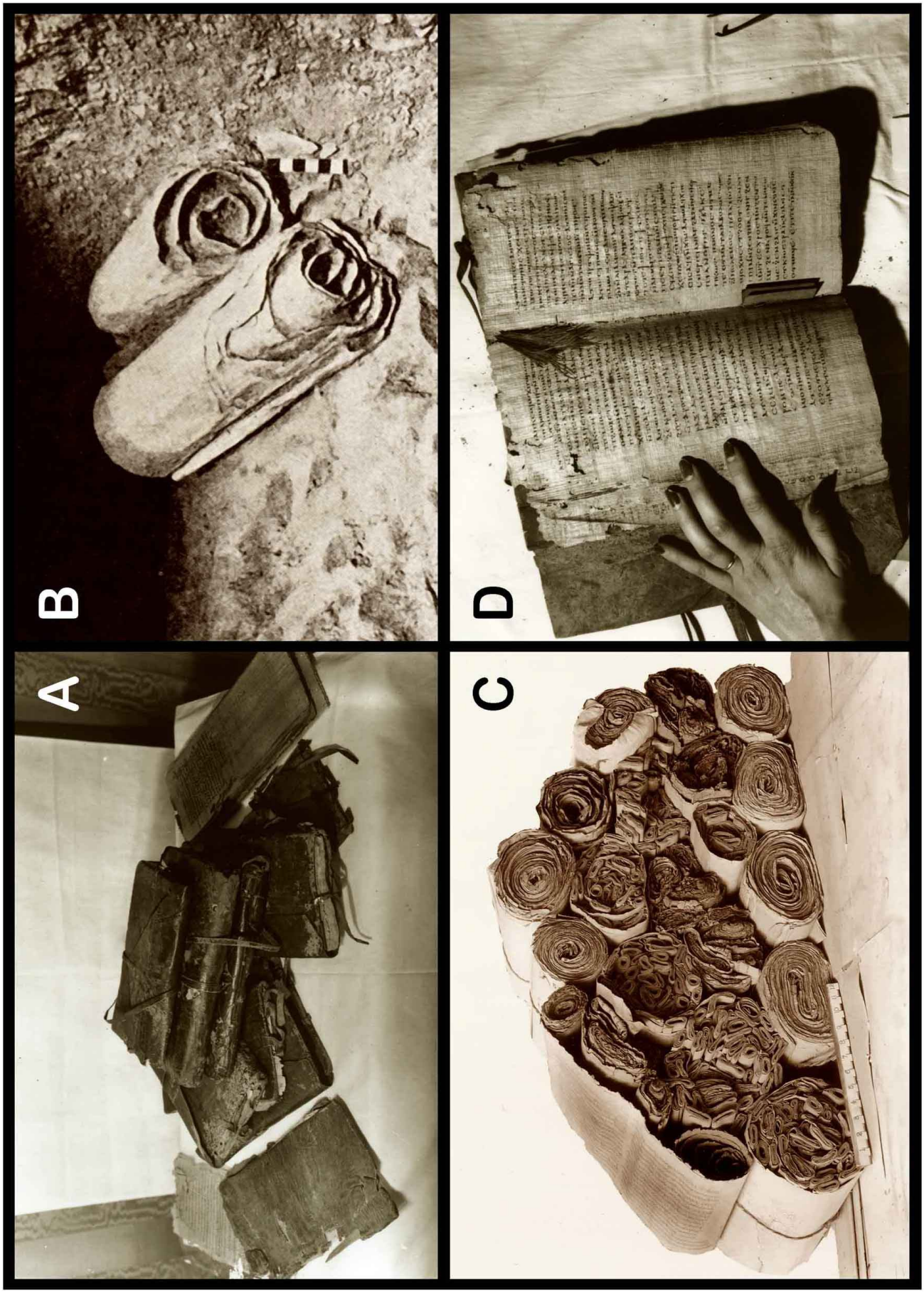

A.) Early Christian codices found in leather folders at Nag Hammadi, Egypt, 1945. B.) Dead Sea Scrolls found at Qumran, Israel, 1947. C.) Indian, Chinese, Hebrew, and Aramaic documents found at Dunhuang, China, 1907. D.) Collection of Christian codices opened.

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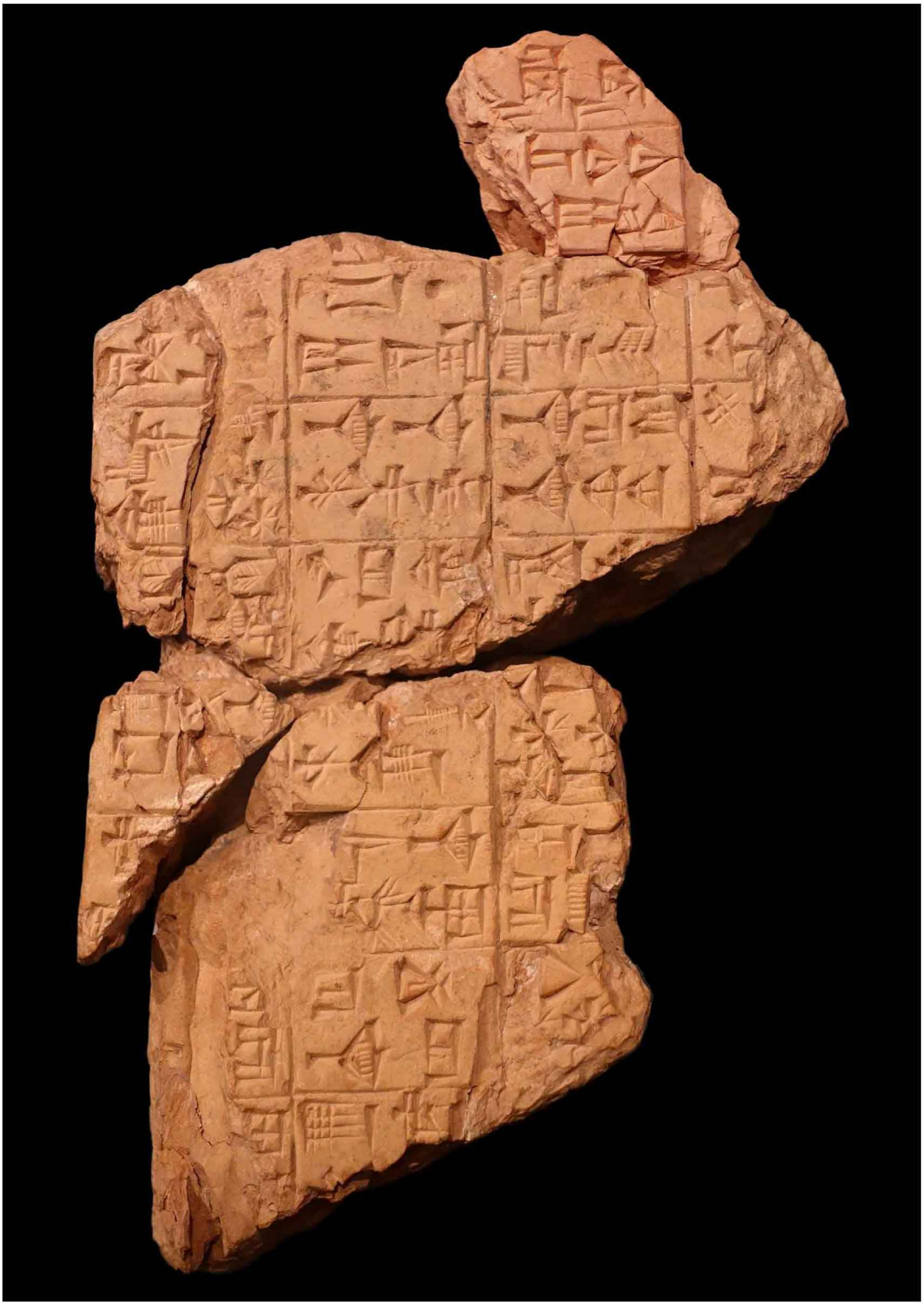

The origin of Moses' Covenant: The tablets with the 100 "Instructions of Shuruppak" (c. 2600—2500 B.C.), found in 1963 at Tell Abu Salabikh, 20 km (12 mi) northwest of Nippur, Iraq. The similarities to the Ten Commandments are striking: Thou shouldst not question the words of thy mother and thy personal god; The instructions of the father should be complied with; Thou shouldst not kill; Thou shouldst not steal anything; Thou shouldst not have sex with thy slave girl; Thou shouldst not abduct a wife; Thou shouldst not break into a house; Thou shouldst not wish for the money chest.

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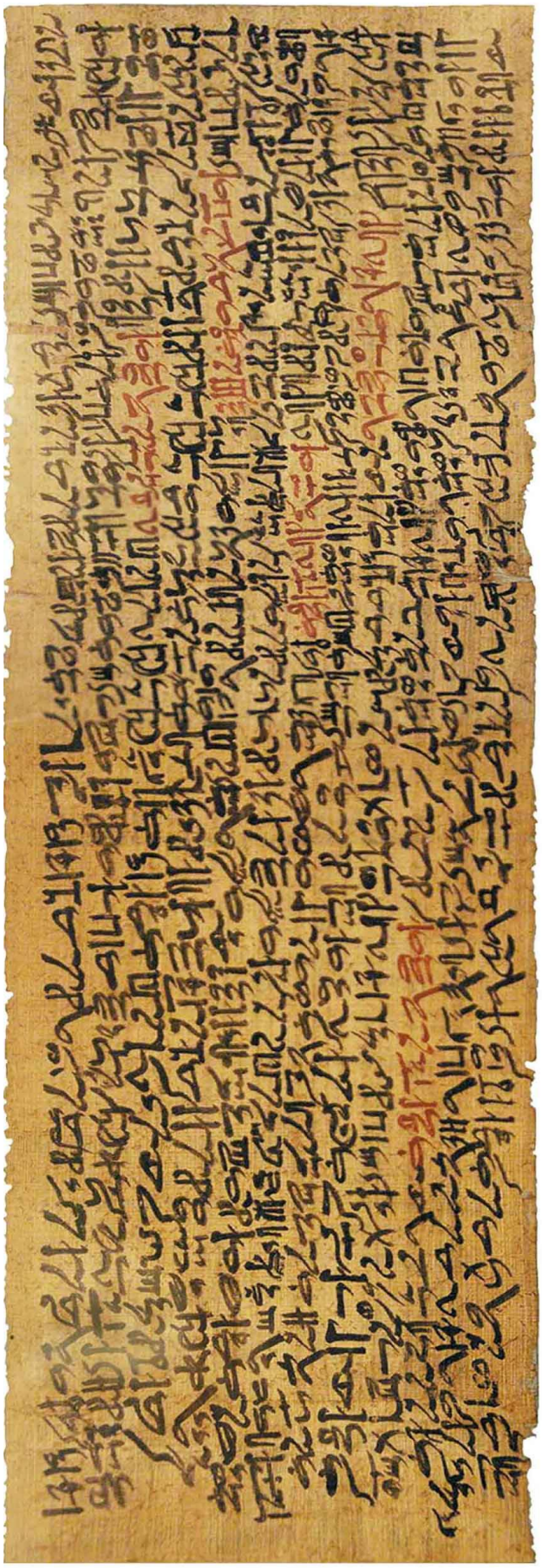

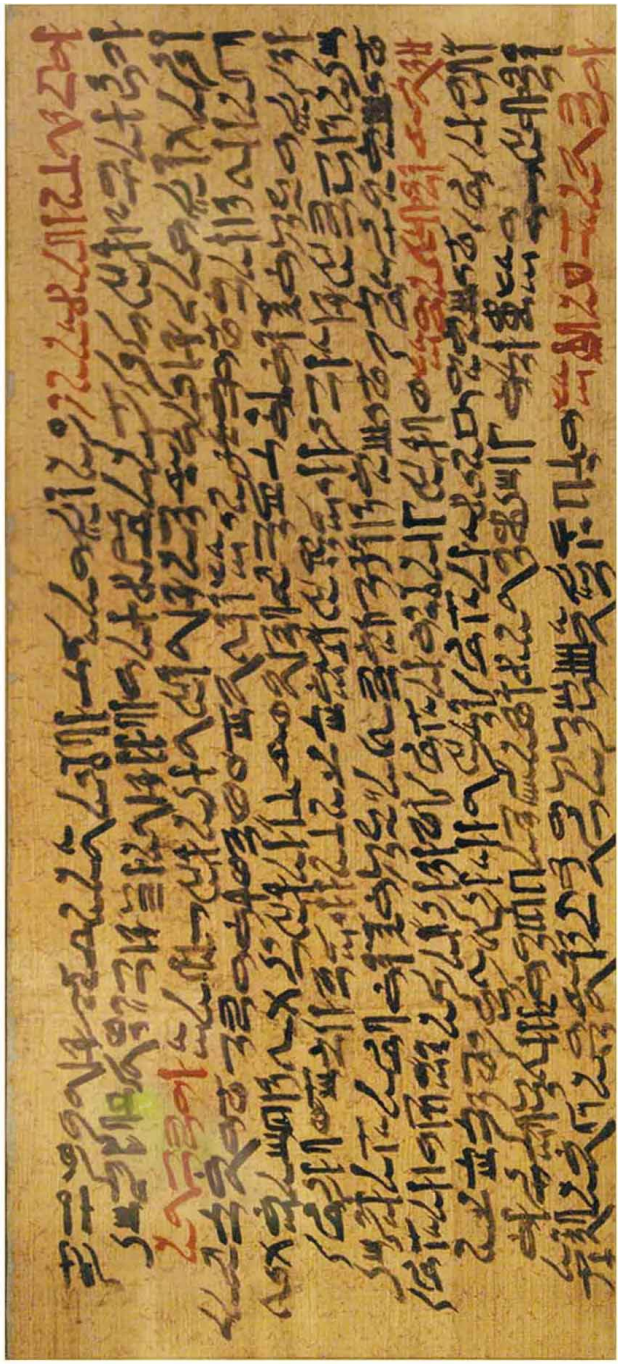

The 'Prisse Papyrus', dating from the 12th Dynasty. Middle Kingdom, Egypt, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque Nationale de France in Paris.
The papyri documents were written in Hieratic script. They contain two texts: 1st, The last two pages of the 'Instructions of Kagemni', precepts written by a vizier who served during the reign of the Pharaoh Sneferu (2613–2589 B.C., 4th Dynasty; who was one of the pyramid builders) and 2nd, the only complete surviving copy of the 'Instructions of Ptah-Hotep'. We show here Ptah-Hotep's precepts on two long papyri. Ptah-Hotep was vizier during the rule of King Djedkare (c. 2375–2350 B.C.; 5th Dynasty).

The "Maxims or Instructions of Ptah-Hotep" were published to teach people how to avoid conflicts. Like the Instructions of Shuruppak, the maxims may have influenced the Laws of Moses and laws of other civilisations and their religions. Bear in mind, Moses came from Egypt, Abraham from Sumer.

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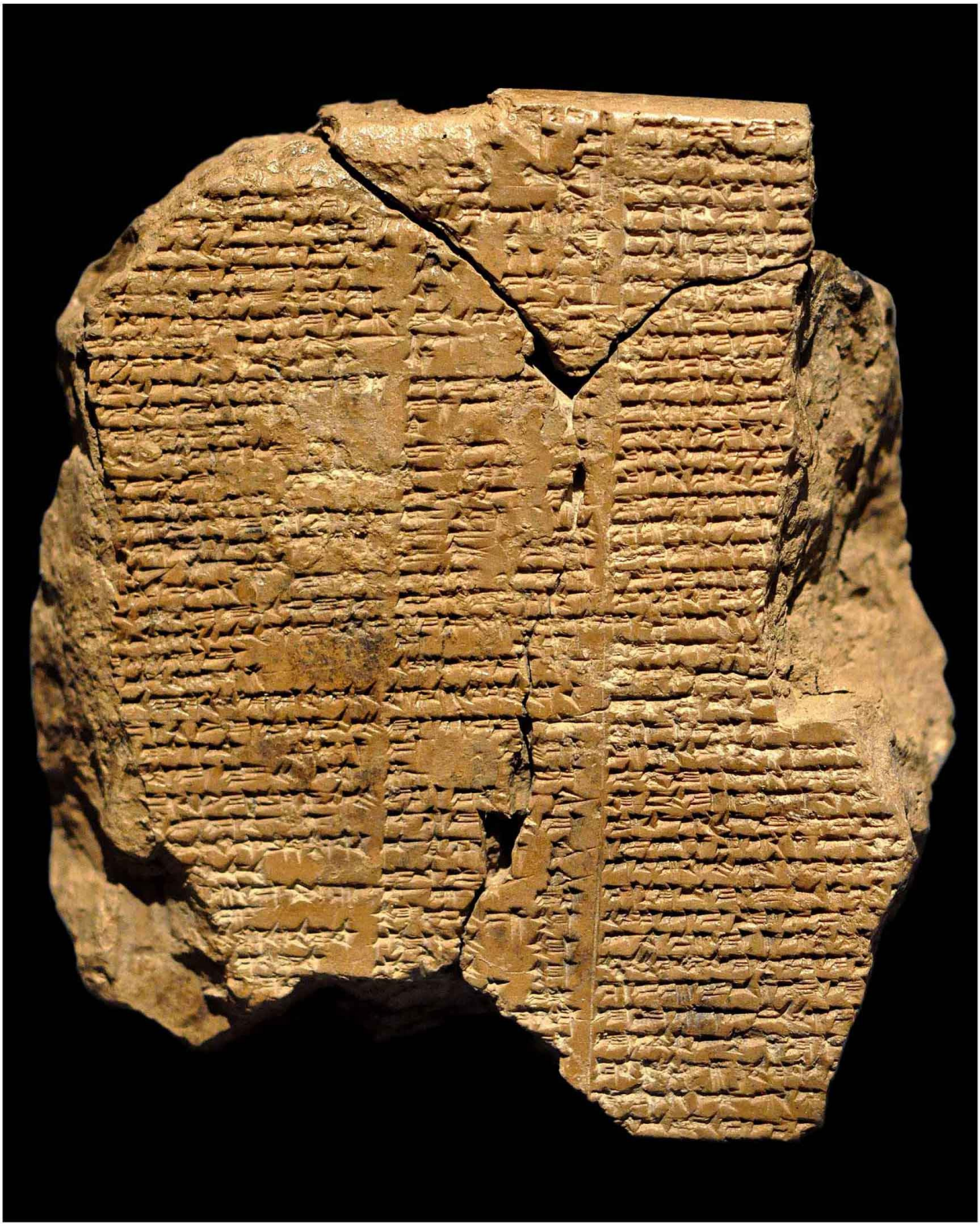

Cuneiform script tablet No. 5 of the "Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq. The Gilgamesh Epic is an ancient Mesopotamian story written in the (Semitic) Akkadian language. It is about King Gilgamesh of the Sumerian city-state of Uruk (Erech) and the story of a Great Flood. Abraham is the most likely source of Noah's flood story as he came from the city of Ur nearby. The Eridu Genesis, the Gilgamesh Epic and the Atra-Hasis Epic were bestsellers. Archaeologists found lots of different versions. The fullest extant text of the Gilgamesh epic is on 12 incomplete tablets found in the mid-19th century at Nineveh, Iraq, in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC). The gaps in the tablet text have been partly filled by various fragments from other copies. Tablet 11 of the Gilgamesh epic introduces Utnapishtim (in other versions called Ziusudra; Greek: Xisuthros), who, like Noah, survived cataclysmic destruction by following divine instruction to build an ark. This interesting text eventually found its way into the Hebrew Bible, among Christians known as the 'Old Testament', chapters 6–9 of the Book of Genesis.

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Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse. The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC),. Today they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen) the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, they have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt, When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Moses.

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: *"And the children of Israel journeyed from Rameses (Pi-Rameses), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* The text was obviously written long after the exodus. Their starting point was not Rameses because that city was build by Rameses I. The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which was at the very same location. When the author used the name Rameses several hundred years later, Avaris was already forgotten or shamefully replaced.

The name Succoth was chosen not incidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or confinement, such as a canal lock. Today, Sukkot is known as a festival's name—*"the Festival of Ingathering at the year's end"* (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: *"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."* (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us too much.

The expulsion of the Canaanite Hyksos (or "children of Israel" as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC! **>**

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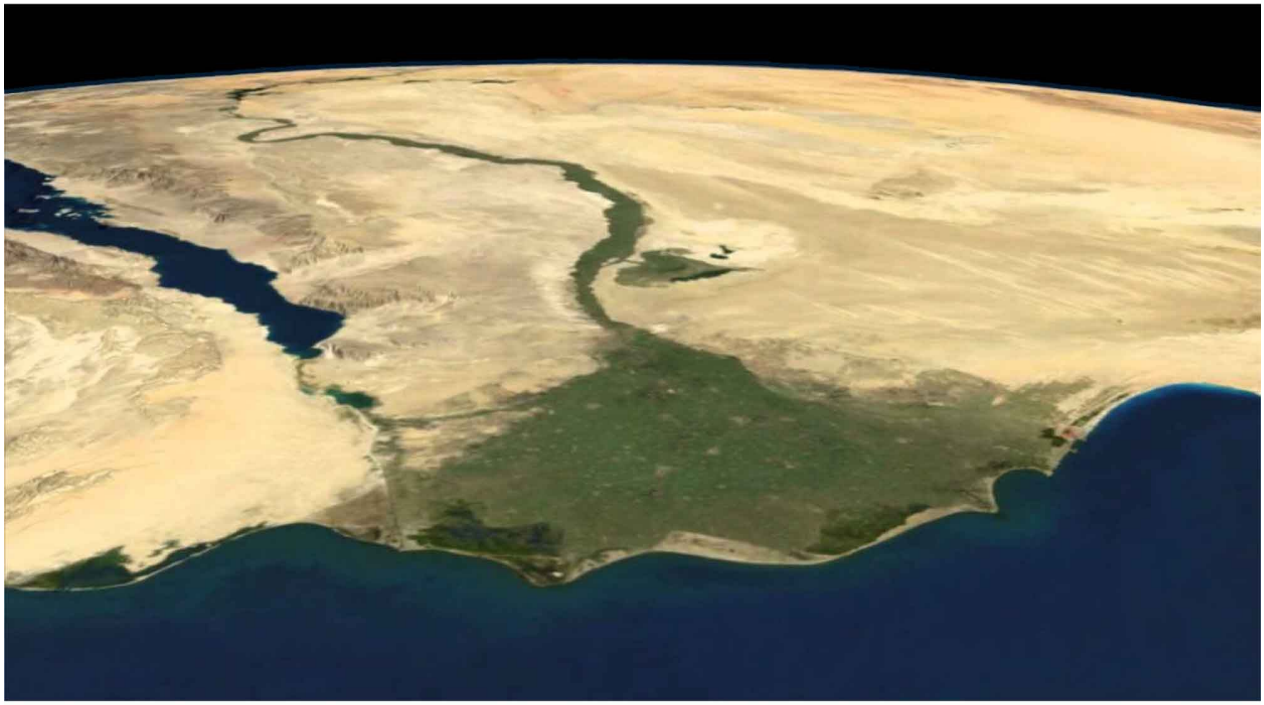

Egypt seen from a spaceship. The photographer was looking south when he took the photograph. We clearly can see the green Nile delta that has the shape of a triangle. From Nubia (modern Sudan) at the horizon (to the left), the River Nile winds itself through the Sahara Desert like a snake and approaches the corner of the triangle; this is the location of Cairo and the Giza Pyramids. Left of the triangle is the Suez Canal visible as a long green string leading from the Mediterranean (in front) to a dark spot, which is called the Bitter Lakes, before the canal resumes its journey to the Gulf of Suez in the Red Sea. Right at the dark spot, we can see another long string coming from the middle of the triangle. This is the Canal of the Pharaos, built in c. 1850 BC. This "ancient Suez Canal" is still green like the modern canal because it still contains water which feeds the plants above. It was once the end of a trade route from India leading right into the Egyptian heartland. **>**

The Blue Nile in northern Ethiopia. The first Hebrews most likely used the water way of the River Nile (the Blue Nile) which brought them from their community in Elephantine directly into this green and fertile land in northern Ethiopia. Aramaic documents have been found in Elephantine and Aswan (southern Egypt). Most of these documents are marriage contracts, private letters, religious and business documents from a Hebrew community that lived there from about 500 to 400 BC. Later, these people disappeared from Elephantine. They might have moved to northern Ehiopia and are now known as Beta Israel (House of Israel or Community of Israel).

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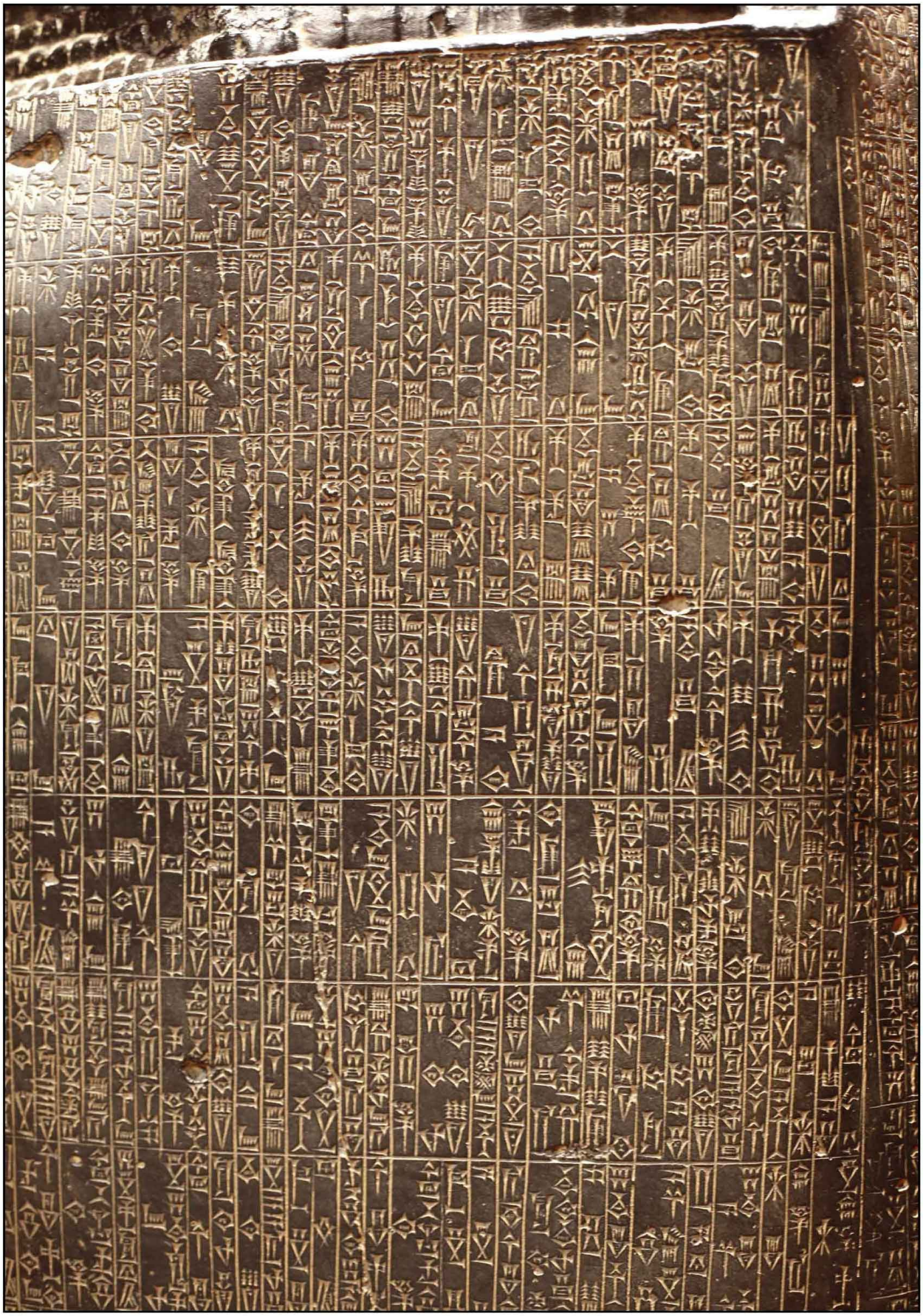

Stele with the 282 laws of the "Code Hammurabi" on it; Musée Champolion, Paris, France. It dates back to the reign of King Hammurabi (c. 1790–1750 B.C.). Law No.196 says: "If a man destroy the eye of another man, they shall destroy his eye". The Hittite laws, the Assyrian laws, the Laws of Moses, the Islamic Laws, better known as Sharia, are based on the Code of Hammurabi.

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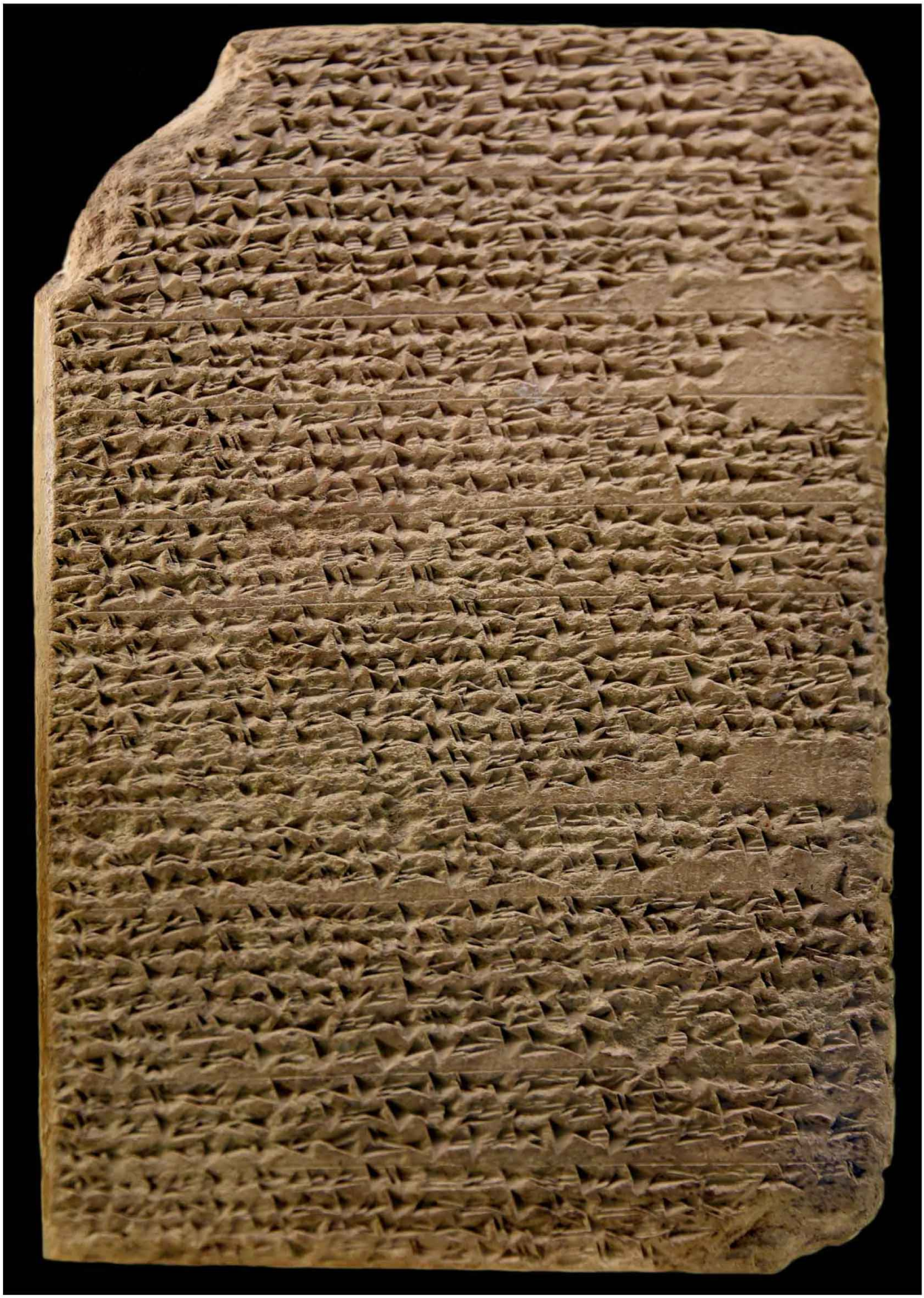

Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

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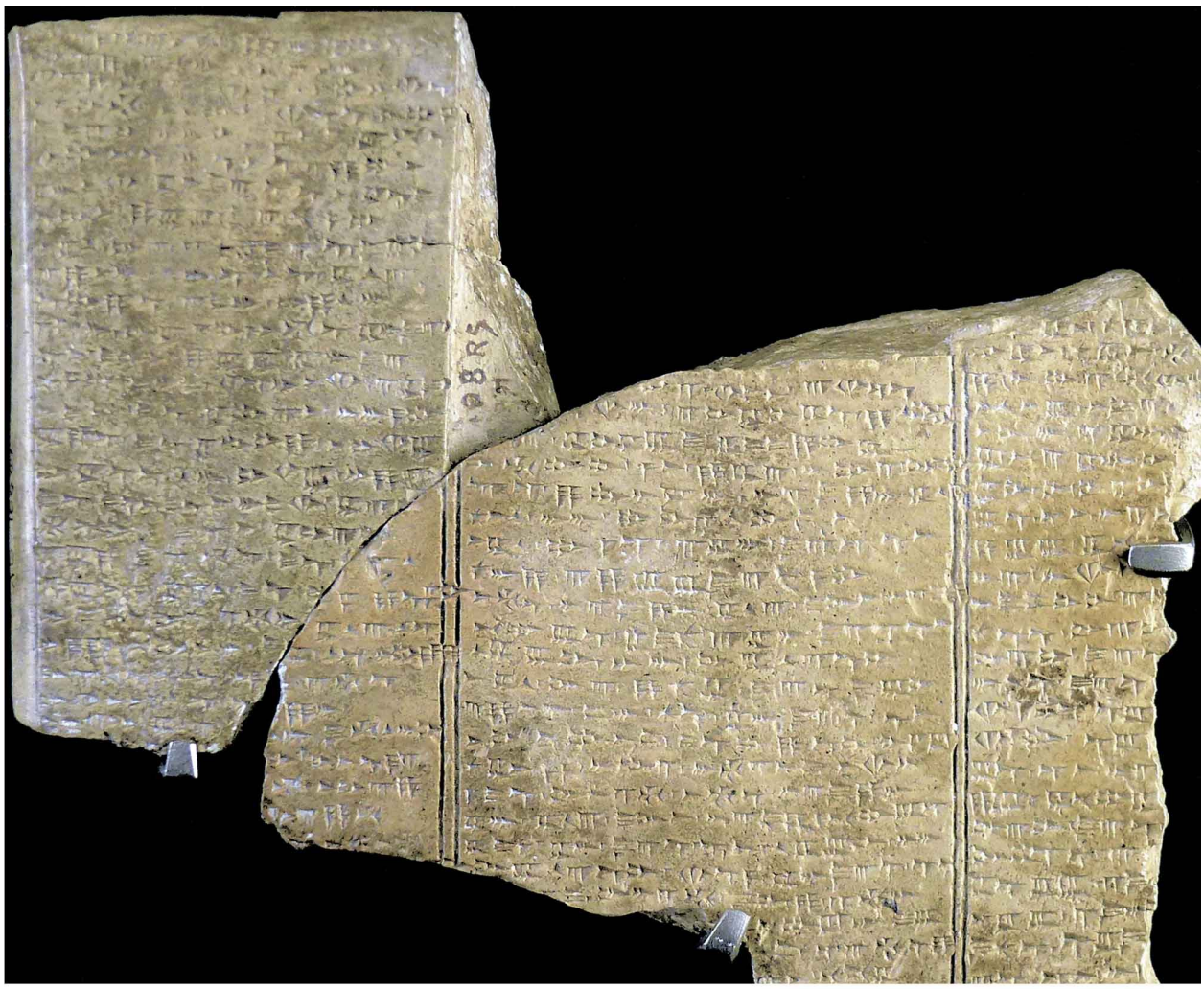
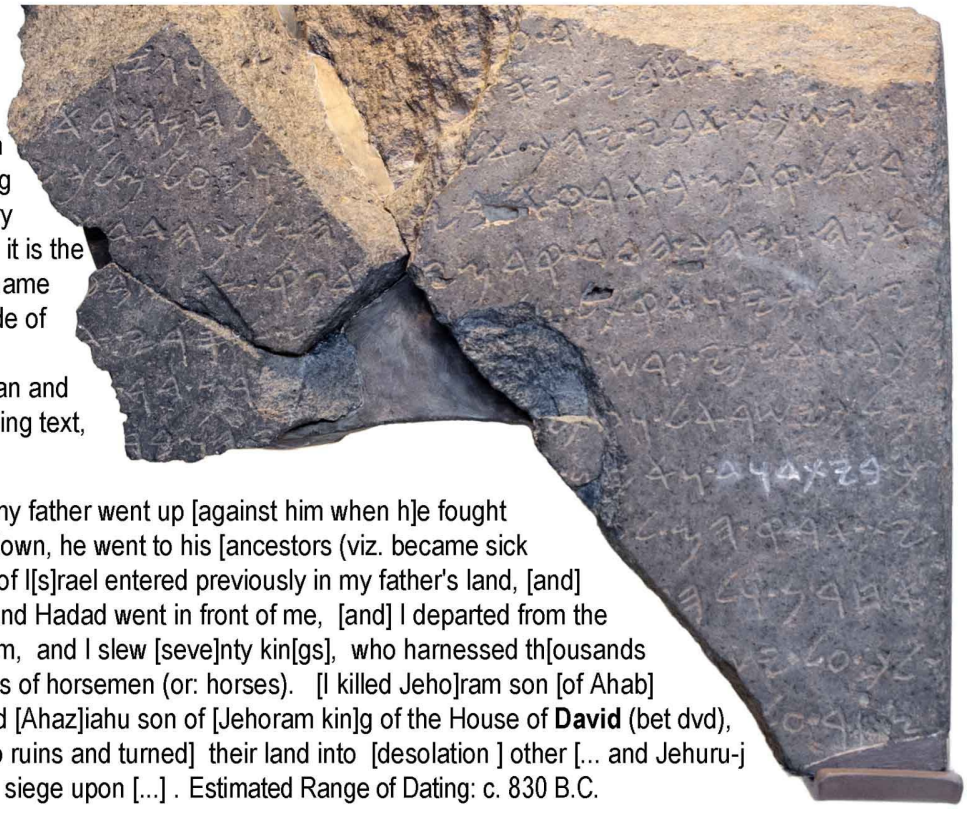


In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

THE TEL DAN STELE
Aramaic Stele Fragment;

This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.



[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

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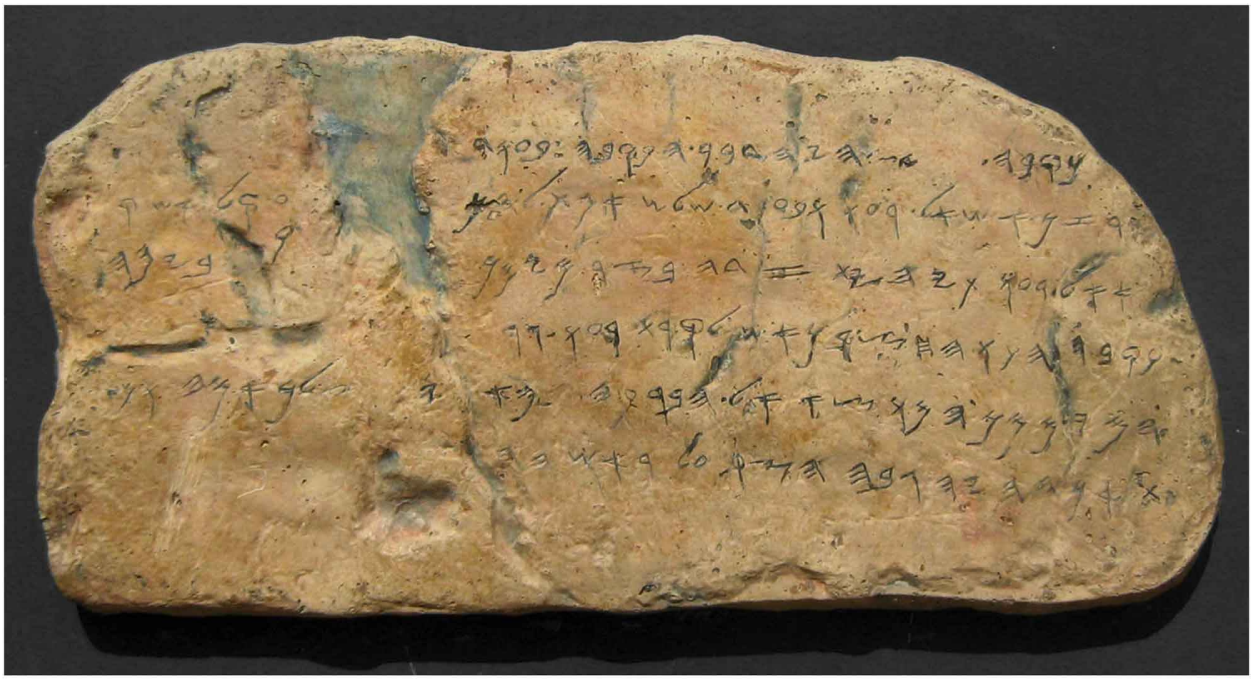
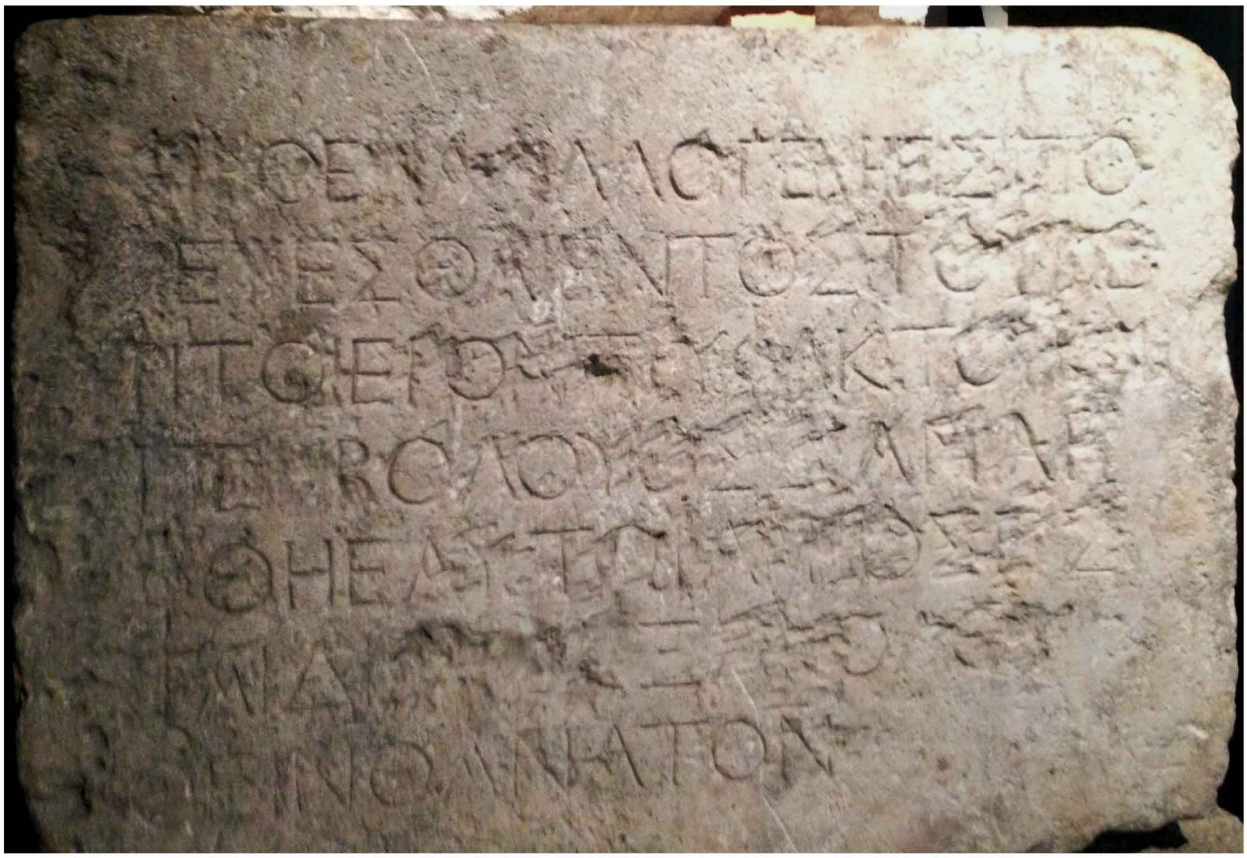


The Siloam (also Silwan or Shiloah) Inscription, known as KAI 189, is a Hebrew (Phoenician Aramaic) inscription found in the Siloam tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the City of David in East Jerusalem neighborhood of Shiloah or Silwan. The inscription records the construction of the tunnel, which has been dated to the 8th century BC on the basis of the writing style. Siloam Shiloah Silwan inscription, replica, City of David, East-Jerusalem. The passage reads: "... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to (cut?) ... the voice of a man ... called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1,200 cubits. and (...) cubits was the height over the head of the stonecutters ..."



The Temple Warning inscription (created c. 23 BC - 70 AD), also known as the Temple Balustrade inscription or the Soreg inscription, is an inscription that hung along the balustrade outside the Sanctuary of the Second Temple in Jerusalem. Two of these tablets have been found in 1871. The inscription was a warning to non-Jewish visitors to the temple not to proceed further. Both Greek and Latin inscriptions on the temple's balustrade served as warnings to pagan visitors not to proceed under penalty of death. Jerusalem Temple Warning Inscription translated into English: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death." This inscription clearly shows the authority that the Temple priests have had. It clearly also questions the total Roman rule over the Hebrews.

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The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

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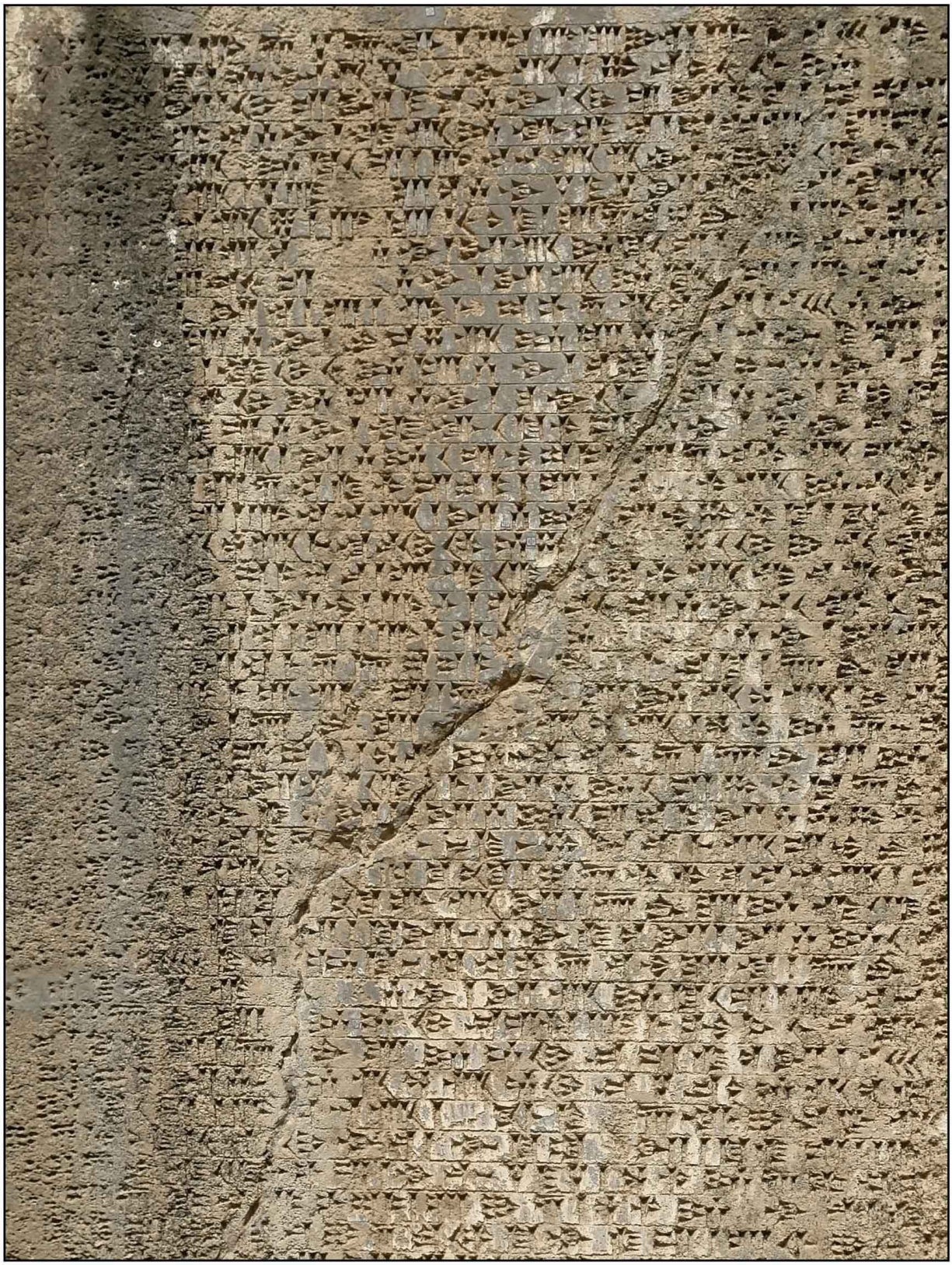

The "Behistun Inscription" is part of a large rock relief on a cliff at Mount Behistun, near Kermanshah, western Iran. Behistun means "The Place of God". The inscription is remarkable for four reasons: Firstly, it tells the story of King Darius' activities; secondly, Darius attributes his success to "Ahura Mazda", the sole God of Zarathustra's monotheistic religion; thirdly, this inscription is the oldest document that reliably bears witness to the existence of Zoroastrianism; and fourthly, it is written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. Like the Rosetta Stone, this inscription gave linguists the chance to decipher and understand older languages. Darius elevated Zoroastrianism to the state religion of the Persian Empire, and in 519 B.C., Darius authorised the Jews to rebuild the Temple at Jerusalem making them natural allies of the Persians for a long time.

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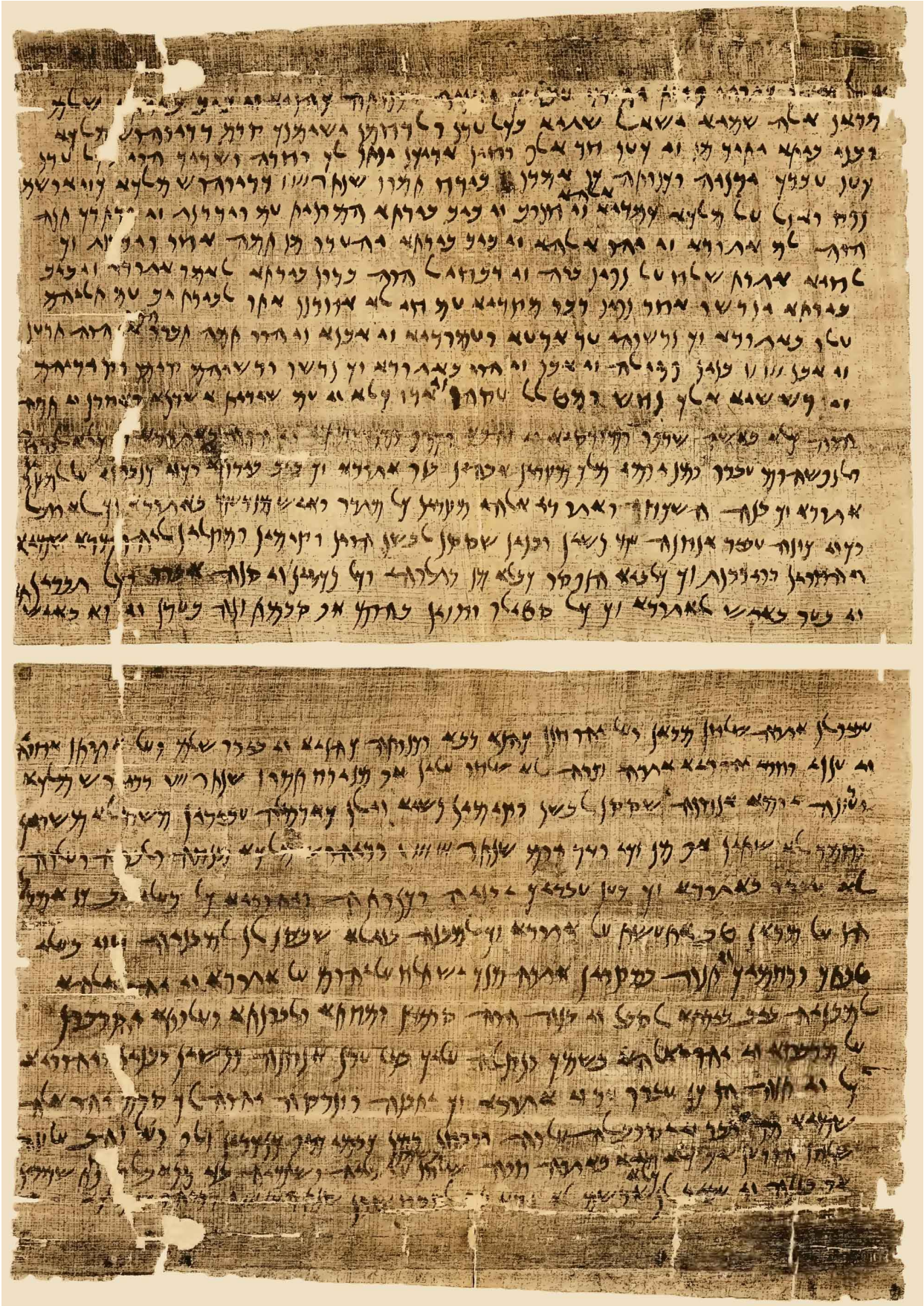

The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

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A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

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In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

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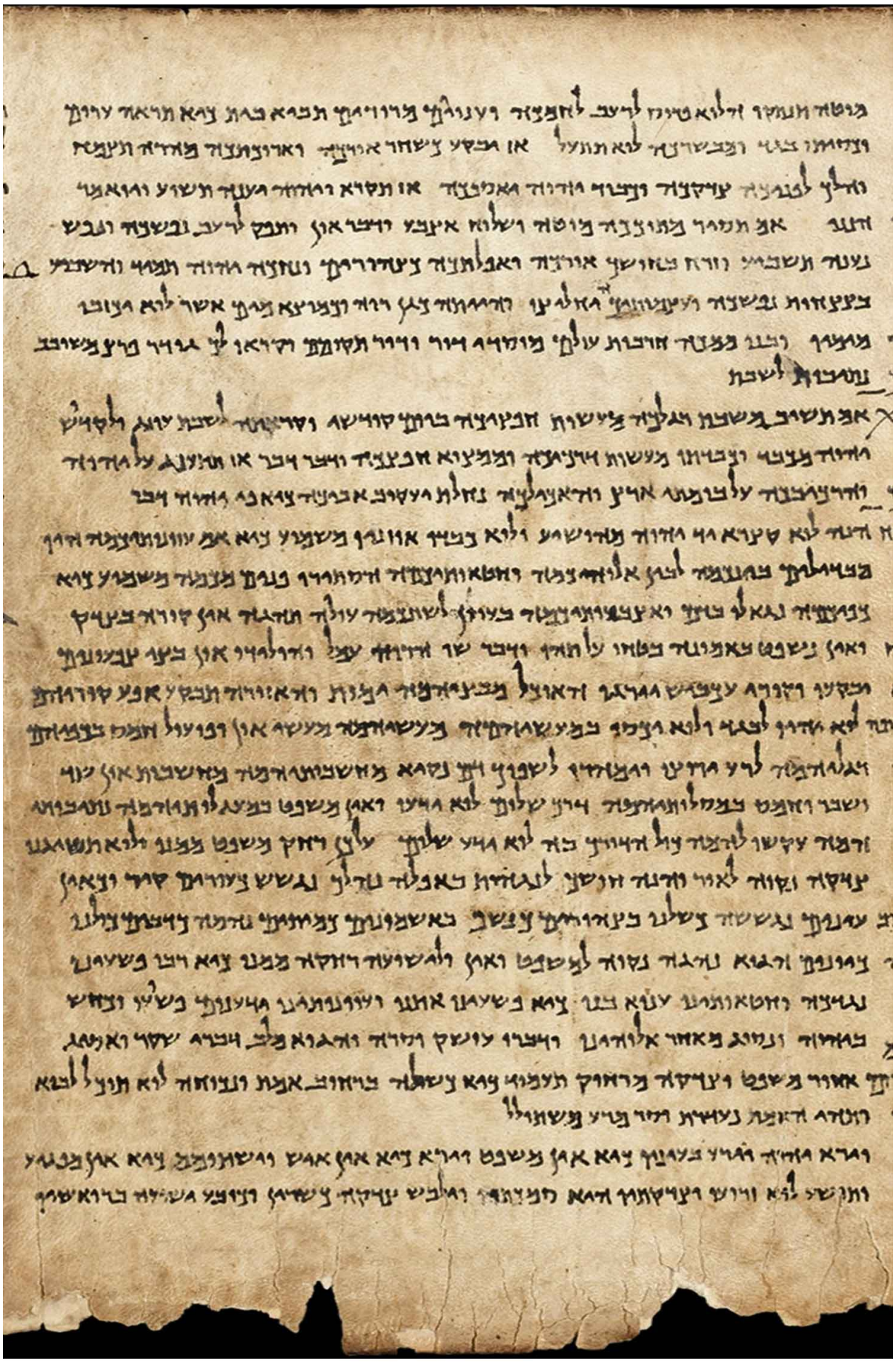

The Great Isaiah Scroll (1Qalsa), Column 48, 3rd century BC. It is one of the famous Dead Sea Scrolls, and it is about a 1,000 years older than any other previously known Old Testament book.

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The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

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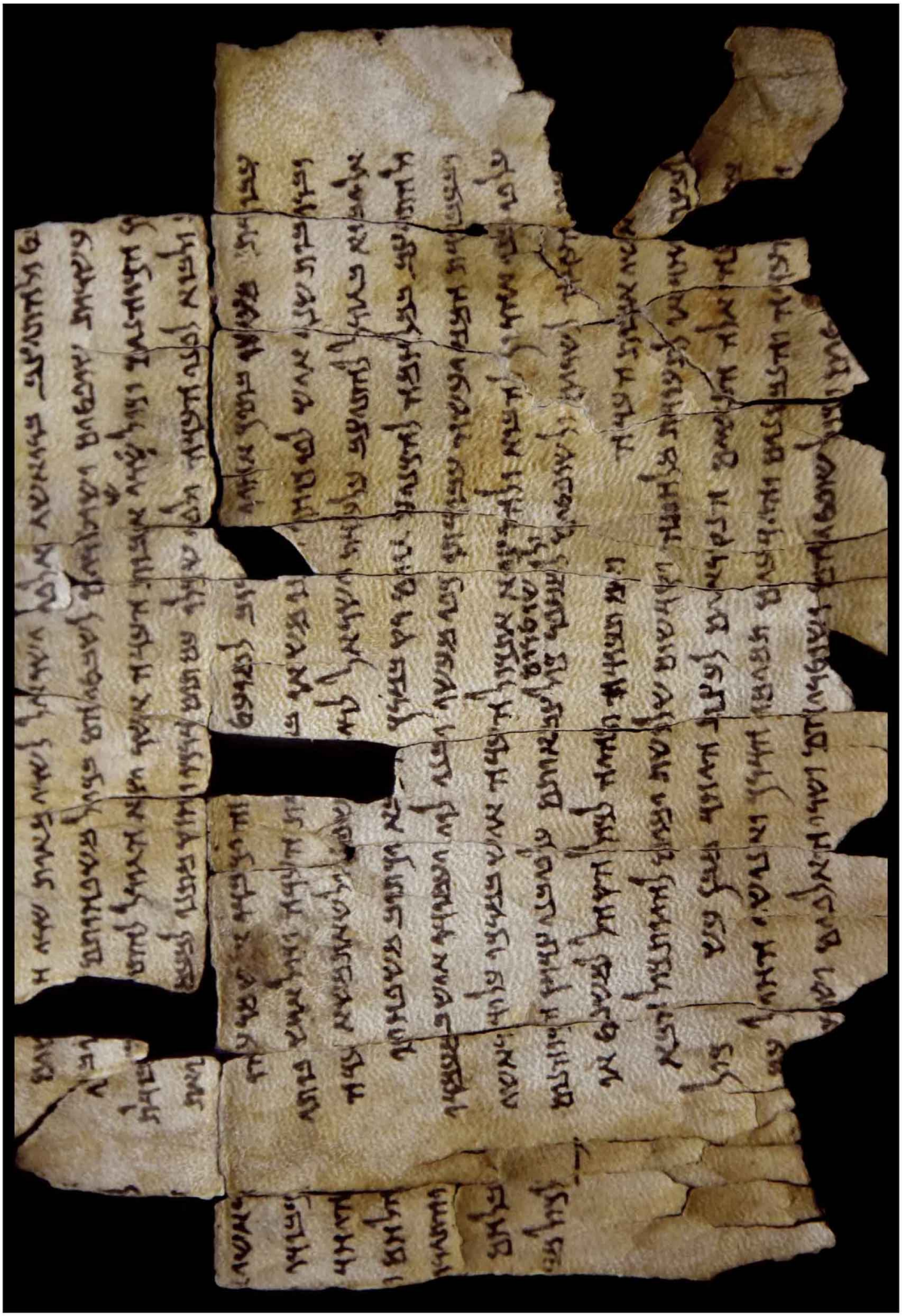

This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

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Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.

Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

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Dead Sea Scrolls Jars. The parchment and papyrus scrolls were found rolled up inside special jars with tight-fitting covers which helped to a large degree in their preservation. The lids were often sealed with resin or bitumen. These jars were locally made in the Dead Sea area. The larger jar in the background is about 70 cm high, the foreground one about 30 cm.
Such jars were also used for document preservation in Nag Hammadi, Egypt (where they were drop-shaped and wider) and Gandhara, Bactria (Afghanistan, Pakistan).

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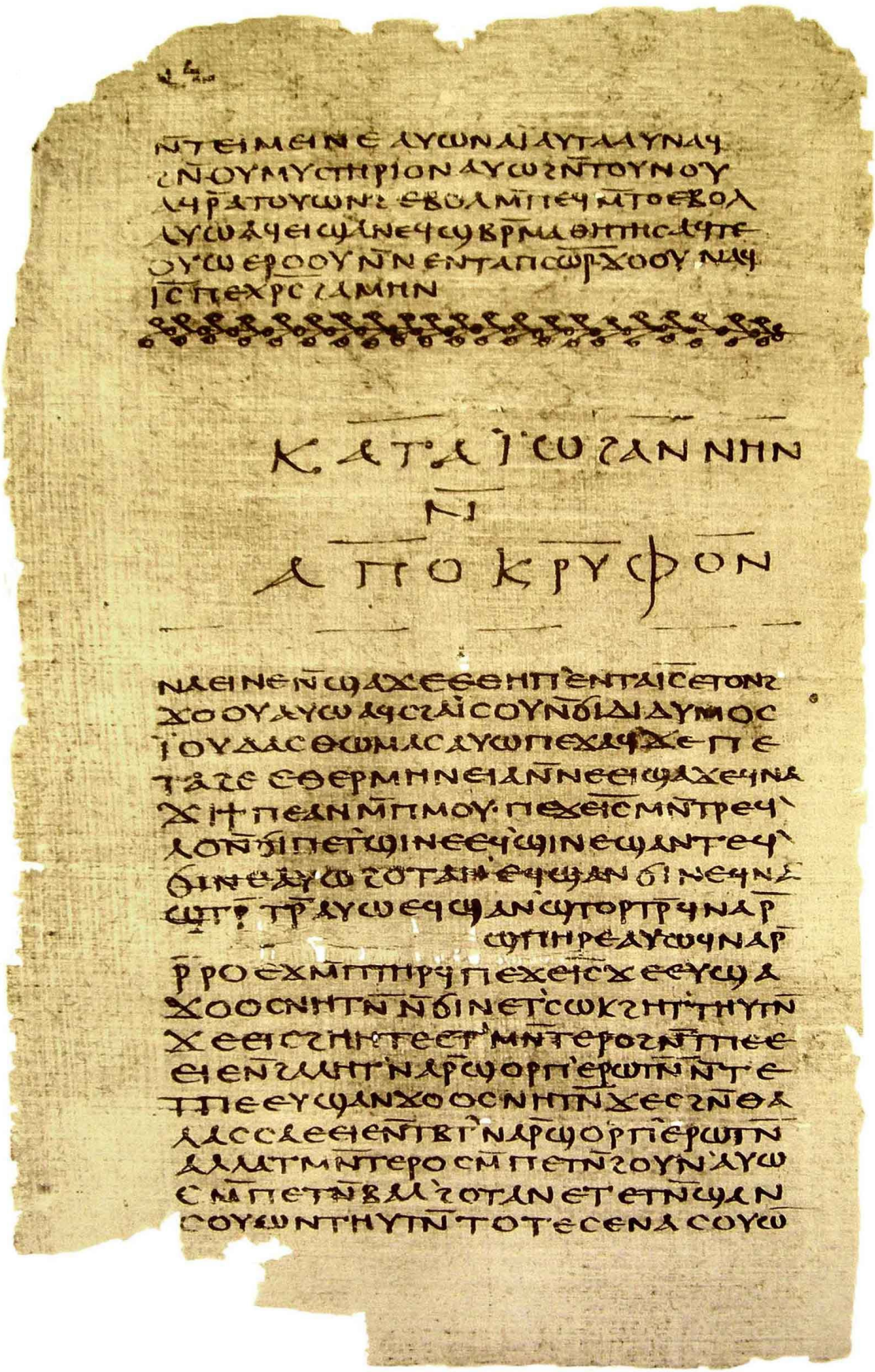

The "Gospel of Didymos Judas Thomas", a papyrus from the Nag Hammadi Library, Egypt, 3rd or 4th century copy and translation of an original from around 50 A.D. According to contents and style, this gospel might well be the oldest gospel in existence. The name of the author is an enigma as "Thomas" means 'twin' and so does the Greek name "Didymos". Jesus had four brothers, and one of then bore the name "Judas". That Judas Thomas bore the soubriquet "twin" twice is significant.

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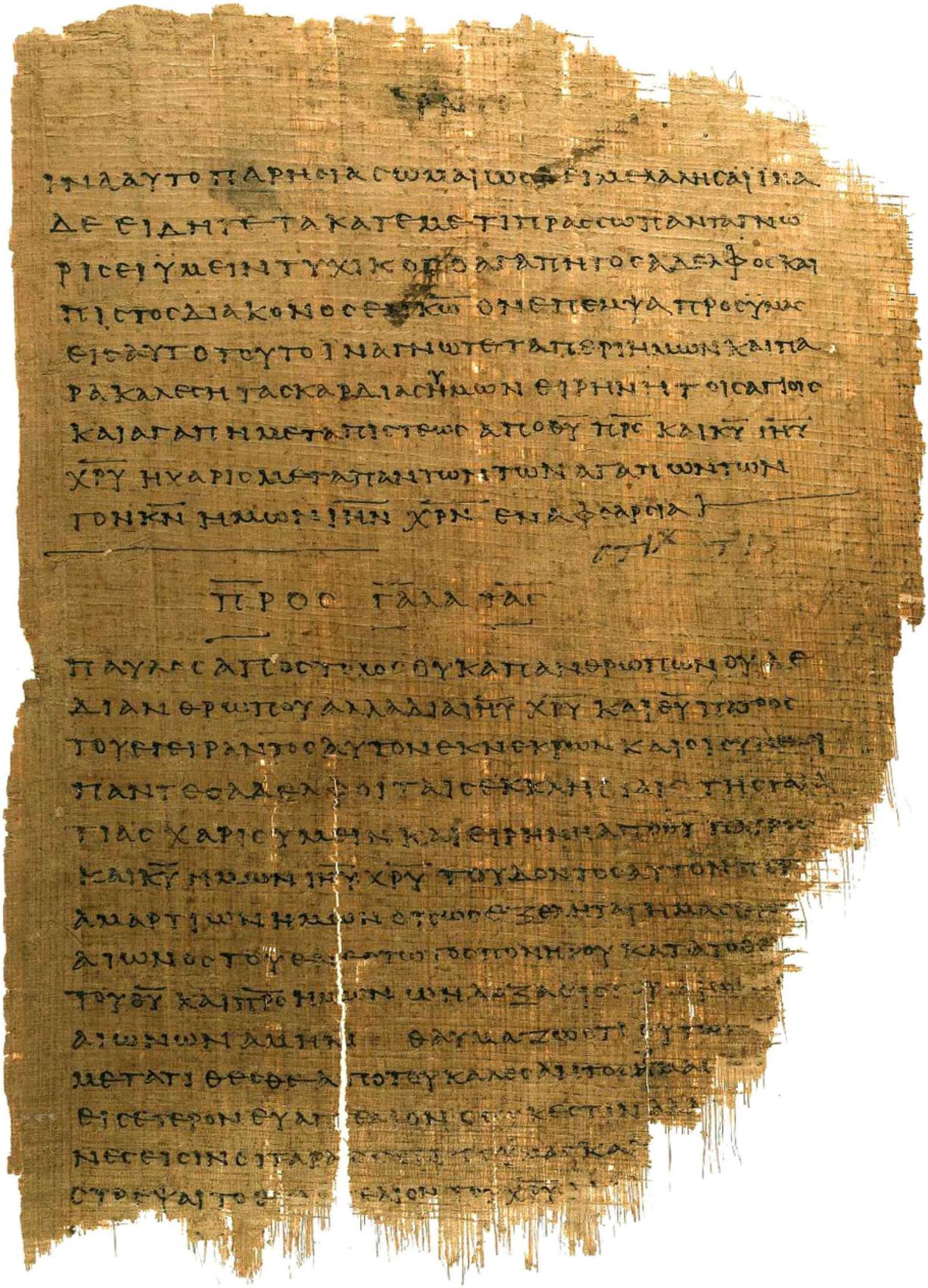

Papyrus in Greek showing the end of Ephesians (verses 6,20–24) and the start of Galatians (verses 1,1–8), c.150-250 AD. Saul of Tarsos (Aramaic Hebrew: Sha'ul ha-Tarsi; Greek: Saulos Tarseus; c. 5-64 or 67 AD), commonly known as Saint Paul or Paul the Apostle (though not one of the 12 Apostles), was a Pharisee (a Jew affiliated to the Greek-Roman civilisation). In Galatians 1:13, Paul admitted that he "persecuted the church of God and tried to destroy it." In order to do that, he had to be a holder of Roman citizenship and to be a Roman official. The vision of "the Lord" on the road to Damascus (Acts 9; Galatians 1:23) is often interpreted as Paul's "conversion" to Christianity; it equally could be interpreted as event in which he had the idea to create a new Christian faith as opposed to the old Jewish-Christian faith represented by James the Just, the brother of Jesus. Hebrews always considered Paul as liar and traitor simply because with the version of Christianity he had created, in which Jesus was depicted as another god (the son of God), he had violated against the first three of the Ten Commandments (Hebrew: Aseret ha'Dibrot; Exodus 20:2–17 and Deuteronomy 5:6–21): 1. Thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord thy God in vain. And so, Christianity as a religion is not viewed in a favourable light by Jews, even today; because they are still breaking The Law.

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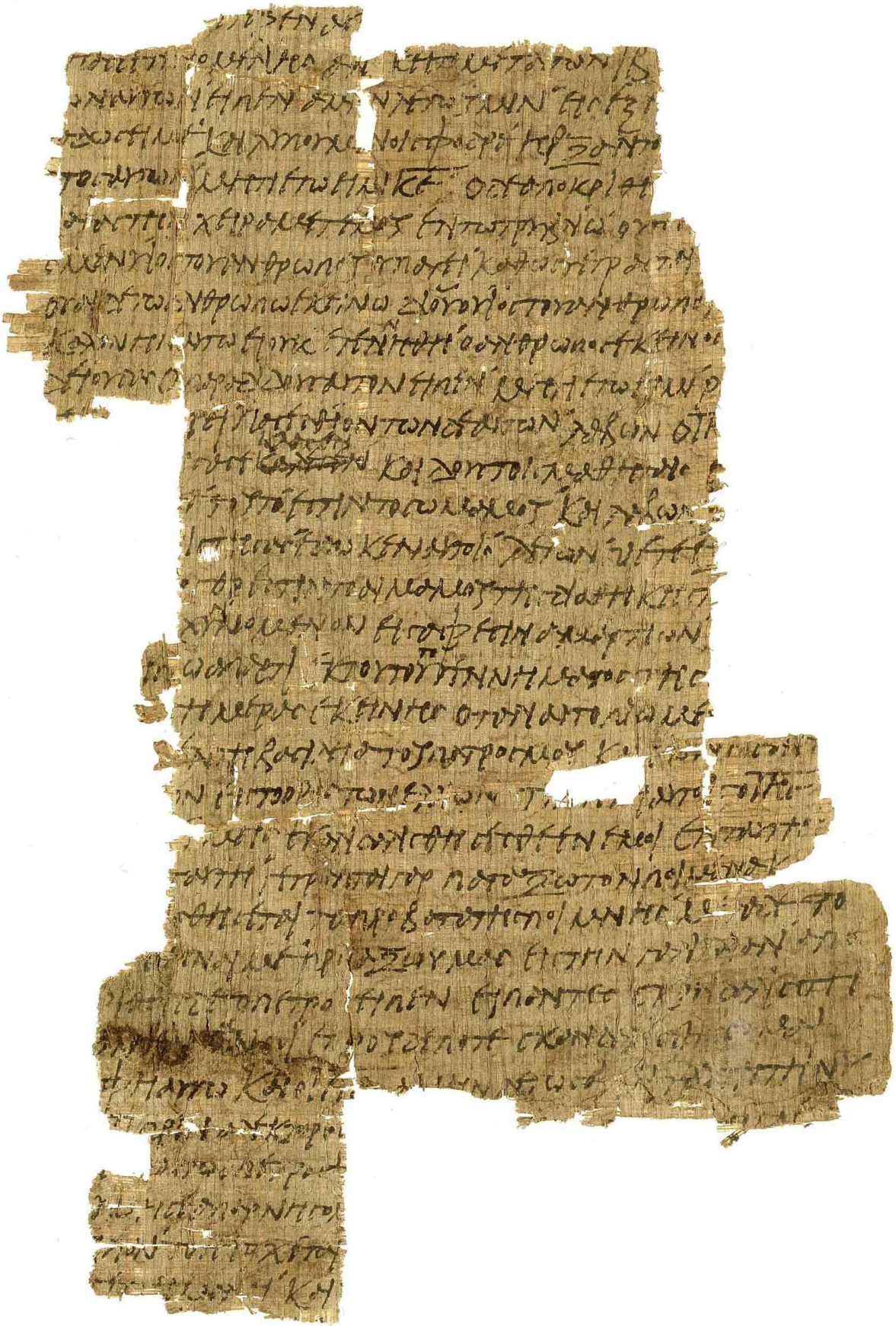

The "Gospel of Matthew", frontside of Papyrus 37, Michigan, Ann Arbor Lib., 3rd century A.D. The English name "Matthew" is a word corruption from French Mathieu, and this comes from the Greek translation Mattathias, in short Matthias. The original Hebrew-Aramaic form is Matityahu, meaning "Gift of Yahweh". The typology of "The Jewish War" by Titus Flavius Josephus (Yosef bar Matityahu) is almost identical with this gospel.

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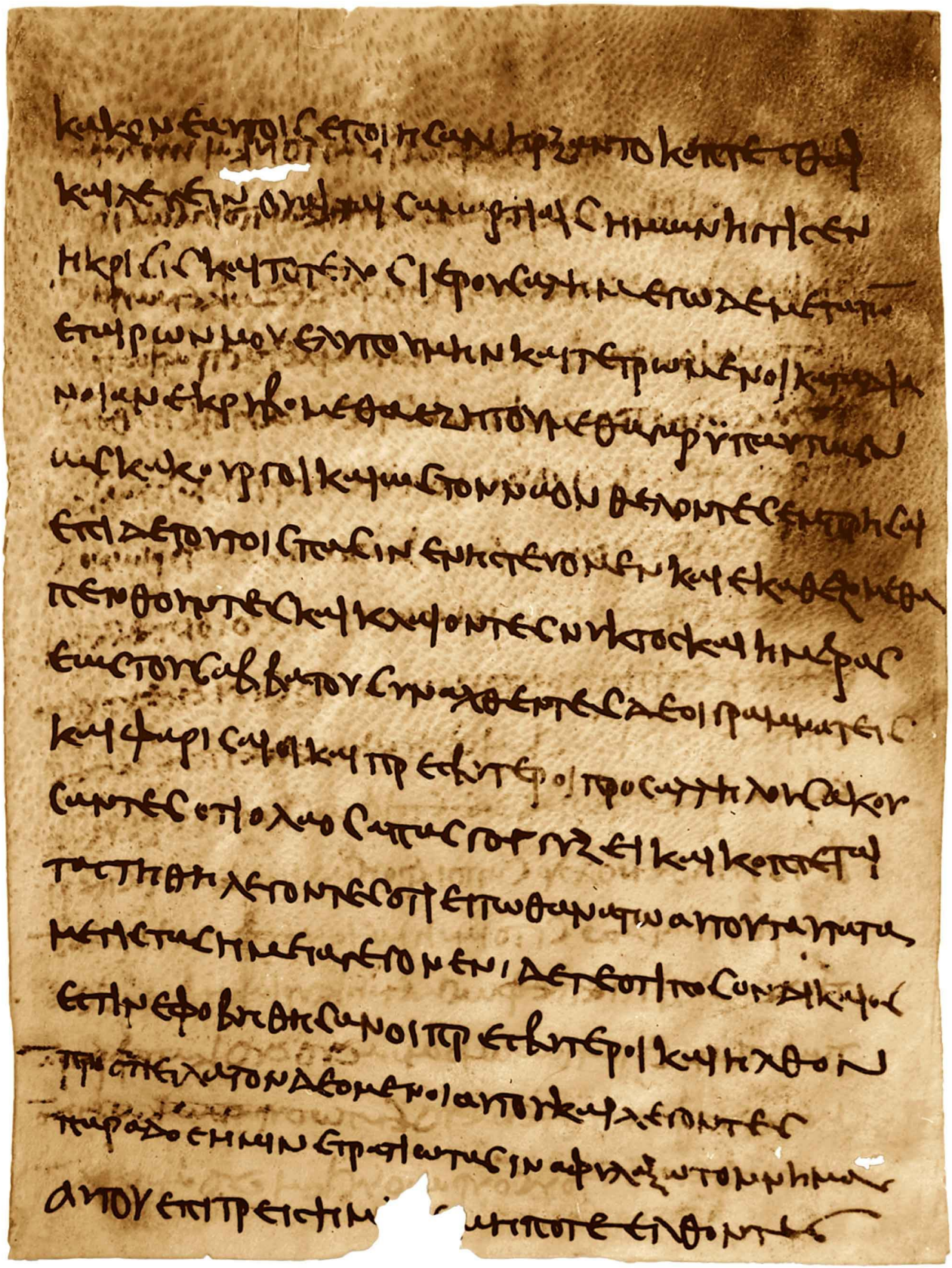

The Gospel of Peter. The Gospel of Peter or Gospel according to Peter, is an ancient narrative text concerning Jesus Christ, only partially known today. The Gospel of Peter explicitly claims to be the work of Saint Peter: *"And I with my companions was grieved; and being wounded in mind we hid ourselves:"* — GoP, 7. *"But I Simon Peter and Andrew my brother took our nets and went to the sea;"* — GoP, 14. However, the Gospel of Peter was condemned as heretical by ca. 200 AD for its alleged docetic elements and particularly because it ascribes responsibility for the crucifixion of Jesus to Herod Antipas and the Temple clergy rather than to Pontius Pilate. Peter or Simon Peter, that is Shimon bar Yonah (Simon the son of Yonah), Simon Bar-Jona (also: Simon Cephas, Kefa or Kepha; Aramaic: Simon, Simeon, "the Listener," Kefa, "stone, rock." The Gospel of Peter, which was assumed lost, was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim (sixty miles north of Nag Hammadi) and published in 1892. The 8th- or 9th-century was the first non-canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Two other papyrus fragments from Oxyrhynchus (P.Oxy 4009 and P.Oxy. 2949) were uncovered later and published in 1972.

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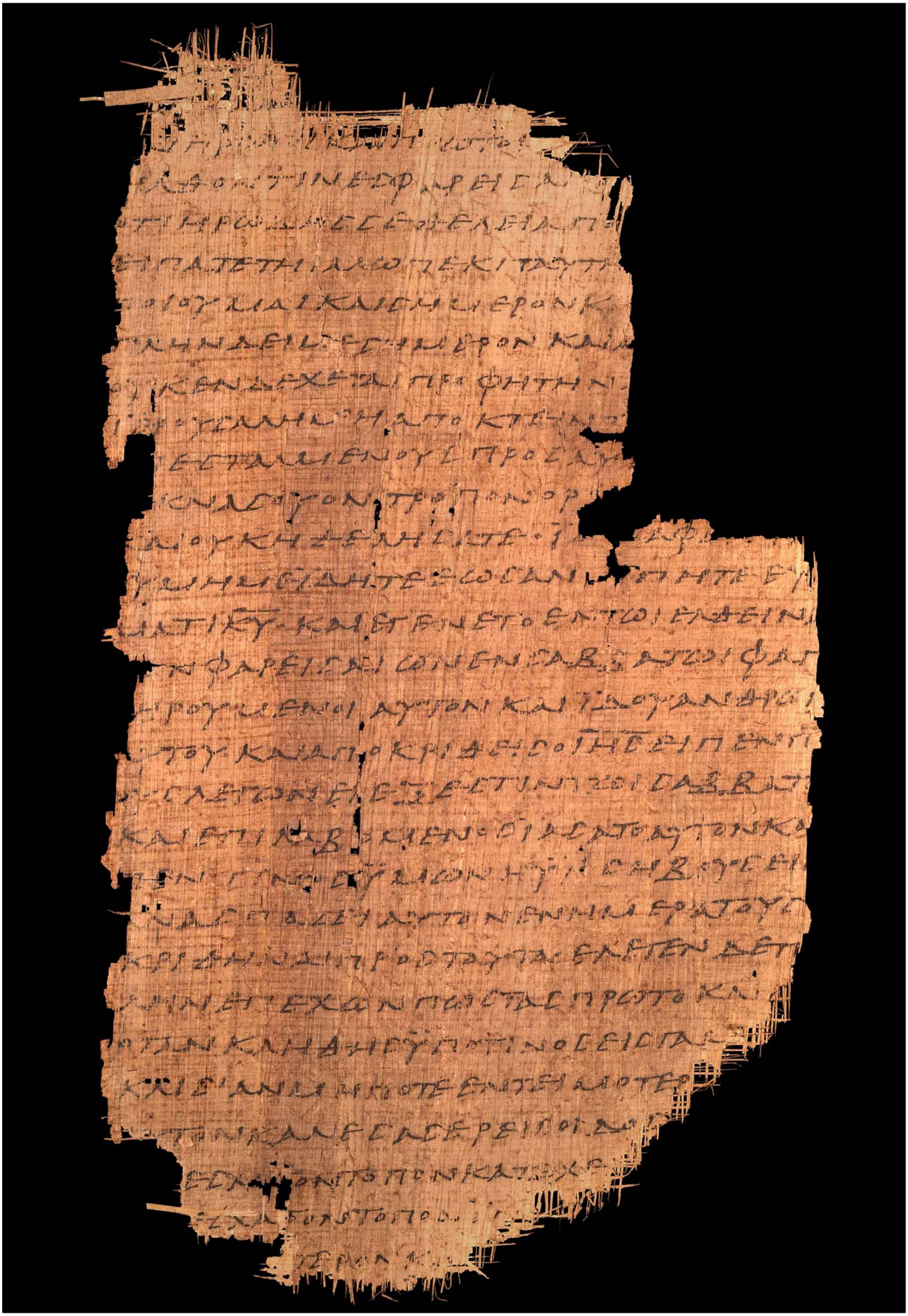

Luke 13:29-35 and 14:10, copy from circa 200–250 AD, Chester Beatty Library BP I, f.15r. Literary range and the sophisticated style point to only one man who could have written the Gospel of Luke as well as the Book of Acts: Lucius Mestrius Plutarchus (c. 46-120 AD), with over 200 works the most able and prolific author of the time.

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"Jesus with his mother Mary and the (three) Wise Men from the East (Matthew 2:1) celebrating a blood sacrifice and Eucharist"—This, or something similar, could have been the title of this relief, but it is not! Indeed, it shows a Eucharist, and a blood sacrifice, and even three men from the East; their Persian hats identify them as such. The Gospel of Matthew is the only one of the four canonical gospels to mention the Magi. The gospel's author probably wanted to say that Christianity was partly of Roman as well as of Persian origin. Mithraism, also known as the Mithraic mysteries, was a Roman religion in which the Persian (Zoroastrian) divine archangel Mithra became the Roman god Mithras. The name Mithra itself originates from the Indian (Hindu) deity Mitra. The real name of this 2nd-3rd century relief is "Mithras banquet" or "Mithras killing a bull." It is on an altarpiece found near Fiano Romano, near Rome in 1926. Numerous archaeological finds have contributed to modern knowledge about Mithraism in the Roman Empire. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene, and about 400 other monuments. It is estimated that there would have been at least 680 mithraea in the city of Rome and several thousands of them within the entire territory of the Roman Empire. Interpretation of the physical evidence remains problematic and contested. It seems that the Greek-Roman followers of Mithras have had no scripture at all. However, there is one religious document that has survived. The "Mithras Liturgy" recorded in the Greek Magical Papyri (Number PGM IV.475-834; See: The Grand Bible, pp. 7484.) is the only authentic Mithraic text to have survived so far.

Worshippers of Mithras had a complex system of seven grades of initiation and communal ritual meals, Eucharists, to be precise. Initiates called themselves Syndexioi, those "united by the handshake". They met in their mithraea, which survive in large numbers as "crypts" under ancient church buildings. The cult appears to have had its centre in Rome, and was popular throughout the western half of the empire, as far south as Roman Africa and Numidia, as far north as Roman Britain, and to a lesser extent in Roman Syria in the east.

Mithraism is often viewed as a rival of early Christianity, but it is not that simple. For quite a long time, scholars thought that Mithraists faced persecution from Christians and the religion was subsequently suppressed and eliminated in the Roman empire by the end of the 4th century. This is not the entire truth either. When we look at the families of the Roman emperors a bit more closely, we can discover the astonishing fact that the female members were Christians while their husbands were followers of Mithras. This is true for the "Christian persecutor" Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244-311 AD) whose wife Prisca and his daughter Galeria Valeria were Christians, as well as for Helena, (also known as Helena Augusta, or Saint Helena; c. 246-330 AD) who was the wife of Roman emperor Constantius Chlorus and mother of Constantine the Great. How could that work out in their family lives? Paying attention to hictorical details, one gets aware of dozens of Christian movements florishing in the Empire. When we study the amazing book series Ante-Nicene Fathers (1867-1873; 10 Vols), and the Nicene and Post-Nicene Fathers (1885; 14 Vols), published by Philip Schaff, we can read chilling details of those events that lasted for hundreds of years. The Church claims that Christians to be persecuted by the Romans. By studying all that material, it becomes quite clear that not Christianity as a whole was persecuted. It was the official "Roman Christianity" who sided with Roman authorities whilst persecuting dozens of different groups of Gnostics, Manichaeans, Mandaeans, Jews, and others.

In the first 4 centuries AD, Mithraism was popular among the Roman army officers while early Christianity among the common soldiers. This is the reason why worshippers of Mithras and Jesus usually celebrated their church service together, officers downstairs in the underground crypt (called mithraeum; plural: mithraea), soldiers and women upstairs in the room above, now called "church." Helena the mother of Flavius Constantinus (c. 272-337 AD) was a Christian, while Constantinus became an army officer, who naturally worshipped Mithras like his father Constantius Chlorus. This was not a contradiction at the time. He did not convert to Christianity at the time of the Battle of the Milvian Bridge, this is just a legend made up by his friend and right-hand-man Eusebius of Caesarea Maritima (c.260-340 AD). He did much more: Either Constantinus or his father adopted the name Flavius to show that they follow the programme of Flavius Vespasian. In order to gather all armed forces behind him, he fused Mithraism and Christianity together. The facts speak for themselves: the Eucharist is a Mithraist idea, so is the 25th of December the date of the Mithraist Winter Solstice and the birthday of their gods, the look-alike of the long-haired Jesus with a sun halo around his head, even the interiors of the Mithraea, they all are Mithraic but became part of Christian liturgy. The "Imperial Cult," the ministery of religion, with the Pontifex Maximus at its helm, turned into the Roman Catholic Church in the West and the Orthodox Church in the East. With the fusion of Mithraism and Christianity, Contantine led not only the masses celebrate him as a divine figure, like Caesar, Augustus, and Vespasian before him, but he laid the foundation of a unifying faith with which the Roman Empire survived for another 1,000 years. **>**

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Mithraeum of the Baths of Mithras (Mitreo delle Terme del Mitra) in Ostia. Ostia at the mouth of the River Tiber was Rome's seaport and the western end of the Silk Road. It is located 15 mi (25 km) southwest of Rome. Due to lower ocean level and silting the site lies today 2 mi (3 km) from the sea. >

The mithraeum of Fort Brocolitia in Carrawburgh, Northumberland, England. In Roman times, it was the site of a 3 1⁄2-acre (1.5 ha) auxiliary fort on Hadrian's Wall in the Province Britannia. Flavius Constantinus I was stationed nearby for a year.

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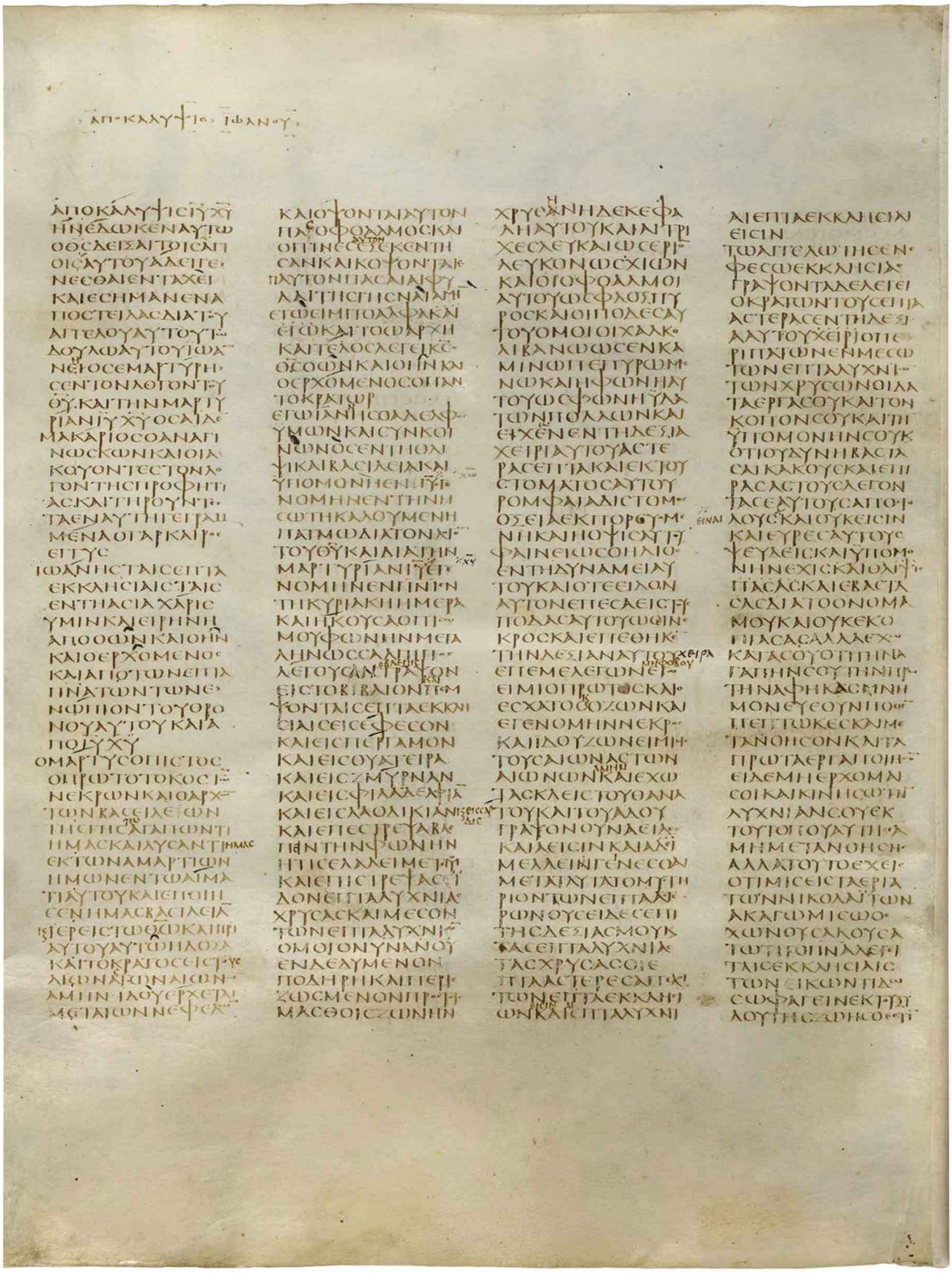

In 1844, Constantin von Tischendorf discovered the world's oldest and most complete Bible, the "Codex Sinaiticus", in the St. Catherine's Monastery at Mount Sinai, Egypt, dating from 325 A.D. Codex Sinaiticus and Codex Vaticanus were among the 50 Bibles commissioned by Emperor Flavius Constantinus: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." – Life of Constantine.

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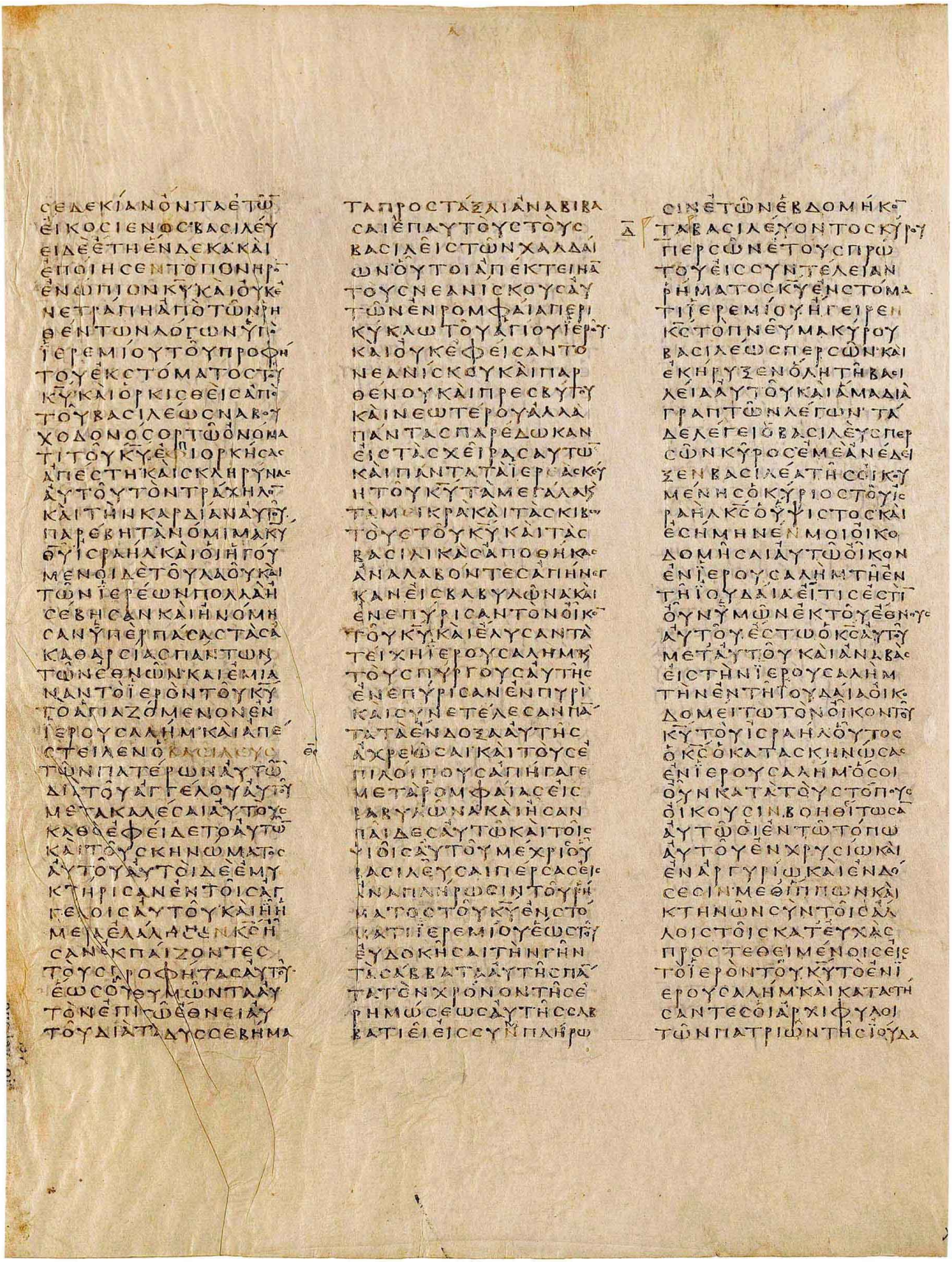

The "Codex Vaticanus", folio 575, showing the cropped section of the 3-column text block, written on vellum in elegant uncial (capital) letters, mid-4th century A.D. Codex Vaticanus is regarded as "the oldest extant copy of the Bible." According to the "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus and prepared by his right-hand man Eusebius of Caesarea in 331 A.D. They were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion.

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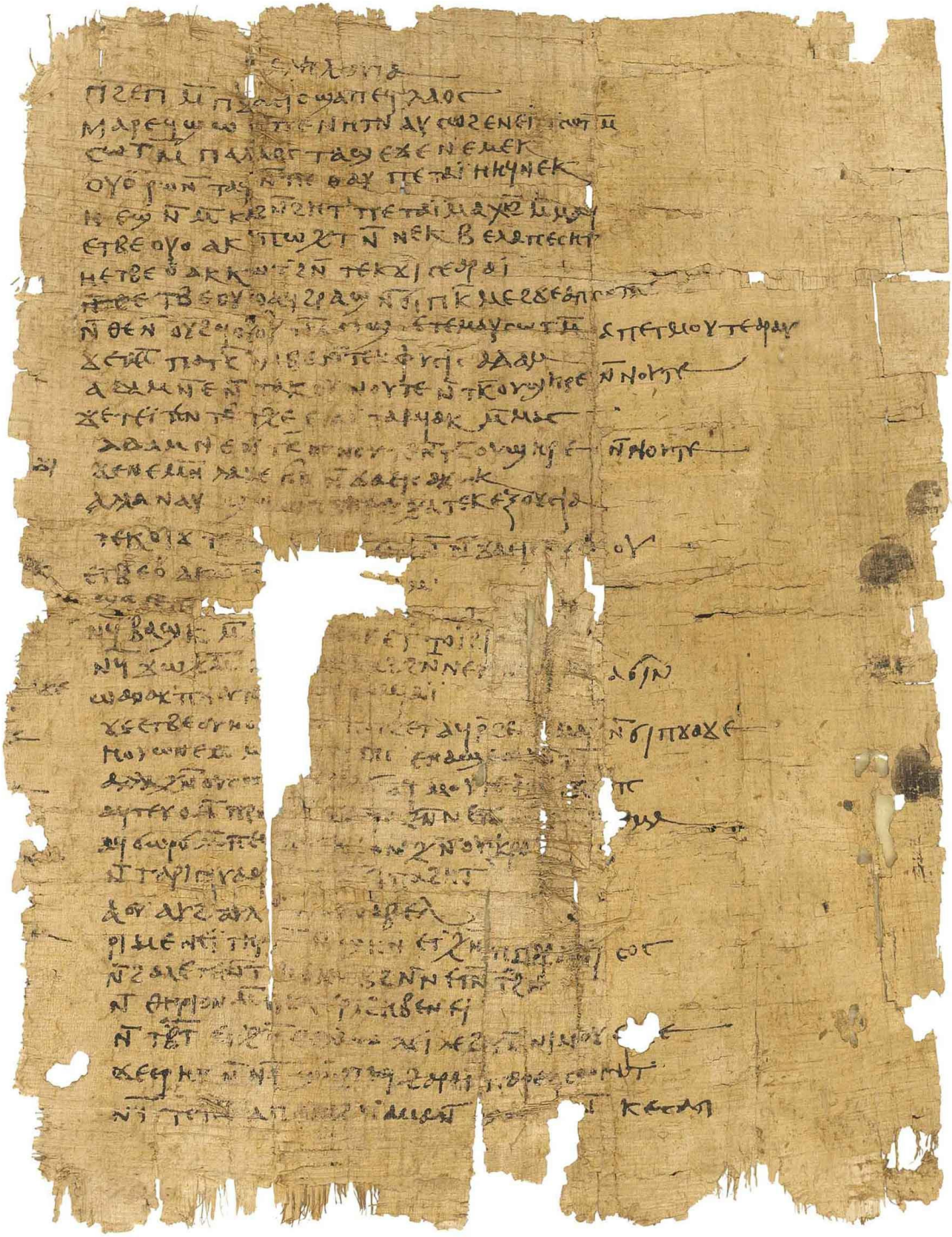

A very early Manichaean Psalm text, the "Ode on the Judgement of God", on a papyrus leaf, 3rd century A.D. 35 lines were written in the Akhmimic dialect of Coptic, in black ink, and were also written in Coptic half-uncials. Manichaeism, the religion of Mani(chaeus), the prophet from the Sassanid-Persian Empire, was the very first global religion as it streched from the northwest of Africa to China. Its prophets were Zarathustra, Buddha, Jesus, and Mani. This combination made the Manichaean teachings very attractive among common people but hated by adversaries of all state religions as they saw their established positions in their societies threatened.

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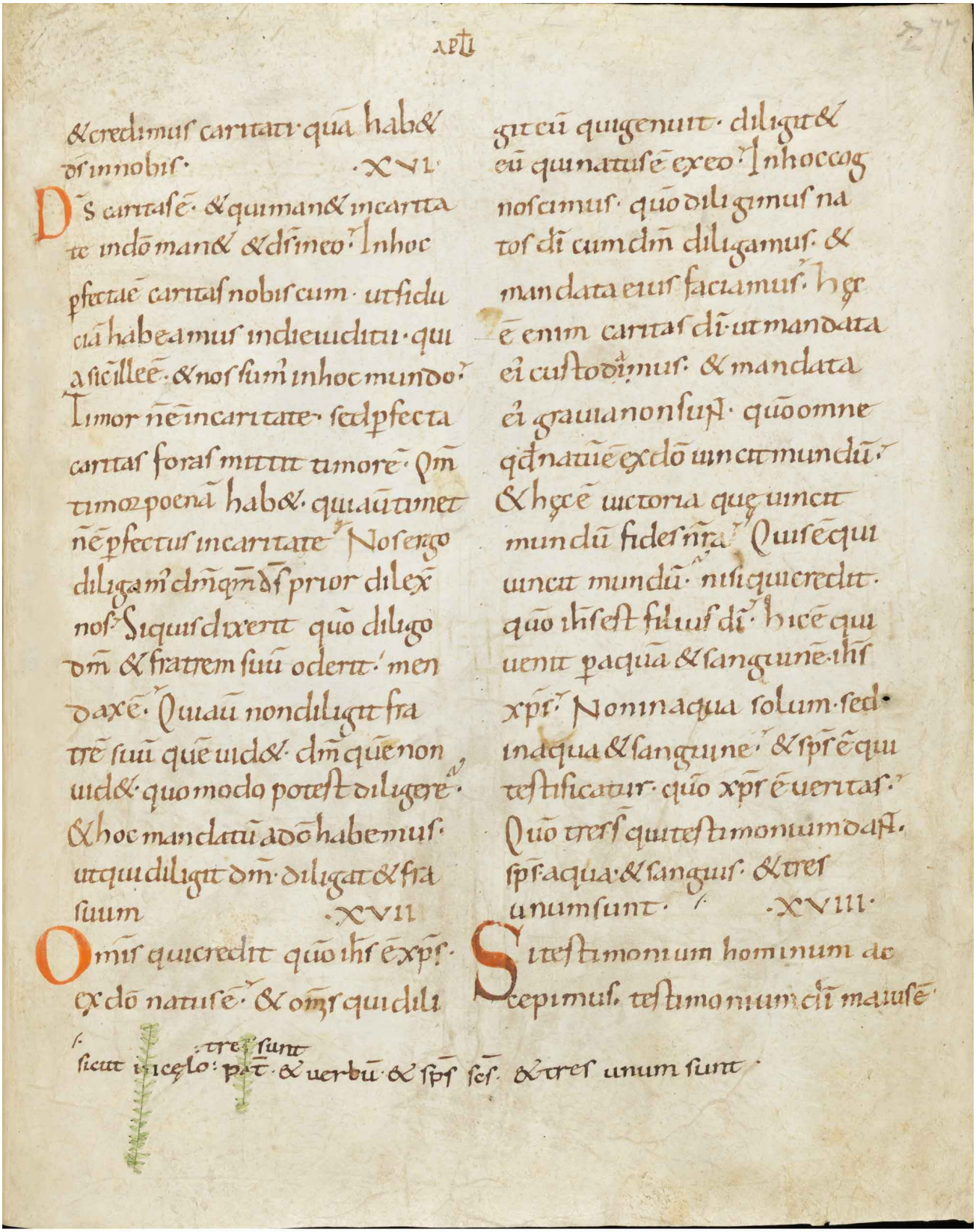

The Vulgate (from Latin editio vulgata: “common version”), was a Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome (Full name: Eusebius Hieronymus, pseudonym Sophronius, c. 347-420 AD). In 382, Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used.
His revised Latin translation of the Gospels appeared about 383. Begininng to translate the Greek Septuagint Bible, he later decided to translate the entire Old Testament from original Hebrew versions, which he completed in c. 405.
This document is known as Codex Sangallensis 63. It was written by hand in the 8th century AD.

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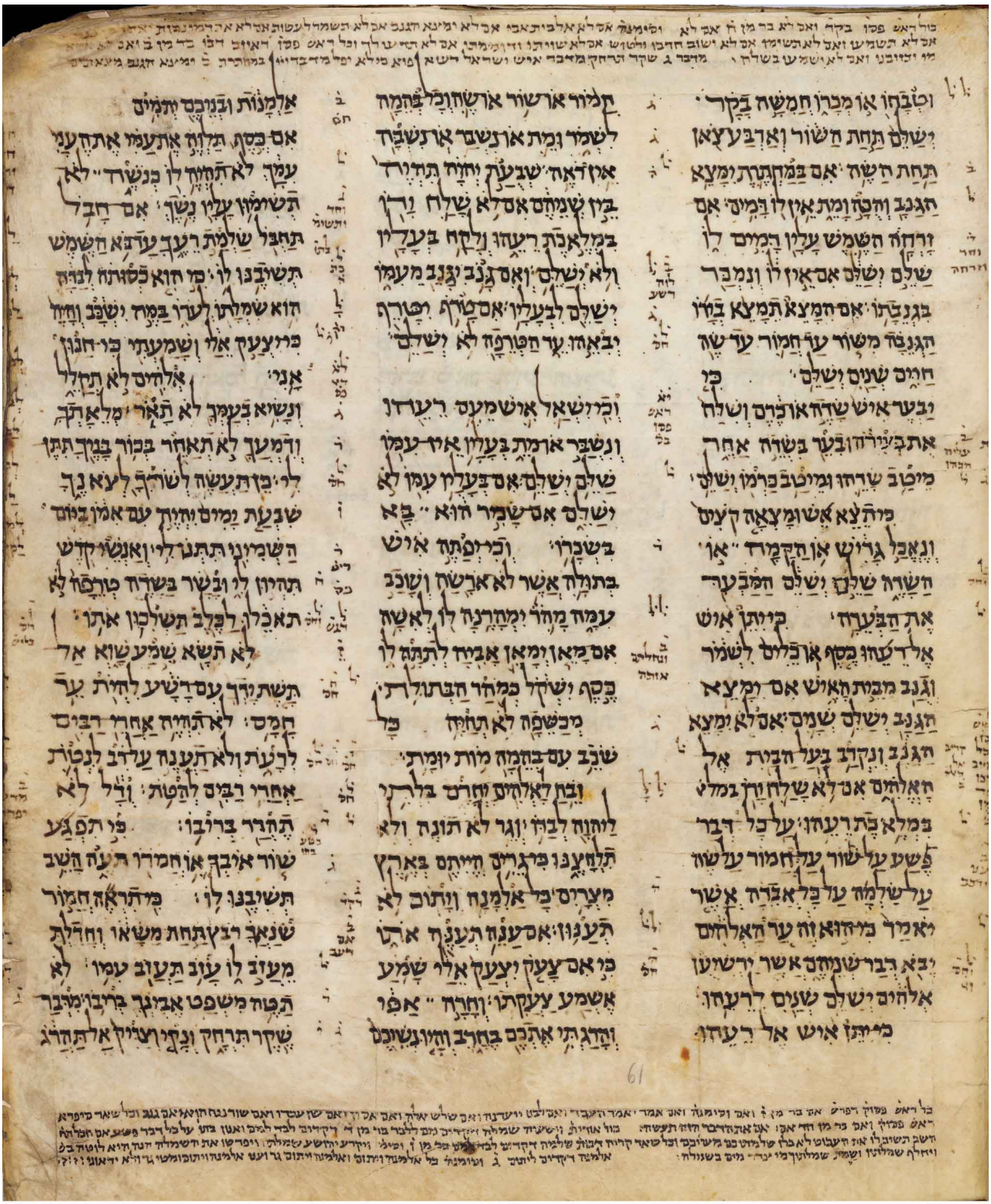

The Damascus Pentateuch or Codex Sassoon 507 is an almost complete Pentateuch from about 800 AD. It was considered to be the oldest extant Hebrew Bible manuscript, until in 1947 the Isaiah Scroll was found in Qumran near the Dead Sea which was about a 1,000 years older. Like other codices of its era, it bears Masora (critical notes of the Masoretic annotations) on the top and bottom of each page, as well as in between the columns. Masoretic texts (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and the Holy Land, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament that had been lost a long time ago.

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Selihah (Selichah / Selichot; penitential poem or prayer) leaf written in Hebrew Aramaic. 8th or 9th century, found in the Mogao Caves of Dunhuang, Gansu, China in 1908 by sinologist Paul Eugene Pelliot. The Mogao Caves or Dunhuang Caves, also known as the Thousand Buddha Grottoes or Caves of the Thousand Buddhas, form a system of 500 temples 25 km (16 mi) southeast of Dunhuang, an oasis at a religious and cultural crossroads on the Silk Road, in Gansu province, China. The Silk Road went directly through Sepphoris c. 5km / 3 mi north of Nazareth. Dunhuang was established as a garrison outpost and gateway to the West by the Han Dynasty Emperor Wudi to protect against the Xiongnu (Huns) in 111 BC. From the 4th until the 14th century, caves were constructed by Buddhist monks and scholars. In 1900, the "Library Cave", which had been walled-up and camouflaged against Islamic raiders in the 11th century, was discovered. Up to 50,000 manuscripts may have been kept there, one of the greatest treasure troves of ancient documents ever found. While most of them are in Chinese, a large number of documents are in more than fifteen different scripts and languages such as Aramaic, Kharosthi, Brahmi, Persian, Tocharian, Uyghur, Sanskrit, Sogdian, Khotanese, Sanskrit, Tangut, Tibetan and Greek. For Britain and India, Aurel Stein bought 7,000 complete manuscripts and 6,000 fragments including the Diamond Sutra from 868 AD (the oldest printed book) and the Lotus Sutra. Then Paul Pelliot bought 10,000 documents for France including Nestorian (Jingjiao) documents, Chinese language texts connected with the 7th-century mission of Alopen (See: Nestorian Stele).

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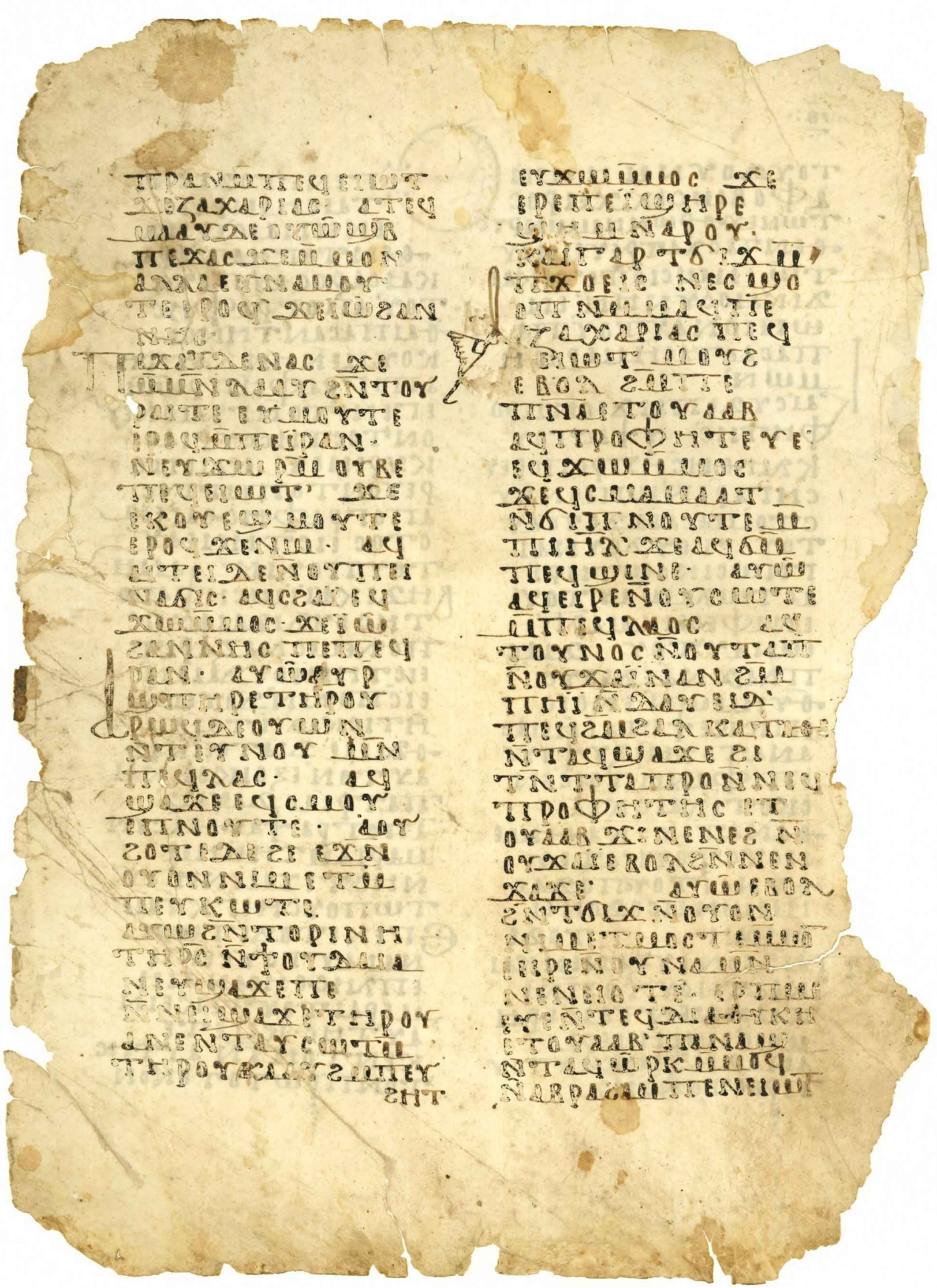

Uncial 0177 (Gregory-Aland), Greek-Coptic manuscript of Luke 1,59-73_c. 950 AD

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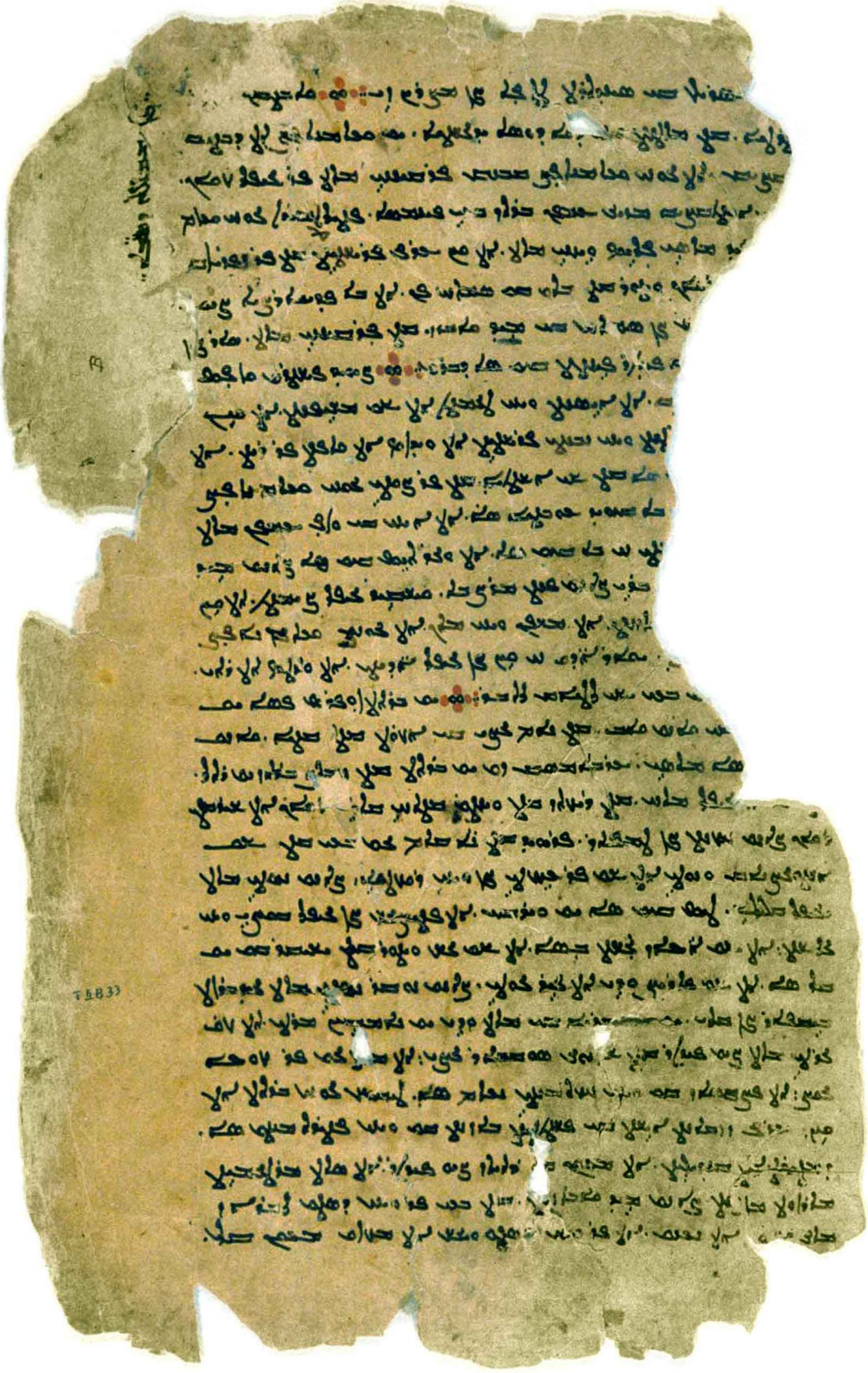

The Christian "Sayings of the Old Men" or "Sayings of the Holy Elders", a text originally written by desert monks from Egypt. Sogdian language, Syriac-Aramaic script, from Bulayiq near Turfan, Xinjiang, China, c. 9th century A.D., document S6-7-Syriac-script-n489V.

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The "Peshitta" is the standard version of the Bible for eastern churches (the Near-East, Central Asia, China) in the Syriac-Aramaic writing. Bible page from the Megillot-Ruth Parchment, 9th century A.D.

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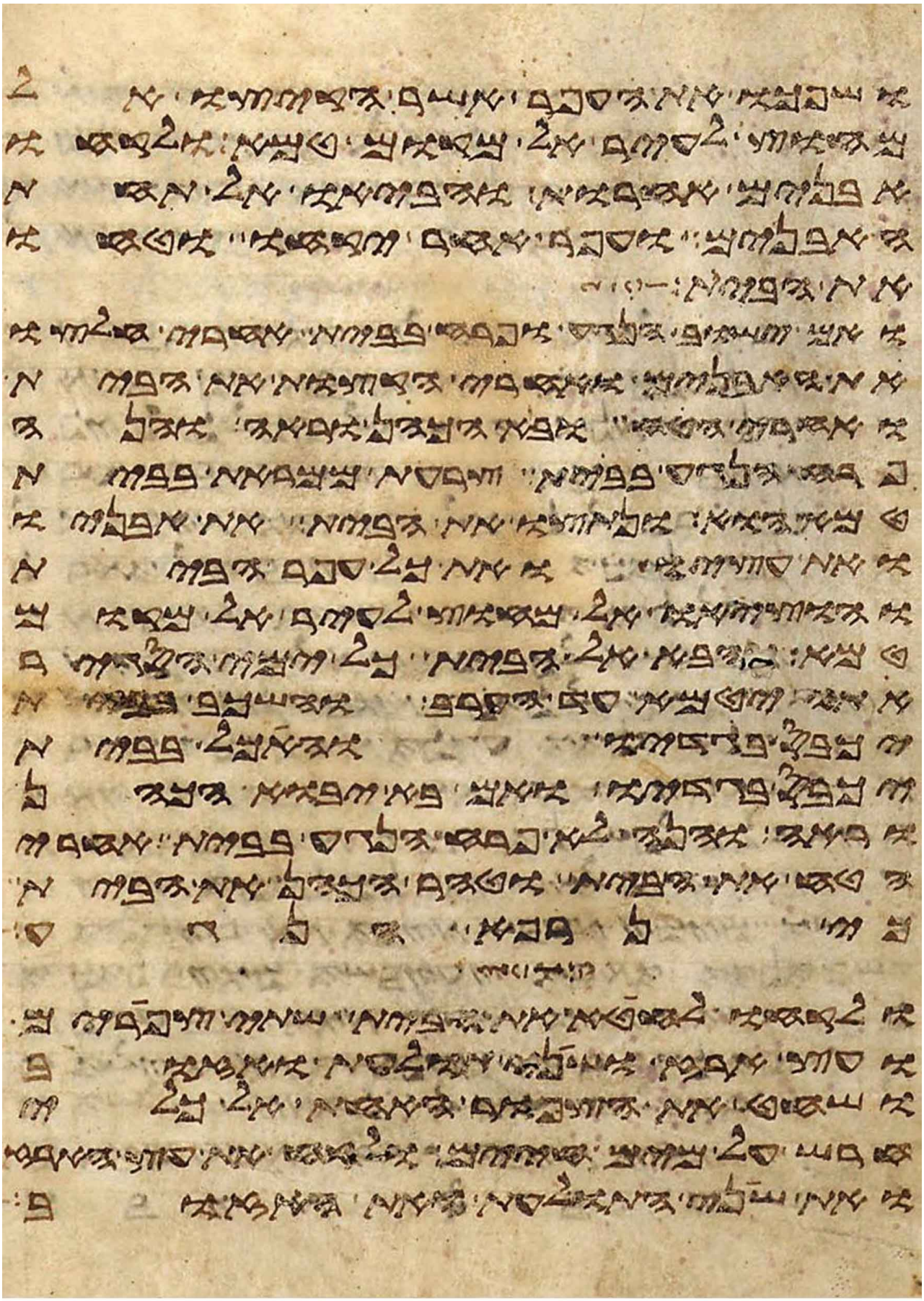

Page from the Samaritan Bible MS 201: Leviticus. Ascalon, Israel, 1189 AD

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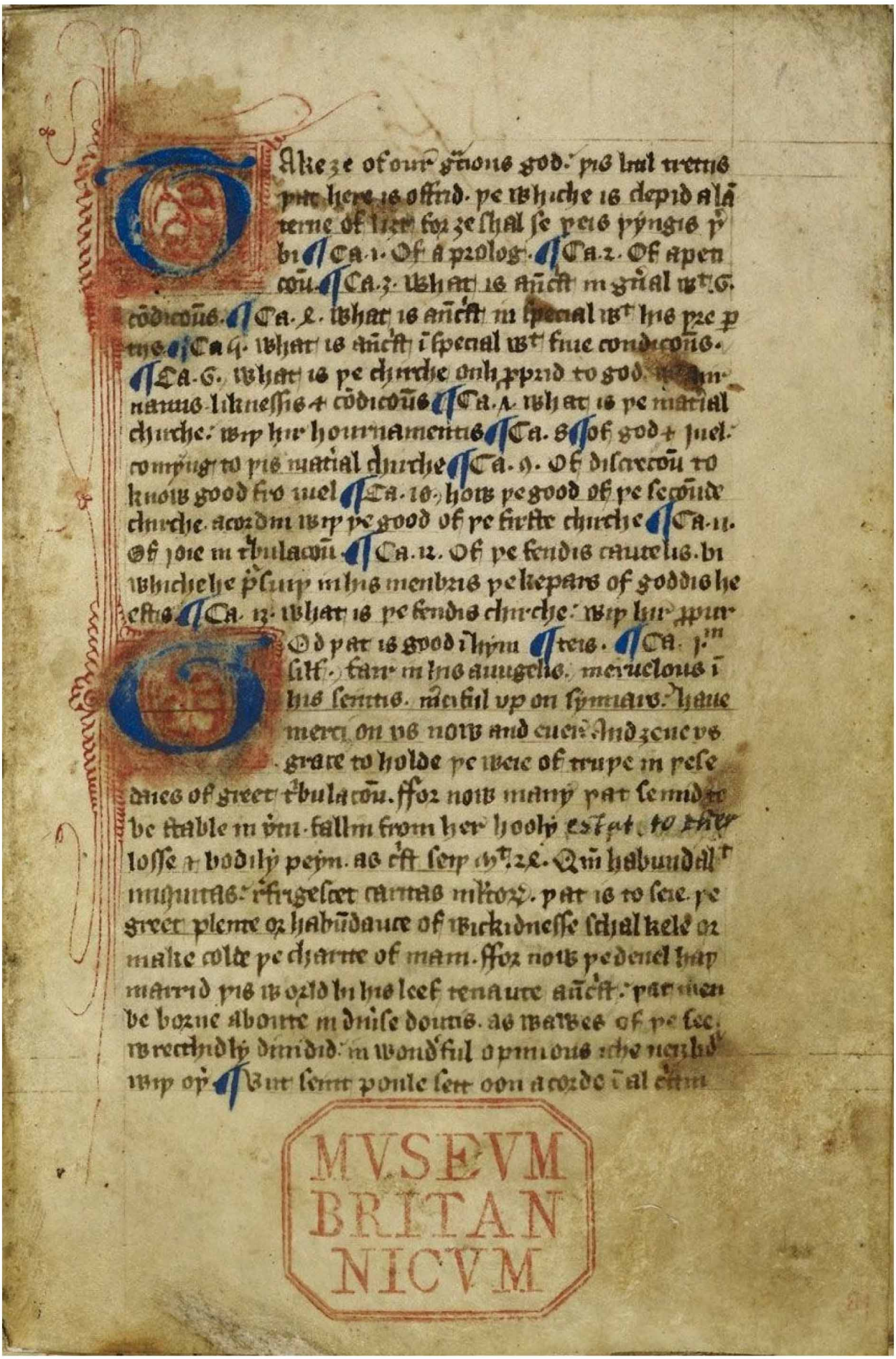

Beautiful document with a Lollard text from the 14th century, British Museum

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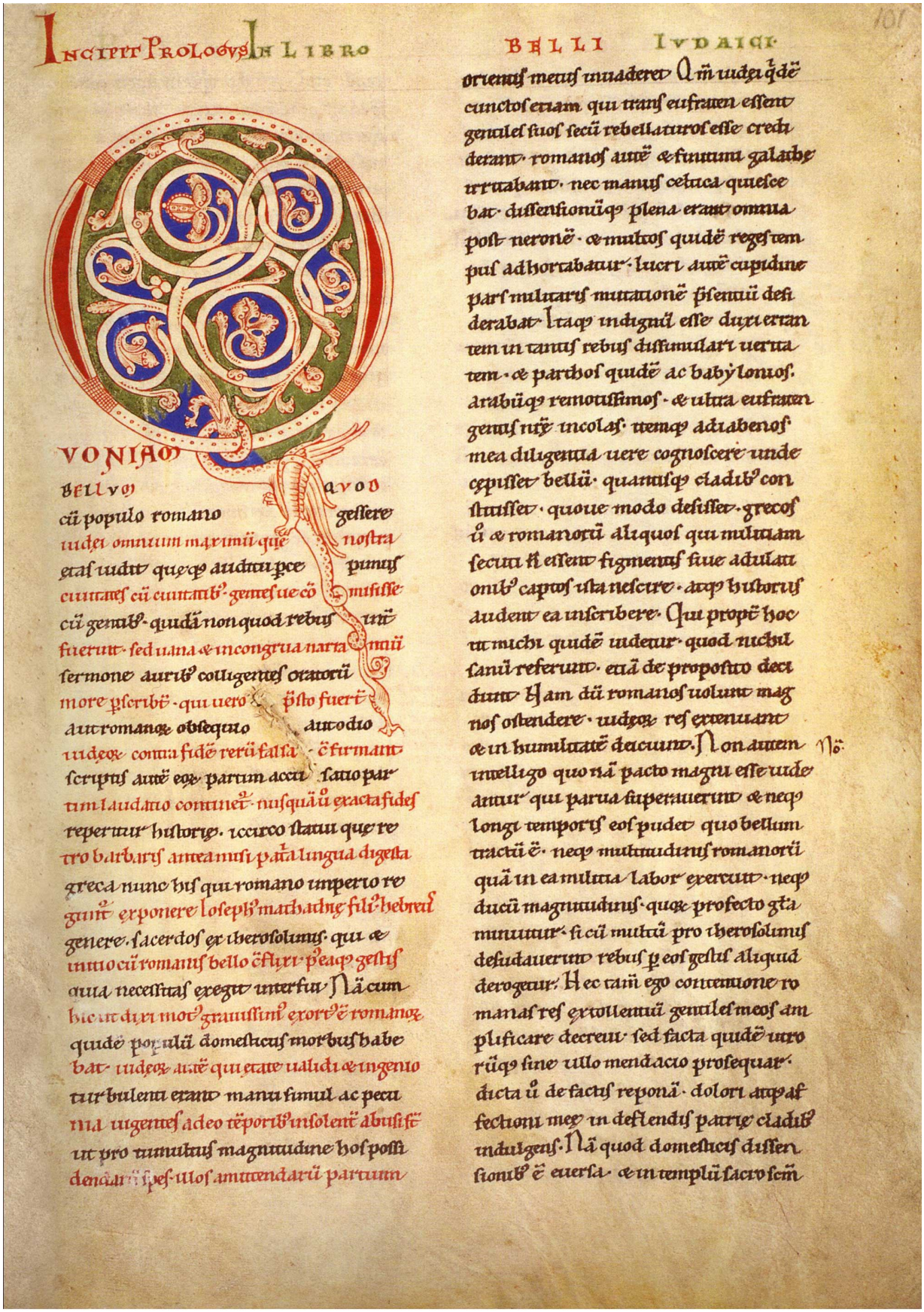

There is one probable author of the Gospel of Matthew, and he left his signature at the end of that Gospel (27:57) to proof it: "... there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple;" Joseph Arimathaea is non other but Joseph (b)ar Mathaea, alias Josef bar Matityahu (Joseph son of Matthew), alias Titus Flavius Josephus. By saying that he was a disciple of (Paul's interpretation of) Jesus, he also said that he was a colleague of Paul. He left also a countersignature (the 3 crucified) likewise at the end of his book 'Life of Josephus' (chap.75) "... I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered." Illustration: Page of Josephus' famous book 'The Jewish War,' published in 75 AD.

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A beautifully decorated page of a Gutenberg Bible, c. 1455. With the epochal invention of his printing press, Johannes Gutenberg pushed mankind into modernity. Consequence: Luther's Reformation, the Age of Discovery, revival of science and education, democratisation and massive industrialisation.

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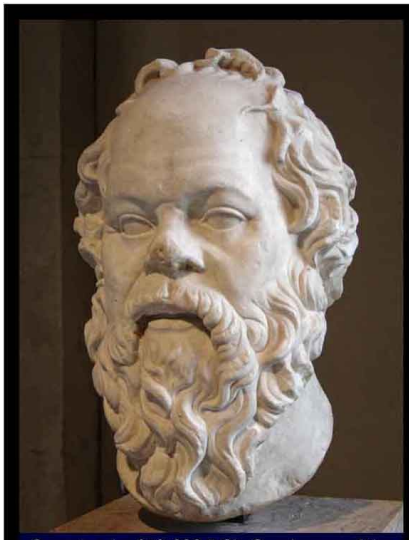
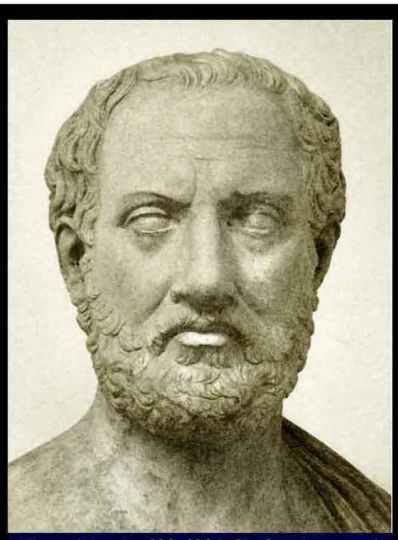
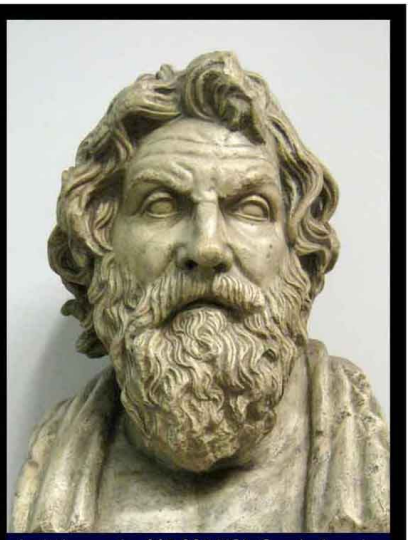


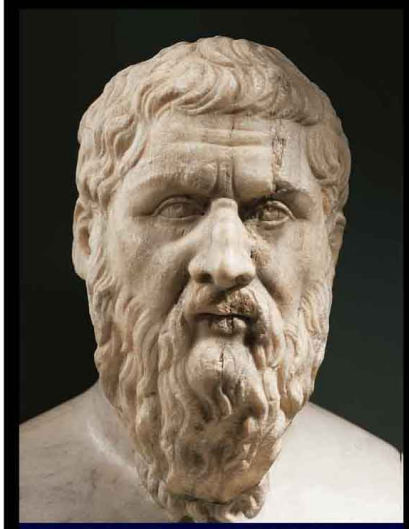
Socrates (c. 470-399 BC), Greek, one of the founders of Western philosophy. Among his students were Plato and Xenophon.



Thucydides (c. 460-400 BC), Greek general and historian. Noted for 'scientific history', 'political realism', 'analysis of human nature'.

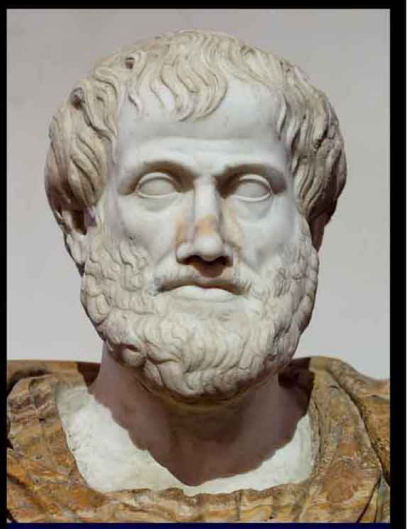


Antisthenes (c. 445-365 BC), Greek, founder of Cynic philosophy. Noted for ethics and virtues. Student and disciple of Sokrates.



Plato (Greek: Platon; c. 428-348 BC), noted for his School of Thought, and the Academy, 1st Western university. Student: Aristoteles.

Philip II of Macedon (382-336 BC), united most of Greece, hired Aristotle as teacher for his son Alexander and his generals.



Aristotle (Greek: Aristoteles; 384-322 BC), polymath, he taught almost every subject. Most influential in the West and the East.

Alexander the Great (Greek: Alexandros III, 356-332 BC), conquered most civilisations between Greece / Egypt and India / China.

Seleucos I Nicator (c. 358-281 BC), general of Alexander, he spread Greek culture and language eastwards up to India and China.

Ptolemy I Soter (Greek: Ptolemaios Soter, lit. "Ptolemy the Saviour"; c. 367-282 BC), spread Greek culture and language in Egypt.

Clash of Civilisations began when the 'Law of Man' (critical thought and the Golden Rule) challenged the 'Law of God' (blind subjugation under theocratic rule). These men built up Western Civilisation.

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Poppaea Sabina (30-65 AD), Nero's wife. In 63, Flavius Josephus met her in Rome. He described her as friendly and 'religious'.

Vespasian, Titus Flavius Vespasianus (9-79 AD). Having crushed the Druids before, he was told by Nero to crush the Messianists.

Flavia Domitilla Mayor (c. 20-65 AD), the wife to Vespasian, mother of Flavia Domitilla Minor as well as Titus and Domitian.

Titus, Titus Flavius Vespasianus (39-81 AD), like all upper class people, he spoke Greek. He crushed the Messianic Army in Judaea.

Titus Flavius Josephus (c. 37-100 AD), adopted son of Vespasian. From c. 68 AD, he controlled all writings in the Empire.

Flavia Domitilla Minor (c. 45-66 AD), Vespasian's daughter, wife to Quintus Petillius Cerialis, mother of Flavia Domitilla the Saint.

Domitian, Titus Flavius Domitianus (51-96 AD). He controlled public and private morals. The people loved him, the politicians not.

Flavia Domitilla the Saint (c. 63-100 AD), daughter of Domitilla Minor, wife to Titus Flavius Clemens, Clement I, the '1st Pope'.

Titus Flavius Clemens (c. 45-95? AD), 2nd son of Vespasian's brother Titus Flavius Sabinus, husband to Flavia Domitilla the Saint.

The Flavian family formed Christianity and modern Judaism by controlling and editing their texts. It was their aim to pacify Messianic Jews and Christians, and Titus Flavius Josephus was in charge.

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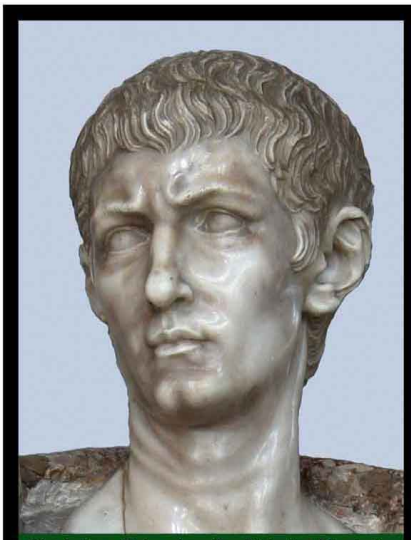
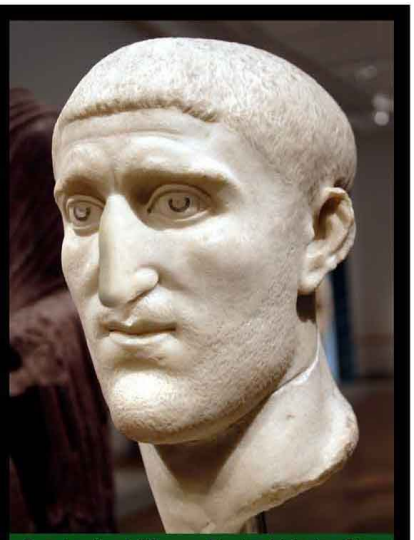
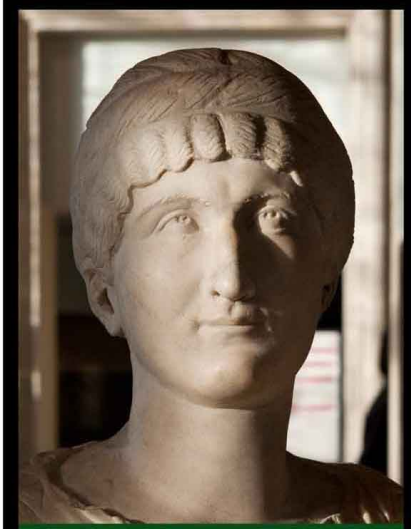
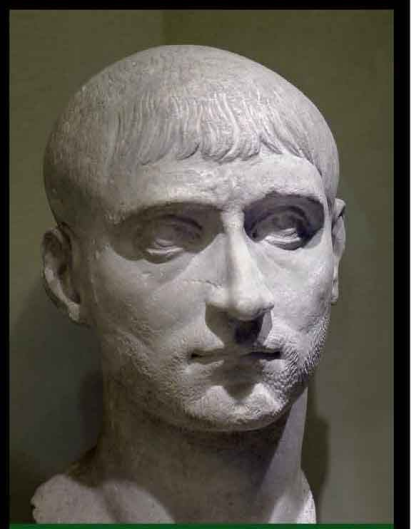

Diocletian, Gaius Aurelius Valerius Diocletianus (244-311 AD), His wife Prisca and his daughter Galeria Valeria were Christians.

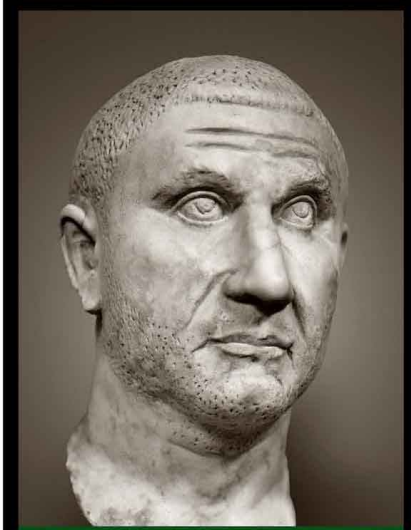
Galerius, Gaius Galerius Valerius Maximianus, 250-311 AD); his wife Galeria Valeria convinced him to sign the Edict of Serdica.


Constantius I (Marcus Flavius Valerius Constantius Herculius) 'Chlorus' (c. 250-306 AD), He was the father of Constantine the Great.


(Saint) Helena (Flavia Iulia Helena; c. 247-330), Greek Christian wife of Constantius Chlorus, mother of Constantine the Great.

Constantine I, the Great, Flavius Valerius Aurelius Constantinus (272-337), His friend Eusebius ran the 1st Council of Nicaea.


(Marcus Aurelius Valerius) Maxentius; 276-312 AD, brother of Constantine's wife Fausta, His army.saw defeat at the Milvian Bridge


(Gaius Valerius Licinianus) Licinius, c. 263-325 AD), was a Christian. His wife: Flavia Julia Constantia, half-sister of Constantine I.

Galeria Valeria (275-315 AD), daughter of Diocletian and his Christian wife Prisca (c. 270-315 AD), became wife to Galerius.

Julian, Flavius Claudius Julianus, 331-363) grandson of Constantine I and philosopher; rejected Christianity for Plato's teachings.

The Constantines called themselves 'Flavian' because in Antiquity, a name was 'programme'. And indeed, most members were Roman Christians long before Constantine, particularly the women.

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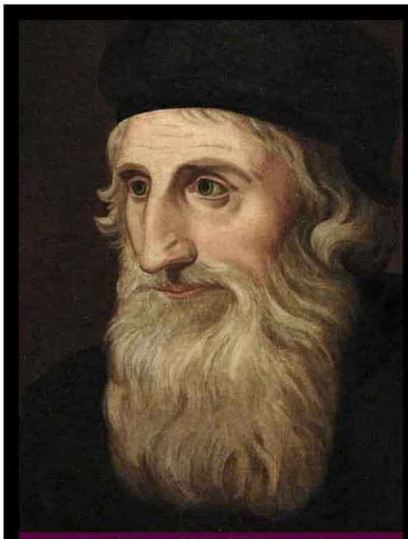

John Wycliffe (c. 1320-1384) was the head translator of the Wycliffe Bible. He knew: the Black Death was devastating for Christianity.

Johannes Gutenberg (c. 1395-1468) offered in 1455 the first printed Bible. It was sensational due to its high quality and low price.

Martin Luther, (1483 -1546) was a German theologian and translator. His printed Bibles in German were an immediate success.

Charles V (1500-1558), His uncompromising attitude towards any Reformation engulfed Europe in a series of war that ended in 1648.

Henry VIII (1491 -1547), created the Royal Navy, started English Reformation, ended the Pope's political power in England.

William Tyndale (1494 -1536) was inspired by Luthers translation and began the English translation of the Bible in Wittenberg.

Philip II of Spain (Spanish: Felipe II; 1527-1598), tried to conquer England but failed. The Roman-Catholics could not come back.

Elizabeth I of England (1533-1603) defeated the Spanish Armada and laid foundations for a Protestant empire: the British Empire.

Jan III Sobieski of Poland (1629-1696), the 'Saviour of Christendom'; he defeated the Islamic Turks on 12th September 1683.

The Black Death of 1346-1353 killed half of Europe's population. Most who could read were dead. Christianity was to live on only if people could read mass-produced Bibles in their own language.

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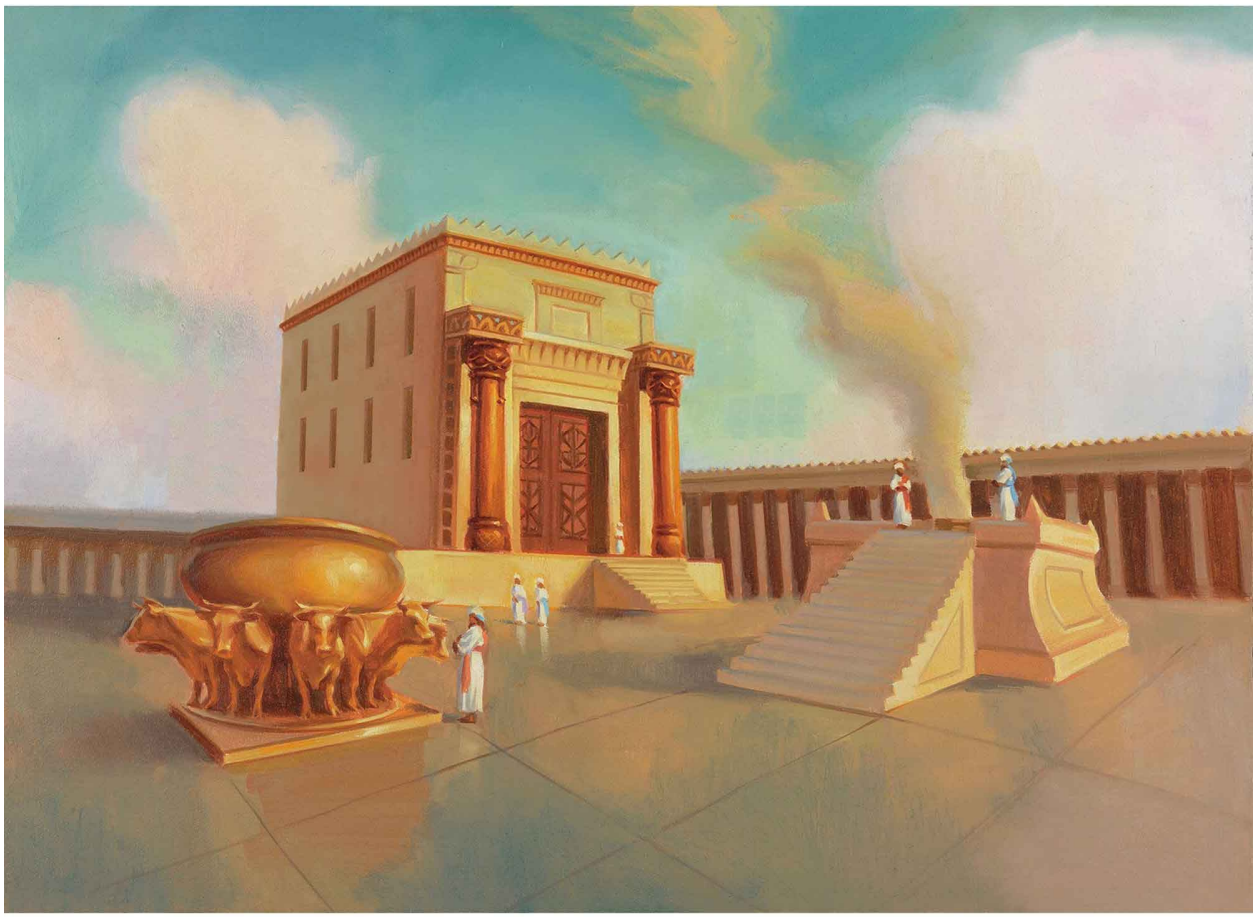
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

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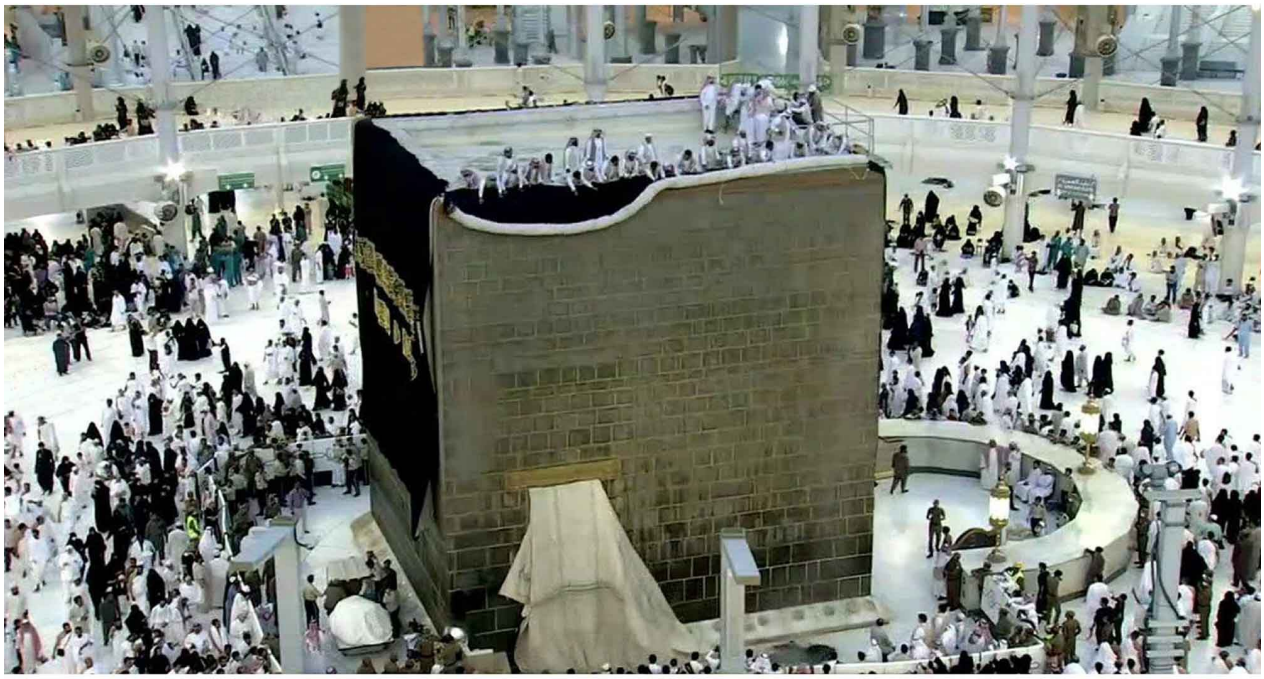
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

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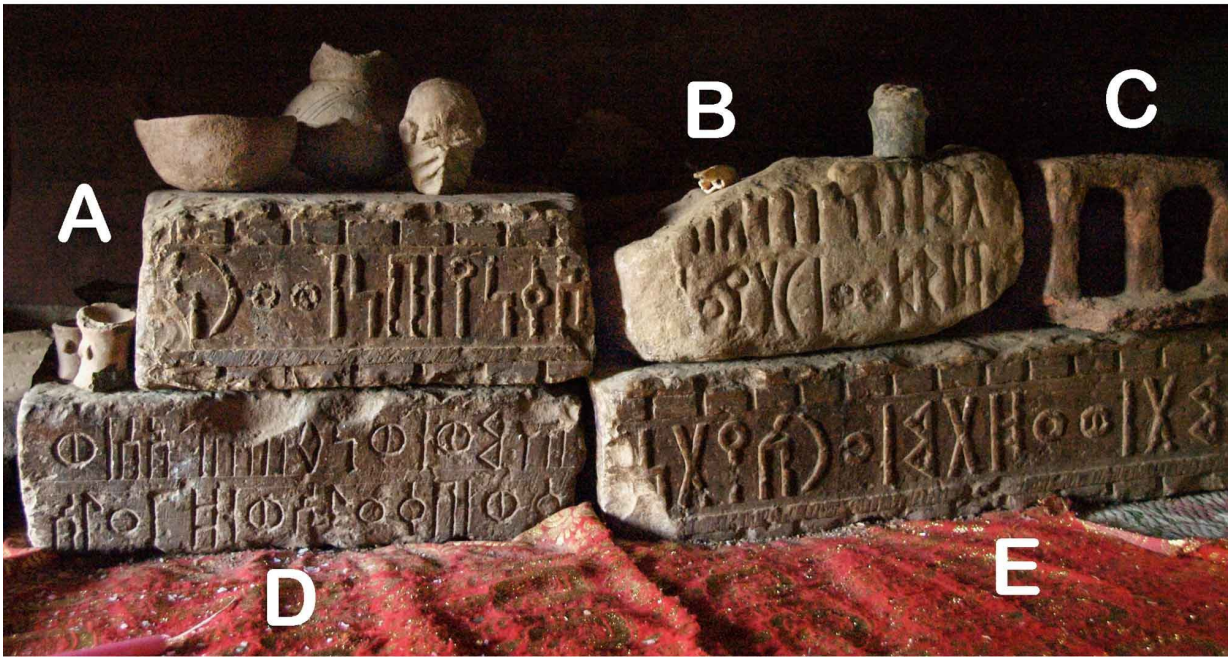
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



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Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

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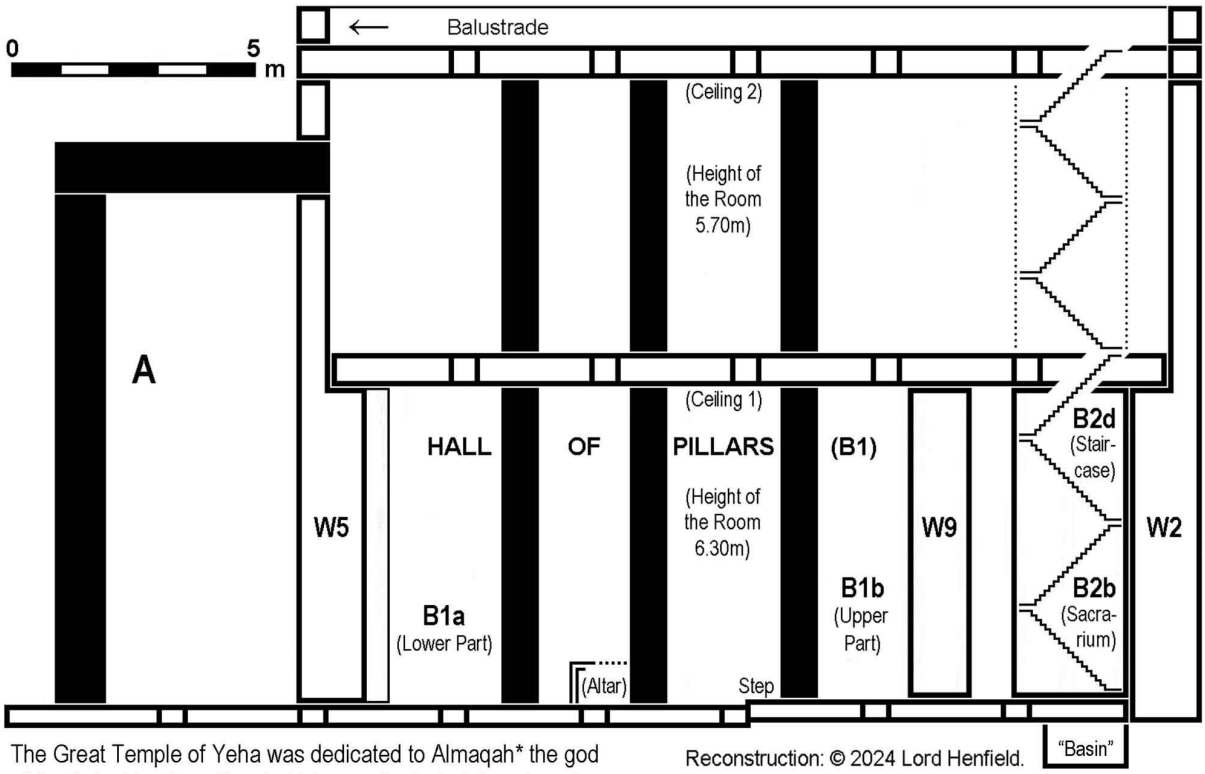

Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

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The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

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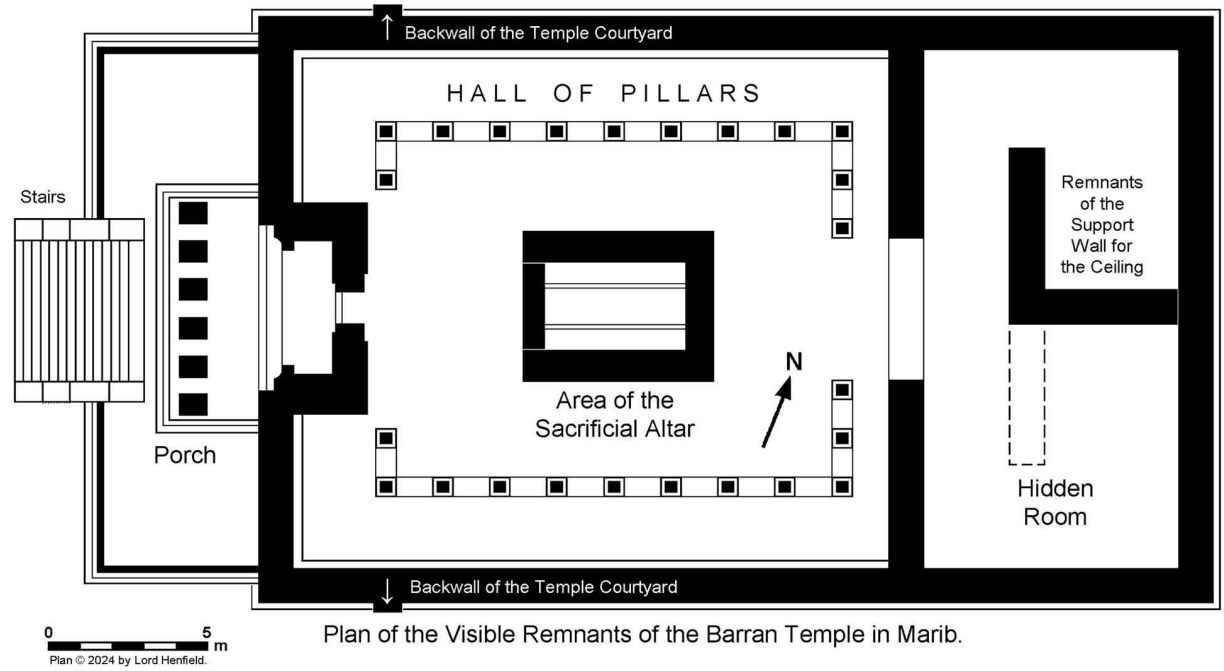
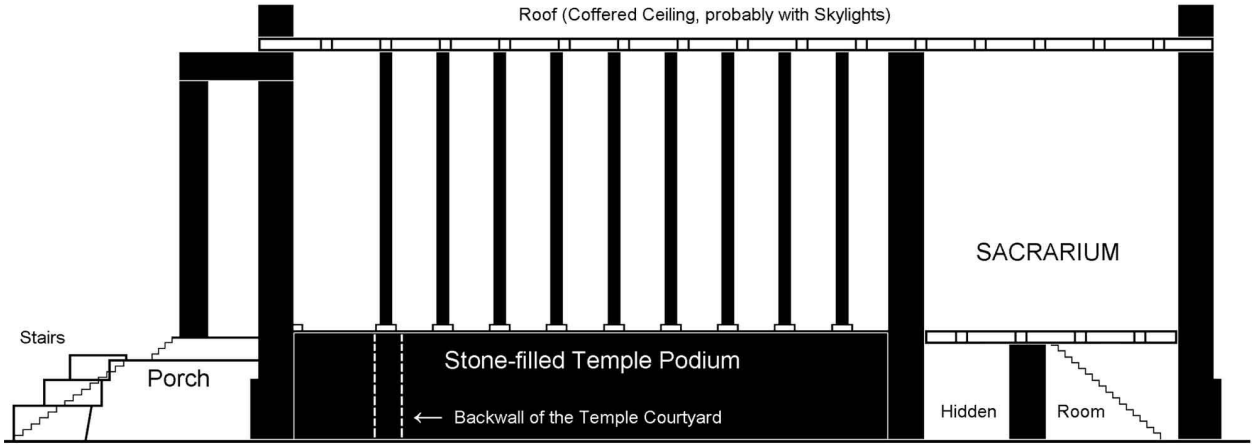


Plan of the Visible Remnants of the Barran Temple in Marib.



Section of the Barran Temple in Marib, Reconstruktion, View from the South.

Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

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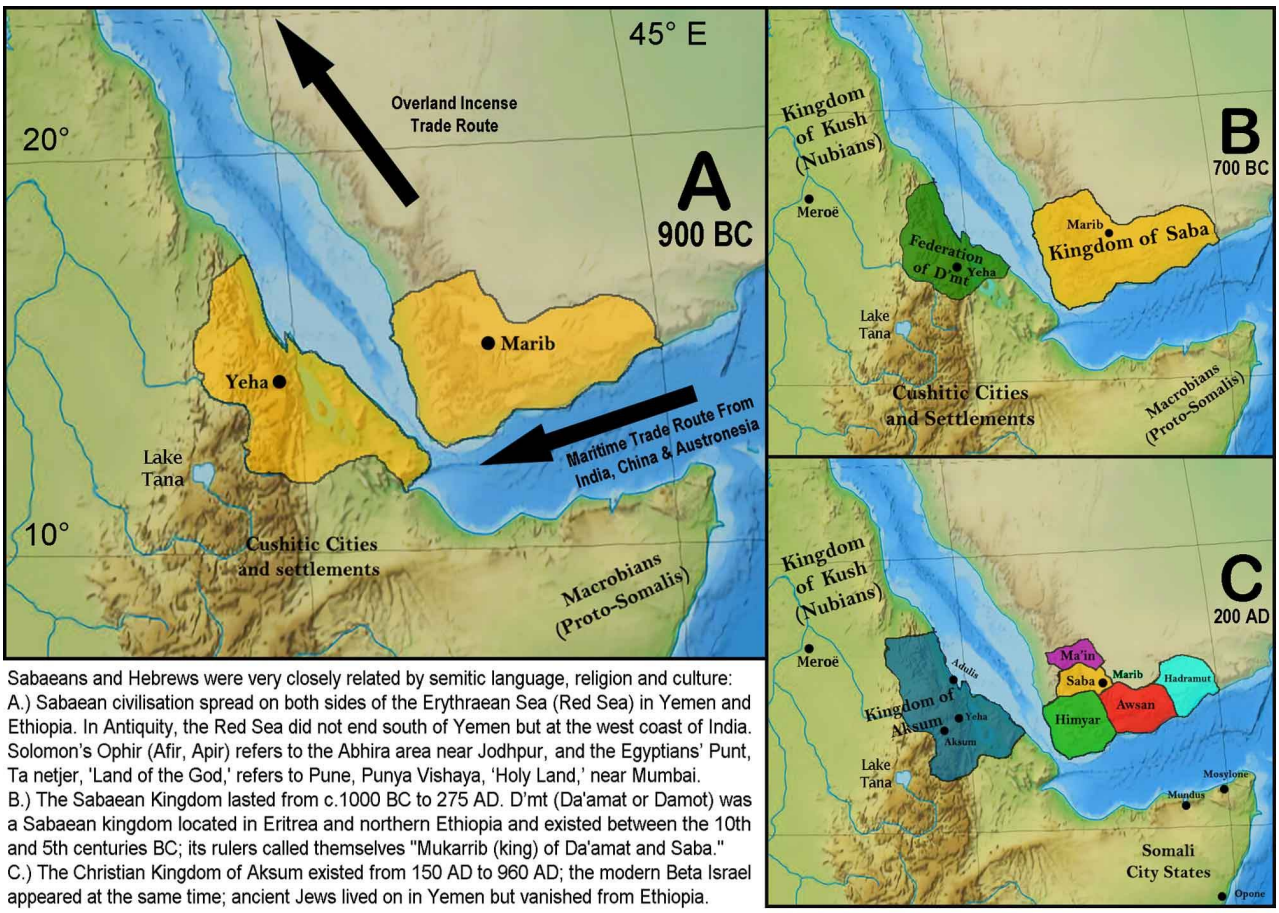
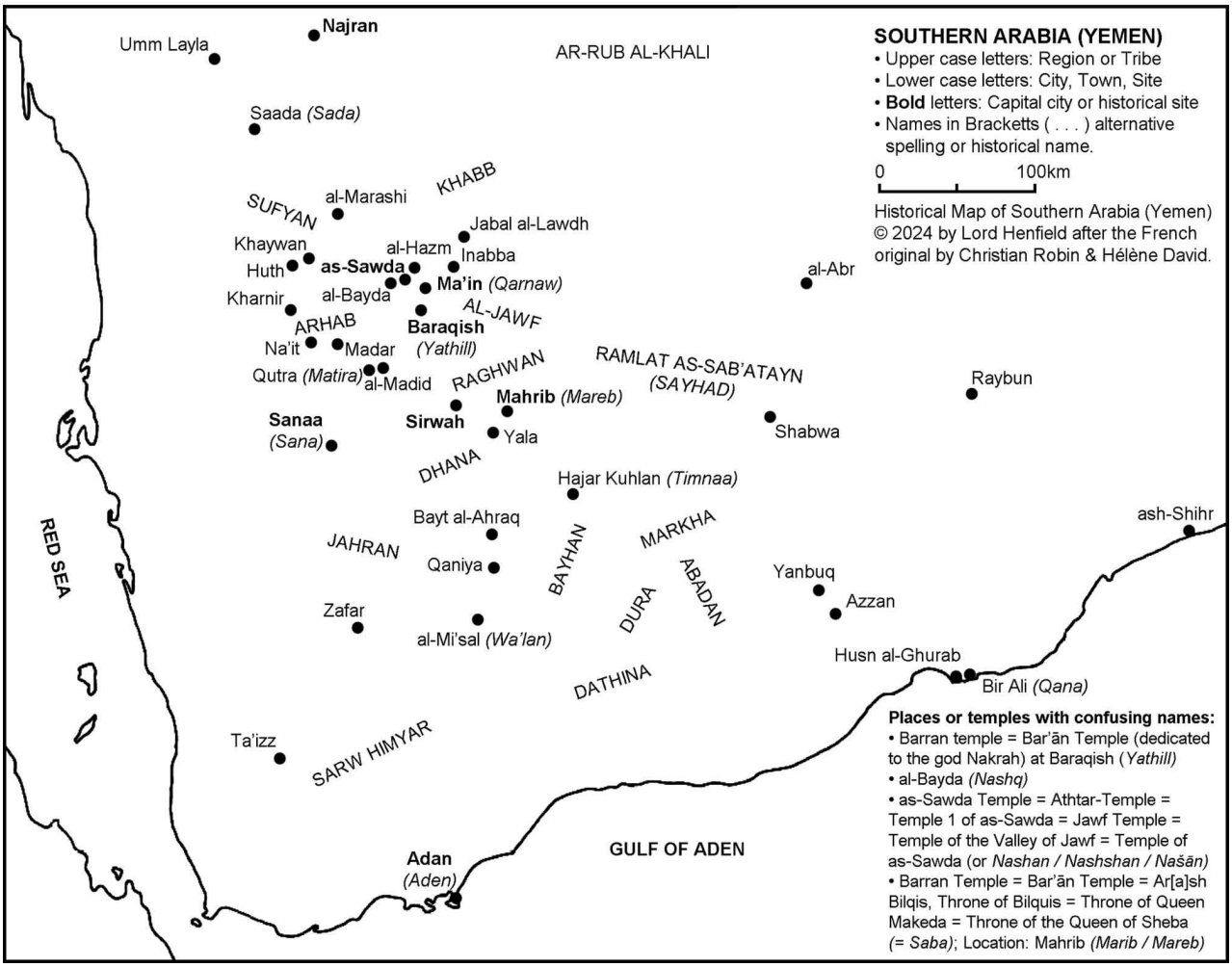


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



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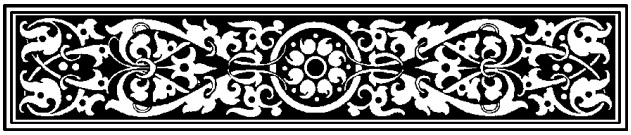
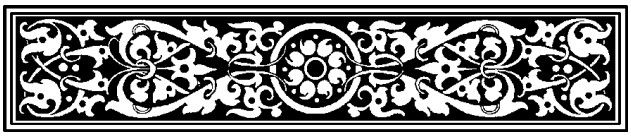
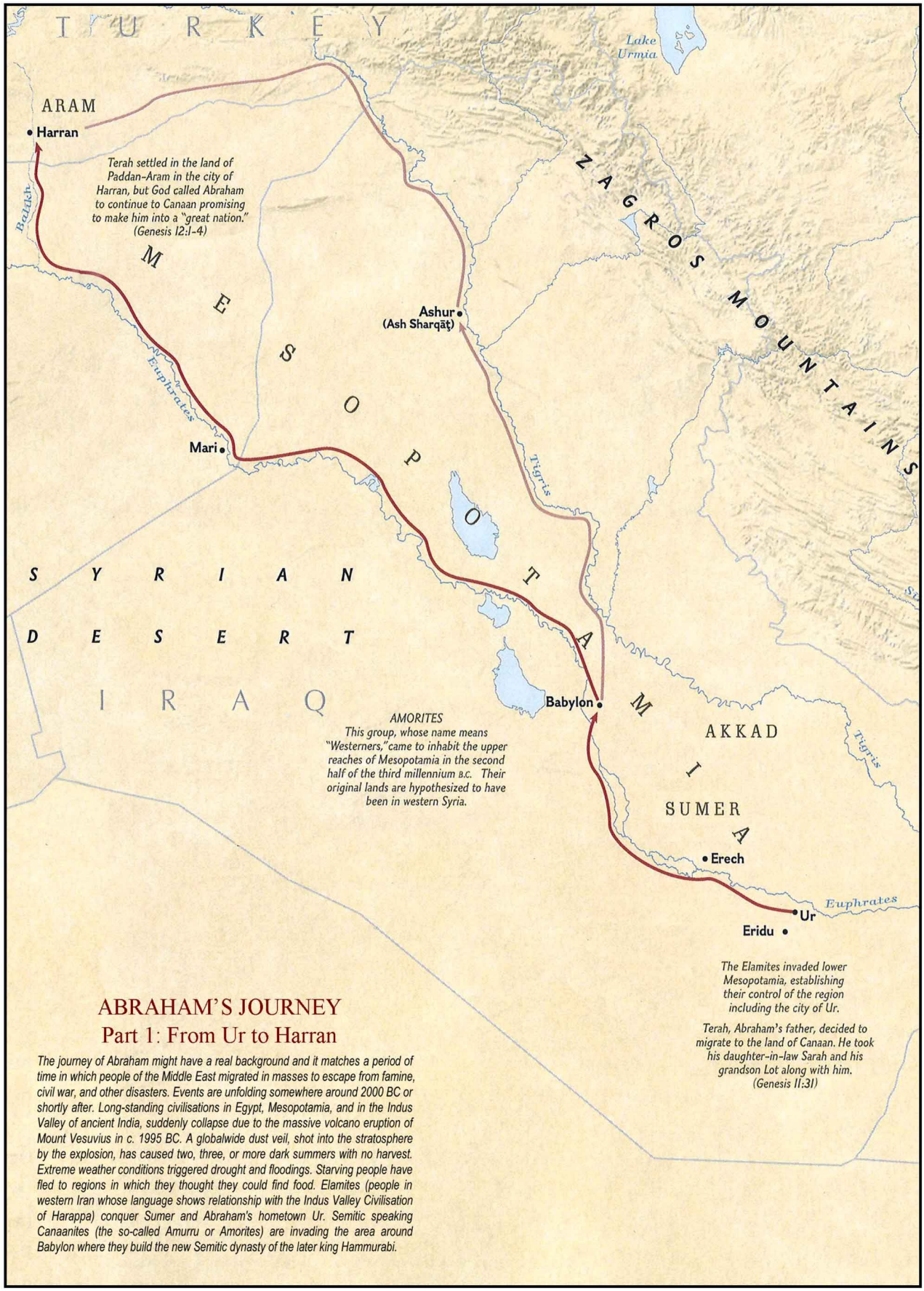


APPENDIX B

THE
MAP & CHART
DOCUMENTATION





The stories of the Bible, or other scriptures for that matter, are often rejected as pure fantasy. The stories of Abraham contain some amount of historicity nevertheless. When Abraham left his Sumerian hometown Ur for Harran, on the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km / 18 mi southeast of Sanlıurfa. The settlement that would become Harran began as a typical Halaf Culture village established circa 6200 BC. The archaeological remains in ancient Harran show clearly why Abraham came here, it was one of the largest commercial, cultural, and religious centres of the region. The Greeks called the city Hellenopolis (meaning "Greek city") in the Early Christian period. (The grey line along the River Tigris represents an alternative route of Abraham and his clan.)

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The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundred of years. Ezekiel (c. 622-570BC) writes (30:13-17): "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros [Upper Egypt, Thebes] desolate, and will set fire in Zoan [Tanis], and will execute judgements in No [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. And I will pour my fury upon Sin [the Desert of Sin or Tsin: between Elim and Mount Sinai], the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily. [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] The young men of Aven [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] and of Pibeseth [Bubastis] shall fall by the sword: and these cities shall go into captivity."
If the Habiru (ancient Hebrews) were no Canaanites, as they claimed, they would have had no need for such a grudge against exactly those places the Canaanites once have been expulsed from, would they?

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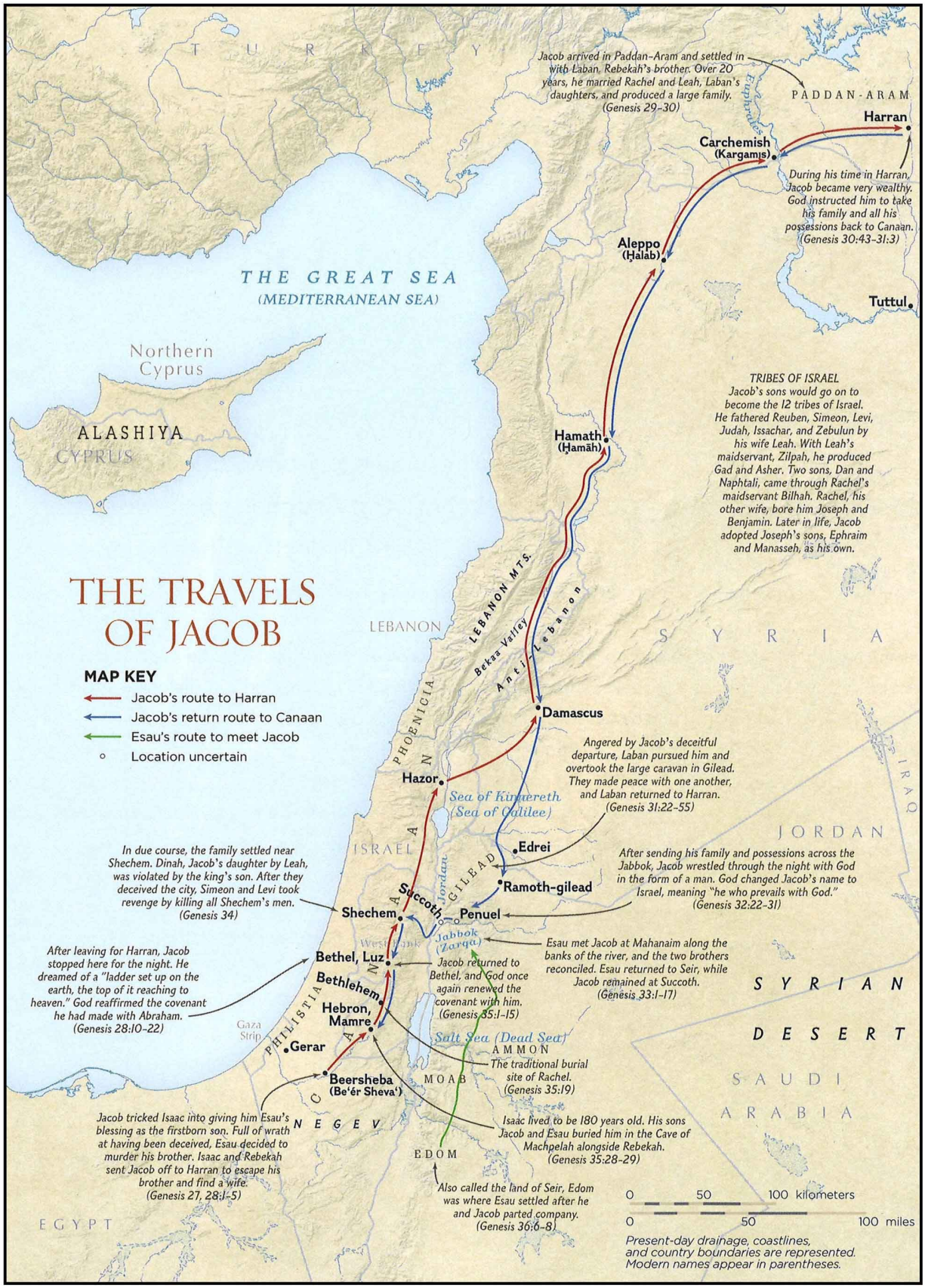

The history of the "Israelites" begins with ***Jacob***: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect". The name ***Israel*** (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

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Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.
Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the ***Twelve Tribes of Israel***, and it is also known that he had a daughter, Dinah.

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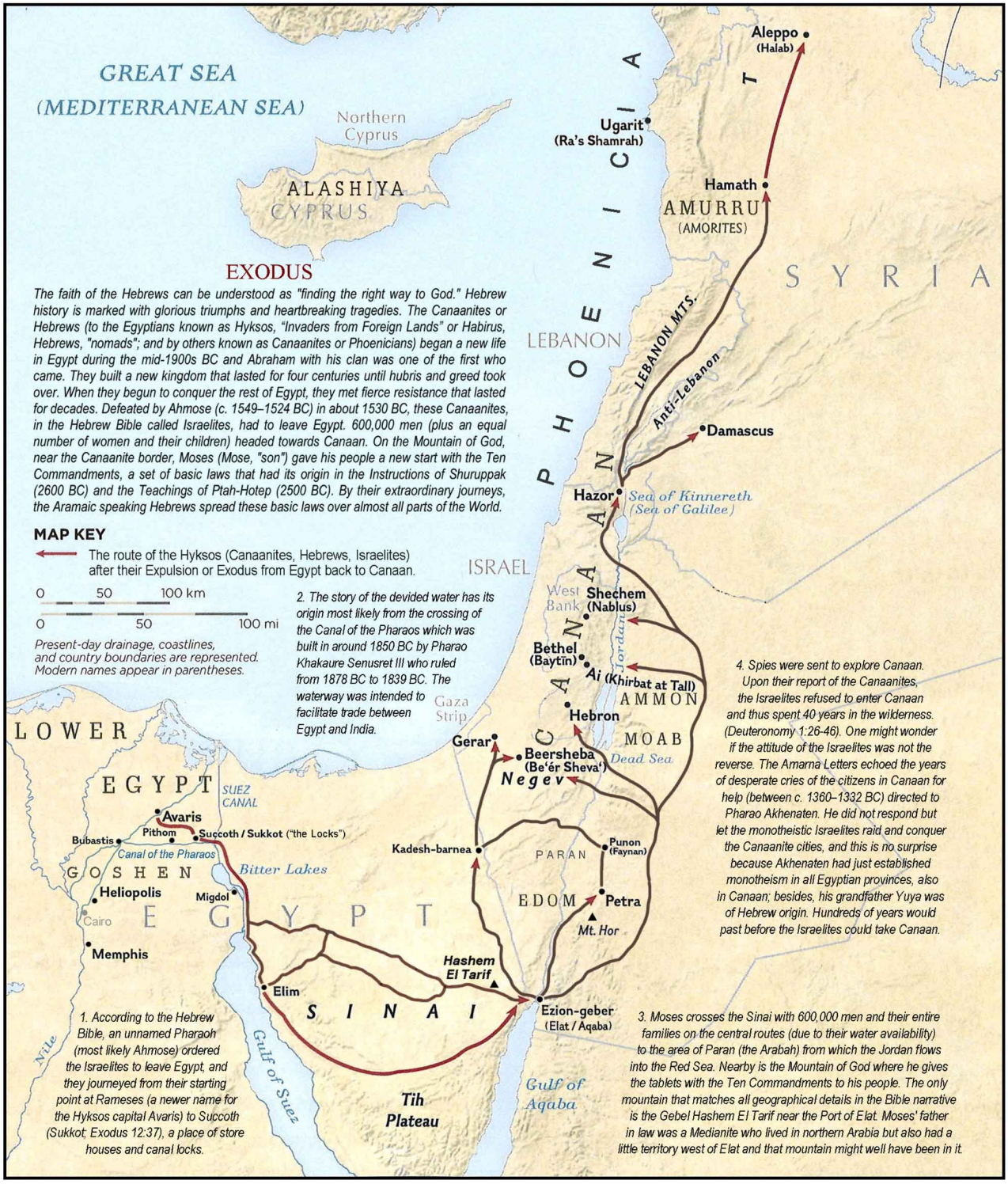

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the ***Biblical Mount Sinai***. Potential candidates had to meet the following criteria: **1.** The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. **2.** It must have a water source to support the people. **3.** It must be accessible and easy to climb (due to the old age of Moses). **4.** It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) **5.** It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: **1.** Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. **2.** Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. **3.** Be within "goat grazing distance" of Midianite territory. ***Moses*** (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.].

Criticisms against the proposal that Hashem El Tarif is Mount Sinai are: **1.** There is no mention in history nor tradition of Hashem El Tarif as Mount Sinai. [A weak argument as Christians and Muslims have deliberately destroyed almost all texts that contradicted their doctrine.]. **2.** There is no widespread Rabbinic-era Jewish tradition about the location of Mount Sinai. [Also weak because "Rabbinic Literature" was edited by the Romans after the 1st Roman-Jewish War, 66-73 AD, and therefore cannot really be called authoritative.]. **3.** The Sinai was controlled by the Egyptian Empire [Also a weak point because the Egyptians controlled all their provinces between the Nile and southern Anatolia anyway, including all of Canaan and Phoenicia.]

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Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was ***Hoshea*** (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from Jesus the Nazorean (in the New Testament).

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Kingdoms of ***Saul***, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small. The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was ***David*** (Hebrew for: "beloved by family"). Samuel describes David is a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. ***Solomon*** (Hebrew: Shlomoh from shalom, "peace"), also called Jedidiah (Hebrew: Yedidyah from "beloved of Jah, Yahweh, God"), was, according to the Hebrew Bible or Old Testament a fabulously wealthy and wise king of the United Kingdom of Israel who succeeded his father, King David from c. 970 to 931 BC. (See: Kebra Nagast and 1 Kings 10; Queen of Sheba / Saba, Queen Makeda). Following the split in c. 930 BC, his patrilineal descendants ruled over Judah alone.

The next significant Hebrew ruler was ***Hezekiah*** (reign c. 715-686 BC; Hebrew: Hizkiyyahu, Hizqiyyahu, Khizkiyahu, Yehizqiyyahu, or Y'khizkiyahu, meaning "Yahweh strengthens" or "Yahweh is my strength"; Greek: Ezekias). He was a king of Judah who appears in 2 Chronicles 18-32, in 2 Kings 18-20, Proverbs 25:1, and in Jeremiah, Hosea, and Micah. He was compared favourably with David and Solomon. Undoubtedly, Hezekiah was a historical figure as his story is one of the best to cross-reference with the rest of the Mid Eastern world's historical documents. The Hebrew Bible (Kings 19:35) states that the Assyrians attempted to conquer Judah and lost 185,000 soldiers. This might be an exaggeration but Hezekiah was a fierce warrior and documents such as the Siloam inscription, Lachish relief, Sennacherib's Prism of Nineve, bear witness to that. He is the first Hebrew ruler who made monotheism the official doctrine of the state. In an effort to abolish the Canaanite idolatry from his kingdom, he destroyed the high places (or bamot) and the "bronze serpent" (or Nehushtan), recorded as being made by Moses, which had become objects of idolatrous worship.

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With first religious reforms, King Hezekiah began a political process that was finally concluded by King ***Josiah*** (or Yoshiyahu, c. 640–609 BC) and it split Israelites from the rest of all Canaanites. Triggered was this reform probably by the ruthless conquests of Canaan by Assyria and Babylonia (also Semites). Statecraft was deliberately replaced by zeal as religious weapon. Greeks and Romans should experience that weapon some centuries later. The Books of 2 Kings and 2 Chronicles record about the programme and its execution in quite some detail. Josiah began the destruction of (Canaanite) Baalist altars and images throughout Jerusalem and Judah. While restoring the Temple of Jerusalem, the High Priest Hilkiah discovered a scroll described in 2 Kings as "the book of the Law", and in 2 Chronicles as "the book of the Law of the Lord given by Moses". Meant is most likely a collection of manuscripts that included The Instructions of Shuruppak (with c. 100 precepts and laws), the Code of Ur-Nammu (or Shulgi, 32 laws), the Code of Eshnunna (61 laws), the Code of Lipit-Ishtar (37 laws) and The Code of Hammurabi (282 laws), the Code of the Nesilim (Hittite, 200 laws), [Look for these law texts in the Grand Bible, see also: the 5 Precepts, the 10 Commandments, the 613 Mitzvot]. Many of these ancient law texts became directly a part of the Torah. The compilation of the Torah took place at c. 600 BC, may be by decree of Josiah.

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During the occupation of Judah and Israel, Israelites and Judaeans became prisoners of war, particularly the educated ones. All their leaders were taken hostage by Aramaic speaking Assyrians (8th century BC) and later by Akkadian and Aramaic speaking Babylonians (6th century BC), as it was general custom of that time. It ensured that the remaining population stayed leaderless and obeyed tlhe laws of the new rulers. When the Persian king ***Kurush II*** (Cyrus the Great, hailed by Hebrews as "Messiah") conquered Mesopotamia, the Israelite leaders were freed. Many of the Aramaic speaking ex-captives began to work as scribes for the Persians, some of them moved to Bactria and India, some others went to Egypt, Greece and Rome. The conquest of ***Alexander the Great*** triggered a cultural revolution spreading to Rome and India. Some Jews felt happy in the new culture. Their opponents took Josiah's fundamentalism to heart and fought against the Greeks. In 166 BC, ***Judah Maccabee*** led a Jewish army to victory over the Seleucid dynasty, which at first was directed against the many ***Greek Jews***, of whom there were many. The Maccabean (Hasmonean) dynasty ruled until the Roman Army under ***General Gnaeus Pompeius*** crushed them in 63 BC. The Hasmonean dynasty ended in 37 BC when ***Herod the Great*** became king of Israel. The Hebrews did not like him because he was an Edomite (Arab) and he worked for the Romans.

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The Biblical scholars Joseph Atwill and Robert Eisenman have compared the text of the ***Gospel of Matthew*** with the text of ***The Jewish War*** by ***Titus Flavius Josephus*** and made a revolutionary discovery. In his book "Caesar's Messiah," Atwill, outlines a series of events in ***Jesus' ministry***, described in the Gospels, are exact, sequential parallels to the ***battle campaign of General Titus*** (Flavius Vespasianus, son of Emperor Vespasian). The origins of Christianity seem far different than we have been led to believe. Remarkable is also how close Jewish families were connected to Roman families on a private basis. ***Philo of Alexandria***, known as Philo Judaeus, c. 20 BC–50 AD), was a Greek Jewish philosopher who lived in Alexandria, Egypt. His family had social ties to the ***priesthood in Judaea***, the ***Hasmonean dynasty***, the ***Herodian dynasty***, the ***Julio-Claudian dynasty***, and the ***Flavian dynasty*** in Rome. Philo had two brothers, Alexander the Alabarch and Lysimachus. Through Alexander, Philo had two nephews, ***Tiberius Julius Alexander*** (a high-ranking Roman general and governor) and Marcus Julius Alexander. The latter was the first husband of the ***Herodian princess Berenice***, lover or secret wife of the general and later ***Emperor Titus***. She was the daughter of King Herod Agrippa I and a sister of ***King Herod Agrippa II*** who was a friend of ***Emperor Claudius*** as well as of ***Titus Flavius Josephus***, having supplied him with information for his history books. And the Roman historian Titus Flavius Josephus was none other but the Jewish general ***Yosep bar Matityahu***, Joseph the son of Matthew.

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Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

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Paul's Journey to southern Anatolia (Acts 13 and 14). Acts 13:4-8 says, "So they [Paul and Yosef bar-Nabas] ... departed unto Seleucia [Celeucia, south of Antioch, Antakya] and from thence they sailed to Cyprus. And when they were at Salamis ... they found a certain sorcerer, a false prophet, a Jew [meaning a member of the Jewish messianic party of Zealots and Sicarii that Paul used to persecute], whose name was Bar-jesus. ... Elymas the sorcerer [magos] (for so his name is translated) opposed them." Elymas is a Semitic term from 'alim' meaning "learned" or "wise," usually translated into the Persian term magos, meaning 'wise' like in "the three magi." Bar-Jesus or "bar Yoshua" in Aramaic means "Son of Jesus." The Book of Acts tells us here a crucial fact: Jesus had a son, so he had a wife. Paul used words like "Jew, sorcerer, false prophet" to lower his opponents.

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Paul's Journey to the Greek-speaking eastern half of **the Roman Empire** (Acts 16-18). Paul and his companion Barnabas left for the journey from Jerusalem after the meeting of the Council of Jerusalem, led by James the Just [the brother of Jesus], where the circumcision question was debated. They stopped in Antioch [meant is here Antiocheia, Edessa, one of the earliest Christian centres] where they had a sharp argument about taking John Mark with them on their voyages, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas separated; Barnabas took John Mark to Cyprus with him, while Silas joined Paul and together they left for Tarsus [Paul's birthplace]. The final dispute on Jewish law split Christianity into a Jewish Christianity led by James, and a Roman Christianity led by Paul and his Gentile companions.

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Paul's Journey to the City of Ephesus (Acts 18, 19, 21) brought him to the centre of Greek civilisation. He lived there for 3 years and made lots of short trips. Paul's real name was Saul of Tarsus because he was born in Tarsus, Anatolia. Paul was a Roman Jew, a pious Pharisee and a sophisticated cosmopolitan who spoke Greek, Aramaic and Hebrew. He wanted to establish his own version of Christianity because he saw that the Jews stumbled into a war with the Romans. On his way to Damascus he had a "vision of Jesus," meaning he had an idea. Over time, the Romans grew angrier due to the terrorist acts of the Zealots. Paul's idea was to replace their violent ideologies with his teachings of a peaceful Jesus. In 57 AD, protests erupted in the theatre of Ephesus against Paul's teachings (Acts 19). The bishop of the Jerusalem, James the Just, summoned him for talks.

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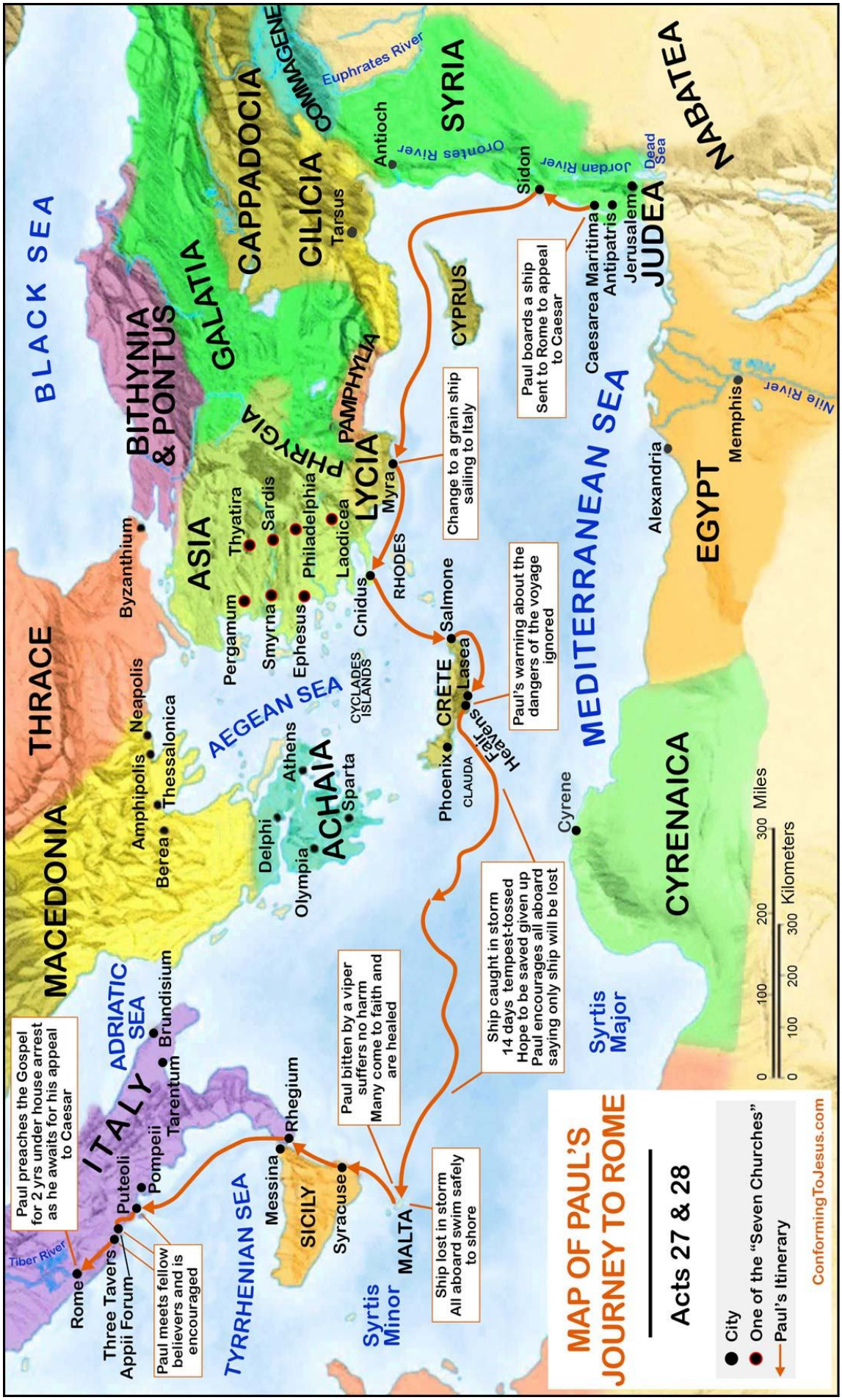

Paul's Journey to Rome (Acts 27 and 28) and to Spain (Romans 15:24, 28). According to Prof Robert Eisenman, translator of the Dead Sea Scolls, to get to the historical Jesus we have to get to him through James the Just, the bother of Jesus, as they grew up together. James was the leading, righteous man of his time. Paul had a major altercation with James about kosher food, circumcision and the fact that Paul converted Jews to his Roman Christianity, contrary to former made agreements. A mob of Jewish Zealots found out and tried to kill him, the Roman governors put him into protective custody. And in 62 AD, they got him out of the Judaea to sent him to Rome on an appeal to Caesar Nero. On his ship to Rome travelled also Yosef bar Matityahu on a diplomatic mission to Nero. He too wrote about the shipwreck and he became the famous historian Titus Flavius Josephus.

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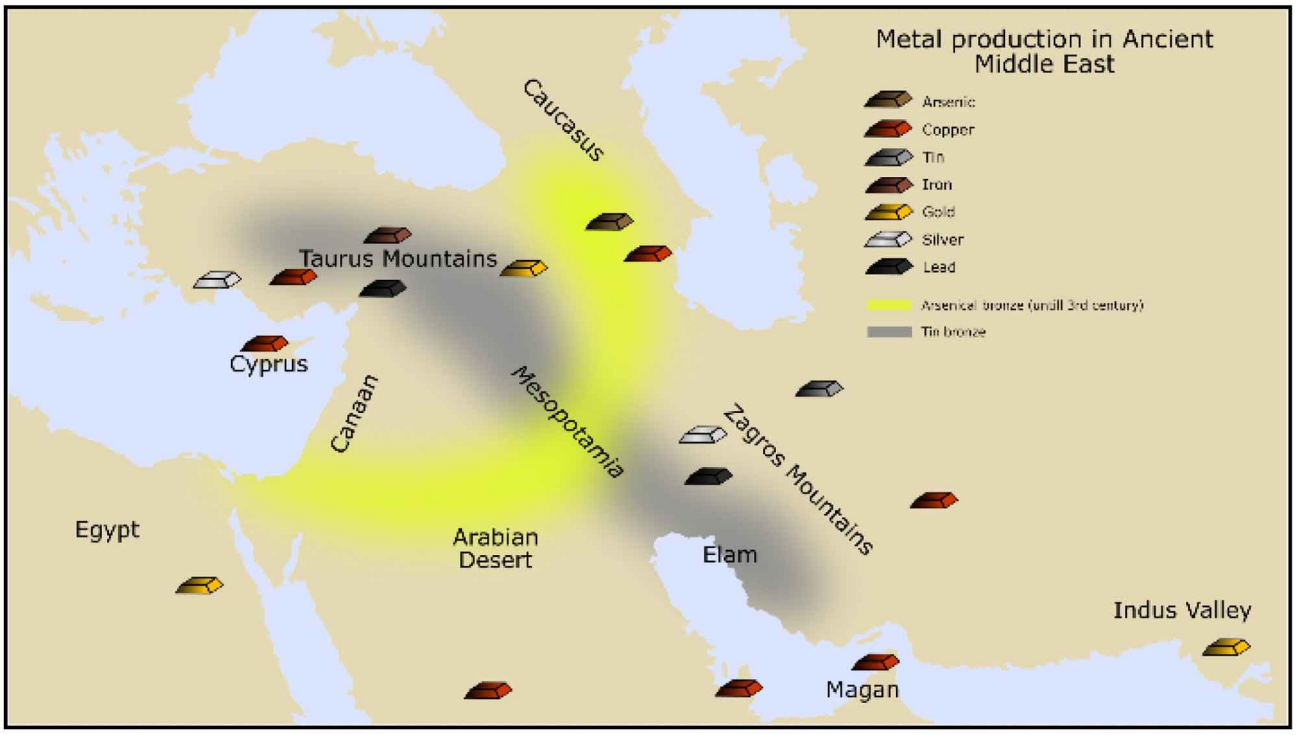

The new material of the time was bronze, a durable alloy made of copper and either tin or arsenic. Mining and Metal production was boosting early trade in the Ancient Middle East and around; 3rd millenium BC.

With Ahmose's reconquest of Lower Egypt, his New Kingdom soon gained power over Canaan, Phoenicia, and Amurru (the Amorites who now ruled over Babylonia). The international language was Akkadian written in cuneiform script; it was closely related to the Semitic languages Canaanite, Phoenician, Aramaic, and Amorite. The Amarna Letters give us a detailed image of political and personal relationships. 16th - 14th centuries BC.

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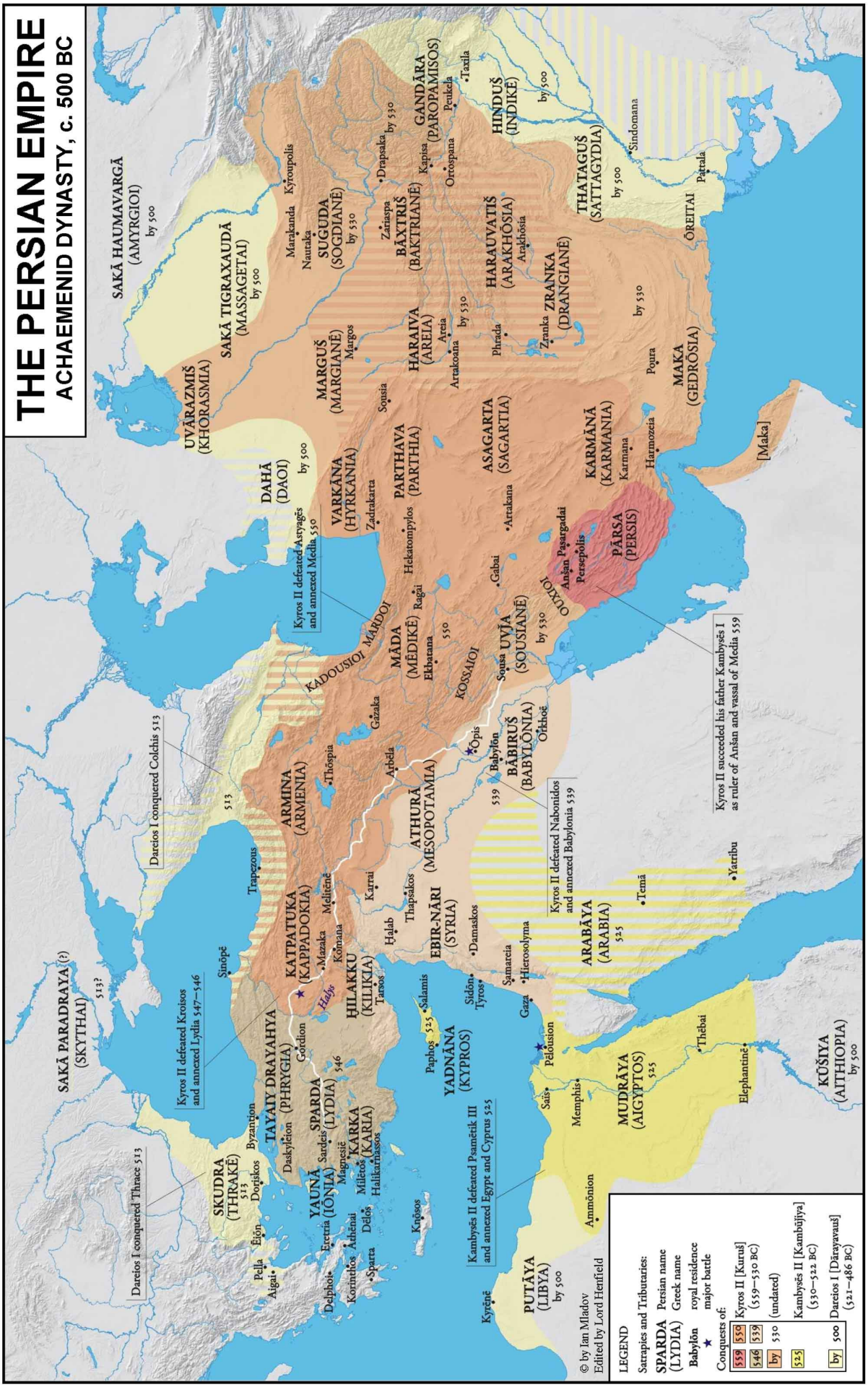

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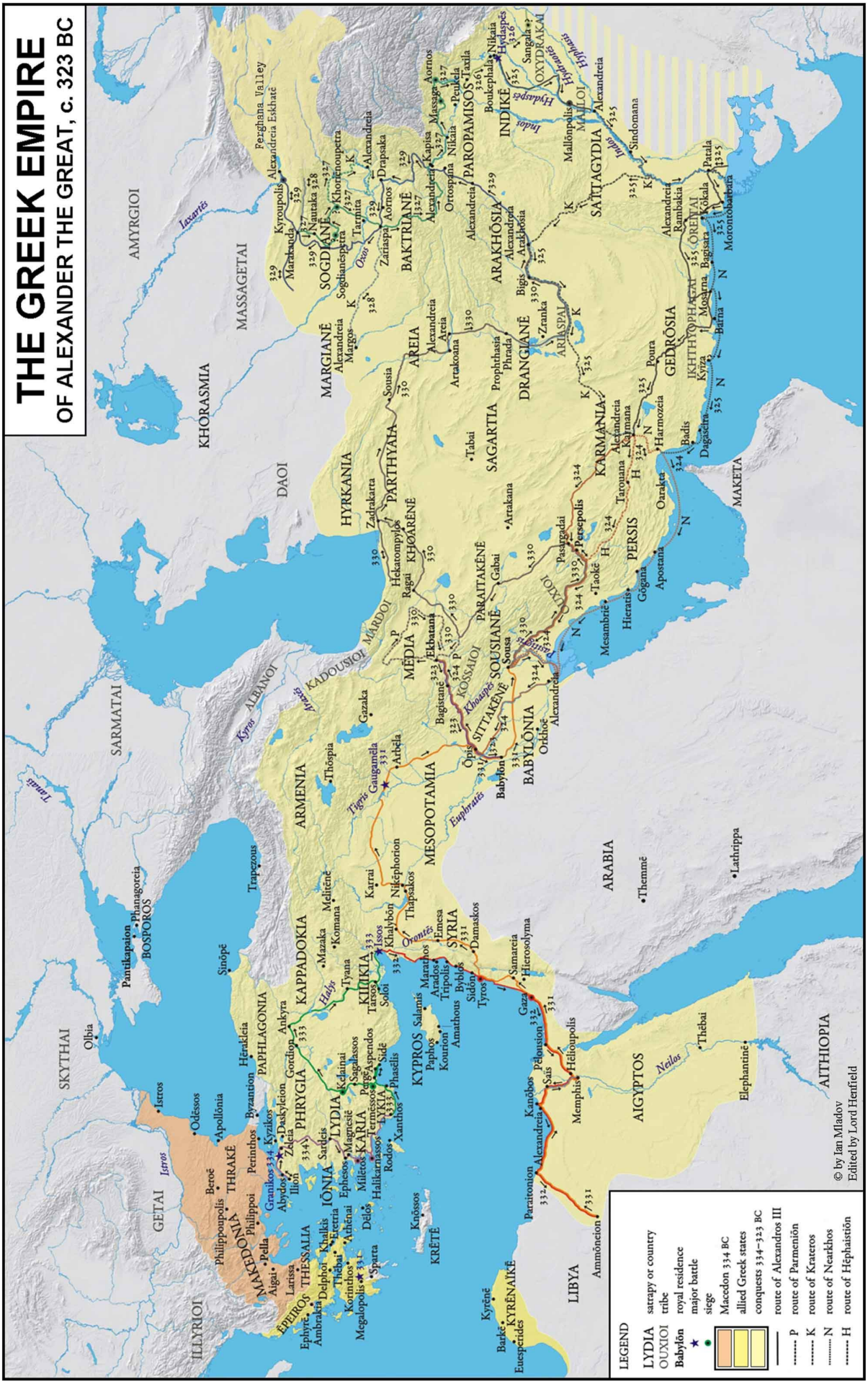

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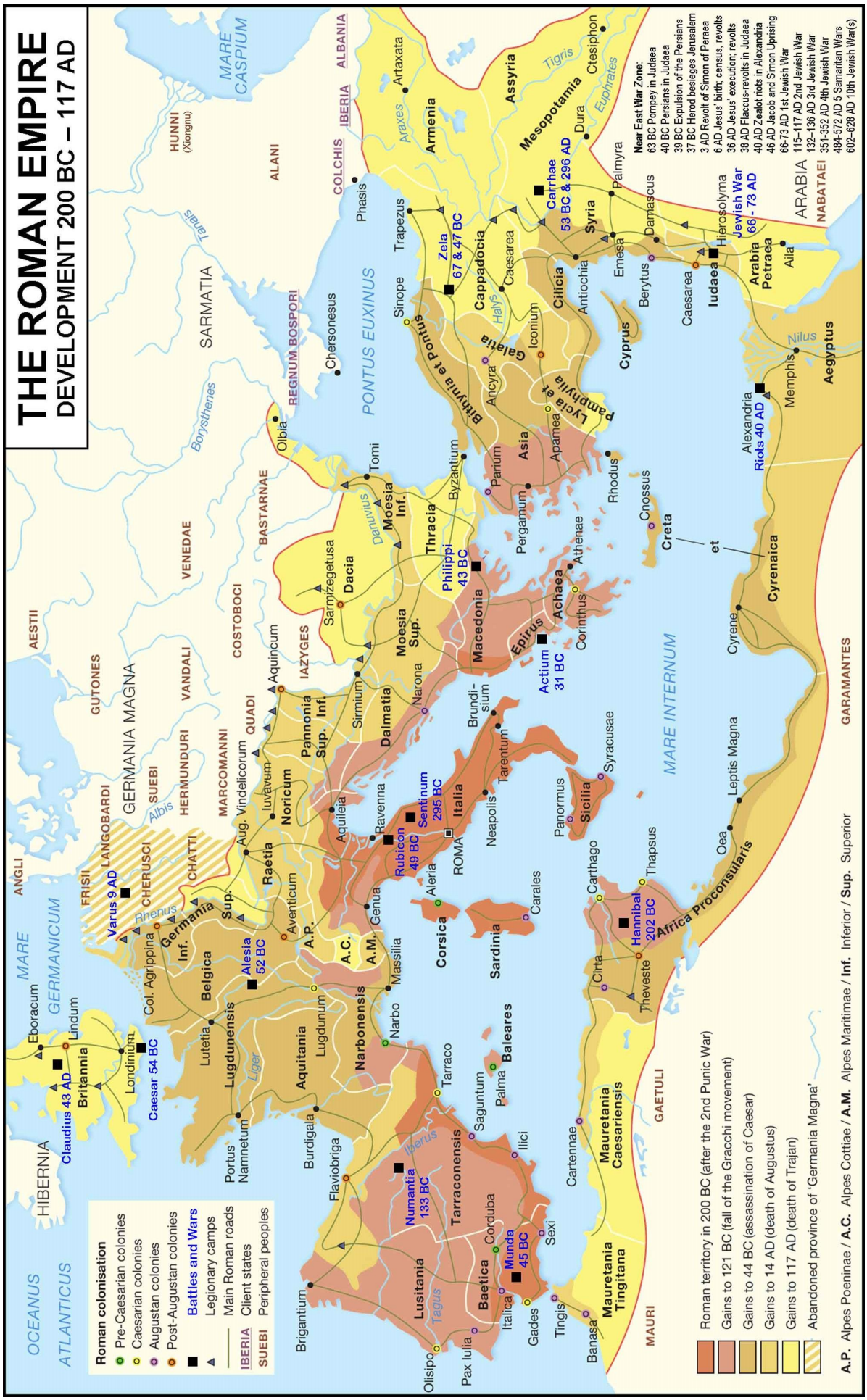

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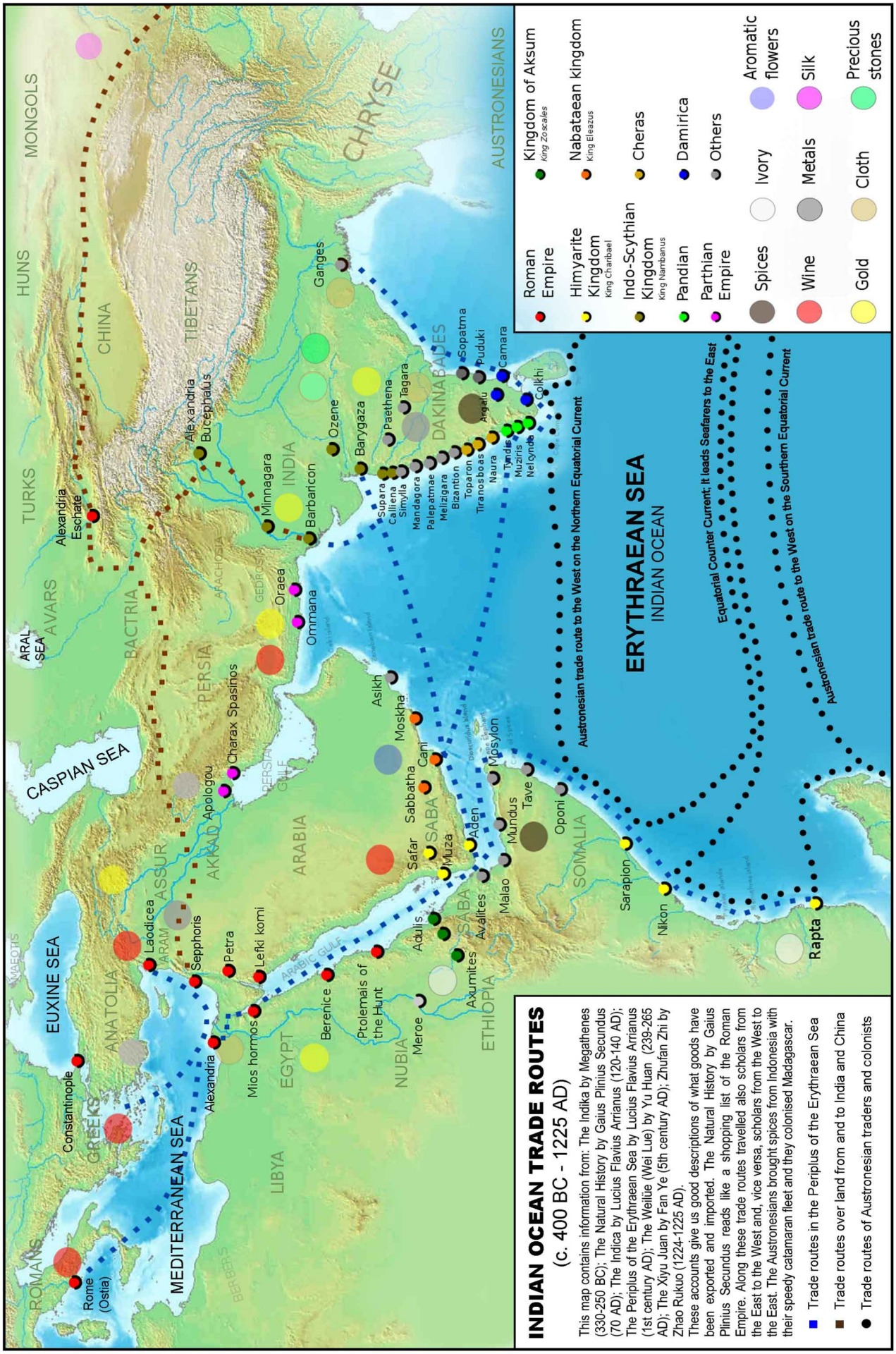

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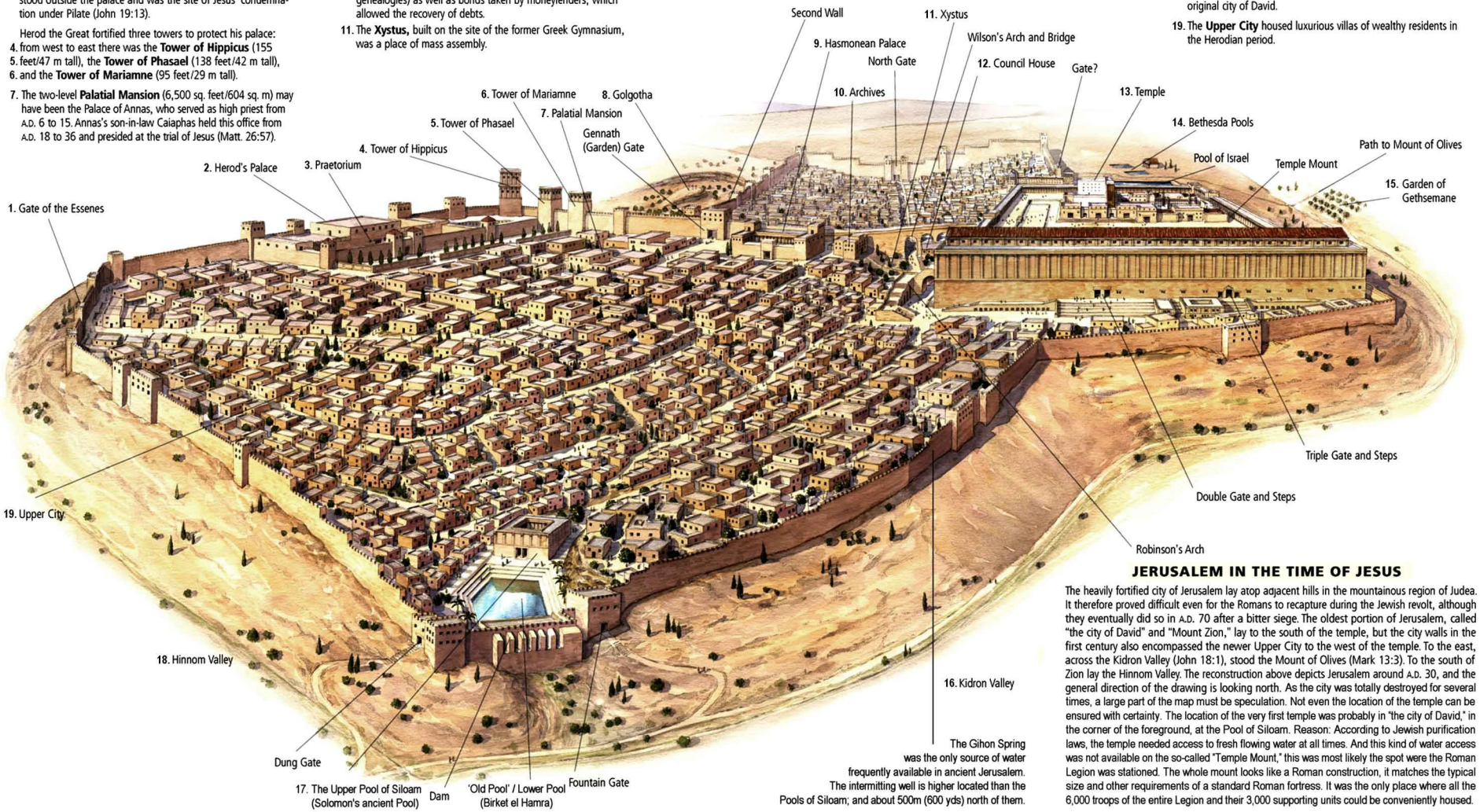
1. The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
2. **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 B.C. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
3. The **Praetorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).

Herod the Great fortified three towers to protect his palace:
4. from west to east there was the **Tower of Hippicus** (155
5. feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall),
6. and the **Tower of Mariamne** (95 feet/29 m tall).
7. The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).
8. This is often considered the most likely location of **Golgotha,** the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
9. Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 B.C. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 B.C.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
10. The **Archives** building contained the public registers (including genealogies) as well as bonds taken by moneylenders, which allowed the recovery of debts.
11. The **Xystus,** built on the site of the former Greek Gymnasium, was a place of mass assembly.
12. The **Council House** was a public building, perhaps functioning as a municipal office.
13. **The Temple** was reconstructed by Herod the Great, beginning in 20/19 B.C.
14. The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools. The Bethesda pools and the Pool of Israel were rainwater pools only.
15. The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
16. The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.
17. The **Pool of Siloam** (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring. (Over it was a tower or temple from 850 BC.)
18. The **Hinnom Valley** was to the south of the hill that was the original city of David.
19. The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.



JERUSALEM IN THE TIME OF JESUS

The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called "the city of David" and "Mount Zion," lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north. As the city was totally destroyed for several times, a large part of the map must be speculation. Not even the location of the temple can be ensured with certainty. The location of the very first temple was probably in "the city of David," in the corner of the foreground, at the Pool of Siloam. Reason: According to Jewish purification laws, the temple needed access to fresh flowing water at all times. And this kind of water access was not available on the so-called "Temple Mount," this was most likely the spot were the Roman Legion was stationed. The whole mount looks like a Roman construction, it matches the typical size and other requirements of a standard Roman fortress. It was the only place where all the 6,000 troops of the entire Legion and their 3,000 supporting units could be conveniently housed.

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COINS - DESCRIPTION

The farther we go back in time, the less information on a particular era is available. Civilisations, nation states, or even vast empires have changed or have been destroyed, and all their records and libraries too. This is the occasion in which archaeology can help.
Coins are a main source of historical facts. They let us see information in historical texts and scripture in another light. As the space on a coin is extremely limited, only those things are depicted that have utter significance: the likeness of the ruler[s], the name of him / her, his / her title[s] and motto, name or abbreviation of the mint place, symbol[s] of their politics [faith, philosophy, achievement etc.], important god[s], and of course their language[s] with which the ruler shows his tradition or pledge to a certain set of ethics.
In **catalogue descriptions**, and other **numismatic literature**, we find the following pieces of information about a coin: "obverse" = foreside, "reverse" = backside. The size of a coin is nowadays given as diameter in millimetres, such as 25mm, or when the shape of the size represents a quadrangle, as in Indian and some Bactrian coins, we express this as 25 x 26mm. The weight is given in metric "grammes" or "grams", such as 4.87g [also written as gs or gms].
"Byzantine" = [**eastern**] **Roman**. A soubriquet (used in many coin catalogues) which was created by Hieronymus Wolf in 1557 out of shame over the fall of the Roman Empire by the hands of Muslims, and it also might have reflected the feud between east and west over the title of Emperor of the Romans. Those people called themselves always "Romans" and their nation state "Roman Empire", and so did the people who dealt with them. Users therefore may be well adviced to always refer to them as "Eastern Romans."
The **material** is defined as AV [or **AU**, meaning 'Aurum'] = Gold, **AR** [Argentium] = Silver, **AE** or Æ indicates bronze [from aer, aeris, the Roman name of this alloy]. Other materials may be mentioned: "Electrum" is a naturally occurring alloy of gold and silver, with trace amounts of copper and other metals. 45–55% of gold in electrum used in ancient Lydian and Carthaginian coins; "Hepatizon" is a copper coin with the addition of a small proportion of gold and silver [perhaps as little as 8% of each] to give it a liver colour surface.
The **language on coins** is Latin / **Roman** or **Greek** within the bouderies of the Roman Empire. Greek was particularly used in the East of the Empire, in North Africa, Arabia, and in the Northwest of India (Bactria). **Aramaic** was used in North Africa, Arabia [until the Arabs developed cursive Arabic out of Aramaic] Persia, Sogdiana, China, and in the Northwest of India (Bactria). Under the leadership of Emperor Ashoka, in India and the neighbouring realms, the Brahmi script appeared on coins or other inscriptions too.

COIN / MINT INSCRIPTIONS Coins in Antiquity were incribed with **capital letters only**, such as:
• **AVG** = Augustus (a title meaning emperor = leader / in Greek: Autokrator)
• **CAE** / CAES = Caesar (a title meaning 'assisting' emperor')
• **CAPTA** = Captured / Conquered
• **COS** / COSVIII = Consul VIII [government chief for the 8th time]
• **DIVI F** = Divi Filius / Filia [Son / daughter of the divine (son / daughter of a god)].
• **F** = Filius / Filia [son / daughter]
• **FL** = Flavius is the family name of the **1st Flavian Dynasty**; Flavia is the form used by females. It was adopted also by the **2nd Flavian Dynasty** of Constantine the Great as a "name of programme" pledging to carry on with the politics of Flavius Vespasian[us]
• **IMP** = Imperator [a title meaning emperor, here: military leader]
• **IVDAEA** / IVDEA = Judaea [Israel, Holy Land, meaning the Roman province comprising the areas of modern Lebanon, Syria, Jordan and northern Arabia]
• **PPP** = Praetor Pater Patriae [leading father of the nation]
• **PONFEX** / PONMAX / PM = Pontifex Maximus [Highest Priest 'Bridgebuilder among all religions', Chief of the Roman Imperial Cult = the Ministery of Religion (an important source of tax)]
• **S C** = Senatus Consulto [by authority of the Senate, the Roman parliament]
• SPQR = Senatus Populus Que Romanus [the Senate and People of Rome], the official name of the Senate [the Roman Parliament] in the city of Rome [later in Constantinople / Nova Roma = new Rome]
• **T** = Titus [sometimes Titi for female] is a cognomen or additional name which often appears together with the name Flavius; either of both names were often adopted by people who were granted official Roman citizenship by the Flavian emperors; example: Titus Flavius Josephus, Titus Lucius Arrianus, etc.
• **XP** = Greek for KR meaning "Kristos" / Christ
• The **monetary system** changed a little when (in 498 AD) Emperor Flavius Anastasius reformed the late Roman Empire coinage into a system with gold solidus and the bronze nummi. The nummus was an extremely small bronze coin of about 8–10mm and 0.56g. The obverse (front) of these coins featured a highly stylised portrait of the emperor while the reverse (back) featured the value of the denomination represented according to a mix of the Greek and the Roman numbering systems: **M** = 40 nummi, **Λ** = 30 nummi, **K** = 20 nummi, **IB** = 12 nummi, **I** = 10 nummi, **S** = 6nummi, **E** = 5 nummi, **XX** = half follis, **X** = Decanummium, **V** = Pentanummium. Silver coins were rarely produced.
• For **Greek inscriptions**, Notice: Instead of the Greek **Σ**, very often the Roman **C** was used to denote an S. Examples:
Greek: ΒΑCΙΛΕΩC ΑΡΙCΤΟΒΟΥΛΟΥ / ΒΑCΙΛΙCCΗC CΑΛΟΜΗC, Transcription: Basileos Aristoboulou / Basilisses Salomes, Meaning:King Aristobulus / Queen Salome
Greek: ΤΙΤΩ ΟΥΕCΠΑCΙΑΝΩ ΑΥΤΟΚΡΑΤΩΡ CΕΒΑCΤΩ, Transcription: Tito Vespasiano Autokrator Sebasto, Meaning: Titus Vespasianus Emperor Venerable

SYMBOLISM ON [any sort of "messianic"] **COINS**
• **THE MESSIANC STAR** The "Star Prophecy" (or Star and Scepter prophecy) is a Messianic reading applied by Jewish Zealots and early Christians to Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17) The prophecy was often employed during the troubled years that led up to the Jewish Revolt, the destruction of the Temple in Jerusalem (70 AD) and the suicidal last stand of the Sicarii [the jihadist branch of the Zealots] at Masada in 73 AD. The Star Prophecy appears in the Dead Sea scrolls from Qumran. This prophecy was of such importance to all resistance groups in this period, because it triggered their fervour to fight against the Greeks and Romans. Flavius Josephus, told the prophecy to Vespasian, who was campaigning against the Jewish Zealots of the Messianic Movement in Judaea, and according to that, Vespasian was destined to rule the world. After the destruction of the Temple in Jerusalem, an extraordinary thing happened: the messianic star appeared for the first time on an official Roman coin minted by Vespasian, a clear message that he saw himself as the awaited Messiah. The star was not used after the Flavian Dynasty until it appeared again in the 2nd Flavian Dynasty with Constantine the Great's Christian mother. After the 4th century AD, it was replaced by the cross but it reappeared again on the first Islamic coins stating that Islam now was the heir of the Jewish Messianic Movement; the similarity of Islamic texts with the Messianic texts in the Dead Sea Scrolls from Qumran suggest that the adoption of star (and later the crescent) was deliberate. The shape of the original Messianic Star has a dot with 4 to 10 rays around it.
• **THE STAR OF BETHLEHEM** The star has been externalised as an actual star in the sky, the "Star of Bethlehem," in the narration of the Gospel of Matthew. The "Star of Bethlehem" appears only in the nativity story of the Gospel of Matthew where "wise men from the East" (Zoroastrian Magi from Persia) are inspired by the star to travel to Jerusalem. There, they met King Herod of Judaea, and asked him: "Where is the one who has been born king of the Jews? We have come to pay homage to the newborn king of the Jews."
Today, we know that at the time of Jesus' alleged birth date [between 10 BC and 10 AD] there was no such star in the sky or any kind of star constellation that would have sparkled brightly enough to be recognised by anyone. As Matthew was of Jewish origin, he knew what "the Star" really meant at that time: It was a synonym for the Messianic Movement, and its messianic leaders fighting for military victory, as we can read about it in the Dead Sea Scrolls from Qumran [War Scroll, Messianic Scroll etc.].

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• **THE STAR OF DAVID** The Star of David, known in Hebrew as the Shield of David, has the shape of a hexagram and is generally recognised as symbol of modern Jewish identity and was probably a graphic soubriquet refering to the ancient Jewish Messianic Movement found on all sorts of coins. The hexagram might have appeared first on the arch of a 4th century synagogue in Galilee. It first appeared in the 16th century on coins from the Ottoman Empire, Syria, Morocco, Yemen, Nepal and India There, they have nothing to do with Judaism but were used by Islam as a decorative element juslt like pentagrams and octagrams.
• **THE CRESCENT** The crescent shape is used to represent the Moon, and the Moon deity Nanna / Sin from an early time, visible in Akkadian cylinder seals as early as 2300 BC. The Egyptian logograph representing the Moon also had a crescent shape and it probably also refered to Moses who was of royal Egyptian descent. The crescent was well used in the iconography of the ancient Near East and was used transplanted by the Phoenicians in the 8th century BC as far as Carthage in modern Tunisia. The crescent and star also appears on pre-Islamic coins of South Arabia. It frequently appears on coins with the messianic star and the Jewish ram.
In Hinduism, Lord Shiva is often shown wearing a crescent moon on his head symbolising that the lord is the master of time and is himself timeless. In the very same manner it was also used in Zoroastrian Persia.
It is used as the astrological symbol for the Moon, and hence as the alchemical symbol for silver. It was also the emblem of Diana/Artemis, and hence represented virginity. In Roman Catholic Marian veneration, it is associated with the Virgin Mary.
• **OLIVE BRANCH** The olive branch is a symbol of peace or victory allegedly deriving from the customs of ancient Greece, particularly regarding supplication to both the gods and persons in power, and is found in most cultures of the Mediterranean. It became associated with peace in modern Europe and is also used in the Arab world. The symbol first appears in Ancient Egypt as a symbol of peace many centuries before appearing in ancient Greek mythology. The Palmtree, or a palm frond (Hebrew: Lulav), can symbolise the same.
• **ANCHOR** Christians adopted the anchor as a symbol of hope in future existence because the anchor was regarded in ancient times as a symbol of safety. Paul's Epistle to the Hebrews 6:19–20 for the first time connects the idea of hope with the symbol of the anchor. A fragment of inscription discovered in the catacomb of Flavia Domitilla contains the anchor, and dates from the end of the 1st century. In general the anchor can symbolise hope, steadfastness, calm and composure.
• **FISH** The fish as symbol or as acronym ΙΧΘΥΣ or ΙΧΘΥC in words ΙΗΣΟΥΣ ΧΡΙΣΤΩΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΉΡ, Romanised: Iesous Christos Theou Huios Soter, meaning: Jesus Christ, God's Son, Saviour. On Greek and Roman coins, the boat, or even just a prow of a boat, symbolises the Messianic Movement. The fish was usually drawn with two semi-circular lines that met in a way that a fish appeared. Instead of a fish, Greeks and Romans took a dolphin as fish (most people in Antiquity were not aware that a dolphin was no fish but a mammal.).
• **ALPHA AND OMEGA Α Ω** In use since the earliest Christianity of the first and the last letters of the Greek alphabet, alpha (A) and omega (Ω), reflecting Jesus' statement "I am Alpha and Omega, the First and the Last, the Beginning and the End" (Revelation 22:13, also 1:8 and 21:6; by John of Patmos c. 95-105 AD).
• **CROSS** The Cross is today the principal symbol of the Christian religion, recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. Before that, is was the messianic star. Both, cross and messianic star were occasionally used one beside the other. The cross has been adopted particularly by the governmentally organised Roman Church and the [later from it appearing] numerous denominations of that faith, such as the Roman Catholic Church in the western parts of the Roman Empire, the Orthodox Church of the eastern parts of the Roman Empire and beyond, and also the Protestant Churches. In ceremonial usage, making a sign of the cross (by using ones own hand before the body) may be, according to the context, an act of profession of faith, a prayer, a dedication, or a benediction.
• **THE GOOD SHEPHERD** The image of the Good Shepherd, often with a sheep on his shoulders, is the most common of the symbolic representations of Christ found in the Catacombs of Rome, and it is related to the Parable of the Lost Sheep. Initially it was also understood as a symbol like others used in Early Christian art. By about the 5th century the figure more often took on the appearance of the conventional depiction of Christ, as it had developed by this time, and was given a halo and rich robes.
• **SHEEP** and other animals of the Subfamily called "**Caprinae**": (**ram**, **lamb**), **goat**, ibex, capra (Steinbock), **capricorn**, etc.
Sheep and goats have had a strong presence in those cultures and areas where they form the most common type of livestock. Therefore we find the ram as symbol of strength and independence in coat-of-arms and on coins. In antiquity, the ram, the male sheep is often used as symbol of virility and power in religions in the Mediterranean and neighbouring areas: Çatalhöyük, Greek states, ancient Egypt, and especially in Canaanite, Phoenician and Jewish tradition, and their offspring civilisations of Carthage in North Africa and Spain as well as in the Greek-Aramaic civilisation of Bactria and northwestern India following Alexander's conquests.
• **DOVE** The dove as a Christian symbol is of very frequent occurrence in ancient ecclesiastical art. According to Matthew 3:16, during the Baptism of Jesus the Holy Spirit descended like a dove and came to rest on Jesus. For this reason the dove became a symbol of the Holy Spirit and in general it occurs frequently in connection with early representations of baptism.
• **PEACOCK** Ancient Greeks believed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The peacock is still used in the Easter season especially in the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and – in some interpretations – the Roman state Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.
• **PELICAN** In medieval Europe, the pelican was thought to be particularly attentive to her young, to the point of providing her own blood by wounding her own breast when no other food was available. As a result, the pelican became a symbol of the Passion of Jesus and of the Eucharist since about the 12th century. By the way, the Eucharist was originally not a part of Christian lithurgy but was adopted clearly from the older Persian Mithras Cult. Both religions merged mainly because early Christians and Mithraists celebrated their church services in the same building, the Mythraist in the Crypt, the Christians on the ground flour above.

TITLES IN WRITING INSTEAD OF SYMBOLISM
• **SOTER, KHRISTOS, DIVI, THEOS**: Soter derives from the Greek epithet ΣΩΤΉΡ (soter) or ΣΩΤΉΡΩΣ (soteros), meaning a saviour, messiah, deliverer; feminine Σώτειρα (Soteira) or sometimes Σωτηρία (Soteria).
Soter is another name for saviour / messiah which has been taken by Christians: ΧΡΙΣΤΌΣ (Khristos) as a title of Jesus the Nasorean or Jesus of Nazareth, most particularly in the fish acronym. From ΧΡΙΣΤΌΣ (Khristos, "the anointed one"); a semantic loan from Biblical Hebrew mashiach and Aramaic mishicha, in English known as messiah or messias. In the New Testament both, soteros as well as khristos are used as a title for Jesus. The name Jesus itself is a Roman transliteration from the Greek ΙΗΣΟΎΣ ΧΡΙΣΤΌΣ (Iesous Khristos) which comes from the Aramaic forms Yoshua or Jeshua and finally from Hebrew Yehoshua which also means messiah; so the combined titles Jesus Christ literally mean "messiah messiah". The title Soter has been used as:
• a **title of gods**: Poseidon Soter, Zeus Soter, Dionysus Soter, Apollo Soter, Hades Soter, Athena Soteira, Asclepius Soter, and Hecate Soteira.
• the name of a distinct **mythical figure**, Soter (daimon)
• any **heroised or deified leaders** of Hellenistic dynasties, see Hellenistic ruler cult: Antigonus Monophthalmus [awarded the title for liberating Athens from Cassander], Ptolemy I Soter of Egypt [reigned 323-283 BC], Antiochus I Soter of the Seleucid Empire [reigned 281-261 BC], Demetrius I Soter of the Seleucid Empire [reigned 161-150 BC], Diomedes Soter, Dionysios Soter, Polyxenos Epiphanes Soter, Rabbel II Soter, Attalus I, Seleucus III Soter Ceraunus, Ptolemy IX Soter, Diodotus I Soter, Strato I Soter, Strato II Soter, Menander I Soter
• as a **title of liberators** (see also eleutherios, Kyros Soter, the Persian emperor Cyrus I who liberated the Jews from Babylonian captivity and allowed them to rebuild their Temple of Jerusalem.)
• Roman titles such as **IMP** (imperator = emperor), **AUG** (Augustus), **CAE** (Caesar), **FL** (Flavius), **DIVI**, **DIVUS**, **DIVA**, **THEOS** (God) etc. have the very same propagandistic connotation as the Jewish title "Messiah", the Greek title "Soter" and "Christ", or the messianic symbols of **Star** and **Crescent**. This was the case, regardless of which ethics, philosophy or religion the ruler felt attached to.

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COIN SAMPLES No. 1

1

Cyprus: Phoenician-Greek, Korkyra, c. 500-450 BC, AR Silver Tri-Obol, KOR, amphora; Reverse: eight-pointed messianic star. Cyprus was divided between Greeks and Phoenicians.

2

Cyprus, Phoenician, Salamis, King Evagoras II, c.361-351 BC, AE silver Obol, goddess Athena wearing crested helmet; Reverse: large messianic star of 8 rays; it symbolises Jewish messianism.

3

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

4

Phoenicia, Sidon, king Abdashtart (Straton) I. (c.365-352 BC). AR Dishekel 27mm, 25.50g, 12h, reign year 3 = 363-362 BC, Obverse: War galley; Reverse: Persian king in chariot, letters AB above

5

Carthage (Punic = Phoenician), Shekel c.230-220 BC, 7.42g, Zeugitania region, Obverse: head of Tanit; Reverse: horse with Messianic Star [as symbol for military leadership] above

6

Bactria, Menander I Soter (r.165-130 BC), AE Quadruple, 6.91g, 21 x 21mm, Text in Greek and Karoshti (Hebrew-Aramaic script around a ram head): "King Menander the Saviour;" in India known as Milinda, the 1st Greek king who became a Buddhist)

7

Alexander Jannaeus, Hasmonean Dynasty (103-76 BC) AE Prutah 11mm 0.7g; Phoenician text and messianic star; Reverse: Greek legend and anchor in circle

8

Silanus Antioch (31BC) Antioch 18-20mm, c. 7g Obverse: Zeus Reverse: Jewish symbolism: leaping ram looking back at messianic star

9

Quadratus Antioch (55-56AD) 17-19mm, 5.5g; Obverse: Tyche ΑΝΤΙΟΧΕΩΝ Reverse: leaping ram looking at star and crescent ΕΠΙΚΟΥΑΔΡΑΤΟΥ Quadratus

10

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

Fig. 1-10: Phoenicians, Carthaginians and Hebrews, displayed a large variety of identical symbols on their coins: rams, messianic stars, crescents, ritual jars, anchors, boats or prows.

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11

Herod the Great, (37-4 BC). bronze prutah, 15.5mm, 1.85g; Obverse: 2 cornucopiae; Reverse: Anchor,

12

Herod II Archelaos (4 BC-6 AD), AE Half Prutah, 15mm, 1.5g, Jerusalem mint. Prow (bow) of galley [as symbol for boat]; Legend within wreath

13

Herod Aristobulus of Calcis & Herod Salome (54-92 AD), daughter of Herodias (c. 15 BC–40 AD) AE 20.5mm, 9.13g, 11h, reign-year 13 (66-67 AD) Greek text: BACIΛEΩC APICTOBOYΛOY ET IΓ_BACIΛIC-CHC CAΛOMHC

14

Herod Aristobulus King of Armenia Minor (54-92 AD). AE 24mm 14.14g 12h. Reign Year 17 (70-71 AD). [BACIΛ]EΩC APICTOBOYΛOY E[T IZ], head with monogram within square incuse / TITΩ/ OYECΠA/CIANΩ AY/TOKPATΩ/P CEBAC/T[Ω] in six lines within wreath.

15

Shekel by Jewish Messianic Movement (in 67 AD), Phoenician text, Obverse: 'Shekel Israel Year 2', Reverse: 'Jerusalem the Holy'

16

Shekel by Jewish Messianic Movement (in 70 AD), Phoenician text, Obverse: 'Shekel Israel Yr 5', Reverse: 'Jerusalem the Holy'

17

Vespasian AU Aureus. minted in Rome (69-70 AD), Obverse: Roman text: IMP CAESAR VESPASIANVS AVG, laureate head, Reverse: IVDAEA under captive Jewess sitting in mourning

18

Vespasian Denarius (71 AD). instruments used for priestly lithurgy: simpulum (ladle), aspergillum [whip to sprinkle holy water], Jewish fluted handwash jug and lituus. PONFEX (Pontifex Maximus)

19

Bronze Sestercius (71 AD), Obverse: Portrait of Vespasian, Reverse: IVDAEA CAPTA, Roman victor & mourning Jewess

20

Titus as Caesar, Aureus by Vespasian, Rome (73 AD), 7,27g, 20mm, Pax leaning on column, holding olive branch (an early Christian symbol)

Fig. 11-14: Coins from the Middle East; Fig. 15-16: Shekels minted by the Jewish Zealots of Judaea. Fig. 17-20: Coins minted by the Flavians, the victors of the First Jewish War 66-73 AD.

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21

Vespasian Denarius (77-78 AD), Reverse: COS VIII, Jewish symbolism: eight-pointed messianic star over prow of a boat

Vespasian Denarius (77-78 AD), Jewish symbolism: goat-herd milking goat milk into jug

22

23

Vespasian AR Denarius Rome (77-78 AD) RIC 942. 3.36g, 18mm, 7h COS VIII, Jewish symbolism: prow of a boat with eight pointed star of the defeated Jewish Messianic Movement above.

Vespasian AE 26 Apameia, Phrygia (69-79 AD), 11.29g, 26mm, 6h, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ ΟΥΕΣΠΑΣΙΑΝΟΣ_ΕΠΙ ΠΛΑΝΚΙΟΥ ΟΑΥΡΟΥ ΚΟΙΝΟΝ ΦΡΥΓΙΑΣ ΑΠΑΜΕΙΣ, sheaf of five ears of corn

24

25

Vespasian. AU Aureus, 74 AD 19mm 7.18 g Rome mint_; Reverse: FORTVNA AVGVST, Fortuna, on altar, holding 'rudder' and cornucopiae. The rudder was another important symbol for boat

Flavia Domitilla daughter of Vespasian, here called DIVA DOMITILLA AUGUSTA [Goddess Domitilla Empress], at that time an unprecedented elevation of a woman; mother of Saint Domitilla, one of the very earliest saints of Christianity

26

27

Flavia Julia Divi Titi, daughter of Titus, AU Aureus, posthumous issue 7.47g hair massed high in front, long plait behind; Reverse: peacock in splendour. The peacock is known as Christian symbol

Titus Denarius (80 AD) IMP TITVS CAES VESPASIAN AVG P M; Reverse: Jewish messianic symbolism: dolphin [as fish] coiled around an anchor

28

29

Domitian as Augustus AR Denarius Rome mint (81 AD); Reverse: Jewish symbols: dolphin [as fish] entwined around anchor

Bar Kochba AR Zuz-Denarius (134-135 AD), 2 trumpets, text: 'To the freedom of Jerusalem'; lyre, text: 'Year 2 to the freedom of Israel'

30

Titus Flavius Clemens of Alexandria was the first one who described the first Christian symbols: anchor, boat (prow), fish, olive branch, star; and they all appear on coins of the Flavian Caesars.

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31

Simon Bar Kokhba silver coin struck from a silver denarius of Flavius Domitianus; Grapes; Jewish ritual handwash jar

32

Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). The Jerusalem Temple with messianic star above as promise to rebuild it. (Rome destroyed it in 70 AD as retaliation upon the Zealots.)

33

Bar Kokhba AR-Zuz, yr 2 133-4AD 3,41g SHM 'listen' in wreath_SH B Phoenician text: LEER YSHRL 'Year 2 of Israel's freedom', palm frond

34

AE sestercius to commemorate Hadrian's victory over Simon Bar Kokhba's War against the Romans; Reverse: IVDAEA

35

Axum coins of Endybis (227–235 AD), Left: ΑΞΩΜΙΤΩ ΒΑCΙΛΕΥC Emperor of Axum, Right ΕΝΔΥΒΙC ΒΑCΙΛΕΥC Emperor Endybis, Notice the messianic symbols crescent and star above the head. Judaism had a strong influence on Axum for a long time

36

Axum king Ezana, also spelled Aezana or Aizan (320s–360 AD) styled himself 'king of Saba and Salhen, Himyar and Dhu-Raydan'; Messianic crescent and star above head. He converted to Christianity and risked a war with the Jews (the Beta Israel), which he lost

37

Axum king Aphilas early (4th century AD), his Predecessor was Endubis and his Successor Wazeba, Greek inscription, messianic crescent and star above his head

38

Axum king Israel [Ethiopian Ge'ez language: Yisrael], (c.590 AD), the Kebra Negest states "Kaleb had two sons, Gabra Masqal and Israel", Christian symbolism: cross above head

39

Sassanid-Gold coin of Ardashir I "the great lion" "the great lion" ("Arde" = great; "shir" = lion), Pahlavi language in Aramaic script [called Middle Persian], Zoroastrian fire column as purity symbol

40

Coin of Sassanid Emperor Ardashir I (r. 224–242) and his son Shapur I (r. 240-270); legend in Aramaic script. From Ardashir, we have The Book of the Deeds, from Shapur several rock inscriptions

Fig. 31-33: Messianic coins from the 3rd Jewish War. Fig. 34: Coin of Hadrian. Fig. 35-40 Coins from Ethiopia and Persia. The Aramaic and Greek languages helped spreading religious ideas.

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COIN SAMPLES No. 5

41

Diocletian AU Pre-Reform Aureus, Cyzicus c.285 AD; Reverse: Sol standing left, raising right hand and holding globe. His wife Prisca and their daughter Galeria Valeria were Christians. So the question here is: Which Christian groups did he persecute?

42

Galeria Valeria AU Aureus, mark SIS, c.309 AD, GAL VALE RIA AVG, Reverse: crescent left. She was a Christian and married Galerius, one of the Roman "Tetrarchs" of the 4th century. Venus holding globe; and the messianic crescent and star appear again on a Roman coin

43

Constantius I Chlorus, as Caesar, AU Aureus 293AD; Reverse: Hercules holding club and fruits, mark SMAS + tiny messianc star [perhas] for Helena, his Christian wife and mother of Constantinus I (Constantine the Great)

44

Flavia Helena AU Solidus, Nicomedia Mark SMN, FL[avia] HELENA AVGVSTA; Reverse: Securitas holding olivebranch. She was a Christian. That her son Constantinus I was "the first Christian" Roman ruler is only half true. Most ruling families were Christians already

45

Gaius Galerius Valerius Maximianus, AR Argenteus, Antioch 294-295AD, he was made Caesar by Diocletian in 294 and married his daughter Galeria Valeria; Roman emperor 305-311. 4 rulers of the Tetrarchy stand in an archway, Left: a messianic star, right: a H

46

Flavius Constantinus I as Greek god, AU solidus, mark N = Nicomedia at 325-326 AD; Rev: 2 wreaths and messianic star, 250 years after Flavius Vespasianus, he adopted the name "Flavius" probably to show that he was to continue Vespasian's Christianisation

47

Flavius Julius Constans (c. 323-350, Roman emperor 337-350 AD) AR Siliqua 20mm 3.59g 337-340AD Siscia FL IVL CONSTANS P F AVG, diadem. 3 vertical palm branches, messianic star above

48

Flavius Claudius Julianus II [younger son of Julius Constantius] as Caesar, AU Solidus, 355-360AD, Antioch Mark SMAN E, 4.40g, 20.8mm; Roma holding spear, sceptre, foot on prow, messianic star on shield. He did not like the partly illogical Christian teachings

49

Flavius Heraclius (610-641 AD) and his son Flavius Heraclius Constantinus II, AU Solidus, 4.49g, minted in Constantinople, VICTORIA AVGU, cross between father and son, cross on 4 steps

50

Constantinus II (son of Flavius Heraclius), AV Solidus. minted in Constantinople struck 641AD+. DN CONSTANTINUS PP AVG, wearing crown, chlamys, holding cross globe

Emperor Constantinus I took the name Flavius to make clear that the first Flavians' attempt to establish Christianity will continue. Most patrician women worshipped Jesus, the men Mithras.

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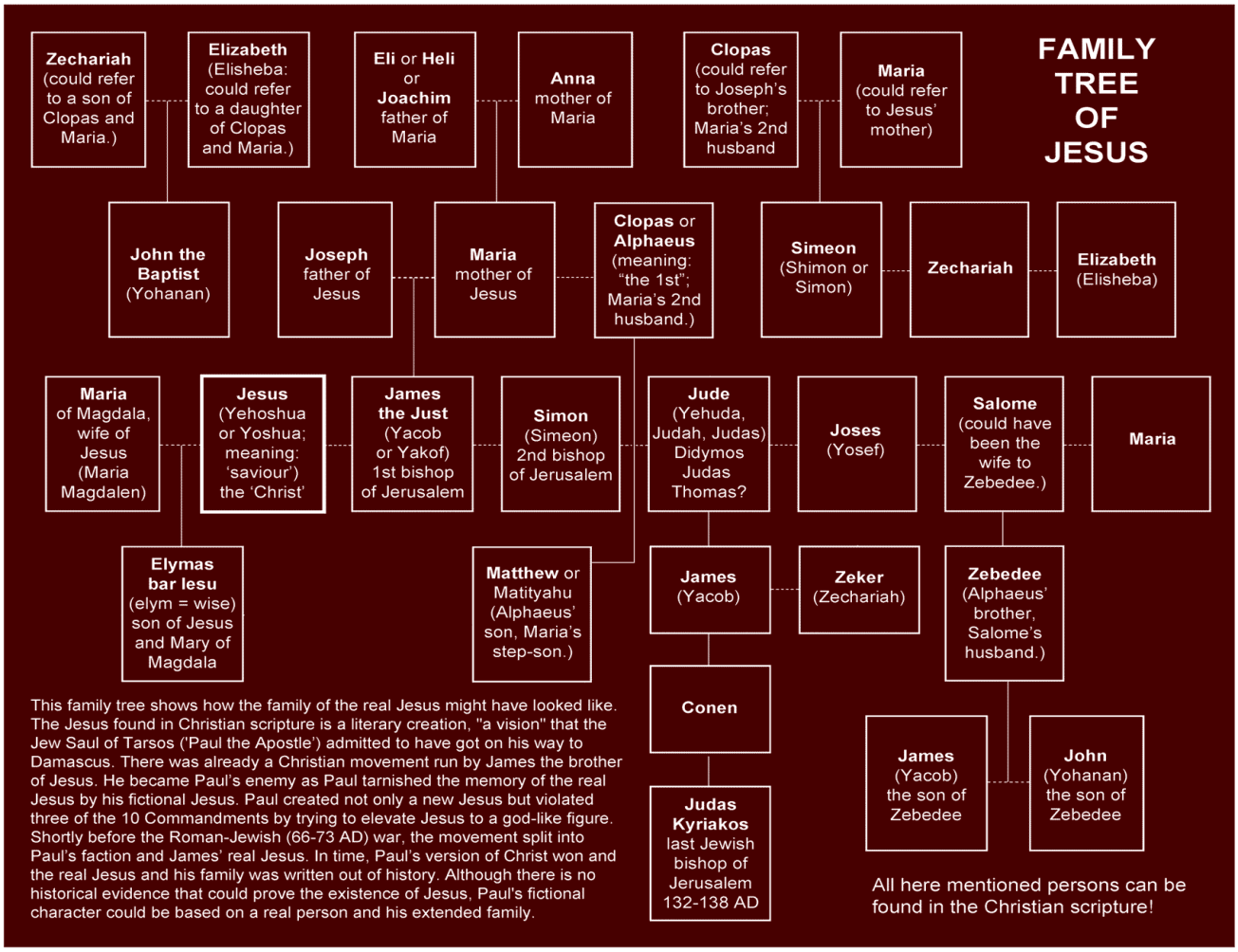

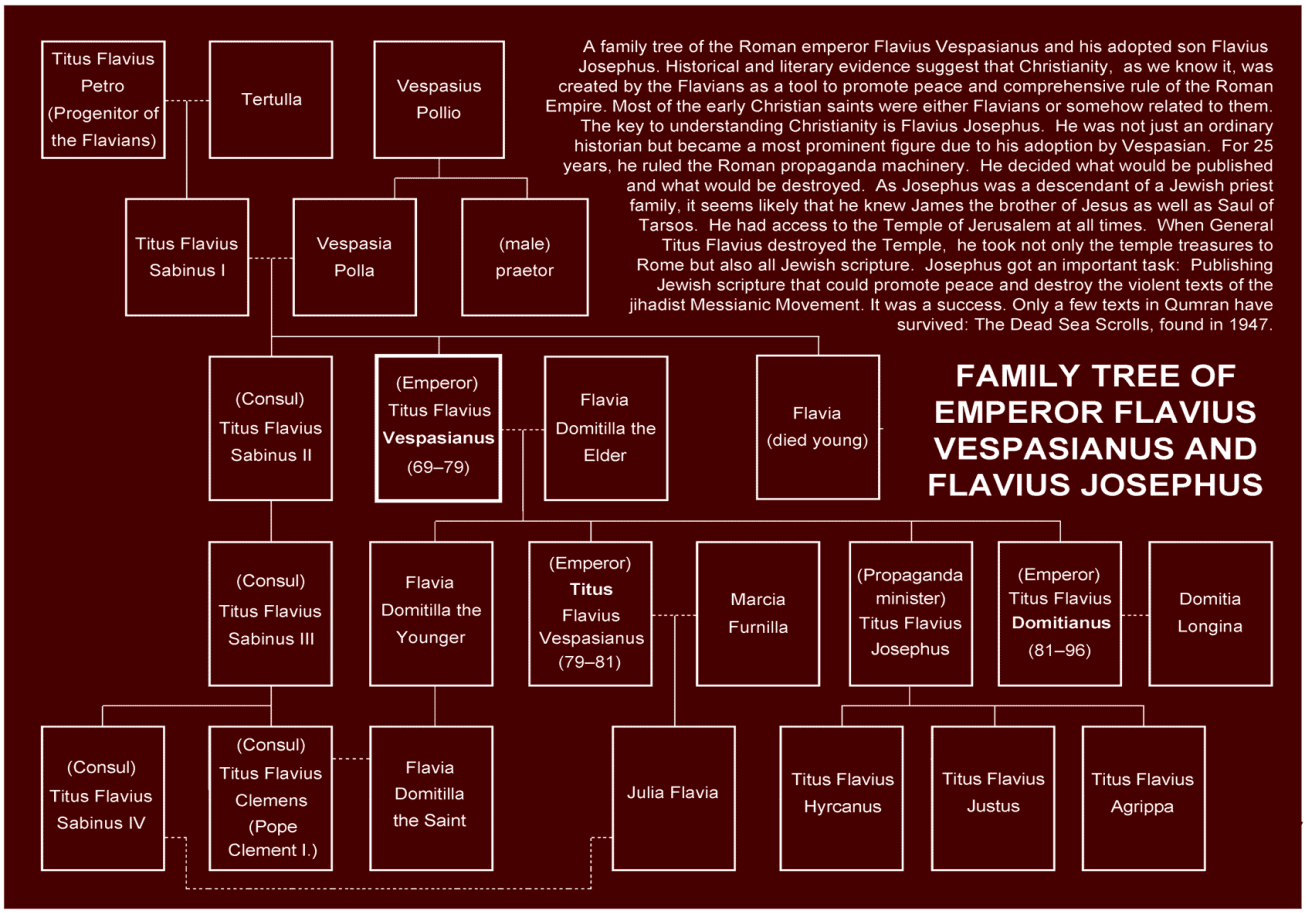

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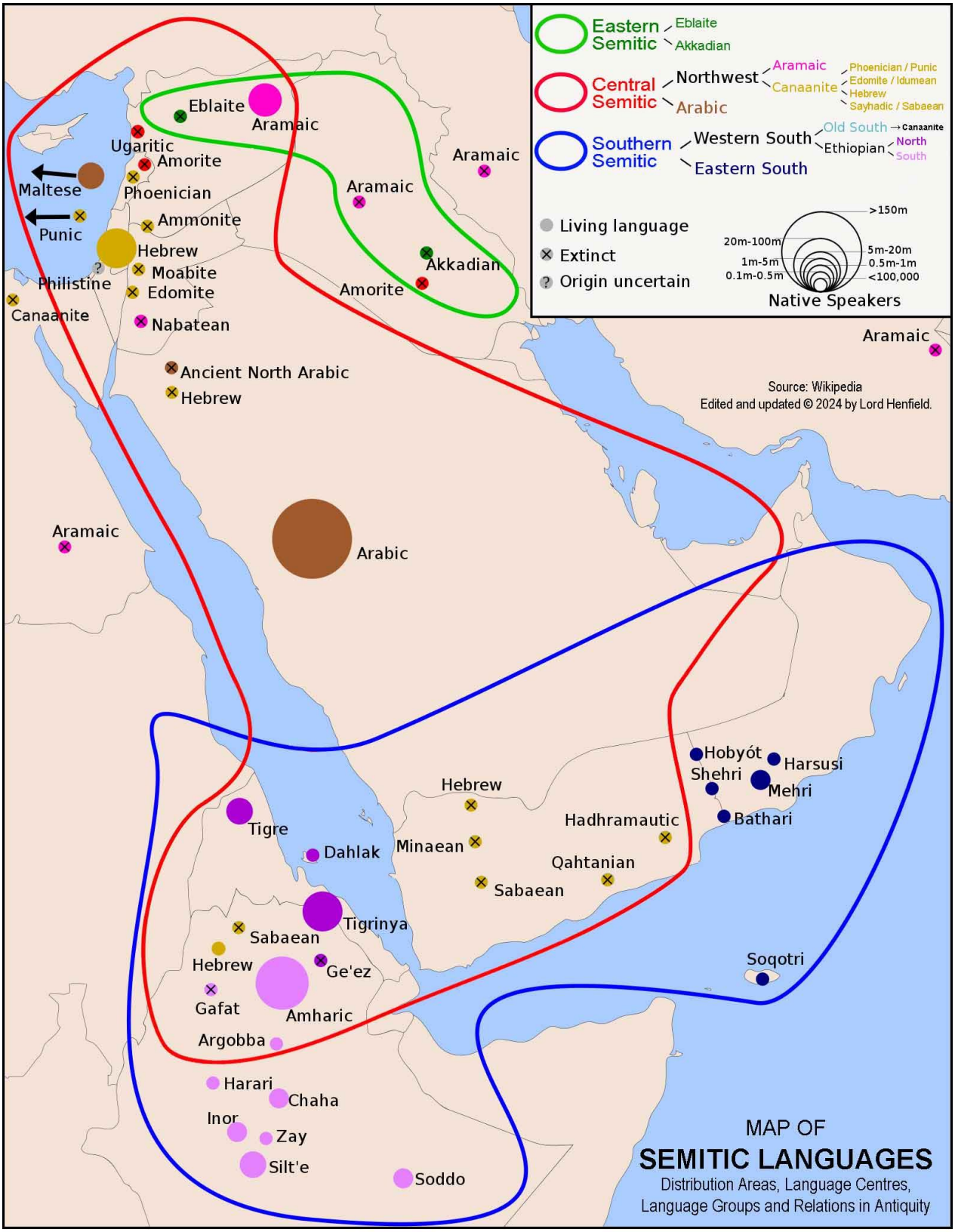

Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

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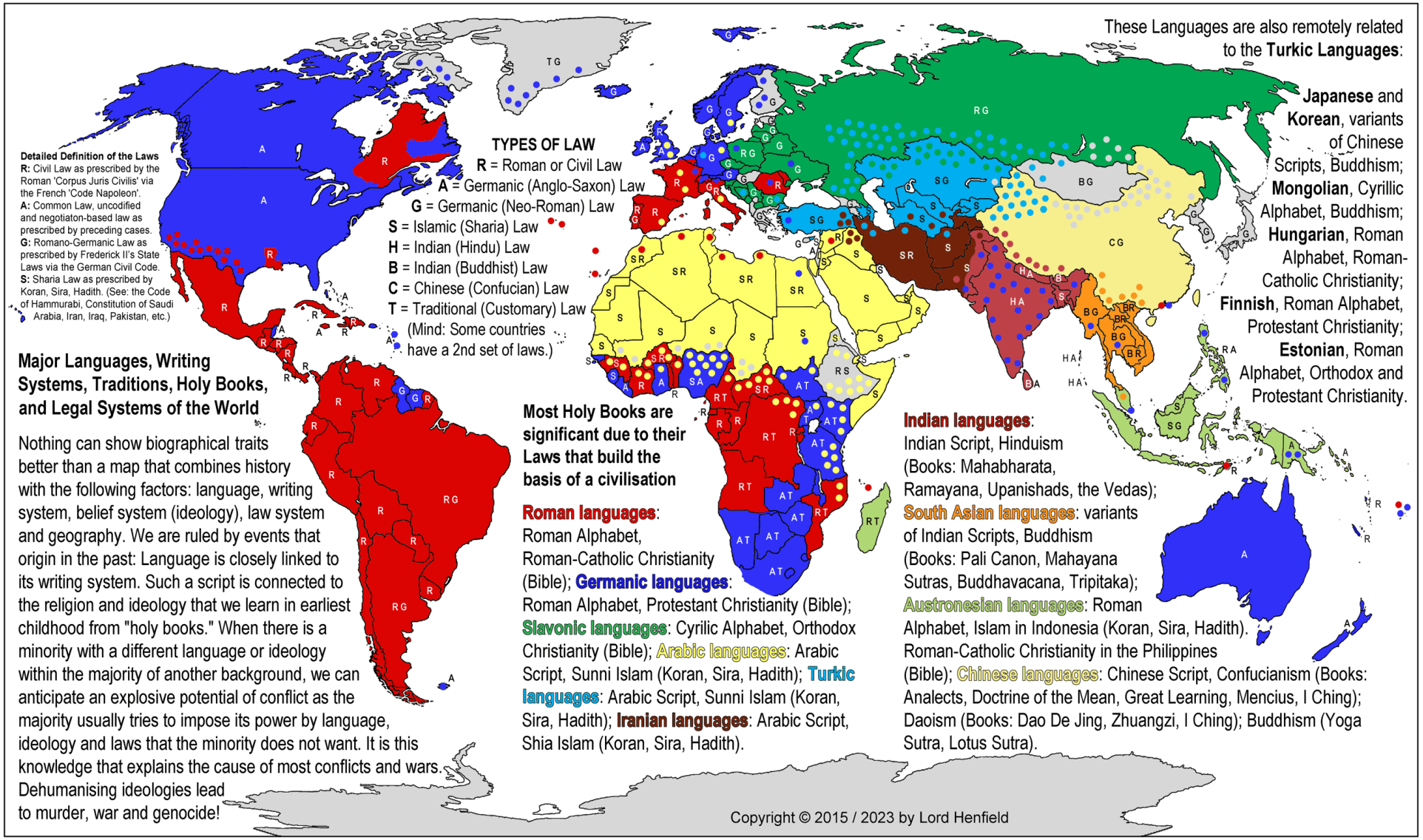
LORD HENFIELD'S GENERAL MAP OF LANGUAGE AND CULTURE FAMILIES

SHOWING THE EXTENT OF MAJOR LANGUAGES, WRITING SYSTEMS, BELIEF SYSTEMS AND LAWS OF THE WORLD



Learning about history does not only show us the past but also a vague outlook into a possible future. Look at this little list and you will get an idea what could lie ahead: **Regions with potential religious conflicts:** Northern Ireland, Scotland, southern France, southern Spain, Bosnia, Macedonia, the Caucasus, Lebanon, Iraq, Usbekistan, Western China, Korea, north-western India, Nigeria, Chad, Mali, Congo, the Philippines. **Regions with potential language and ethnic conflicts:** Belgium, eastern Spain, northern Italy, eastern Turkey, northern Iran, northern Iraq, southern Russia, Ukraine, Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan, Pakistan, South-east Asia, Burma, Borneo, Nepal, western China, Taiwan, East Timor, north-western India, southern India, Bolivia, Mexico, South Africa, eastern Canada, the south-west of the United States.

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IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

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LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN												MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ālep	', ʔ, a																									
bēt	b, v																									
gīmel	g, ʒ, ɟ, ɣ																									
dālet	d, ð																									
hē	h, e																									
wāw	w, v, y, u																									
zayin	z, ʒ																									
(c)het	h, x, ħ, ḥ																									
tēt	t, ṭ, tˤ, θ																									
yōd, yud	y, j, i, e																									
kaf, kap	k, x																									
lāmed	l, ɬ																									
mēm	m																									
nun	n																									
sāmek(h)	s																									
ayin	', ʕ, ʢ, ʔˤ																									
pē	p, ɸ, f																									
(t)sādē	ts, ʂ, sˤ																									
qōp	q, k, g, ʔ																									
rēsh	r, ɾ, ʁ, ʀ																									
shin	ʃ, ʃ, š, s																									
tāw	t, θ																									
	Vowels:																									
	a, ə																									
	(h)ə																									
	i, ʕ, ə																									
	u, o																									

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

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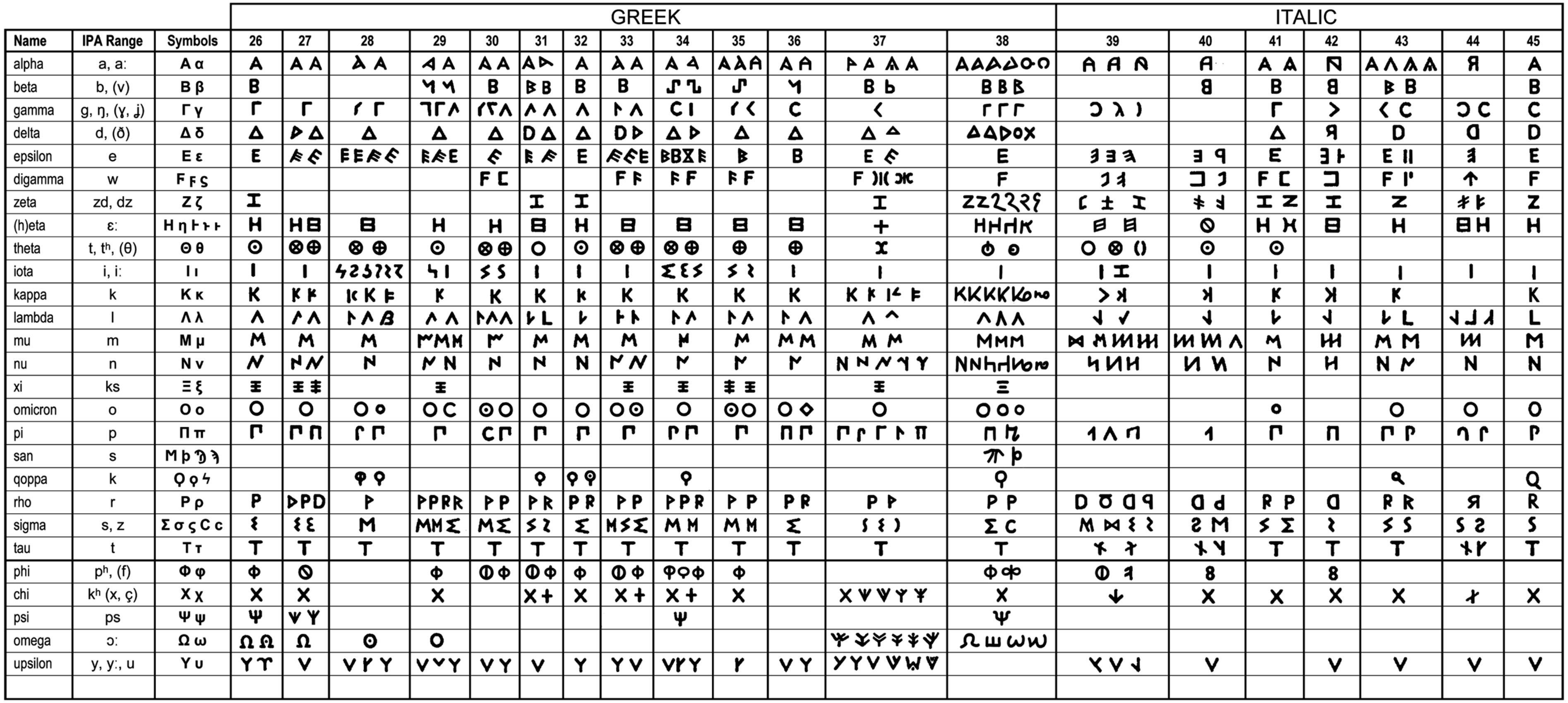
LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC



The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC

		ARAMAIC											PALMYRENE SYRIAC								HEBREW					INDIC			
Name	**IPA Range**	**46**	**47**	**48**	**49**	**50**	**51**	**52**	**53**	**54**	**55**	**56**	**57**	**58**	**59**	**60**	**61**	**62**	**63**	**64**	**65**	**66**	**67**	**68**	**69**	**70**	**71**	**72**	**73**
ālap	ʔ; aː, eː	𐡀	𐡀	𐡀 𐡀 𐡀 𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀	𐡀 𐡀	𐡠 𐡠	𐡀	𐡀 𐡀	𐡀	𐡠	𐡠	𐡠	𐡠 𐡠	𐡠	𐡠 𐡠	𐡠	𐡠 𐡠 𐡠 𐡠	𐤀	א	א	א	א	𑀅 𑀆 𑀇 𑀈	𑀅	𑀁	𑀅
bēth	b, β	𐡁	𐡁	𐡁 𐡁 𐡁 𐡁 𐡁 𐡁	𐡁 𐡁	𐡁 𐡁 𐡁	𐡁	𐡁 𐡁	𐡁	𐡁	𐡁 𐡁	𐡁 𐡁	𐡁	𐡁	𐡁	𐡁 𐡁	𐡁	𐡁	𐡁	𐡁 𐡁	𐤁	ב	ב	ב	ב	𑀩 𑀪 𑀫	𑀩	𑀂	𑀩
gāmal	g, ɣ	𐡂 𐡂	𐡂	𐡂 𐡂	𐡂	𐡂 𐡂				𐡂	𐡂	𐡂 𐡂	𐡂	𐡂		𐡂	𐡂	𐡂		𐡂 𐡂	𐤂	ג	ג	ג	ג	𑀖 𑀗 𑀘	𑀖	𑀃	𑀖
dālath	d, ð	𐡃	𐡃	𐡃 𐡃 𐡃 𐡃 𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃	𐡃 𐡃	𐡃 𐡃	𐡃	𐡃	𐡃	𐡃 𐡃	𐡃	𐡃	𐡃	𐡃 𐡃	𐤃	ד	ד	ד	ד	𑀥 𑀙 𑀚 𑀛	𑀥	𑀄	𑀥
hē	h	𐡄	𐡄	𐡄 𐡄 𐡄 𐡄 𐡄 𐡄 𐡄	𐡄 𐡄	𐡄 𐡄 𐡄	𐡄 𐡄 𐡄	𐡄	𐡄 𐡄	𐡄	𐡄	𐡄 𐡄	𐡄 𐡄	𐡄	𐡄	𐡄	𐡄	𐡄 𐡄	𐡄	𐡄 𐡄 𐡄 𐡄	𐤄	ה	ה	ה	ה	𑀳 𑀴 𑀵	𑀳	𑀅	𑀳
waw	w; oː, uː	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅 𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐤅	ו	ו	ו	ו	ו	𑀯 𑀰	𑀯	𑀆	𑀯
zain	z	𐡆 𐡆	𐡆	𐡆 𐡆 𐡆	𐡆 𐡆	𐡆 𐡆 𐡆	𐡆		𐡆	𐡆 𐡆	𐡆	𐡆 𐡆		𐡆	𐡆	𐡆			𐡆	𐡆	𐤆	ז	ז	ז	ז	𑀰 𑀱 𑀲 𑀳	𑀰	𑀇	𑀰
hēth	ḥ, ʜ, χ	𐡇 𐡇	𐡇 𐡇	𐡇 𐡇 𐡇 𐡇 𐡇 𐡇 𐡇	𐡇	𐡇 𐡇 𐡇	𐡇 𐡇 𐡇	𐡇	𐡇 𐡇	𐡇	𐡇	𐡇 𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇 𐡇 𐡇 𐡇	𐤇	ח	ח	ח	ח	𑀲 𑀴 𑀵 𑀶	𑀲	𑀈	𑀲
tēth	ṭ, tˤ	𐡈 𐡈 𐡈	𐡈	𐡈 𐡈 𐡈		𐡈	𐡈	𐡈		𐡈	𐡈 𐡈	𐡈 𐡈		𐡈	𐡈			𐡈	𐡈	𐡈 𐡈 𐡈 𐡈	𐤈	ט	ט	ט	ט	𑀝 𑀞 𑀟	𑀝	—	𑀝
yodh	j; iː, eː	𐡉	𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉	𐡉	𐡉	𐡉	𐡉	𐡉	𐡉 𐡉 𐡉 𐡉 𐡉	𐤉	י	י	י	י	י	𑀬 𑀭 𑀮	𑀬	𑀉	𑀬
kāp	k, x	𐡊 𐡊	𐡊	𐡊 𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊	𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊	𐡊	𐡊		𐡊	𐡊	𐡊	𐡊 𐡊	𐤊	כ	כ ך	כ	כ ך	כ	𑀓 𑀔	𑀓	𑀏	𑀓
lāmadh	l	𐡋	𐡋	𐡋	𐡋 𐡋	𐡋 𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋 𐡋 𐡋	𐤋	ל	ל	ל	ל	ל	𑀮 𑀯	𑀮	𑀊	𑀮
mem	m	𐡌	𐡌	𐡌 𐡌 𐡌 𐡌 𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌	𐡌 𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌 𐡌	𐤌	מ	מ ם	מ	מ ם	מ ם	𑀫 𑀬	𑀫	𑀋	𑀫
nun	n	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍	𐡍	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍	𐡍 𐡍	𐤍	נ	נ	נ	נ	נ	𑀦 𑀧	𑀦	𑀌	𑀦
semkath	s	𐡎 𐡎	𐡎 𐡎	𐡎 𐡎 𐡎 𐡎 𐡎 𐡎	𐡎 𐡎	𐡎	𐡎	𐡎	𐡎 𐡎	𐡎	𐡎 𐡎	𐡎 𐡎		𐡎	𐡎	𐡎	𐡎	𐡎		𐡎 𐡎	𐤎	ס	ס	ס	ס	ס	𑀱 𑀲	𑀱	𑀍	𑀱
ayin, ʿē	ʕ, ʁ	𐡏	𐡏	𐡏 𐡏 𐡏 𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏	𐡏	𐡏		𐡏	𐡏	𐡏	𐡏	𐡏 𐡏	𐤏	ע	ע	ע	ע	ע	𑀁 𑀂	:	(ע)	𑀁
pē	p, ɸ	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐	𐡐	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐		𐡐	𐡐			𐡐		𐡐 𐡐	𐤐	פ ף	פ ף	פ ף	פ ף	פ ף	𑀧 𑀨	𑀧	𑀎	𑀧
tsādhē	ts, ʂ, sˤ	𐡑	𐡑	𐡑 𐡑 𐡑	𐡑	𐡑 𐡑			𐡑		𐡑 𐡑	𐡑 𐡑		𐡑	𐡑	𐡑		𐡑		𐡑	𐤑	צ ץ	צ ץ	צ ץ	צ ץ	33	𑀘 𑀙 𑀚 𑀛	𑀘	𑀐	𑀘
qop	qˤ	𐡒 𐡒 𐡒	𐡒	𐡒 𐡒 𐡒 𐡒 𐡒 𐡒	𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒	𐡒	𐡒	𐡒	𐡒	𐡒		𐡒	𐡒 𐡒	𐤒	ק	ק	ק	ק	ק	𑀓 𑀕	𑀓	—	𑀓
rēsh	r	𐡓	𐡓	𐡓 𐡓 𐡓 𐡓	𐡓 𐡓	𐡓 𐡓	𐡓 𐡓 𐡓	𐡓	𐡓	𐡓	𐡓 𐡓	𐡓 𐡓	𐡓	𐡓	𐡓	𐡓 𐡓	𐡓	𐡓	𐡓	𐡓 𐡓	𐤓	ר	ר	ר	ר	ר	𑀭 𑀮	𑀭	𑀏	𑀭
shin	ʃ	𐡔	𐡔	𐡔 𐡔 𐡔	𐡔	𐡔 𐡔	𐡔 𐡔		𐡔	𐡔	𐡔 𐡔	𐡔 𐡔	𐡔	𐡔	𐡔	𐡔 𐡔	𐡔 𐡔	𐡔 𐡔	𐡔	𐡔 𐡔 𐡔	𐤔	ש	ש	ש	ש	ש	𑀰 𑀱 𑀲 𑀳	𑀰	𑀑	𑀰
taw	t, θ	𐡕 𐡕	𐡕	𐡕 𐡕 𐡕 𐡕	𐡕	𐡕 𐡕	𐡕	𐡕 𐡕	𐡕	𐡕	𐡕	𐡕 𐡕	𐡕	𐡕	𐡕	𐡕	𐡕 𐡕	𐡕 𐡕	𐡕 𐡕	𐡕 𐡕 𐡕 𐡕	𐤕	ת	ת	ת	ת	ת	𑀢 𑀣 𑀤	𑀢	𑀒	𑀢
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The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

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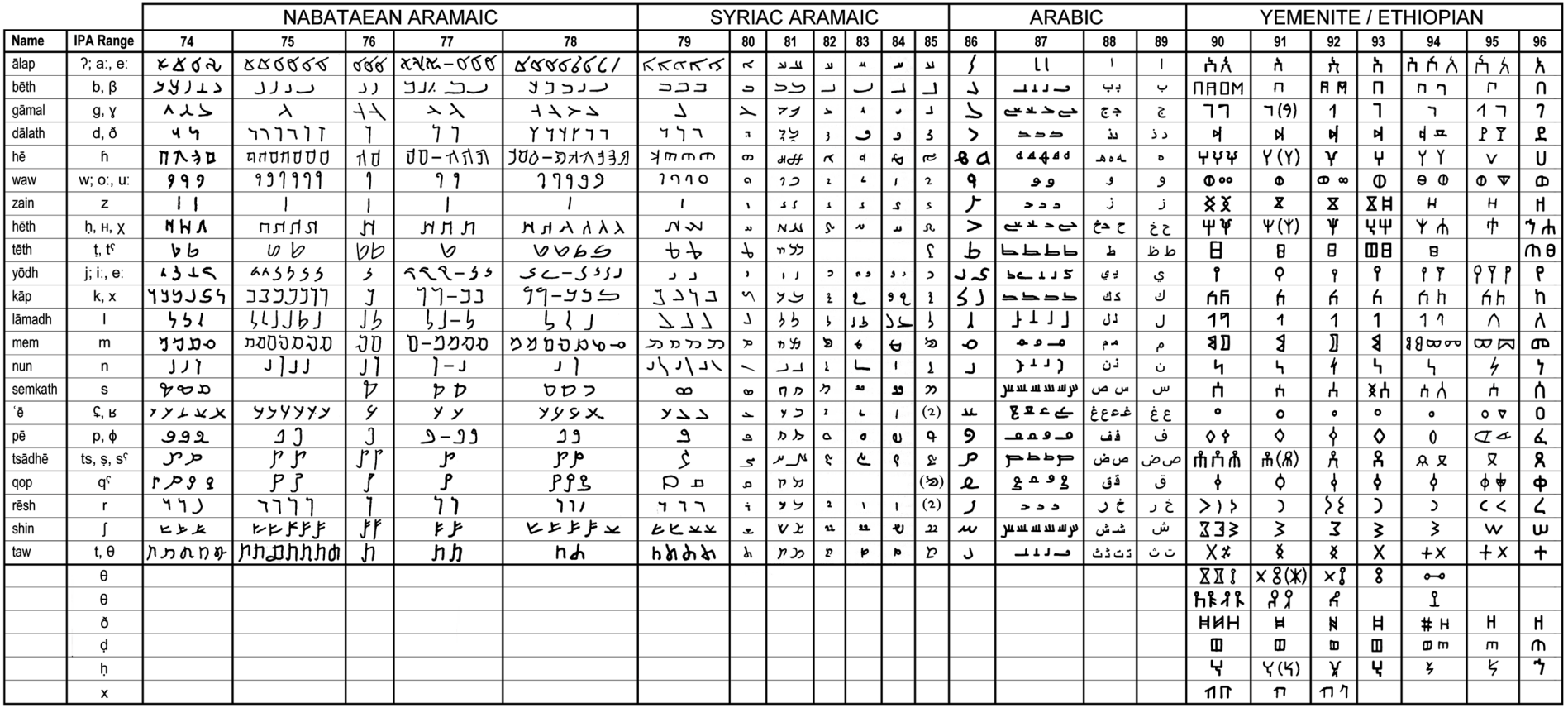
LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE



		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	**74**	**75**	**76**	**77**	**78**	**79**	**80**	**81**	**82**	**83**	**84**	**85**	**86**	**87**	**88**	**89**	**90**	**91**	**92**	**93**	**94**	**95**	**96**
ālap	ʔ; aː, eː																							
bēth	b, β																							
gāmal	g, ɣ																							
dālath	d, ð																							
hē	h																							
waw	w; oː, uː																							
zain	z																							
hēth	ḥ, н, χ																							
tēth	ṭ, tˤ																							
yōdh	j; iː, eː																							
kāp	k, x																							
lāmadh	l																							
mem	m																							
nun	n																							
semkath	s																							
ʿē	ʕ, ʁ																							
pē	p, ɸ																							
tsādhē	ts, ṣ, sˤ																							
qop	qˤ																							
rēsh	r																							
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The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

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COMPARATIVE CHARTS ON THE SPHERE OF INFLUENCE OF BIBLE CANONS

Throughout all their long history, the books in the Bible were never bound in one single volume; not even the Septuagint. Its texts were written on rather bulky material that had no standardised format; these loose papers were usually wrapped in leather folders as shown in the beginning of this picture documentation. As far as we know, the first one who made a serious attempt to display all books of the Bible in One Single Volume was Roman emperor Flavius Constantinus I. In 325 AD, he commissioned 50 bible volumes and his right-hand-man Eusebius of Caesarea gave this order to Athanasius the bishop of Alexandria. Alexandria was the best place as this large city had the material as well as enough highly educated scribes who could reliably copy all the material in a most constant quality. The Codex Sinaiticus and the Codex Vaticanus are the last suviving copies of those 50 Constantine Bibles. They served as model for all future bible productions.

All today's Bibles can be traced back to the two Flavian dynasties; this applies also for the Hebrew original of the Bible. We have to remember that Rome was a fascist empire state in which every publication went through the authorities, the Roman Imperial Cult (the ministery for religion) and its successor the Roman Church which is the direct ancestor of all catholic and orthodox churches, and subsequently all Protestant churches that came out of them. There was no free speech or the right of publishing anything you wanted in the Roman Empire, neither in the West nor in the East.

Jewish and Christian ethics, as displayed in the Christian canon, and consequently all modern atheist, agnostic or progressive ethics, draw their precepts out of the Bible. Most readers are not aware of the fact that, depending on the Bible version, about 75% to 80% of the Bible is of Hebrew-Jewish origin. Jewish jurisprudence (Halakha), which is entirely based on the Bible as authority, always has been the fairest in history; their sophisticated set-up of the Sanhedrin, the Hebrew Court of Law of 3 judges, in capital cases 23 judges and in state-affairs even 71 judges, who had to vote for a verdict unanimously, gave everyone the chance to be heard, long before the English law, the Code Napoleon or the other codified Civil Laws; (Islamic courts are the hashest because the only 1 judge (or maximum 3) has no choice.).

The authors of the Bible were floating in a continuum of influence that had many parents: Ancient Sumerian and Egyptian to begin with, followed by Akkadian, Assyrian, Babylonian, Persian, yes, and also Hindu, Buddhist and Daoist teachings that interacted with one another already in Antiquity. And we possess the original documents to prove it (see The Grand Bible). Precepts such as Thou shalt not murder, Thou shalt not steal anything, Thou shalt not commit sexual havoc, Thou shalt not bear false witness (or spread distorted propaganda) and Thou shalt not wish for the moneychest of others (being greedy, grabby and jealous of the success of others) are universal. Ideologies that try to circumvent these Five Universal Precepts are evil; and those ones who ignore, deny or hide these precepts are evildoers by implication. This includes particularly blind followers of the immoral and violent teachings such as Communism, Socialism, Islam, Fascism and Nazism. All of these teachings say the same thing: *It is always the opponents of these distorted teachings, "The Others" who are gilty! The zealots of those distorted teachings rather portray themselves as victims.* The perpetrators use always the same ploy that attempts to justify and try to make their evil deeds generally accepted by: devaluating the Five Precepts, and by accusing others of gilt, by dehumanising their opponents and by depicting themselves as innocent and virtuous victims. Anyone with the tiniest spark of righteousness in their heart and the smallest amount of common sense in their brains ought to recognise envy and evilness in the jacket of venomous zealotry.

The founder of today's Christianity was the Apostle Paul (Saul of Tarsos), a Roman citizen who took his name from Roman Proconsul, Lucius Sergius Paulus. There is the possibility that Paul and Titus Flavius Josephus knew each other because both wrote reports about a shipwreck they had in about 62 AD when they were travelling to Rome. They stayed there for years. Both of them were Pharisees, meaning Roman citizens whose faith was Roman Judaism. Otherwise, they had nothing to do with the rebellious Zealots back in the Holy Land. Josephus might have listened to Paul's ideas with great interest; he also might have picked them up again and implemented them after the Jewish War (66-73 AD) when he became the chief propagandist of the Flavians. The Flavian dynasty were involved in a first attempt to establish a kind of first Roman Christianity, and Josephus was part of that dynasty; and so was the author of 1 + 2 Clement whose full name was Titus Flavius Clemens and who probably was the first Pope of Rome. Clement of Rome probably wrote the Clementine literature (also referred to as the Clementine Romance or Pseudo-Clementine Writings by the Church) that survives in two recensions known as the Clementine Homilies and the Clementine Recognitions. It is likely that the text is genuine or close to it as it describes the fight of the Jewish faction against the Pauline faction pretty faithfully (like Paul's Galatians), which ended in the schism of both Jesus-movements. He served as consul from January to April in 95 AD. In about 95 or 96 AD, Clement had a clash with his cousin Titus Flavius Domitianus and got killed. This seem to have triggered an uproar in which all members of the Flavian family were murdered in 96 AD, including Domitian and Josephus.

The Historical Background of Samuel, Kings, and Chronicles is of overarching interest as they describe the history of the Hebrews from different viewpoints. Chronicles tells the same history as Kings, but with a focus on the priestly or worship aspects of Hebrew history. Their contents are: (1st) From Tribal Confederation to Monarchy, (2nd) Monarchy's Golden Age, (3rd) From Failed Monarchies to Exile. Each of these books comes in 2 volumes because they are pretty large. In Antiquity, books were written on scrolls, long strips of parchment or similar material. The strips were wound around two sticks. This works well for small books, but large books become cumbersome. For looking up a passage you would have a lot of winding and unwinding to do to get to the part you are interested in reading; so one volume has become two.

The following 4 tables of Bible canons will show us the contents of the most important Bibles in comparison. The contents were decided on by the authorities of the state in which the Bibles were published. The first Hebrew Bible that was published in the West was the Septuagint, a Greek translation of the Hebrew Bible made by Jews from c. 286 BC to c. 250 BC whose ancestors came together with their brothers, the Phoenician traders, to the northern Mediterranean shores several centuries earlier. The translation became necessary because over the centuries, the Greek and Roman Jews did not speak Hebrew anymore but the languages of their hosts.

Each table's headline begins with the spheres of influence e.g., Roman Empire, Western Roman Empire, Western Tradition, Anglican Church, KJV (King James Version 1611). The word "Western Tradition" stands synonymous for "Roman Catholic Church" that ruled before Protestantism for many centuries. The term "Church of the East" refers to the Malabar Church in India founded by the Apostle Thomas, but it refers also to the Nestorian Church in Tang dynasty China. We have also mentioned the most important non-canonical works that were not part of the canons but closely related to them, or were only part of the canon of one or the other denomination but not of the others. Almost all canonical and non-canonical works can be found in the latest edition of The Grand Bible; it includes also works of other religions.

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
	Masoretic			KJV	Vulgate	Septuagint						Tewahedo	
	Torah	**Pentateuch**											
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
	Nevi'im	**Major Prophets**											
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua, Josue	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges
1 + 2 Samuel	Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel
1 + 2 Kings	Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaias	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremias	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezechiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Trei Asar	**Twelve Minor Prophets** (The items are not independent books in the Trei Asar but chapters.)											
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
	Ketuvim	**Wisdom Literature**											
Psalms 1-150	Psalms 1-150	Psalms 1–150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Book of Job	Job, Iyov	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job
Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Canticle of Canticles	Aisma Aismaton	Aisma Aismaton	Aisma Aismaton	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon
Ruth	Rut	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Esther	Ester	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther
Daniel	Daniyel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
1 Ezra	Ezra	1 Ezra	1 Ezra	1 Ezra	1 Esdras	Esdras B'	1 Esdras	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra
2 Ezra	Nehemiah	2 Ezra	2 Ezra	2 Ezra	2 Esdras	Neemias	Neemias	Neemias	2 Ezra	2 Ezra	2 Ezra	2 Ezra	2 Ezra
1 + 2 Chronicles	Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
		Non-Canonical Books (There are 33 further non-canonical works of the Old Testament in The Grand Bible)											
1 Esdras (3 Ezra)				1 Esdras (Apocrypha)	3 Esdras in Appendix	Esdras A'	2 Esdras	2 Ezra	2 Ezra	2 Ezra in some mss.	1 Esdras in some mss.	Ezra Kali	2 Ezra in some mss.
2 Esdras 3–14 (4 Ezra / Apocalypsis of Esdras)				2 Esdras (Apocrypha)	4 Esdras in Appendix	2 Esdras 3–14 lost Greek ms.	3 Esdras in appendix	3 Ezra as noncanonical	3 Ezra	3 Ezra in some mss.	2 Esdras 3–14 in some mss.	Ezra Sutu'el	3 Ezra in some mss.
2 Esdras 1–2; 15–16 (5 and 6 Ezra or Apocalypsis of Esdras)				in part of 2 Esdras apocryphon	4 Esdras in Appendix	2 Esdras 1–2; 15–16 in Greek ms.							
Tobit				Tobit (Apocrypha)	Tobias Deuterocanon	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith				Judith (Apocrypha)	Judith Deuterocanon	Judith	Judith	Judith	Judith	Judith	Judith	Judith	Judith
Wisdom of Solomon				Wisdom of Solomon (Apocrypha)	Wisdom of Solomon Deuterocanon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Wisdom of Jesus ben Sirach (1–51)				Sirach (1–51) (Apocrypha)	Ecclesiasticus Deuterocanon	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)
1 Baruch				1 Baruch (Apocrypha)	1 Baruch Deuterocanon	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch
Letter of Jeremiah				Letter of Jeremiah (Apocrypha)	Letter of Jeremiah, Baruch Deuterocanon	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah; Säqo-qawä Eremyas	Letter of Jeremiah
Psalm 151						Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151
Psalms 152–155										Psalms 152–155, in mss.			Psalms 152–155, in mss.
Psalms of Solomon						Psalms of Solomon, in mss.				Psalms of Solomon, in mss.			Psalms of Solomon, in mss.
Ascension of Isaiah									Ascension of Isaiah, in mss.			Ascension of Isaiah, in mss.	
Ethiopic Lamentations (6; 7:1–11:63)												Ethiopic Lamentations (6; 7:1–11:63)	
Syriac Apocalypse of Baruch (2 Baruch 1–77)										Syriac Apocalypse of Baruch (2 Baruch 1–77)			2 Baruch 1–77, in some mss.
Letter of Baruch (2 Baruch 78–87)										2 Baruch 78–87 in some mss.			2 Baruch 78–87 in some mss.
Greek Apocalypse of Baruch (3 Baruch)													
Comment:	No Apocrypha	No Apocrypha	No Apocrypha	No Apocrypha									

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
4 Baruch												4 Baruch	
Additions to Daniel				Additions to Daniel (Apocrypha)	Additions to Daniel Deuterocanon	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel
Prayer of Manasseh				Prayer of Manasseh (Apocrypha)	Prayer of Manasseh, in Appendix	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes			Prayer of Manasseh	Prayer of Manasseh, in 2 Chronicles	
Additions to Esther				Add. to Esther (Apocrypha)	Add. to Esther Deuterocanon	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
1 Maccabees				1 Maccabees (Apocrypha)	1 Machabees Deuterocanon	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
2 Maccabees				2 Maccabees in Apocrypha	2 Machabees Deuterocanon	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees		2 Maccabees
3 Maccabees						3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees			3 Maccabees
4 Maccabees						4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees early tradition	4 Maccabees in some mss.	4 Maccabees in Coptic ms,		4 Maccabees in some mss.
5 Maccabees										5 Maccabees			
Jubilees												Jubilees	
1 Enoch												1 Enoch	
2 Enoch													
3 Enoch													
1 Meqabyan												1 Meqabyan	
2 Meqabyan												2 Meqabyan	
3 Meqabyan												3 Meqabyan	
Joseph and Asenath									in some mss.			early tradition?	
Prayer of Solomon (Sirach 52) KJV													
Testaments of the 12 Patriarchs						in Greek ms.			in some mss.				
Josippon; Zena Ayhud; Pseudo-Josephus												In Broader Canon	
Josephus' Jewish War					addition or supplement	addition or supplement				in some mss.			in some mss.
Comment:	**Deuterocanon** is not part of the Tanakh (the 1st canon) but free available as 2nd canon in other books	Deuterocanon is only available in extra books or mss.	Deuterocanon is only available in extra books or mss.	Deuterocanon, was part of the Bible, in the 2nd section of the **KJV** as Apocrypha, **until 1885**	Deuterocanon always has been part of the **Old Testament**, also in English	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Protestant Tradition			Romance	Eastern Orthodox Tradition			Oriental Orthodox Tradition				
NEW TESTAMENT		**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate							Tewahedo	
		The Four Canonical Gospels (There are 33 non-canonical gospels in The Grand Bible)											
Matthew		Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark		Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke		Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke
John		John	John	John	John	John	John	John	John	John	John	John	John
		Acts of the Apostles (There are 42 non-canonical Acts in The Grand Bible)											
Book of Acts		Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts
		Pauline Epistles (* epistles by Paul himself. The Roman citizen Saul of Tarsos (the Apostle Paul) from the South of Asia Minor was founder of today's Christianity.)											
Romans*		Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*
1 Corinthians*		1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*
2 Corinthians*		2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*
Galatians*		Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*
Ephesians*		Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*
Philippians*		Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*
Colossians		Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1 Thessalo-nians*		1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*
2 Thessalo-nians		2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians
1 Timothy		1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy
2 Timothy		2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy
Titus		Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus
Philemon		Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews		Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
		General Epistles (letters; also known as Catholic epistles; There are 39 non-canonical Epistles in The Grand Bible)											
James		James	James	James	James	James	James	James	James	James	James	James	James
1 Peter		1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter
2 Peter		2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter
1 John[		1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John[	1 John	1 John
2 John		2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John
3 John		3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John
Jude		Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude
		Apocalypses (There are 18 non-canonical Apocalypes in The Grand Bible)											
Revelation		Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation
		Church Fathers and Christian Laws. Works that were attached to canonical documents. (Alexandria Cx = Codex Alexandrinus, Jerusalen Cx = Codex Hierosolymitanus)											
1 Clement											Alexandria Cx		
2 Clement											Alexandria Cx		
Shepherd of Hermas						Codex Siniaticus				early tradition	Codex Siniaticus		
Epistle of Barnabas						Codex Siniaticus					Codex Siniaticus		
Didache										Jerusalen Cx			

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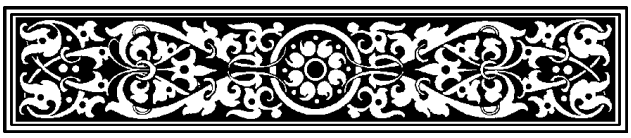
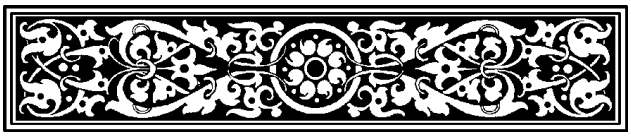


APPENDIX C

EXPLORATION ON HISTORY
BIBLICAL STUDIES
HISTORICAL EVENTS
(Analyses, Archaeology, Debate)



EXPLORATION ON HISTORY

The Quest for the Origin of Holy Books

Some time has past since the publication of my largest pet-project, the Grand Bible, in 2021. The Grand Bible was originally meant as a kind of study recording, just for myself. I wanted to find out what was behind all the scriptures because I could not find answers that satisfied me. The Grand Bible is not a religious work in a closer sense of meaning but an encyclopaedic compilation of texts that have been used not only in a religious context but have implication on philosophy, way of life, culture, literature, ideologies, politics, and jurisprudence. It took many years to search for these texts, analyse, introduce, and compile them with all the necessary details of information. Many of those texts represent the earliest examples of written and authorised law in history. I have been surprised to see so many readers downloading my humble work. To be honest, I have underestimated the readers' interest in holy texts. The Grand Bible has occupied much of my time for more than 8 years. I have never explained why I embarked on this laboursome task in the first place. I think, it is time to share with you now how my quest for the origin of holy books began.

It was a lovely and sunny afternoon in 2014. My wife and I were on the way to the largest bookshop in town. For months, I had tried to find a complete bible in English, not an easy task because I lived in a city in the Far East. The air of the bookshop was filled with the distinctive odour of books. I run up the stairs, heading towards the 5th floor, smelling already my prey. This was the location of the foreign language books—English books and some in French, German, Spanish. I saw books that I could read. Finally! Marching through the aisles, I saw suddenly a black book with golden letters among all the colourful printworks on one of the upper shelves. A Holy Bible, KJV, King James Version. At last, I found what I was searching for.

Back home, at my desk, I discovered however that a large chunk of the Bible, originally positioned after the Tanakh (the Old Testament), was missing. That part of the Bible, containing 14 books, to others known as Hebrew Apocrypha ("hidden writings," so named by the Roman Church), was known to me as the Hebrew Deuterocanon (2nd Hebrew Canon). It contains two Books called Maccabees and they explain the origin of the Hanukah-festival that commemorates the Jewish wars of independence against the mighty Persian Empire that led to victory by Judas Maccabaeus in 165 BC. I was disappointed not to find them in my new bible. I was furious when I found out that the Protestants had removed it furtively from the entire bible canon in about 1885 that once was approved by Emperor Flavius Constantinus in the early 300s AD.

In the library of my old home in Europe, I used a KJV-Bible from the Victorian era, mid-19th century, and that one was complete. I admit that I never have been much interested in religion or holy texts—I certainly have had this attitude in common with many people. Yet, I worked as teacher for linguistics, taught languages as well as history, archaeology, geography and other related subjects. I wanted to show text examples of the Early Modern English language to my students, Chaucer, Shakespeare, and of course the Bible, in order to make them aware that all languages change over time and above all that the Bible reflects real events in the past. It was my fury that drove me to start the Grand Bible project. I embarked on a task that would not want to end. Anyhow, I was rewarded with wonderful discoveries that I really could not have expected.

According to Eusebius' "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus (Constantine the Great) and prepared by his right-hand man Eusebius of Caesarea. The 50 complete volumes were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." We have examples of both versions. The three-column version is known as Codex Vaticanus (The Grand Bible, Image Plate 22, page 37) because it is kept in the Vatican Library. The four-column version was discovered in 1844 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (The Grand Bible, Image Plate 21, page 36).

At first, I just wanted to find a Bible in its completeness that had its origin in that edict of emperor Flavius Constantinus in the early 300s. Therefore, I took the matter much more seriously than ever before. In the beginning, I was searching the internet, looking for the Deuterocanon. There I found this:

- 1 Esdras (3 Ezra) Greek
- 2 Esdras 3–14 (4 Ezra) from Hebrew
- 2 Esdras 1–2 (5 Ezra); 15–16 (6 Ezra) from Latin
- Book of Tobit, Tobias, Tobi
- Book of Judith
- Additions to Esther (The rest of Esther)
- Wisdom of Solomon or Book of Wisdom or Wisdom
- Sirach (Ecclesiasticus 1–51) or Wisdom of Jesus ben Sira
- Prayer of Solomon (Sirach 52)
- 1 Baruch (Extant original: Greek)
- Epistle (Letter) of Jeremiah (Addition to 1 Baruch)
- The Prayer of Azariah and Song of the Three Holy Children
- Susanna and the Elders (Addition to Daniel)
- Bel and the Dragon (Second addition to Daniel)
- Prayer of Manasseh
- 1 Maccabees (Origin: Hebrew)
- 2 Maccabees (Origin: Greek)

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Right from the start, my research was hampered by the fact that quite a lot of books in the Bible bear more than just one title. A title like "The Rest of Esther" can be in another publication "Additions to Esther." On the other hand, "Prayer of Solomon" (Sirach, chapter 52) is not in the original Deuterocanon simply because it was attached to other chapters, and / or it was kept separately. That is just a typical example. Parts of other holy texts may have been unknown before they were rediscovered, or they were rejected and therefore eliminated from the canon.

To my surprise, the books were originally not all written in Hebrew but some of them were in Greek. Now, not only my interest in History was awakened but also my old interest in Linguistics got lit up again. I asked myself, "Why did Jews write some of their own books in another language but Hebrew?" — Soon, I found out that the Jews had translated the entire Old Testament into Greek already at around 300 BC! This work became known under the title Septuagint (Roman for 'Seventy') because, it is said, the translation was done by 70 or 72 translators. I wondered, "Why, on Earth, did the Hebrews embarked such a monumental task?"

I began to check historical as well as archaeological sources and after some months, the clouds in my mind vanished. During the 5th and 4th centuries BC, Greek became the lingua franca of the entire upper class of the nations residing on the northern, the European shore, of the Mediterranean Sea. When the Roman Republic turned into an empire, education in Greek was paramount to everyone who wanted to strive for a better position in society. Cornelius Sulla, Gaius Julius Caesar, Titus Livius, Cleopatra, the Herods, Titus Flavius Josephus, Paul the Apostle, all Roman emperors, governors, generals, traders, navigators, artists and writers used Greek on a daily basis, pretty much like modern people of all countries use English.

My studies in linguistics proved to be vital. Almost overnight, I began to understand the contents of Indian and Chinese texts and what they were talking about. The answer was clear: Already in the 9th and 8th centuries BC, the Hebrews travelled together with their brothers and cousins, the Phoenicians! Both, Hebrews and Phoenicians, spread their culture and ideas, their language Phoenician (also called Old Hebrew) and writing system, their Hebrew calendar and their weights and currencies (the Shekel) throughout the entire Mediterranean and soon also to India, Central Asia, and China. The scope of their relations and connexions was breathtaking.

Hebrew and Phoenician traders brought their alphabet to Greeks and Romans. The latter two used it later in their propaganda against the Semitic Cartaginians, such as the Atlantis Saga which just described the Phoenician city of Carthage and its circular War Harbour. The northern (Indoeuropean) Mediterraneans (Greeks and Romans) became enemies of the southern (Semitic) Mediterraneans (Phoenicians and Hebrews) although they lived together in Greek and Roman cities since the 8th century BC.

Who is really meant when we talk about Semitics? — I shall give you here a foretaste: Abram, Abraham, Aram, Aramaean, Aramaic, Assyria, Syria, Syriac, Canaanite, Abhira, Abhiri, Ahyr, Ahir, Ophir, Ofir, Habiru, Hebrew, Heka Khasut, Hyksos, Akkad, Akkadian, Sea-People, Phoenicia, Carthaginian, Amurru, Amorite, Judea, Judaea, Yehuda, Yaudheya, Yadava, Yoddheya, Yudah, Judas, Jude, Jew, Israel, Israelite, Bene Ysrael, Beta Ysrael, Sheba, Saba, Sabaean, Mose, Ramose, Rameses, Ahmose, Dedimose, Thutmose, Musa, Avaris, Pi-Rameses; Reuben, Simeon (Simon, Shimon), Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph (Yusip), Benjamin . . . . and all derivatives of these words or names represent the same kind of people and their relatives: Jews, Hebrews, Israelites, Semites, depending who speaks about them. Involved here is the same language, same lifestyle, same calendar, same units of weights and currency, similar beliefs and laws, and to some degree even similar habits.

It is pretty much the same as if we today talk about: Latin, Italian, Sardinian, Corsican, Sicilian, Romanian, Moldovan, Catalan, Occitan, Galician, Portuguese, Spanish, Castillian, Aragonese, Mexican, Columbian, Venezolan, Peruvian, Chilenian, Argentine, Paraguay, Uruguay, Brazil, Timor, Guatemala, Nicaragua, Panama, etc. — they are all Romans, they all speak a Roman[ce] language, they are Roman Catholic (except Romanians and Moldovans who are Orthodox), they follow Roman Law, enjoy sunny weather and a Roman-like cuisine.

I became aware that this is all about the centre piece, the foundation, the core of history teaching. Anybody who does not understand that history (including a modern biography) is based on language, will not understand human basics. This is a fact because with his or her national language, each and every single person learns about everything in a very distinctive way: religion, philosophy, behaviour, tradition, habits, biasses, opinions, prejudices, lifestyle, yes, and it goes even so far that we can include sexual behaviour, allegiances, and geography. Human behaviours and habits are millions of years old and cannot be changed overnight by ideological nonsense and socialist dreams that will turn into nightmares, sooner or later.

The works of Jane Goodall, Jared Diamond, Desmond Morris and others clearly show that human feelings are very much the same as those of Chimpanzees, or other Primates for instance. When a homogenous group is invaded by another group of the same species, there will be sharp conflicts that can lead to war. Chimpanzees engage in wars on each other, like humans.

That a rich country like Canada has a nice collection of problems at home, does not come as a surprise to me. There are two main populations that are diametrical opposed to one another. The majority of Canadians spreaks English (Germanic), their society is based on German Protestantism and (Germanic) "Common Law." The minority speaks French (Roman) and their society and laws are based on Roman-Catholicism and the (Roman) "Napoleonic Law

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Code." These in Quebec living "Roman" Canadians would love to return into the arms of their "Roman" mother France, whilst the English-speakers would have no problems in applying membership to the mainly Protestant United States of America. This is one reason why most of them speak English with a strong "American" accent. Bear the following rules in mind: Each language group tries to get suppremacy over the other groups. The very same applies for religions. Luther's Reformation caused horrible wars for 130 years. Resentments are still alive today. Language and religion are tools to gain and keep political power. This has nothing to do with ill-will but much more with the DNA that is in us like it is in chimpanzees, cats or dogs.

Other nations who are paralysed by linguistic and religious conflicts are: Belgium, Ireland, France, Spain, Russia, Ukraine, the Balkans, Iraq, Syria, Iran, China, India, Pakistan, Afghanistan. That the United States have lost its recent wars in Iraq and Afghanistan has its reasons in the American ignorance of language division and religious hatred of Islam towards non-Muslims, regardless whatever benevolent projects the non-Muslims want to catch the Islamic populace with. Political Correctness and naive dreams of bringing socialism and democracy to other nations killed countless people. Almost all African countries have this problem too: Rwanda, Nigeria, Ethiopia, Chad, Mali, etc., the list is very long.

The conflict and subsequent war between Russia and Ukraine has not surprised me either. The Russian demography is (just like the Chinese, German, and others) in terminal decline. This war is probably the last war Russia could launch on anyone. All the 9 conflicts Putin has launched have had the aim to secure the borders of his empire. On top of that, there is the ideology of a certain Nazi known as Aleksandr Dugin who has been Putins ideological teacher for years. His books (like "Foundations Of Geopolitics" or "The Fourth Political Theory," based on the Nazi teachings by Martin Heidegger) struck cord with the majority of the ethnic Russian population. We should remember that ideology is also a significant part of religion. How could it be otherwise explained that the Patriarch Kirill of Moscow, the pope of the Russian Orthodox Church, was—like the entire Russian leadership and Putin himself —member of the KGB. If Putin is gone, he will just be replaced by another ex-KGB member.

In time, I discovered more and more texts that had to do with the Old Testament. Here, I could figure out a pattern. These texts were also written in Greek, Hebrew, but quite some texts were also written in Aramaic (a kind of new Hebrew and new Phoenician). I learned more interesting facts that are never really mentioned by historians. According to linguistic scientists, Aramaic became some sort of "world language" between the 7th century BC and the 7th century AD, stretching from the Phoenician-Carthaginian possessions in the northwest of Africa, along the Silk Road, reaching out to the gates of Chang'an (modern Xi'an) and Luoyang, the two main capital cities of China in Antiquity.

After the liberation from captivity in Assyria and then in Babylon, many Jews did not just return to their Holy Land but stayed in service as Aramaic writers and bureaucrats with their new allies, the Persians. Aramaic was the main trade language of the Assyrian Empire as well of its follower the Iranian empires of the Medes and the Persians. Aramaic was also the main language of the Hebrews and other people in the Middle East. When Alexander the Great arrived in Afghanistan and India, the Hebrews were already there for 300 years. Aramaic rock inscriptions and vellum documents from the Persian Empire bear witness to it. Indian texts, the Mahabharata especially, talk about the Persian allies and that they built two little republics in the northwest of ancient India: one was called Yadava or Yoddheya (Judaea) and the other, the to Yadava related republic was called Abhira or Ahir ("Hebrew-land," in the West also known as "Ophir"). It was geographically located north of the modern Indian state of Gujarat and had therefore access to the sea. Traditionally, the northwest of India was an important trade partner of Mesopotamia and Egypt; one of the reasons why several harbour cities were found in Gujarat.

In Egypt, Pharao Khakaure Senusret III let his engineers build "the Canal of the Pharaos," the first "Suez Canal," in circa 1850 BC. It began in the Nile-delta nearby Bubastis and was creeping east towards the "Bitter Lakes" and from there to the Red Sea. At the spot where the canal was approaching the Bitter Lakes is a place called Succoth. With trade, not only people travelled, but also their ideas and the language used to convey these ideas. This is the reason why I also had a look for all kinds of itinerary documents and inscriptions. I knew some of them already from the time when I studied history and archaeology. The findings have made me truely speechless.

47 Artefacts and Historical Documents (Documents of people who had first-hand knowledge on religions and intercultural relationships in Antiquity), 20 Exploration Accounts (Documents that reveal how much people of ancient civilisations really knew of one another and how ideas spread to other parts of the World) and 15 New Creations and Fabrications (Writings that try to popularise a certain religious viewpoint or make a new religion legitimate.). The Gospel of Jesus's Wife is, as far as we know today, a blunt fake. The scriptures of Sikhs and Bahai'is on the other hand are legitimate and new creations that have found a great many followers. Both of these religions came into being due to the brutality of Islam towards women and non-Muslims. Islam is by no means just a "religion of peace"—Martin Luther already knew that and he wrote about it. (See Grand Bible, pp.4367.)

The Islamic prophet committed 95 wars and battles on "Kafirs" (Kufre = evil Islam-rejectors) and they are revered by Muslims as "acts of jihad" that each true Muslim has to emulate. This copying behaviour produced, since the assault on the twin towers in New York City on 9/11, 2001, and after that, circa 45,000 terror attacks with about 300,000 deaths and many more injured (over 90% of the victims are

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Muslims!)—an equivalent of 3 - 4 Hiroshima size atomic bombs. Very peaceful indeed! (Search for the constantly actualised list of victims at "www.thereligionofpeace.com".)

Islam is based on three books: the Koran (Mohammed's notebook), the Sira (Sirat Rasul Allah, the biograpy of Mohammed), and the Hadith (the deeds and sayings of Mohammed). The Constitutions of Saudi Arabia, the Islamic Republic of Iran, Hamas, the Muslim Brotherhood and others make it very clear: Their law is based on Koran, Sira, Hadith. All three books are books of law! This is the very reason why they are called "holy" in the first place. The Sira and the Hadith explain in detail what the verses in the Koran really mean. Without these two books the act of reading the Koran is useless!

The Koran is actually two Korans in one binding: the first one written in Mecca, the second one written in Medina. One significant fact that explains Islam: Due to Mohammed's rules of abrogation (2:106), the violent verses of the Medina-Koran always supersede the peaceful verses of the older Mecca-Koran. The chapters of both periods are intermingled on purpose from the longest chapters to the shortest. Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. The shortest and most revealing hadith is *"War is deceit."* and the earliest verse that Muslim children learn is *"Do not make disbelievers (non-Muslims) your friends as Allah will not protect you (if you are a Muslim).* A hadith says it better: *"Do not seek friendship from non-Muslims because then you are one of them"* (meaning: then you, the Muslim, are a traitor (to Islam). To put it simple: the allegiance of each and every Muslim is always towards the "Umma," the "Islamic (over)nation," not towards the country he or she just lives in! Islam is a political and legal doctrine (found in the Koran, Sira, Hadith) that no-one can escape —not even the non-Muslims. Islam's main tool is migration, and the womb. The Reliance of the Traveller tells us about it all. God help us. The Western World (and parts of the East) are lost in a pacifist dream! (If people are dreaming, it means they are asleep. It is time they bloody wake up.)

My research let me to all sorts of subjects. I checked graphs that recorded the activity of volcanoes as intensive as I checked climate graphs that showed climate change and all sorts of consequences: extreme weather, floodings, drought, famine, civil war, plague and epidemics. Civilisations, nation states and empires develop rapidly when climate and weather are stable and reliable. The Roman Republic rose in ideal conditions: The weather was warm, the climate stable, no epidemics in sight, record harvests led the population grow uninterrupted, one expedition after another brought more land and people into the growing state. Colder climate in the first half of the 1st millenium caused some distress. A huge volcano eruption at around 535 AD brought the state almost to a halt. Emperor Flavius Justinianus survived the following plague but his dream of restoring the old empire did not.

My investigations turned out to be an enlightening journey that I never had expected in this form. Everybody knows the story of Abraham and also the story of Moses. Not many know how they are connected. Most scriptures are not a bunch of old papers talking about God, belief, or spirituality all the time. They actually are interesting sources of information. Anyone who is able to read "between the lines" can gain some understanding. Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, plague, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse.

The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC). Today, they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen), the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded for them by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, the newcomers have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt.

When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites / Habiru (Hebrew) and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Mose (Egyptian: "son").

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose I) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: "And the children of Israel journeyed from Rameses (Pi-Rameses, Pi-Ramose, City of the son of Ra), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The text was obviously written long after the exodus, heroic actions of the Israelites were mixed into the text.

The starting point of the Hebrews was not Pi-Rameses because that city was build later by Rameses I (Ramose = the son of Ra). The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which

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was at the very same location. When the author used the name Pi-Rameses several hundred years later, the name Avaris was long forgotten or shamefully replaced. Here the story of the Exodus took place. The Bene Israel (the sons / children of Israel) had to leave Avaris and trecked along or nearby the Canal of the Pharaos in east direction. They came to a place called Succoth. When they left that place, they found something they had never seen before. The Bible reports that Mose "stretched his hand over the water (KJV: 'sea')" just as "the Lord" commanded him to do, and "the water went away" and "made the water dry land, and the waters were divided. (Exodus, Chapter 14:21, 22) And the children of Israel went into the midst of the water upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Mose repeated this mechanical wonder: "... the children of Israel walked upon dry land in the midst of the water; and the waters were a wall unto them on their right hand, and on their left." (Exodus, Chapter 14:29). What we read here is the description of working water locks. The locks were located after Succoth and before the Bitter Lakes in order to keep the salty water away from the River Nile; the saltwater would have destroyed the fertile ground of the Nile-delta. The name Succoth was chosen not accidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or any confinement, such as a canal lock.

Today, Sukkot is known as a festival's name—"the Festival of Ingathering at the year's end" (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us much more.

The expulsion of the Canaanite Hyksos (or the sons / children of Israel, as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC!

By searching the internet for non-canonical scriptures, the number of search result began to rise exponentially. Very often, I could not find what I was looking for. Equally often, I found things that were totally unknown to me. Particularly, American Christians seem to believe in a "gap" between period of the Old Testament (the Hebrew Bible) and the times of the New Testament (the Christian scripture). I found this claim unbelievable. From history lessons I attended, I knew that the period between say 400 BC and the 1st century AD was full of important events; the most important one being the Greek-Persian Wars and the final victory of Alexander the Great.

The Dead Sea Scrolls, discovered nearby Qumran, Israel, in 1947, were my most important find. Not only filled they the gap, they actually represent the only bulk of scripture that did not go through any kind of editorial commitee. They are a valuably time capsule. And their contents rang my alarm bells. They show a kind of messianic Judaism that is dead today. The laboursome checking of the Babylonian Talmud confirmed what I was only guessing: Modern Judaism and modern Christianity are not "Hebrew" religions at all. Modern Jews are the descendents of the Pharisees, the branch of Romanised Jews who came between the 8th and 6th centuries BC together with their Phoenician brothers to the northern shores of the Mediterranean to trade with Greeks and Romans. They stayed. Those Jews saw the necessity to translate the Tanakh (the Old Testament) into Greek because their descendants began to forget their original Hebrew language. The translation was completed already at around 300 BC. There is the possibility that the conquests of Alexander somehow triggered this event. Actually, the occupation of the Holy Land brought the Dead Sea Scrolls and their hostile attitude towards feireigners about. This was the time when Jews craved for any messiah who could deliver a military victory onto the invaders.

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The Dead Sea Scrolls cover also the period of Jesus and they talk about the Zaddik, the "Teacher of Righteousness," most likely representing a character almost forgotten among Christians: James the Just or Righteous, Jacob the Zaddik, James the Brother of Jesus. He seem to have been a holy man in his own right. The War Scroll reveals a very xenophobic ideology in which the "Messianists" followed harsh doctrines that later we would meet again in Islam. By learning about it, I realised why the New Testament was not written in Hebrew but in Greek. It was not written by Hebrew people at all, it was composed by Greek-speaking Romans such as Shaul ha-Tarsi, Saul of Tarsos who claimed in his letters that he was a Roman citizen. Christians know him better as "Paul the Apostle," although he was not one of Jesus' original apostles. He confirms in his letters that he actually was a persecuter of Jesus' people. That means, he was a Roman official as no-one was allowed to persecute people in the Roman Empire without having an official permit for doing this. Christianity as we know it today is a Roman religion. All non-Roman Christians, and all non-Roman Jews were merciless executed like Jesus, many of them in the Colosseum. Most came to death in the 1st Roman-Jewish War (66-70 AD); those who survived fled into the Arabian desert and reappeared hundreds of years later as "Muslims." Unbelievable? — Check the facts, Jews and Muslims have lots of things in common. The males of both are circumcised; both wear a kippa if they are men and a veil if they are women; the central building of the Muslim temple in Mecca has the same size and shape as the central building of the Temple of Jerusalem: it is a cube measuring circa 12m in length, 12m in width and 12m in height. Both buildings were decorated with curtains; Jews and Muslims have a similar food law: pork and blood products are forbidden to eat; the Islamic Sharia Law is almost identical to the Jewish Halaka Law with one exception: the Jewish Court of Law has 23 judges for capital offence cases, the Islamic Court of Law has only one (this makes the Islamic law much harsher and the Jewish law much fairer); The Koran has 25 Jewish prophets in it, including John the Baptiser, Jesus, and Mary the mother of Jesus. John was probably, together with James and others, the instigator of dangerous and subversive ideas such as Jewish kingship. John was also a Roman citizen, that is why he was executed with the sword and not hanged on a cross; according to Roman law, it was unlawful to crucify Roman citizens.

The Grand Bible grew bigger and more texts came to it. Next, I stumbled right into another bulk of texts I had no idea about: The Nag Hammadi Library, discovered nearby Nag Hammadi, Egypt, in 1945. The Nag Hammadi texts were found in a big pottery jar and bound into a dozen of leather folders. They talk about New Testament events. Just like the Dead Sea Scrolls, their texts represent a very valuable time capsule, left behind by people who never retrieved the books. The authors belonged to different Christian communities, mostly non-Roman Christians, such as Gnostics, those Christians who were persecuted and executed by Roman Christians.

When I read the Gospel of Thomas, I had the strange feeling that I had read the phrases in that text before. It was talking about "cycles of life," about the "kingdom of heaven" (which stands for the "kingdom of wisdom"). Wisdom has been very important to the writers of some of the books because Gnostics (also known as Gnostic Christians) use that word in the same sense of meaning as Buddhists do. The Greek word gnosis means knowledge. The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The fragments are dated to the first half of the third century. A complete Coptic copy was unearthed in Nag Hammadi. The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.). The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, has some of the same contents as the canonical gospels but, according to its old-fashioned writing style, it is the oldest gospel and probably has been written c. 50 or 60 AD. As I reached the last chapter, I read something that made me almost fall off the chair.

In Chapter 114 we read: Simon Peter [who was known as a woman-hater.] said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: The Gospel of Didymus Judas Thomas, Grand Bible, page 760.]

This story is a little more detailed and better understandable in the Lotus Sutra. Briefly narrated, it goes like this: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come

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up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, only 5 km away or one hour walk from Galilee's Sepphoris, then they had the Silk Road station right in front of their door. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Didymos Judas Thomas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

Who was Thomas? Judas Thomas was very successful as apostle in Persia and India. As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, in Greek "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome. Judas Thomas was most likely one of Jesus' original disciples and also one of his brothers. For the Roman Christians who were followers of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism (and therefore also in Islam), as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus (the Apostle Paul) into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian Church of Jerusalem.

I began to realise that the entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Buddhist teachings become obvious each time we read in Christian texts about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when "Dharma," willful deprivation (Asceticism) is mentioned, or purity law, purification, righteousness, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it is useful to remember that, after the Third Buddhist Council, held under the patronage of Emperor Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public in his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma (righteousness) that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamaya (Ptolemy II Philadel-phos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script, the script of the Perian emperor Kurush, Cyrus), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, today better known as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada*) in the Greek-speaking world and around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, also in Egypt and so most likely no coincidence.

[* The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas.]

The following Stoic text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 (Grand Bible, p.3073)

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Modern society is based on Critical Thought and on the Golden Rule (Do not harm others as you do not want them to harm you.) Islam does not allow critical thought when it contradicts the basis of Islam: The Koran, the Sira, the Hadith. Muslims, by Islamic doctrine and law, apply the Golden Rule only to members of the Umma, the "House of Islam." In Islam there are 2 humanities: the "House of Islam" and the "House of War," all non-Muslims. The name of the latter implies that this is the adversary on whom Islam can make war through the hand of the believers (Muslims).

In Christian and Jewish societies, the Golden Rule is expressed by the second part of the Ten Commandments. That Islam does not really foster the belief in any of these two concepts has drastic consequences. The Organisation of Islamic Cooperation (OIC) with its 57 states (48 Muslim majority countries) build the largest voting block in the UN. They all recognise the Koran, Sira, Hadith as their books of law or at least as guideline. And they act according to the Sharia Law in which slavery, Dawah (Islamic propaganda), Jihad (persecution and war against non-Muslims), death penalty, forced amputation of limbs, supressing of women is not only allowed but mandatory. Everything you see Muslims do or not do is written and dictated by Koran, Sira, Hadith. Everything is prescribed: it literally goes from how you as a Muslim have a meal to how you have sex.

I realised some facts. Scripture, holy texts, lithurgical literature, were not primarily written to serve the spiritual mind of believers, and if they did, it always was for the advantage of the religious group or community in question. From the earliest times, giving money to the temple was an important tool of political power. So, I assumed that at the core of religious texts must be some rules, regulations or laws—just as in the Islamic Trilogy, the Koran, Sira, Hadith. I took a closer look at the most famous book in the world: The Bible. The Christian Bible is divided into two main parts: the Hebrew Bible (the Old Testament) and the Christian Bible (the New Testament).

The most important part of the Hebrew Bible is the Torah (the Pentateuch, the Five Books of Moses). I wondered why the Christians took the holy book of the Jews as their own. So, I checked the contents of the New Testament. I found 4 gospels but none of them contained a law code, they all contained stories about Jesus narrated in a wildly different way. There were a bunch of open letters, most of them attributed to Paul the Apostle (and peppered with antisemitism like the gospels), the Acts (history) of the Apostles, and a weird book called "Revelation." But there was no law book. In about 135 AD, Marcion of Sinope rejected the Old Testament and accepted only the Gospel of Luke, ten letters of Paul, 1 Timothy), 2 Timothy, Titus. He lost his battle against Roman Church because he had no law book. At 325, the Roman emperor Flavius Constantinus accepted the Old Testament as legal guideline for the Roman Church.

THE 613 MITZVOT

According to Jewish tradition, the Torah is the main Jewish Book of Law. It contains almost 650 different laws, formulated most as do's and don'ts of any Jewish person. 613 commandments (Hebrew: taryag mitzvot). The Babylonian Talmud tells us that a Roman editorial commitee had the task to edit the Jewish books and get rid of anything that could be dangerous to the Roman Empire. Emperor Titus Flavius Vespasianus just concluded a four-years war, the 1st Roman-Jewish War of 66-70 AD, against a radical messianic movement who caused by conducting this war of liberation over one million deaths. The pacifying editor in charge was the Jewish general and Commander of the Jewish Messianic Army of the north in Galilee, Joseph bar Matityahu. He was captured by the Roman Army at the begining of that war. Then, due to his ability to converse in Greek, he began an astonishing transformation, he was adopted by Vespasian, and when he came to Rome, he lived next door to Vespasian in the imperial palace and in reach of the library of the destroyed Temple of Jerusalem which was brought to the emperors palace. His task: becoming propaganda minister to the imperial family and transform messianic Jews and Christians into members of peaceful religions that are allied to the Roman Empire . . . by editing all their scripture into peaceful and pro-Roman texts. All anti-Roman texts were burned just as all messianic opponents were executed on the cross. The Ten Commandments survived and the Death Sea Scrolls that tell us what the men around the historical Jesus really thought.

THE TWO PARTS OF THE TEN COMMANDMENTS

The Ten Commandments (Hebrew: Aseret haDebarim, lit. 'The Ten Words'), or the Decalogue (Latin: decalogus, Greek: dekálogos, lit. "ten words"), are a set of biblical principles relating to ethics and worship that play a fundamental legal role in Judaism and Christianity. The text of the Ten Commandments appears twice in the Hebrew Bible: at Exodus 20:2–17 and Deuteronomy 5:6–21. The Ten Commandments survived because they also reflected Roman law. As I grew up among Europeans as well as among Eastern Asians, I knew that the Ten Commandments are composed out of two distinct parts:

1st part (about God)

I am the Lord thy God: Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Observe the sabbath day, to keep it holy.

2nd part (Basic civil and ethical Laws)

Honour thy father and thy mother .

Thou shalt not kill.

Thou shalt not steal.

Thou shalt not commit adultery.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet or desire thy neighbour's things.

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The first part is about God, the sabbath for worship and family. The second part represents an ethical set of laws that is also well-known in eastern and southern Asia as Pancha Sila (the Five Precepts).

THE SEVEN LAWS OF NOAH

In Judaism, the Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity. They usually apply to non-Jews when living with Jews together. The seven Noahide laws as traditionally enumerated in the Babylonian Talmud Sanhedrin 56a-b and Tosefta Avodah Zarah 9:4.

They are the following:

1. Do not worship idols.
2. Do not curse God.
3. Do not commit murder.
4. Do not commit adultery or sexual immorality.
5. Do not steal.
6. Do not eat flesh torn from a living animal.
7. Do establish courts of justice.

The Mishna Sanhedrin (The Guide to Jurisdiction)

The Ten Commandments and the Seven Laws of Noah build the core of Jewish law. Why is this important to know? —To answer it in a simple way: Western civilisation is based on it, and, as you will see in a moment, Eastern civilisation as well! It is also significant to know how these laws have been applied. So let us talk about the legal authority.

According to the Mishnah Sanhedrin (lit. Guide to Jurisdiction or Legal Authority, Grand Bible p. 1048), minor cases like money matters are judged by three (3) judges. Capital cases like murder or slander is judged by twenty-three (23) judges. If found guilty, the delinquent is "put to death by twenty-three," meaning sentenced unanimously by all 23 judges. As it is unlikely that all judges agree, hardly ever anybody was sentenced to death. The Supreme Court of Law, the great Sanhedrin Highest Court, charged with deciding cases and appeals that had national significance. It was comprised of seventy-one (71) scholars who had received the full traditional rabbinical ordination, and its decisions fixed Jewish practice for subsequent generations.

The written (codified) Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the same antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni (Islamic) jurisprudence (Hanbali, Hanafi, Maliki and Shafi`i) as well as Shia (Islamic) schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both, the rules of civil disputes and application of penal law, Sharia distinguishes between men and women (1 woman = 50% of 1 man!), between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more:

Whilst in Jewish law, the court structure makes it almost impossible to apply the death penalty as all these judges almost never agree to such a harsh penalty. In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties.

This explains also in part why the (messianic) Jewish communities in Arabia have fought against Mohammed and his Islam so passionately. In consequence, Mohammed's distortion of the Jewish Law has brought about the mutual hatred between Jews and Muslims. Nothing is to Jews more holy than God and his Law because they are the only legal authority! They fought at least 10 wars against the Romans over this issue between the years 66 to 620 AD. At the end of the 10th Roman-Jewish War, the exhausted Jews had to fight against Mohammed's Islamic troups as well, and lost. What is the legal authority of Islam? -- Answer: The Koran and Mohammed, meaning: Koran, Sira, Hadith.

THE TEN COMMANDMENTS IN ISLAM

The Quran states that tablets were given to Moses, without quoting their contents explicitly. (Koran 145) The closest single passage in similarity to the Ten Commandments occurs in the chapter of the cattle (surat al-an'am). In this passage, many of these biblical commandments are restated, with a heavy emphasis on fulfilling the rights of Allah and the rights of people. Verse 151 begins with a summary of what is prohibited in Islam. One should "not kill the life that Allah has made sacred," with the notable caveat: "except in the course of justice." A hadith depicts Muhammad explaining that the "blood of a Muslim ... cannot be shed except in three cases: in Qisas [retaliation, revenge] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." (Bukhari, vol. 9, book 87, no. 6878.) So adultery, apostasy, and revenge are the only justifications for taking a life.

THE TEN COMMANDMENTS IN THE KORAN

151. Say, Come, I will recite to you what your Lord has made a sacred duty for you, that you ascribe nothing as a partner to him and that you do good to parents, and that you do not kill your children because of poverty, we provide for you and for them, and that you do not come close to lewd things, whether open or concealed. And that you do not kill the life that Allah has made sacred, except in the course of justice. This he has commanded you, so that you may discern.

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152. And do not approach the wealth of the orphan except with what is better, until he reaches maturity. Give full measure and full weight, in justice. We do not burden any soul beyond its ability. And if you give your word, do justice, even though it be a relative, and fulfill the covenant of Allah. This he commands you, so that perhaps you may remember. 153. And this is my straight path, so follow it. Do not follow other ways, so that you will not be parted from his way. He has ordained this for you, so that you may fear Allah. Koran (Mecca, late) 6:151-153

It becomes clear that Mohammed knew the Torah well, however, for the political reasons of achieving total suppremacy over all non-Muslims, he **split up the law-set of the Ten Comandments and hid them among other verses in the Koran in order to eliminate their universal authority.** His followers will so not be aware that they used to be a set of laws that belong together.

1. First commandment: You shall have no other gods before Me (Bible). — Know that there is no God except Allah. Koran (Medina) 419

2. Second commandment: You shall not make idols (Bible). — And do not call upon any other god along with Allah. There is no God except him. Koran (Mecca) 28:88

3. Third commandment: You shall not take the name of the Lord your God in vain (Bible). — Make not Allah's name an excuse to your oaths. Koran (Medina) 2:224

4. Fourth commandment: Remember the Sabbath day and keep it holy (Bible). — When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. Koran (Medina) 62:9

5. Fifth commandment: Honour your father and your mother (Bible). — Do good to your parents, relatives and neighbours. Koran (Medina) 4:36 (Another version: Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honour. Koran (Mecca) 123)

6. Sixth commandment: You shall not murder (Bible). — Do not take the life which Allah has forbidden except in justice, and do not commit adultery, and whoever does this will pay the penalty. Koran (Mecca) 25:68

7. Seventh commandment: You shall not commit adultery (Bible). — Do not come near to adultery. Indeed, it is an abomination and an evil way. Koran (Mecca) 132

8. Eighth commandment: You shall not steal (Bible). — Do not waste your property among yourselves on vanity, nor seek by it to gain the hearing of judges so that you may knowingly devour a portion of others' property wrongfully. Koran (Medina) 2:188 (An amendment from the Code Hannurabi: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Koran (Medina) 5:38-39)

9. Ninth commandment: You shall not bear false witness against your neighbour (Bible). — Do not hide testimony. He who hides it, indeed his heart is sinful. Koran (Medina) 2:283

10. Tenth commandment: You shall not covet (Bible). — Those people are the ones Allah has cursed, . . . are the ones who are jealous of mankind because of what Allah has bestowed upon them out of his bounty. Koran (Medina) 4:52-54

THE KORANIC COMMANDMENT OF ABROGATION

Whatever message We (Allah / Mohammed) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things? (Koran 2:106; Maulana Muhammad Ali, 1917)

[Modern version: We (Allah / Mohammed) do not abrogate or cause to be forgotten anything of our revelation unless we bring something better or like it. Do you not know that Allah is able to do all things? (Koran 2:106, Robert Spencer, 2021).]

Traditionally, the suras of the Koran are classified as Meccan, that is, dating from the first twelve years of Muhammad's career, when he and his few followers lived in Mecca, and Medinan, or dating from the last eleven years of Mohammed's career, after the hijrah, or migration (expulsion), from Mecca. Because of the doctrine of abrogation, Medinan suras are generally considered to take precedence over Meccan suras in the formation of Islamic theology and law. And they cause serious ideological probems for our modern World!

The structure of the Koran text is dualistic. The doctrine of abrogation is the foundation of the widespread Islamic understanding that the violent verses of the Koran take precedence over the more peaceful verses revealed earlier, since they come later in the lifetime of Mohammed. For good reasons, the concept of naskh, abrogation, has for centuries been part of the skeptics' claim that Muhammad was a false prophet whose revelations were conveniently tailored for the advantage of the moment.

I am going to show now two versions of the chronological order of the chapters in the Koran.

The German Orientalist Theodor Nöldeke (1836-1930) arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used. The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE (peaceful) MECCA KORAN, Group 1 (48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

THE (violent) **MEDINA KORAN, (24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.**

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I also show you the traditional chapter arrangement by Mohammed's cousin Ibn Abbas:

THE (peaceful) MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

THE (violent) **MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.**

Whatever number system you prefer to use, in terms of the dualistic Koran division they are almost the same, therefore: any nice and peaceful text from Mecca can be abrogated by the hateful and violent verses of the Medina Koran in either system. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! This is the reason why the most violent chapters 9 and 5, for example, outweigh any of the other chapters!

THE FIVE PRECEPTS IN BUDDHISM

Since my childhood, when I was living together with Asian Buddhists, I was aware that the second part of the Ten Commandments had been well-known in the Eastern World. What I did not know was the extent and form they had. I did find the following examples within a couple of days.

The Five Precepts (Sanskrit and Pali: Pancha Sila) or five rules of training is the most important system of morality for Buddhist lay people. They constitute the basic code of ethics to be respected by lay followers of Buddhism. The Five Precepts build the foundation of all Buddhist practice, and in that respect, can be compared with the Ten Commandments in Judaism and Christianity or the ethical codes of Confucianism. According to the Dhammika Sutta and other Buddhist texts, the Buddha notes that a householder's obligations prevent a "householder" (married person, layman) from fully pursuing a monk's path. Thus, the Buddha articulates "the layman's duty" (Pali: gahatthavatta), what are essentially the Five Precepts, as follows:

1. Do not kill or hurt living beings or incite others to kill (Abstention from killing living beings; mind kindness and compassion)

2. Do not steal or take what is not given or incite others to do so (Abstention from theft; mind generosity and renunciation)

3. Do not have sex with another's wife; as monk observe celibacy (Abstention from sexual misconduct; mind contentment and respect for faithfulness)

4. Do not lie or incite others to lie (Abstention from speaking lies or falsehoods; mind being honest and dependable)

5. Do not drink alcohol or incite others to drink intoxicants (Abstention from intoxication; preserve mindfulness and responsibility)

Siddhartha Gautama, most commonly referred to as "the Buddha" ("the awakened or enlightened"), was born in Lumbini, today's Nepal. He lived in the northeast of India during the 6th or 5th century BC and founded Buddhism. He died in Kushinagar, attaining pari-nirvana; his ashes were burried in Piprahvah, India, only a few miles apart from Lumbini in Nepal. His tomb was found by William Claxton Peppe in 1889. An inscription on the lid of an urn identified the massive pyramid-like tomb as that of the Buddha.

Originally, Buddhism was not founded as a religion but developed out of psychoanalysis and treatment of a mind-suffering person. The psychoanalysis has been called the "Four Noble Truths" which are traditionally identified as the first teaching given by the Buddha, and considered one of the most important teachings in Buddhism. Basically, they are dealing with a psychlogical analysis on the misery and sufferings that all humans come across in their lifetime. 2500 years before Sigmund Freud, Siddharta Gautama formulated his analysis in four points and called them **The Four Noble Truths**:

1. dukkha is **the suffering itself**; life itself always contains suffering.

2. samudaya is becoming aware of the **origin of the suffering** which lies in unrealistic high desire or attachment on possessions

3. nirodha deals with the teaching how to end of this situation by **renouncement**.

4. magga is path to a **successful treatment by** going through the stages of **the Noble Eightfold Path**.

The Buddha's Psychotherapy deals principally with self-disciplinising which is called the "**Noble Eightfold Path**." The suffering person is taught how to go through the 8-step programme. The teaching deals with the correction of harmful habits and behaviours and learning how to keep discipline in a new lifestyle that is less harmful to ones mind and to others. One could call this process Purification. The programme in short:

1. The Right Speech: **no lying**, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.

2. The Right Conduct or Action: **refraining from killing**, stealing, sexual misconduct

3. The Right Livelihood: Gaining one's livelihood by **benefiting others** also not selling weapons, poisons or intoxicants

4. The Right Effort by **doing meditation** about oneself

5. The Right Mindfulness: learn how to **never be absent minded** and being conscious of what one is doing at all times

6. The Right Concentration: **focus ones mind on one particular task** and execute it from the beginning to the end

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7. The Right View: our actions have consequences, **death is not the end**, and our actions and beliefs have consequences after death.

8. The Right Resolve or Intention: the giving up of home and adopting the **life of compassion** into an environment of non-sensuality, **non-ill-will** (to loving kindness), peaceful renunciation of wordly things (stay away from always wanting some things), **stay away from cruelty**, have (compassion) towards **loving God** and all life.

Later followers have deified the Buddha out of gratitude towards him and at the same time elevated his teachings to that what western people call "religion". Buddha himself perhaps had no intention to establish a new religion as he hardly ever mentioned gods or which gods he would favour. The general attitude of an Indian religious group called the Jains is similar to Buddhists.

THE FIVE JAIN VOWS

Jainism was founded or restored by a man called Mahavira. He was born in the early part of the 6th century BC into a royal Kshatriya Jain family in ancient India. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from between the 1st century BC and the 2nd century AD.

Historically, Mahavira, who revived and preached Jainism in ancient India, was an older contemporary and distant relative of Gautama Buddha whose Shakya clan was also a branch of the Solar dynasty.

In Indian tradition, the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Sūryavaṃśa ("Solar dynasty" or "Descendants of the Sun"), which means that this dynasty prays to the Sun as their God and their originator, and along with the Lunar dynasty, comprises one of the main lineages of the Kshatriya Varna.

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by sravakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are himsa as indulgence in these sullies the pure nature of the soul. According to the Jain text in the Purusartha Siddhyupaya, there are five vows:

• Ahimsa (non-injury) is the vow **not to kill** and injure anyone.

• Satya (Truth) is the vow **not to lie**, and to speak the truth.

• Asteya (Non-stealing) is the vow **not to take anything** which is not freely given and without permission.

• Brahmacharya (Chastity) is the vow to remain **sexually faithful** to one's chosen partner.

• Aparigraha (Non-possession) is the vow of **not to covet** or being greedy.

THE FIVE PRECEPTS IN DAOISM

The Five Precepts are also known in China. In Daoism (Dao = 'the way'), the Five Precepts (Chinese: Wǔ Jiè) constitute the basic code of ethics undertaken mainly by laymen. For monks and nuns, there are more advanced and stricter precepts. The Five Precepts are nearly the same as the Five Precepts of Buddhism; however, there are minor differences to fit in with Chinese society. Laozi said: "These five precepts are the fundamentals for keeping one's body in purity, and are the roots of the upholding of the holy teachings. For those virtuous men and virtuous women who enjoy the virtuous teachings, if they can accept and keep these precepts, and never violate any of them till the end of their lifetimes, they are recognised as those with pure faith, they will gain the Way to Dao, will gain the holy principles of enlightenment." According to the Zhengtong Daozang (正統道藏), there are five basic precepts (with definitions by Laozi):

1. No Killing: "All living beings, including all kinds of animals, and those as small as insects, worms, and so forth, are containers of the uncreated energy, thus one should not kill any of them."

2. No Stealing: "One should not take anything that he does not own and is not given to him, whether it belongs to someone or not."

3. No Sexual Misconduct: "If a sexual conduct happens, but it is not with your married spouse, it is a Sexual Misconduct.

4. No False Speech: "If one did not witness what happened himself but telling something to others, or if one lies with knowing it's a lie, this constitutes False Speech."

5. No Taking of Intoxicants: "One should not take any alcoholic drinks, unless he has to take some to cure his illness, to regale the guests with a feast, or to conduct religious ceremonies."

THE FIVE YAMAS AND THE FIVE NIYAMAS (10 Commandments) IN HINDUISM

The teaching that comes closest to the Jewish teachings is Hinduism, and the probable reason for that is history. The Commandments of the Hindus are probably the oldest in India.

The Hebrews appeared in India in the 7th or 6th century BC when the Persian Empire expanded. They worked for their liberators from Babylonian captivity. They became scribes and even Persian government officials for the simple fact that all of them spoke Aramaic, the official language of Persian foreign affairs. At that time, writing was totally onknown in the Indian civilisation. Hindus, Buddhists and others used monasteries as "memorisation factories" for their holy texts; monks had to memorise the texts and teach them to other monks. The conquest of Alexander the Great changed everything. Chandragupta Maurya, who witnessed the events, became some years later emperor. He and his right-hand-man Chanakya recognised the value of writing and developed from the Aramaic alphabet an own Indian

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writing system called Brahmi. For the first time, law texts were written down in India, such as the following ones:

1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the "don'ts"). The Yoga Sutras of Patanjali, in Book 2, states how and why each of the above self-restraints helps in an individual's personal growth. For example, in verse II.35, Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything. The Five Yamas pretty much look like the second half of the Ten Commandments. They are listed by the Yoga Sutras of Patanjali (and by the Ashtanga Yoga) 2.30 as follows:

1. Ahimsa: **Nonviolence**, (non-harming other living beings)
2. Satya: **Truthfulness**, (non-falsehood)
3. Asteya: **non-stealing**
4. Brahmacharya: Chastity, (marital fidelity or **sexual restraint**)
5. Aparigraha: **non-avarice**, non-possessiveness (do not covet)

2. Niyamas

The second component of Patanjali's Yoga path is niyama, which includes virtuous habits and observances (the "dos"). As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases. The Niyamas remind us of Jewish and Stoic teachings. Sadhana Pada Verse 32 lists the 5 niyamas as:

1. Shaucha: **purity**, cleanness of body, mind and speech (very important rules also in Judaism and Persia's Zoroastrianism)
2. Santosha: **contentment**, acceptance of others, acceptance of one's circumstances as they are in order to get past or change them, optimism for self
3. Tapas: **persistence**, perseverance, austerity, asceticism, self-discipline
4. Svadhyaya (Selfstudy, **Meditation**, study of Vedas, introspection of self's thoughts, speech and actions
5. Isvara Pranidhana (**Devotion to the Lord**, the "supreme being" who is called Brahma and known as True Self and Unchanging Reality)

THE INSTRUCTIONS OF SHURUPPAK

After that research, I did not find anything for quite a while. I was not sure which versions were the older ones, the versions in the Hebrew Bible or those ones from India. The next document on ethical law, I found three years later . . . and it made me stop breathing for a while.

In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book from 2600 BC was a sensation as it was the very oldest example of the commandments or precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh. Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou **shouldst not speak arrogantly** to thy mother.
Thou **shouldst not kill**.
Thou **shouldst not steal**.
Thou **shouldst not commit robbery**.
Thou **shouldst not speak improperly**.
Thou **shouldst not play around with a married young woman**.
Thou **shouldst not have sex** with thy slave girl.
Thou **shouldst not wish** for the money chest.
Thou **shouldst not** pass judgement when thou **drinkst beer**.
Thou **shouldst not** pick a **quarrel**.

Some of the commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). To me, the Instructions of Shuruppak is one of the most impressive prose texts I have ever come across. I am convinced that these "stone tablets" made of clay, are the blueprint for the Ten Commandments

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as well as all the many versions of the precepts in Asia. Almost all of the 100 precepts of Shuruppak do still have their value in the upbringing of our young people today. This book has the most beautiful voice from the past I have ever heard because it speaks to us all as loud and clear as 4600 years ago.

FINAL REMARKS

The biblical scholar and translator of the Dead Sea Scrolls, Robert Eisenman, said in an interview something we should think about: "We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. Once it had only been relegated to unthinking people. And [today's] thinking people say, 'oh, I'm not religious.' — We all need to be religious! And this will allow us to get our teeth into a challenging problem."

Never before was Bible research so easy—just google your questions and you will be rewarded! After my years long battle with hundreds of manuscripts and holy texts, I have created a compilation that might be of value to students and scholars. The Grand Bible was growing to an enormous size that I have not expected in the beginning.

When I commenced my search, I still had the illusion, I could print my work or at least present it as printable document. Soon, however, that document grew beyond the 2000-page-limit that I have set. And equally soon, I have lost interest in any printed display as editors from outside my house would have cut down my discoveries, rendering them to some sort of standard junk. Instead of that, I discovered that a larger PDF-document had definitely its advantages over a printed book, even if it was printed in several volumes. PDF-apps usually have a search field in which we can type what we are looking for.

My compiled standard MS-document reached 36,000 pages in Times New Roman and 40,000 in Arial. I had to shrink the size of the fonts onto 7.5 and choosing a Times Roman Narrow font — still larger than a package leaflet for medication. Some smart phones struggle with that document due to its size of almost 250MB, but tablets, laptops and PCs display it nicely. Anyone — who has the money and a good printshop — can print the Grand Bible, in A3 if needed.

It had 7554 pages in the 3rd edition of 2021. The book underwent many changes and improvements. In 2022, I added a 4th edition of the Grand Bible that has now, after 8 years, 8062 pages as I have expanded the Appendices with additional photos, maps and texts. Like some of my other books, the Grand Bible is being updated from time to time. The download is for free.

I hope that I have contributed something that helps to solve the problem of understanding holy books. These texts are not weird stories to serve the spiritual needs of individuals only. As texts of law and advice, they represent in fact the basis of our civilisation.

Lord Henfield, October 2023.

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BIBLICAL STUDIES

Some Known Facts

Biblical studies is the academic application of a set of diverse disciplines to the study of the Bible (the Old Testament and New Testament) by a Biblical scholar. For its theory and methods, the field draws on disciplines ranging from ancient history, historical criticism, philology (linguistics), theology, textual criticism, literary criticism, historical backgrounds, mythology, and comparative religion.

Many secular as well as religious universities and colleges offer courses in biblical studies, usually in departments of religious studies, theology, Judaic studies, history, or comparative literature. Biblical scholars do not necessarily have a faith commitment to the texts they study, but many do.

Definition: This section relies largely or entirely upon a single source. Relevant discussion may be found on the talk page. Please help improve this article by introducing citations to additional sources at this section. (June 2021) (Learn how and when to remove this message)

The Oxford Handbook of Biblical Studies (J. W. Rogerson & Judith M. Lieu, 2006) defines the field as a set of various, and in some cases independent disciplines for the study of the collection of ancient texts generally known as the Bible.

These disciplines include but are not limited to historical criticism, archaeology, hermeneutics, textual criticism, cultural anthropology, history, the history of interpretation, sociology, theology, and patristics.

Academic societies: This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. (June 2021) (Learn how and when to remove this message)

Several academic associations and societies promote research in the field. The largest is the Society of Biblical Literature (SBL) with around 8,500 members in more than 80 countries. It publishes many books and journals in the biblical studies, including its flagship, the Journal of Biblical Literature. SBL hosts one academic conference in North America and another international conference each year, as well as smaller regional meetings. Others include the European Association of Biblical Studies, the Canadian Society of Biblical Studies, the Evangelical Theological Society, the Institute for Biblical Research, the American Schools of Oriental Research, and the Catholic Biblical Association.

The Original Languages of the Bible

The Hebrew Bible, the textual basis of the Christian Old Testament (although with order rearranged and some books split into two), was originally written in Biblical Hebrew, although a few chapters were written in Biblical Aramaic. Deuterocanonical books removed from the Old Testament in some Protestant Christian Bibles are variously written in Hebrew, Greek or Aramaic. The New Testament was originally written in Koine Greek (common Greek).

The first complete translation of the Hebrew Bible was the Septuagint, also known as Greek Old Testament. Up to that time, this was the largest translation project in history. The knowledge of those old languages is the basic tool of text analysis. Therefore, Hebrew, Greek and sometimes Aramaic continue to be taught in most universities, colleges and seminaries with strong programs in biblical studies.

There are few original Old Testament / Hebrew Bible manuscripts, and while the ancient translations (such as the Septuagint) are available, there comes a problem with comparing the translation to the original Hebrew (because we have it). This may lead to problems of establishing the reliability of translations like the Septuagint. In order to overcome this, researches have come up with methods to use the very few manuscripts we have and continually draw conclusions and compare to original texts using those conclusions to provide more reliability to available texts. In order to indicate if a translation is authentic or not, it is crucial to look for keywords that may seem unique and that are not translated from a root language such as Hebrew or any of the other original languages. This shows that there are many other languages present in the translations that seems as if it was reinvented over and over again. However, it is normal to see such a change, and it shows the difference between the original writings versus the final outcome of the translations. Although the Bible was originally written in Hebrew, it was first translated into Old Greek in the 3rd century BC. This was still translated into the Old Testament. However, when the Bible was translated into the New Testament, it was now in Greek, or in other words, Koine Greek which is also known as Biblical Greek.

Biblical criticism

Biblical criticism is the scholarly "study and investigation of biblical writings that seeks to make discerning judgements about these writings". Viewing biblical texts as being ordinary pieces of literature, rather than set apart from other literature, as in the traditional view, biblical criticism asks when and where a particular text originated; how, why, by whom, for whom, and in what circumstances it was produced; what influences were at work in its production; what sources were used in its composition; and what message it was intended to convey. It varies slightly depending on whether the focus is on the Hebrew Bible, the Old Testament, the letters of New Testament or the canonical gospels. It also plays an important role in the quest for a historical Abraham, Moses, Solomon, Jesus, or other biblical protagonists.

It also addresses the physical text, including the meaning of the words and the way in which they are used and its preservation, history and integrity. Biblical criticism draws

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upon a wide range of scholarly disciplines, including archaeology, anthropology, folklore, comparative religion, oral tradition studies and historical and religious studies.

New Testament and Old Testament rhetorical analysis differ because if the context in which they were written. The New Testament was written during a time that had many new Greek and Roman ideas on literature and rhetoric, which provide an avenue on what is known and gives additional resources on to study New Testament texts in those contexts.

Old Testament texts were not written in the same context, and due to their ancient nature have few additional resources to refer to for common themes in rhetoric and literature. There are many abstract text styles in the Old Testament, including historical accounts, proverbs, poetic texts, praise texts (such as psalms) and prophetic texts. The New Testament is different in that it has primarily two styles present: the gospels, which are mostly historical accounts, and the letters, or epistles.

When it comes to textually analyzing and criticizing the New Testament, there are a couple of eclectic approaches to understanding the text on a deeper level. External criticism in the context of biblical studies involves understanding the who, what and when of New Testament texts. It does not analyze within the text itself, which is referred to as internal criticism. External criticism focuses on the source and dates of text and what type of text it is (in the New Testament, that is mostly a gospel account or a letter to a church or person). Internal criticism focuses specifically on the content and nature of the texts. Things like the literary style and the theology of the author may affect how one reads the text. That may require some external criticism knowledge since who the author is will shine light on what they may be saying what they are saying.

Biblical exegesis

Biblical exegesis is the explanation or interpretation of the scriptures traditionally known as The Bible. Much biblical exegesis is founded upon historical-literary dynamics, either using scripture to interpret history and science, or using science and history to interpret scripture.

This is particularly important when applied to the person of Jesus Christ and the Gospels in the New Testament. Many people agree that Jesus was a real historical person, but whether he was truly the Son of God is debatable among many people, and this distinction proves to be important for one's interpretation of texts and whether the Gospels should be read literally or symbolically.

The Book of Revelation is very different from the other books of the Bible, drawing need for additional analysis to determine whether it should be read literally or symbolically. The goals of the author of the book (John) also have implications toward how one reads the book. If one reads Revelation as a literal unfolding of the end times vs reading Revelation as a highly symbolic book, there will be different outcomes in the interpretation of particular sections.

Additionally, one's view of the scriptures as sacred and written by God or as a historical text has implications on one's interpretation of text.

Textual criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the urtext, archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

The phrase "lower criticism" is used to describe the contrast between textual criticism and "higher criticism", which is the endeavor to establish the authorship, date, and place of composition of the original text.

Biblical history

Historical research has often dominated modern biblical studies. Biblical scholars usually try to interpret a particular text within its original historical context and use whatever information is available to reconstruct that setting. Historical criticism aims to determine the provenance, authorship, and process by which ancient texts were composed. Famous theories of historical criticism include the documentary hypothesis, which suggests that the Pentateuch was compiled from four different written sources, and different reconstructions of "the historical Jesus", which are based primarily on the differences between the canonical Gospels.

There is much controversy around using the Bible as a historical source. The Old Testament is supposed to serve as a continuous account of the establishment of ancient Israel. While many historians agree that figures like King David and King Solomon are real historical figures, there comes trouble when seeking to affirm or deny events like the creation of the world and the flood of Noah.[9] The use of terms like "myth" vs "history" also creates controversy due to some connotations that each word has. Oftentimes "myth" or "mythical" texts are seen as not true stories, where as "history" or "historical" texts are seen as fact. Mythical stories can also sometimes be seen as stories which serve some sort of religious or moral lesson, but are not necessarily true, however this does not mean that true historical stories do not

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have religious and moral lessons that accompany them. These views on myth and history are examples of a few difficulties when it comes to analyzing the Old Testament as a historical text.

New Testament historical analysis is also difficult due to the nature of the original texts that we can analyse, specifically their translatability as well as how oral tradition had effects on written tradition during the formation and canonisation of gospel texts and the teachings of Jesus.

Biblical Archaeology

Biblical archaeology is an academic school and a subset of Biblical studies and Levantine (Near East) archaeology. Biblical archaeology studies archaeological sites from the Ancient Near East and especially the Holy Land (also known as Land of Israel and Canaan), from biblical times.

Biblical archaeology emerged in the late 19th century, by British, German and American archaeologists, with the aim of confirming the historicity of the Bible. Between the 1920s, right after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by figures such as William F. Albright and G. Ernest Wright. The work was mostly funded by churches and headed by theologians. From the late 1960s, biblical archaeology was influenced by processual archaeology ("New Archaeology") and faced issues that made it push aside the religious aspects of the research. This has led the American schools to shift away from biblical studies and focus on the archaeology of the region and its relation with the biblical text, rather than trying to prove or disprove the biblical account.

The Hebrew Bible is the main source of information about the Holy Land region and mostly covers the Iron Age period. Therefore, archaeology can provide insights where biblical historiography cannot. The comparative study of the biblical text and archaeological discoveries help understand Ancient Near Eastern people and cultures. Although both the Hebrew Bible and the New Testament are taken into account, the majority of the study centres around the former.

The term biblical archaeology is used by Israeli archaeologists for popular media or an English speaking audience, in reference to what is known in Hebrew as "Israeli archaeology", and to avoid using the poisoning term "Palestinian" as it was used already by the Romans as such .

History of Biblical Archaeology

The study of biblical archaeology started at the same time as general archaeology and obviously its development relates to the discovery of highly important ancient artifacts. The development of biblical archaeology has been marked by different periods or stages:

• Before the British Mandate in Palestine: The first archaeological explorations started in the 19th century initially by Europeans. There were many renowned archaeologists working at this time but one of the best known was Edward Robinson who discovered a number of ancient cities. The Palestine Exploration Fund was created in 1865 with Queen Victoria as its patron. Large investigations were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, for whom Jerusalem's "Wilson's Arch" is named. The American Palestine Exploration Society was founded in 1870. In the same year a young French archaeologist, Charles Clermont-Ganneau, arrived in the Holy Land in order to study two notable inscriptions: the Mesha Stele in Jordan and inscriptions in the Temple of Jerusalem. Another personality entered the scene in 1890, Sir William Matthew Flinders Petrie, who has become known as the "father of Palestine archaeology". In Tell-el-Hesi, Petrie laid down the basis for methodical exploration by giving a great importance to the analysis of ceramics as archaeological markers. In effect, the recovered objects or fragments serve to fix the chronology with a degree of precision, as pottery was made in different ways and with specific characteristics during each epoch throughout history. In 1889 the Dominican Order opened the French Biblical and Archaeological School of Jerusalem, which would become world-renowned in its field. Such authorities as M-J. Lagrange and L. H. Vincent stand out among the early archaeologists at the school. In 1898, the Deutsche Orient-Gesellschaft (German Oriental Society) was founded in Berlin, a number of its excavations were subsequently funded by Emperor William II of Germany. Many other similar organisations were founded at this time with the objective of furthering this nascent discipline, although the investigations of this epoch had the sole objective of proving the veracity of the biblical stories.

• During the British Mandate in Palestine (1922–1948): The investigation and exploration of the Holy Land increased considerably during this time and was dominated by the genius of William Foxwell Albright, C. S. Fischer, the Jesuits, the Dominicans and many others. This era of great advances and activity closed with a flourish: the discovery of the Dead Sea Scrolls at Qumran in 1947 and its subsequent excavation, which would in large part be directed by the Frenchman Roland de Vaux.

• After the British Mandate: 1948 marked the start of a new social and political era for the Holy Land with the foundation of the State of Israel and the entrance on the scene of the Israeli archaeologists. Initially their excavations were limited to the territory of the state, but after the Six-Day War they extended into the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who directed the excavations of Jericho and the Ophel of Jerusalem. Crystal Bennett led the excavations at Petra and Amman's citadel, Jabal al-Qal'a. The archaeological museums of the Franciscans and the Dominicans in Jerusalem are particularly notable.

• Biblical archaeology today: Twenty-first century biblical archaeology is often conducted by international teams sponsored by universities and government institutions such as the Israel Antiquities Authority. Volunteers are recruited to participate in excavations conducted by a staff of

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professionals. Practitioners are making increasing efforts to relate the results of one excavation to others nearby in an attempt to create an ever-widening and increasingly detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have facilitated more scientifically precise measurements in dozens of related fields as well as more timely and more broadly disseminated reports.

Summary of important archaeological sites and findings can be found at:

- List of inscriptions in biblical archaeology
- List of burial places of Abrahamic figures
- List of Hebrew Bible manuscripts, List of New Testament papyri and List of New Testament uncials
- List of biblical figures identified in extra-biblical sources

Archaeological and Textual Forgeries

Biblical archaeology has also been the target of several celebrated forgeries, which have been perpetrated for a variety of reasons. One of the most celebrated is that of the James Ossuary, when information came to light in 2002 regarding the discovery of an ossuary, with an inscription that translated to "Jacob, son of Joseph and brother of Jesus". In reality the artifact had been discovered twenty years before, after which it had exchanged hands a number of times and the inscription "and brother of Jesus" had been added. This was discovered because it did not correspond to the pattern of the epoch from which it dated.

The object came by way of the antiques dealer Oded Golan, who was accused by the Israel Antiquities Authority (IAA) of forgery, but after a 7 year trial he was acquitted on the grounds of reasonable doubt. Another item that came from the same dealer was the Jehoash Inscription, which describes repairs to the temple in Jerusalem. The authenticity of the inscription has been revealed as smart forgery as well.

Biblical Archaeology and Doctrines

There are some groups that take a more fundamentalist approach and which organise archaeological campaigns with the intention of finding proof that the Bible is factual and that its narratives should be understood as historical events. Archaeological investigations carried out with scientific methods can offer useful data in fixing a chronology that helps to order the biblical stories. In certain cases these investigations can find the place where these narratives took place. In other cases they can confirm the veracity of the stories. However, in other matters they can question events that have been taken as historical fact, providing arguments that show that certain stories are not historical narratives but belong to a different narrative genre.

Archaeology certainly does not prove literal readings of the Bible...It calls them into question, and that is what bothers some people. Most people really think that archaeology is out there to prove the Bible. No archaeologist really thinks so. The truth of the matter today is that archaeology raises more questions about the historicity of the Hebrew Bible and even the New Testament than it provides answers, and that is very disturbing to those people who promote a certain doctrine and no other.

Jews and Muslims feel threatened when they hear that archaeology was not able to find physical evidence of the Bible text that readers examine for the literal truth. Many Christians feel threatened if they hear that most of what was written in the Bible is (in historical terms) untrue and that none of the four New Testament Gospels was written by the author listed at the top of the text.

This is what archaeologists have learned from their excavations: in Egypt were never the Israelites (but their ancestors the Hyksos-Canaanites), the Hebrew were not a little bunch of poor farmers but known to the Egyptians as the Habiru who conquered almost all of Lower Egypt but were defeated by Ahmose from Upper Egypt and then expulsed from Egypt, did not wander in the desert for 40 years (but lived in the neighbourhood of the Holy Land for 400 years), did not conquer the land in a military campaign (but infiltrated into the Canaanite population over centuries) and did not pass it on to the 12 tribes of Israel (because they gradually have left the land for new destinations such as Ethiopia, Yemen, Persia, India, Central Asia, and even China). Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was hardly more than a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH (Yahweh), had a female consort and that the early Israelite religion was polytheistic like Hinduism, that monotheism was first introduced by Pharao Amenhotep IV (Greek: Amenophis IV or Echnaton; best known as Akhenaten, reigning between c. 1353 and 1334 BC), that monotheism was gradually adopted by Hezekiah (c. 716–686 BC) as a uniting factor against Assyrian and Babylonian threats and not at Mount Sinai, that Jews were not just an insignificant, little tribe but were, together with Akkadians, Canaanites, Amorites, Sabaeans, Phoenicians, Carthaginians and Aramaeans, part of the very influential Semitic civilisation that reached from West Africa to India and held garrisons in southern Egypt and settlements on the River Indus and beyond.

Archaeology, as it is practiced today, must be able to challenge, as well as confirm, the Bible stories. Some things described there really did happen, but some did not and others happed in such a different way that one is just stunned. The 'larger than life' portraits of the Bible are unrealistic and contradicted by the archaeological evidence but the biblical narratives about Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people, names and places. The study of archaeology has helped illuminate the Bible by casting light on its historical and cultural location. With increasing clarity, the setting of the Bible appears more vividly within the framework of general history and in a sense of geographical, cultural, legal, and philosophical range, much wider than we ever have thought possible.

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KEY EVENTS IN HISTORY

There can be no doubt that comprehensibility of scripture largely depends on the knowledge the reader has beforehand. What we need first is to grasp a wider view on key events in history. They might have nothing to do with events created by humans but often have their origin in natural disasters. If we observe the past carefully, we can figure out 5 major events that led to paradigm shifts with dramatic results.

CATASTROPHES AND PARADIGM SHIFTS

Consciousness is the normal state of our mind. That we are usually the master of our mind and our actions is what most people still believe. Hardly anyone is aware of the fact that consciousness is the smaller part of our lives, like the visible tip of an iceberg. Pretty much like the main bulk of the iceberg, hidden under water, it is the Unconscious Mind that rules 90% of our lives. Mostly we are driven by our desires and aversions, steered by our Unconsciousness. Hardly anyone recognises how small the role of reason and logic really is in most peoples lives. In pretty much the very same way, we believe that we are the master of our environment and that we rule the World. Anyone who believes that could not be farther away from the truth! Each and everyone of us is ruled by the past. Each and everyone is surrounded by events we have no power over at all, like the greatest part of the iceberg is surrounded by water. How many people, do you think, will be uneffected by a giant impact of a 5-mile-meteorite on Earth? How many of us will continue their way of life when a large volcano blasts its pulverised top into the stratosphere?

Since the VEI 8 Explosion of the Toba Volcano in Sumatra, Indonesia in about 73,000 BC, the human race has almost been wiped out, just like other large-sized species. Analyses of mitochondrial human DNA suggest that only 3,000–10,000 individuals may have survived. In about 70,000 BC the population slowly grew to 10,000 - 50,000 individuals. It took the humans another 60,000 years to grow to a more significant number so that it reached in 9,000 BC circa 2-3 million individuals. The following figures show the population growth on the planet Earth (in million), from cradle of civilisations to the first large empires: 5000 BC: 5-6; 3000 BC: 15; 2000 BC: 30; 1000 BC: 50; 500 BC: 100; 100 AD: 200; 600 AD: 700; 1000 AD: 400; from the Rennaissance to now: 1500: 450; 1700: 700; 1750: 800; 1800: 1000; 1850 1300; 1900: 1700; 1940: 2000; 1960: 3000; 1975: 4000; 1988: 5000; 1998: 6000; 2011: 7000; 2020: 8000. The following key events, in which natural disasters are prevalent, will demonstrate to you how much we are still ruled by natural disasters.

One may ask what catastrophes have to do with holy texts. Religious writings, just as scientific writings of the old days, were not topic-orientated as our modern books - even if their title may suggest it. A modern book on, let us say geology, contains only geology-related matters. A book on "nature" written 2000 years ago such as the "Natural History" by Pliny the Elder could contain anything besides nature: comments and remarks on history, economy, animals, plants, medicine, war, famine, ethnology, politics and even financial matters. The texts found in holy books can contain a similar wide range of topics. That is why we will find also reports on natural events or disasters in religious texts or in rock carvings. We can assume that some of those events ended old religions as well as nurtured new religions. Therefore we want to show here examples that had great influence on religion and scripture. There are a handful of records of natural catastrophes that undoubtedly and severely changed the course of history by inalterable paradigm shifts:

A.) The Great Flood, in Gilgamesh, Noah's Flood, The Great Flood of Gun-Yu

B.) The eruption of the Thera Volcano in about 1600 BC

C.) The 4 Volcano Eruptions and Climate Change of 535 (540, 574, 583) AD.

D.) The 5 Volcano Eruptions and Climate Change (The Little Ice Age) of 1257 (1228-1284) AD.

E.) The 3 Volcano Eruptions and Climate Change of 1783 (1708-1812) AD.

A.) THE GREAT FLOOD
(between 2500 and 2100 BC,)

Various themes, plot elements, and characters in the Epic of Gilgamesh have counterparts in the Hebrew Bible—notably, the accounts of the Garden of Eden, the advice from Ecclesiastes, and the Genesis flood narrative. Many civilisations have preserved a story about a great flood. If all these stories have to do with a common cause is unknown. A great flood as described as global flood event in these myths is, at least up to now, inconsistent with the physical findings of geology, archaeology and paleontology. Some scholars argue that such a global flood actually occurred between 2600 BC and 2100 BC. and that its origin might have been either the impact of a Meteorite (with a diameter of at least 7 kilometres which smashed into an ocean) or an explosive volcano eruption that caused tsunamis and other unusual weather events. The only two candidates for such an event could have been the Mount Vesuvius (Italy in c. 2420 BC.) and the Cerro Blanco (Argentina in c. 2300 BC.).

The violent explosion of the Vesuvius seemingly have had a very immediate effect on Egypt. During the reign of Pharao Menkauhor Kaiu (2421–2414 BC), the 5th Dynasty of the period of the Old Kingdom, slipped into a fast decline. During the Sixth Dynasty (2345–2181 BC) the power of the pharaoh weakened in favour of local dynasties that largely became independent from the central authority of the Pharaoh. The final blow was the 22nd century BC drought in the region that resulted in a drastic drop in rainfall and humidity in general. For at least some decades between 2200 and 2150 BC, this prevented the normal flooding of the Nile. Then came the collapse of the Old Kingdom which was followed by decades of famine, strife and epidemics. An important inscription on the tomb of Ankhtify (Ankhtifi) in Hierakonpolis or Nekhen in today's central Sudan, a

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governor during the early First Intermediate Period (c. 2181–2055 BC), describes the pitiful state of the country when famine stalked the land: "I gave bread to the hungry and clothing to the naked; I anointed those who had no cosmetic oil; I gave sandals to the barefooted; I gave a wife to him who had no wife. I took care of the towns of Hefat [i.e. el-Moalla] and Hor-mer in every [situation of crisis, when] the sky was clouded and the earth was parched and when everybody died of hunger on this sandbank of Apophis.The south came with its people and the north with its children; they brought finest oil in exchange for the barley which was given to them. . . . The whole of Upper Egypt died of hunger and each individual had reached such a state of hunger that he ate his own children."

The empire of Akkad fell in around the 22nd century BC, within 180 years of its founding, ushering in a "Dark Age" with no prominent imperial authority until Third Dynasty of Ur. Archaeological and soil-stratigraphic data define the origin, growth, and collapse of Subir, the third millennium rain-fed agriculture civilisation of northern Mesopotamia on the Habur Plains of Syria. At 2200 BC, a marked increase in aridity and wind circulation, subsequent to a volcanic eruption, induced a considerable degradation of land-use conditions. After four centuries of urban life, this abrupt climatic change evidently caused abandonment of Tell Leilan, regional desertion, and the collapse of the Akkadian Empire based in southern Mesopotamia.

1. Great Flood in Mesopotamia: Though the account of Noah in the Hebrew Bible has long been the most studied flood story by scholars, in the 19th century Assyriologist George Smith translated the first Babylonian account of a great flood. Further discoveries produced several versions of the Mesopotamian flood myth, with the account closest to that in Genesis found in a 700 BC Babylonian copy of the Epic of Gilgamesh. The known versions of the Mesopotamian flood myths have as their protagonists Atrahasis (in the 18th century BC Atrahasis Epic), Ziusudra (in the 17th century BC Sumerian Flood Story), and Utnapishtim (in the 7th century BC Gilgamesh flood myth). The Sumerian King List (an ancient text in the Sumerian language, listing kings of Sumer (ancient southern Iraq) from Sumerian and neighbouring dynasties, their supposed reign lengths, and the locations of the kingship) relies on the flood motif to divide its history into preflood (antediluvian) and postflood periods. In ancient Mesopotamia, the Sumerian King List reads: "After kingship came down from heaven ... the kingship was taken to Shuruppak. In Shuruppak, Ubara-Tutu became king; he ruled for 5 sars and 1 ner (18,600 years; the real meaning here is probably 'days' which accounts then for circa 50 years, a feasable span of reign). In 5 cities 8 kings; they ruled for 241,200 years ('days', which is about 660 years. Similarly, we can find such huge age numbers in the Jain "24 Tirthankaras" from India). Then the flood swept over."

2. Great Flood in the Genesis: The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. Scholars submit that the Genesis flood narrative matches that in Gilgamesh so closely that few doubt that it derives from a Mesopotamian account. What is particularly noticeable is the way the Genesis flood story follows the Gilgamesh flood tale "point by point and in the same order or sequence". In a 2001 Torah commentary released on behalf of the Conservative Movement of Judaism, rabbinic scholar Robert Wexler stated: "The most likely assumption we can make is that both Genesis and Gilgamesh drew their material from a common tradition about the flood that existed in Mesopotamia. These stories then diverged in the retelling." Ziusudra, Utnapishtim and Noah are the respective heroes of the Sumerian, Akkadian and biblical flood legends of the ancient Near East.

3. The Great Flood in India: Both, in Hindu and Buddhist texts, a ship in involved. The Hindu story goes like this: Manu, or the first man, was not visited by a God, but rather by a fish. In some tellings of this story, the fish is the deity, Lord Vishnu. This fish/God told Manu that the world would be destroyed in a great flood. Manu built a boat and tied it to the horn of the great fish. The fish guided Manu’s boat through the floods and, not surprisingly, to the top of a mountain. When the floodwaters receded, Manu performed a ritual sacrifice and poured butter and sour milk into the sea. After a year, a woman rose from the water and announced herself as “the daughter of Manu.” So it is Manu and his “daughter” that repopulate the earth.

The Buddhists have an elaborate flood story called "Samudda-vanija Jataka": In an Indian village, there lived 1000 families of dishonest carpenters. These carpenters would tell people that they could build anything from houses to chairs and would take the money and never deliver any goods or do any work. Because of this they were, not surprisingly despised in the village and quickly needed to find a new place to live. They built a ship and sailed until they found a beautiful island. The island was populated by a man who had been shipwrecked.

4. The Great Flood of "Gun and Yu" in China: The Chinese flood story is unique as it covers a very realistic background. It is about canals, not a boat. The Great Flood is said to have occurred during the reign of Emperor Yao. After the flooding began, he sought the advice of his advisors, the Four Mountains, who told him to appoint his distant cousin Gun to control the floods. Gun accepted the commission and chose to steal Xi Rang, a self-expanding soil, from the supreme deity. He continuously used this soil to build dams and embankments to battle the oncoming flood, but they would not hold and generally collapsed. Nine years later Emperor Yao resigned in shame and appointed another distant relative recommended by the Four Mountains, Shun. Shun became co-emperor and reorganised the kingdom the better deal with the flood. Despite these efforts, Gun was still unable to hold off the flood waters and four years later the waters were still said to be rising. Gun continued his efforts, claiming that the hard work of the people to build dams,

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dikes and embankments would eventually gain control of the flood waters. Continuous failing led Shun to banish Gun, his son Yu then taking over the efforts. Yu implemented canal and drainage systems and was thus able to accomplish what his father never could.

The Great Flood of Gun and Yu, also known as the Gun Yu myth, was a major flood event in ancient China that might have lasted for at least two generations, which resulted in great population displacements among other disasters, such as storms and famine. People left their homes to live on the high hills and mounts, or nest on the trees. According to mythological and historical sources, it is traditionally dated to the third millennium BC, or about 2300-2200 BC, during the reign of Emperor Yao. This dating might be questionable because archaeological evidence of an outburst flood on the Yellow River, comparable to similar severe events in the world in the past 10,000 years, has been dated to about 1920 BC (a few centuries later than the traditional beginning of the Xia dynasty which came after Emperors Shun and Yao), and is suggested to have been the basis for the myth. A colossal landslide created a natural dam across the river which was breached about a year later. The resulting flood could plausibly have travelled 2,000 km (1,200 mi) down the river and the resulting instability of river canals that might have lasted up to twenty years. About this time, the Neolithic gave way to the Bronze Age in the Yellow River valley. It is suggested that this coincided with the beginning of the Xia, several centuries later than traditionally thought, and that the Erlitou culture is an archaeological manifestation of the Xia dynasty.

B.) THE BRONZE AGE VOLCANO ERUPTIONS (from c. 2000 BC to 1400 BC.)

The Middle Bronze Age was a period of unusually cold climate in the North Atlantic region, lasting from about 1800 BC to about 1500 BC. It was followed by the collapse of major civilisations in the late Bronze Age (1500—900 BC) and historians wondered was the cause might have been. Modern science found the answer to that. During that epoch, a series of volcanic eruptions occurred that were so violent that we only can describe them as massive explosions. This includes explosions of Mount Vesuvius (Avellino eruption, about 1660 BC), Mount Aniakchak (about 1645 BC), and the infamous Thera explosion (Minoan eruption, about 1620 BC) which was so massive that it ripped off an entire island from the face of the Earth. These are the 13 most violent eruptions:

1.) 2040 BC, VEI 6, Long Island (Papua New Guinea), Bismarck Volcanic Arc; 2.) 2030 BC, VEI 6, Deception Island, South Shetland Islands; 3.) 1995 BC, Mount Vesuvius (Avellino eruption), VEI 6, Naples, Campanian volcanic arc, Italy; 4.) 1900 BC, VEI 6, Black Peak, Aleutian Range; 5.) 1890 BC, VEI 6, Mount Hudson, Andes, Southern Volcanic Zone; 6.) 1860 BC, VEI 6, Mount St. Helens, Cascade Volcanic Arc; 7.) 1750 BC, VEI 6, Mount Veniaminof, Aleutian Range; 8.) 1645 BC, VEI 6, Mount Aniakchak, Aleutian Range; 9.) 1610 BC, (Minoan eruption), VEI 7, Youngest Caldera, Santorini South Aegean Volcanic Arc; 10.) 1500 BC, VEI 5, Avachinsky, Kamchatka Peninsula; 11.) 1460 BC, VEI 6, Taupo Volcanic Zone; 12.) 1370 BC, W-K2 tephra (Witori-Kimbe), VEI 6, Pago Bismarck Volcanic Arc; 13.) 1350 BC, tephra layer IIAV3, VEI 5, Avachinsky, Kamchatka Peninsula.

These 13 major volano explosions caused also several dozen smaller volcanoes to erupt, magnifying and maintaining the dust layers in the atmosphere around the Earth for about 600 years. Result: colder climate, massive crop failure, plague, famine, war, piracy and all the rest of it. Piracy committed by so-called "Sea People" is recorded in Egyptian and Greek texts. The pirates were mainly from any island who found themselves deprived of their livelihood. Due to the over-proportional crop failure the islanders had to search for a new "income" by boat. This includes pirates from Greek islands. And like in the Early Middle Ages [at around 540 AD, as well as in the Late Middle Ages at around 1260 AD], people called their era (1100-900 BC) "Dark Ages" which is not a surprise as the volcanoes maintained the high dust level swimming between the troposphere and stratosphere, with less sunshine and crop failure as a result. There were two eruptions we could call outstanding: The Avellino eruption of Mount Vesuvius in c. 1995 BC and the Thera Volcano Eruption in 1627 BC.

The Avellino eruption of Mount Vesuvius (in c. 1995 BC.)

The Avellino eruption of Mount Vesuvius refers to a Vesuvian eruption in c. 1995 BC. It is estimated to have had a VEI of 6 or 7, making it larger and more catastrophic than Vesuvius's more famous and well-documented 79 AD eruption. It is the source of the Avellino pumice (Italian: Pomici di Avellino) deposits extensively found in the comune of Avellino in Campania.

Characteristics of the eruption: "Assessment of volcanological factors" in one scientific study reconstruct a minimum eruption time of 3 hours in which an initial explosion raised a column of 23 km (75,000 ft) and deposited about 0.32 km3 of white pumice ("the white pumice phase"), while a second, more intense explosion raised a column of 31 km (102,000 ft) depositing 1.25 km3 of grey pumice ("the grey pumice phase"). These pumices appearing in Apulian pottery can be used to establish relative chronology of pottery phases.

A 2008 study of the lithofacies (deposits from the eruption) distinguishes three phases. Pyroclastic flows (PDC's) of Phases 1 and 2 were generated by "magmatic fragmentation" and had "small dispersal areas" mainly on the slopes of Vesuvius. Phase 3 was created by "phreatomagmatic fragmentation," in which clastic fragments are driven by superheated steam from ground water mixed with the other gases released from the magma. The authors characterize Phase 3 as "the most voluminous and widespread in the whole of Somma-Vesuvius's eruptive history." Some facies a

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few cm thick were found 25 km (16 mi) from the source. The vent was 2 km (1.2 mi) west of today's center.

The overall results of the Avellino eruption were catastrophic and widespread. The deposit thickness of ash and other eruptive material ranges from 15m close to the vent to 50 cm around Avellino, and creating a subaquaeous debris-flow in the bay of Naples.

Date of the eruption: The date of the Avellino eruption remains to be determined with a precision greater than about 500 years within the framework of the Early/Middle Bronze Age. A range of 2000–1500 BC includes the great majority of estimates. Ample opportunity to obtain Carbon-14 dates from charcoal and soil buried under the deposits has existed and still exists. Sporadic radiocarbon dating continues, with each scientist claiming to have obtained "the latest". Consistency with previous and subsequent work remains elusive. Since a real and very precise calendar date of the eruption must have existed, variation in estimations can only be the result of limitations to the carbon-dating method, which, given a plenitude of reliably emplaced samples, can only produce a date within a window of roughly 500 years in a maximum elapsed time of roughly 4000 years or 1⁄8 (12.5%).

According to Giardino, the problem of establishing a reliable date results from the differences of calibration - organic samples (such as charcoal: 1880–1680BC) versus soil facies (1684–1535 BC). He prefers the earlier as the more reliable date. The Avellino Eruption separates archaeologically the Early Bronze Age in Campania from the Middle Bronze Age

A study published in 1990 by Vogel and others suggested that the Avellino eruption partly caused the climatic disturbances of the 1620s BC, dates verified by tree-ring series and ice-core layers. The authors had just obtained carbon dates of 3360±40 BP, or 1617–1703 calibrated BC. They were suggesting a coincidence of a number of eruptions, such as the Minoan eruption on Santorini. The hypothesis remains unverifiable a generation later, due to the overall imprecision of the dates.

The Nola bronze-age village: The eruption destroyed several Bronze Age settlements. The remarkably well-preserved remains of one were discovered in May 2001 at Croce del Papa near Nola by Italian archaeologists, with huts, pots, livestock and even the footprints of animals and people, as well as skeletons. The residents had hastily abandoned the village, leaving it to be buried under pumice and ash in much the same way Pompeii was later preserved.

The Thera Volcano Eruption
(in 1627 BC.)

Unlike most other rapid-onset natural hazards, volcanic eruptions can have global effects. Particularly feared are volcano eruptions of the so-called Plinian type as they usually are massive explosions in which the entire mountain top is smashed to dust and catapulted into the Stratosphere or even into open space. When these explosions have a strength of VEI 6 or 7 (Volcanic Explosivity Index; VEI 8 is the highest level which happened last circa 72,000 years ago), this dust swims in the statosphere like oil on water and it can block the sunlight worldwide for months or even years in the northern as well as in the southern hemispheres. Due to the less intensive sunshine, less water would evaporate from the oceans with less rainfalls and dryer air which results in drought. The Earth will experience a cold period of time with crop failure, famine, war, and epidemics. After that, the air warms up again causing droughts and crop failure again followed by massive floods. The whole sequence of such events can last for several years or even decades. And political consequences can hardly be overestimed. The situation of civilisations and their people can end up with a population decline of 20%, 30% or even over 50% when the volcano eruption was a multiple eruption of several volcanoes within a short period of time as it happened in around 535 AD and again in around 1257 AD. To make clear what kind of eruption we are we here dealing with, it may help to know that a volcano explosion of VEI 6 is equivalent to the energy outlet of several hundred thousand Hiroshima Atomic bombs in a couple of hours. The energy outlet of VEI 7 even equals to the energy of several tens or hundreds of millions of Hiroshima bombs!

The Thera eruption was such a massive incident in which a large Volcano literaly blasted the island of Thera away (the remains of that island today are called Santorini). Thera in Antiquity, was an island in the southern Aegean Sea, about 200 km (120 mi) southeast of Greece's mainland. It was part of the 500 km long chain of volcanoes in that area. The island was the site of one of the largest volcanic eruptions (the also called Minoan eruption or Thera eruption) in recorded history which occurred about 3,600 years ago at the height of the Minoan civilisation. The water-filled caldera (crater) of the Thera volcano has an enormous diameter of approximately 20 km (13 mi). It was formed by the eruption which in reality was a gigantic explosion. It may have been one of the largest volcanic eruptions on Earth in the last few thousand years, with an estimated VEI (Volcanic Explosivity Index) of 7 and a dense-rock equivalent (DRE) of c. 60 cubic kilometres (14 cu mi) according to the last studies published in 2006, confirming the prior values. The eruption has led indirectly to the collapse of the Minoan civilisation on the island of Crete, 110 km (68 mi) to the south, through a gigantic tsunami. The devastating volcanic eruption of Thera has become the most famous single event in the Aegean before the fall of Troy. Radiocarbon dates, including analysis of an olive branch buried beneath a lava flow from the volcano that gave a date between 1627 BC and 1600 BC.

Significant studies of the dense-rock equivalent erupted volumes of the Bronze-Age Minoan eruption in Santorini have provided data to archeologists to better understand the effect of the eruption on development of several civilisations including Ancient Greek and Ancient Egyptian cultures. Through careful analysis of pumice and ash deposits (including deep sea core samples), researchers have been able

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to make dense-rock equivalent volume estimates for each of the major eruptions of Thera. It must be said that the Thera Eruption had consequences that lasted not only for a year but for at least a whole century: Besides the immediate following tsunamis and after-shock earthquakes, a global dust layer covering the entire northern hemisphere caused a cooling down at first, leading to crop failure for two or three decades, famine, war, migration, epidemics or even pandemics. It is very likely that after-eruptions and earthquakes followed, besides unfavourable weather conditions that lasted for years or even decades. After that, the heating up of the atmosphere in a kind of glasshouse effect caused drought and crop failure, more famine, wars and other kinds of havoc again. Weaker civilisations had no chance of survival. Only the strongest civilisations such as Egypt, Mesopotamia or China survived, but they were shaken severely by an incalculable chain of events leading to the development of new kind of civilisations.

The "Tempest Stele" of Pharao Ahmose (c. 1550-1525), that was found in Egypt by French archaeologists in the years 1967 and 1968, tells us an amazing weather account that is most likely a reflexion on this catastrophical event. See: Table of Contents.

C.) THE 4 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 535 AD.

1. In 1984, R. B. Stothers postulated that there was an event in 535 AD that caused the downfall of many civilisations and this event might have been an extreme violent eruption of the Rabaul volcano in what is now New Britain, near Papua New Guinea. In 1999, David Keys suggested that the volcano Krakatoa exploded at the time and caused the changes. This eruption is believed to have been one most violent volcano oubreaks in history. Then, in 2009, Dallas Abbott of Columbia University's Lamont–Doherty Earth Observatory in New York published evidence from Greenland ice cores that spherules (tiny balls formed from minerals) have been found in the ice. Meteor impacts, or volcanic eruptions can form these tiny balls and terrestrial debris ejected into the atmosphere transported these round dust particles to Greenland. In 2010, Robert Dull, John Southon, and colleagues presented evidence suggesting that an eruption of the Ilopango Volcano also could be considered a possible source for the extreme weather events of 535–536 AD. The eruption produced circa 84 cubic kilometres (20 cubic miles) of tephra, thus rating a 6 or 7 on the (VEI) Volcanic Explosivity Index and a magnitude of 6.9, making it one of the biggest volcanic events on Earth in the last 7,000 years. The ash-cloud fallout blanketed an area of at least 10,000 square kilometers waist-deep in pumice and ash", which would have stopped all agricultural endeavor in the area for decades. As it is difficult to determine the source of the volcanic eruption with certainty, scientist came up with a wide range of suggestions as to the identity of the volcano. The Krakatoa seem to be the most likely choice as it was known as "The Fire Mountain" during Java's Sailendra dynasty, with records of seven eruptive events between the 9th and 16th centuries. These have been tentatively dated as having occurred in 850, 950, 1050, 1150, 1320, and 1530 and contributed to the Little Ice Age (lasting from the 16th to the 19th centuries). The Krakatoa is still active today and is considered to be extremely dangerous.

2. Extreme weather events of 535 onwards: As a matter of fact, all above mentioned scholars were right because we are talking here about four consecutive volcano explosions with a VEI between 6 and 7 each. In 535 the Rabaul Volcano exploded, then in 540 the Krakatoa, and 24 years later in 574, when the world was just recovering from those two explosions, the third volcano exploded and laid waste to the vulnerable climate, probably the Ilopango Volcano. In 683 the Rabaul Volcano exploded again (proved by corrected radiocarbon) with a VEI force 6. Extreme weather events followed immediately and they started the most severe climate change of cooling in the Northern Hemisphere in the last 2,000 years. These large volcanic eruptions created an extensive atmospheric dust veil in the Earth's atmosphere causing unseasonable weather, crop failures, and famines worldwide.

The consequences were the "Dark Ages" (in its most literal meaning!) triggered by volcano-related dust layer in the earth's atmosphere: It darkened the sun and triggered a series of climate related changes in the 6th century: the fall of Teotihuacán (a vast city empire in Mexico), the emergence of the Plague of Justinian (that was prevalent in the Eastern Roman Empire from 541 to c. 720 AD.), the decline of the Avars, the migration of Mongolian tribes towards the West, the end of the Sassanid Empire, the expansion of Turkic tribes, the collapse of the Gupta Empire, and above all, the rise of Islam. Islam that spread from north Africa to India and China, from Egyt to the heart of the Roman Empire, and across the entire Mediterranean Sea severing Europe's trading lifelines. No wonder that the people in Europe called their period of time "The Dark Ages". In the past 1,400 years, Islamic wars, slavery, executions, and genocide caused round about 250 million deaths.

3. The Plague of Justinian between 541 and 750 AD: The Plague of Justinian (541–542 AD) with recurrences until 750 was a pandemic that afflicted the Eastern Roman (Byzantine) Empire and especially its capital, Constantinople, as well as the Persian (Sassanid) Empire and port cities around the entire Mediterranean Sea, as merchant ships harboured rats that carried fleas infected with plague. The Plague might have either originated in Africa and travelled north via the ivory routes or in China and then travelled along the Silk Road to the West.

Caused was the plague by the Yersinia pestis bacterium, which first causes the flee's gut to be blocked by a clot. As Plague epidemics are temperature related the gut of the flee gets blocked particularly when the temperature sinks unter 25°C. As no blood can be absorbed, the hungry flee becomes more hungry and therefore more agressive. The starving flee now bites anything and anyone to get blood. The infected rat

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flea skips so to humans and brings the Yersinia pestis bacterium over to humans, with disastrous results. In other words: the decreasing temperture after a volcano eruption could well have triggered the Plague. Some historians believe that the plague of Justinian was one of the deadliest pandemics in history, resulting in the most agonising deaths of an estimated 25–50 million people during two centuries of recurrence, a death toll equivalent to 13–26% of the world's population at the time of the first outbreak. The plague's social and cultural impact has been compared to that of the Black Death that devastated Eurasia in the fourteenth century originating from a massive volcanic eruption in 1257.

D.) THE 5 VOLCANO ERUPTIONS AND CLIMATE CHANGE (The Little Ice Age) OF 1228-1284

As a precursor, (1st) the Zao Volcano, Japan, exploded in 1228 / 1230 (recorded in the historical Japanese chronicle 'Azuma Kagami') with a strength of about 5 to 6 VEI. Then (2nd), as a recent study found out, an especially catastrophic volcanic eruption ocurred in 1259, caused by the twin volcanoes of Mount Samalas and Mount Rinjani, Lombok Island, Indonesia. Three smaller eruptions followed: (3rd) one in 1268, another (4th) one in 1275 (Mount Tarawera, New Zealand), and (5th) the eruption in 1284 (Mount Quilotoa, Ecuador) did not allow the climate to recover.

The eruption in 1259 of the Samalas and Rinjani volcanoes on the Indonesian island of Lombok were massive. Already before the site of the eruption was known, an examination of ice cores around the world had found a large spike in sulfate deposition around 1259, indicating that a large volcanic eruption had occurred somewhere in the world. The event had a VEI (volcanic explosivity index) of 7, making it one of the largest and most catastrophic volcanic eruptions during the current Holocene epoch. It created eruption columns reaching tens of kilometres into the atmosphere and pyroclastic flows that buried much of Lombok and crossed the sea to reach the neighbouring island of Sumbawa. The flows destroyed human habitations, including the city of Pamatan, which was the capital of a kingdom on Lombok. Ash from the eruption fell as far as 340 kilometres (210 mi) away in Java; the volcano deposited more than 10 cubic kilometres (2.4 cu mi) of rocks and ash.

The eruption was witnessed by people who recorded it on the Babad Lombok, a document written on palm leaves. It left behind a large caldera that contains Lake Segara Anak. The aerosols injected into the atmosphere reduced the solar radiation reaching the Earth's surface, cooling the atmosphere for several years and leading to famines and crop failures in Eurasia and elsewhere. The eruption may have helped trigger the Little Ice Age, a centuries-long cold period during the last thousand years.

4. The Black Death: The Black Death, also known as the Pestilence, the Great Plague or the Plague, or less commonly the Black Plague, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in its first wave in Europe from 1347 to 1351. The Great Plague, that (and this is a fact most of us are not aware of) began in China at around 1330 and lasted with its recurrences and waves for more than 400 years before it almost vanished in around 1750. Up to then it cost the lives of roughly a third or even the half of the World's population!

The bacterium Yersinia pestis, which results in several forms of plague (septicemic, bubonic and, the most dangerous, pneumonic), has been the cause. The Black Death was a major European outbreak of plague and the second plague pandemic after the first one from 541 to 720 AD. The plague created a number of religious, social and economic upheavals, with profound effects on the course of European history. The Black Death probably originated in Central Asia or East Asia, from where it travelled along the Silk Road, reaching Crimea by 1343. From there, it was most likely carried by fleas living on the black rats that traveled on Genoese merchant ships, spreading throughout the Mediterranean Basin, reaching the rest of Europe via the Italian peninsula. The Black Death is estimated to have killed 30% to 60% of Europe's population. In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century. It took 200 years for Europe’s population to recover to its previous level and some regions like Florence only recovered by the 19th century. The plague recurred as outbreaks (and this is another fact that people usually forget) until the early 20th century!

The 1259 volcano eruptions caused farming problems in China. Marco Polo wrote that Kublai Khan created an alarm system in which commissioners reported any change of weather, harvest, and plague. Huge granaries were built. In the 1330s, many natural disasters and plagues led to widespread famine, starting in 1331, with a deadly plague arriving soon after. Epidemics that may have included the plague killed an estimated 25 million across Asia during the fifteen years before it reached Constantinople in 1347. The disease may have traveled along the Silk Road with Mongol armies and traders and it may also have arrived via ship. By the end of 1346, reports of plague had reached the seaports of Europe. India was depopulated, Tartary, Mesopotamia, Syria, Armenia were covered with dead bodies. Plague was reportedly first introduced to Europe via Genoese traders from the port city of Kaffa in the Crimea in 1347. The plague reached Sicily in October 1347. By autumn 1347, the plague reached Alexandria in Egypt, through the port's trade with Constantinople, and ports on the Black Sea. During 1347, the disease travelled eastward to Gaza, and north along the eastern coast to cities in modern Lebanon, Syria, Israel and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. Within two years, the plague had spread throughout the entire Muslim empire from Arabia across North Africa. From Italy, the disease spread northwest across Europe, striking France, Spain (which was hit due to the heat – the epidemic raged in the early weeks of

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July), Portugal and England by June 1348, then spread east and north through Germany, Scotland and Scandinavia from 1348 to 1350. Medical knowledge had stagnated during the Middle Ages. The importance of hygiene was recognised only in the nineteenth century; until then streets were commonly filthy, with live animals of all sorts around and human parasites abounding facilitating the spread of transmissible disease. The recurrent waves of plague lasted for almost 500 years!

As in other European cities, the plague was still very present in 17th century London. There were 30,000 deaths due to the plague in 1603, 35,000 in 1625, and 10,000 in 1636, as well as smaller numbers in other years. The disease periodically erupted into massive epidemics such as the the Great Plague, lasting from 1665 to 1666 and it was the last major epidemic of the bubonic plague to occur in England. It is unclear exactly where the disease first struck but the initial contagion may have arrived with Dutch trading ships carrying bales of cotton from Amsterdam, which was ravaged by the disease in 1663–1664, with a mortality given of 50,000. The Great Plague of 1665 killed an estimated 100,000 people—almost a quarter of London's population—in 18 months. Plague cases continued to occur sporadically at a modest rate until the summer of. It is believed that the Great Fire of London in 1666 was the main contributor that put an end to the epidemic. One of the last outbreaks lasted until 1750 in form of themost dangerous epidemic of them all: pneumonic plague.

Between 2011 and 2015, some 3,500 burials from the 'New Churchyard' or 'Bethlam burial ground' were discovered at Liverpool Street. Plague pits have been archaeologically excavated and Yersinia pestis DNA was found in the teeth of individuals, confirming they had died of bubonic plague. Although concentrated in London, the outbreak affected other areas of the country as well. Perhaps the most famous example was the village of Eyam in Derbyshire, England. The plague arrived with a merchant from London who carried bales of cloth for sale in which flees were already waiting for new victims. They first bit and infected the seller. When the plague broke out a few days later, the villagers immediately imposed a quarantine on themselves to stop the further spread of the disease. This prevented the disease from moving into surrounding areas, but around 33% of the village's inhabitants died over a period of fourteen months.

This extraordinary and heroic sacrifice gave American geneticist Stephen J. O'Brien the basis on which he found out (in several years of research and experiments) why some infected persons died but others survived. The researchers extracted DNA from the today's inhabitants of Eyam because church records showed that all of them are descendants of those Eyam villagers who survived. Responsible for the survival of the Eyam persons was a gene that has undergone a mutation in the primary structure of a human genome (or allele) which is called CCR5 Δ32 (CCR5 delta 32). This mutation (alteration, change) was caused by a previous plague which was most likely the Plague of 1353 or even the Justinian Plague that ravaged Europe between 541 and 720 AD. This CCR5 delta 32 genome appears to be most effective in persons who inherited it from both parents as it is responsible for a high survival rate of persons who get infected by HIV, SARS, COVID 19 and may be even Alsheimer and cancer. Bone marrow transplants (from a donor with 2 copies of CCR5-delta 32 mutation gene) containing stem cells from a matched donor was then used to strengthen the immune system. CD8+ T cells, also known as "killer cells", are cytotoxic - this means that they are able to directly kill virus-infected cells as well as cancer cells. After 600 days, the patient was healthy and no levels of HIV in blood and tissues could be detected.

General Death toll: There are no exact figures for the death toll; the rate varied widely by locality. In urban centres, the greater the population before the outbreak, the longer the duration of the period of abnormal mortality. It killed some 75 to 200 million people in Eurasia. About 45–50%, or even 60%, of the European population died during a four-year period. There is a fair amount of geographic variation. In Mediterranean Europe, such as Italy, France and Spain, where plague ran for about four years consecutively, the death toll could have been 75–80% of the population. In Germany, Scandinavia and England, it was probably closer to 25%.

Half of Paris's population of 100,000 people died. In Italy, the population of Florence was reduced from 110,000–120,000 inhabitants in 1338 down to 50,000 in 1351. At least 60% of the population of Hamburg and Bremen perished, and a similar percentage of Londoners may have died from the disease as well. Before 1350, there were about 170,000 settlements in Germany, and this was reduced by nearly 40,000 by 1450. In 1348, the plague spread so rapidly that before any physicians or government authorities had time to reflect upon its origins, about a third of the European population had already perished. In crowded cities, it was not uncommon for as much as 50% of the population to die. The disease bypassed some areas, and the most isolated areas were less vulnerable to contagion. Monks, nuns and priests were especially hard-hit since they cared for victims of the Black Death. The most widely accepted estimate for the Middle East, including Iraq, Iran and Syria, during this time, is for a death rate of about a third. The Black Death killed about 40% of Egypt's population. The black Death triggered the final decline of the Roman Empire so that the Islamic Ottomans could finish it off with ease by in 1453.

6. The Little Ice Age: The Little Ice Age (LIA) was a period of cooling that occurred after the Medieval Warm Period. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. It has been conventionally defined as a period extending from the 16th to the 19th centuries, but some experts prefer for good reasons an alternative timespan from about 1300 to about 1850.

Gifford H. Miller, and a dozen other scientists, link (in Geophysical Research Letters. 39 (2): Science Daily, 30

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January 2012) the Little Ice Age to an "unusual 50-year-long episode with four large sulfur-rich explosive eruptions, each with global sulfate loading >60 Tg" and notes that "large changes in solar irradiance are not required."

Throughout the Little Ice Age, the world experienced heightened volcanic activity. When a volcano erupts, its ash reaches high into the atmosphere and can spread to cover the whole earth. The ash cloud blocks out some of the incoming solar radiation, leading to worldwide cooling that can last up to two years after an eruption. Also emitted by eruptions is sulfur, in the form of sulfur dioxide gas. When it reaches the stratosphere, it turns into sulfuric acid particles, which reflect the sun's rays, further reducing the amount of radiation reaching Earth's surface.

A recent study found that an especially massive tropical volcanic eruption in 1259, possibly of the now-extinct Mount Samalas near Mount Rinjani, both in Lombok, Indonesia, followed by three smaller eruptions in 1268, 1275, and 1284 did not allow the climate to recover. This may have caused the initial cooling, and the 1452–53 eruption of Kuwae in Vanuatu triggered a second pulse of cooling. In the 13th century, pack ice began advancing southwards in the North Atlantic, as did glaciers in Greenland finishing off the last Vikings. Summers can maintained to be cold by sea-ice / ocean feedbacks long after volcanic aerosols were gone. The NASA Earth Observatory notes three particularly cold intervals: one beginning about 1650, another about 1770, and the last in 1850. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. The Little Ice Age, by anthropologist Brian Fagan of the University of California at Santa Barbara, tells of the plight of European peasants during the 1300 to 1850 chill: famines, hypothermia, bread riots and the rise of despotic leaders brutalising an increasingly dispirited peasantry. In the late 17th century, agriculture had dropped off dramatically: "Alpine villagers lived on bread made from ground nutshells mixed with barley and oat flour."

Direct and Indirect Consequences

Other volcanoes that erupted during the era and may have contributed to the cooling include Billy Mitchell (ca. 1580), Huaynaputina (1600), Mount Parker (1641), Long Island (Papua New Guinea) (ca. 1660), and Laki (1783). The 1815 eruption of Tambora, also in Indonesia, blanketed the atmosphere with ash; the following year, 1816, came to be known as the Year Without a Summer, when frost and snow were reported in June and July in both New England and Northern Europe. In other words: such a volcano explosion can have serious ramifications for 600 years !

7. Ramifications - Religious And Ethnic Conflict. As we humans tend to think only in terms of our own personal lifespan of 30 or 40 years creative activity, most of us hardly can see the wider canvas. Each and every event in history has (perhaps a long line of) precurors. When we look back at the volcano explosion of 1259, having all relevant facts before our very eyes, we clearly can see the outcome of this incidence. Here some details:

• John Wycliffe (c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss religious matters in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite, was gone. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English! In 1384 he completed a translation directly from the "Vulgate" Latin Bible into Middle English. Additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. And this English Bible became known as Wycliffe's Bible. Translating the Bible was by the Roman Church considered heresy and carried the death penalty because when everyone could read the Bible on their own, there was no priest needed. The Church could feel her power base shaking as Wycliffe had many followers, the so-called Lollards spoke up against corruption in the church publicly.

• Jan Hus (c. 1372 – 6 July 1415) was a Czech theologian and philosopher who became a church reformer and an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation. Jan Hus was born in Husinec, Bohemia to poor parents. In order to escape poverty, Hus trained for the priesthood. He experienced the ramifications of the Black Death from the years 1346-1353.

Like Wycliffe, he was convinced that the Roman Catholic Church had left the paths of Jesus' teachings. He opposed many aspects of the Catholic Church in Bohemia, such as their views on ecclesiology, simony, the Eucharist, and other theological topics. On 20 December 1409, Alexander V issued a papal bull that empowered the Archbishop to proceed against Wycliffism in Prague. All copies of Wycliffe's writings were to be surrendered and his doctrines repudiated, and free preaching discontinued. After the publication of the bull in 1410, Hus appealed to Alexander V, but in vain. The Wycliffe books and valuable manuscripts were burned, and Hus and his adherents were excommunicated.

Hus spoke out against indulgences, but he could not carry with him the men of the university. Hus asserted that no Pope or bishop had the right to take up the sword in the name of the Church; he should pray for his enemies and bless those that curse him; man obtains forgiveness of sins by true repentance, not money. Three men from the lower classes who openly called the indulgences a fraud were beheaded. Tensions grew. The tumults at Prague had stirred up a sensation; papal legates and Archbishop Albik tried to

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persuade Hus to give up his opposition to the papal bulls, and the king made an unsuccessful attempt to reconcile the two parties.

On October 18, 1412, he appealed to Jesus Christ as the supreme judge. By appealing directly to the highest Christian authority, Christ himself, he bypassed the laws and structures of the medieval Church. Hus, willing to make an end of all dissensions, agreed to go to Constance, under Sigismund's promise of safe conduct. On 5 June 1415, he was tried for the first time, and church officials tried to make him renounce his opposition to the Roman Church. The condemnation of Jan Hus took place on 6 July 1415, in the presence of the assembly of the Council in the Cathedral. Then followed his degradation and he was sentenced to death. Hus was led away to the place of execution where he was burned to death alive.

Responding with horror to the execution of Hus, the people of Bohemia moved even more rapidly away from Papal teachings, provoking Rome to pronounce a crusade against them (1 March 1420): Pope Martin V issued a Papal bull authorising the execution of all supporters of Hus and Wycliffe. King Wenceslaus IV died in August 1419 and his brother, Sigismund of Hungary, was unable to establish a real government in Bohemia due to the Hussite revolt.

Hus was also, unlike the vast majority of preachers at the time, an advocate for women and feminism. He believed women were given rights in the Bible. Hus stated that "Women were made in the image of God and should fear no man." He allowed women to preach and serve in battle, and they later fought in the Hussite wars.

A century after the Hussite Wars began, as many as 90% of inhabitants of the Czech lands were Hussites (although in the Utraquist tradition following a joint Utraquist—Catholic victory in the Hussite Wars). Although Bohemia was the site of one of the most significant pre-reformation movements, there are only few Protestant adherents remaining in modern times; mainly due to historical reasons such as persecution of Protestants by the Catholic Habsburgs, particularly after the Battle of White Mountain in 1620.

Jan Hus was a key contributor to Protestantism, whose teachings had a strong influence on the states of Europe and on Martin Luther. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. Following examples may clear up what happened:

• Johannes Gutenberg (c. 1397–1468) a German inventor, blacksmith, and goldsmith created an almost perfect printing system that changed the course of history. In about ten years' time, he developed in secrecy adjustable moulds, a process for mass-producing mechanical movable types of metal, the use of oil-based varnish for printing books, and a massive printing press. Some leaflets and little grammar books were among the first of his publications. In 1455 then, Gutenberg came out with a sensation: a complete Bible, known as the "Gutenberg Bible". About 180 copies were printed, most on paper and some on vellum. In order to understand the impact of his technological revolution, one has to know that before his invention, it took a single scribe about four years to copy an entire Bible by writing it by hand. Gutenberg could make a Bible in a few weeks, and with some helpers in few days! If we transfer the income figures of a highly qualified scribe into the modern age, we could estimate a years' income of £20,000 to £25,000. That is a sum of £80,000 to £100,000 in total for the production of only one Bible! No-one could afford to buy such an expensive book. Gutenberg could produce a Bible for a tiny fraction of this sum. It is this economical fact that made Gutenberg's printing systen trigger the Renaisance. It was Gutenberg whom we owe a new birth of education, a new birth of Western Civilisation as a whole. It was his invention that made extraordinary people such as Magellan, Columbus, Copernicus, Mercator, Kepler, and Martin Luther possible.

• Martin Luther, (1483–1546) was a German professor of theology, composer, priest, monk, and a linguist who spoke half a dozen languages fluently, including Hebrew, Greek, and Latin. In many ways, it was Luther who fulfilled Wycliffe's vision of a Bible that everyone could read. And like Wycliffe and Jan Hus, he had objections as to how the Roman Church was run. In 1517 when Martin Luther published his Ninety-five Theses as reaction against abuses in the sale of indulgences by the Roman Catholic Church. Speaking up against the all-powerful Church in Rome could mean death. Therefore he went into hiding for ten years. His 95 Theses launched the powerful Protestant Movement. And while Protestantism spread over large areas of northern Europe, he began in his hiding place on the Wartburg in central Germany a work that was even more dangerous: The translation of the Bible into the German language of ordinary people: the Old Testament from the original Hebrew and the New Testament from the original Greek languages. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments with Apocrypha, in 1534. When Luther finished his work, he had the edge over Wycliffe because he had Gutenberg's printing system. Thousands of German Bible copies spread all over Europe in an ever accelerating speed. And so did his Protestant Movement. Peasant revolts turned central Europe into a battlefield. Most Germanic-speaking countries, the Netherlands, Scandinavia, and the northern kingdoms in the Holy Roman Empire, went into military conflict against the Roman Church in Rome and her armies from Spain, Italy and France.

• The Roman-Catholic war against the Protestants. Protestantism began in Germany in 1517 when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale of indulgences by the Roman Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers. Luther spread this paper, reproduced with Gutenberg's printing press in their thousands, throughout the Holy Roman Empire of German Nations and caused some upheaval.

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Charles V, Emperor of the Holy Roman Empire (and since 1516 King of Spain and all her colonies), sided with Pope Leo X and called a diet (assembly) in 1521. The Diet was conducted in the City of Worms from 28 January to 25 May 1521, with the Emperor Charles V presiding. At this very moment, Charles V (and with him the entire Habsburg Dynasty) was the most powerful man on Earth, ruling over the Holy Roman Empire and the Spanish Empire too, (almost all of western Europe, except France and England).

Luther was summoned by Charles to renounce his views. To everybody's surprise Luther reaffirmed his accusations against the Catholic Church because he believed that the Church was acting against the teachings of Jesus. After the Diet of Worms, Emperor and Pope had declared Martin Luther an outlaw and they demanded that all religious innovations not authorised by the Diet be abandoned by 15 April 1531. Failure to comply would result in prosecution by the Imperial Court. The emperor's reluctance to reform anything resulted in unforseeable ramifications.

The conflicts began with the minor Knights' Revolt (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. In response to the stubbornness of Emperor Charles V, Lutheran princes set up Protestant churches in their own realms and in addition met in the town of Schmalkalden in December 1530. Here they banded together to form the Schmalkaldic League, an alliance designed to protect themselves from the Imperial and Catholic action. Its members organised a defence, and each state was to provide 10,000 infantry and 2,000 cavalries for mutual defence. In 1532 the Emperor, pressed by external troubles, stepped back from confrontation, offering the "Peace of Nuremberg", which suspended all action against the Protestant states pending a General Council of the Church. The moratorium kept peace in the German lands for a decade, yet Protestantism became further entrenched, and spread, during its term.

Despite holding the imperial throne, Charles's real authority was limited by the German princes. They gained a strong foothold in the Empire's northern territories. Charles V revitalised the medieval concept of the universal monarchy and spent most of his life defending the integrity of the Holy Roman Empire from the Protestant Reformation, the expansion of the Islamic Ottoman Empire, and a series of wars with France.

Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, Latvia, Estonia, and Iceland. Reformed (or Calvinist) denominations spread in Germany, Hungary, the Netherlands, Scotland, Switzerland and France by reformers such as John Calvin, Huldrych Zwingli, and John Knox. England's political separation from the Roman-Catholic Church, executed by King Henry VIII and under strong influence of his Protestant spouse Anne Boleyn, brought his "Church of England" as Anglicanism into the camp of the Reformation movement.

However, after Charles made peace with King Francis of France, he focused on suppressing Protestant resistance within his empire. Warfare against the Protestants intensified after the Catholic Church began the Counter-Reformation in 1545 against the growth of Protestantism. Luther had repeatedly argued against the legality and morality of a war between the Empire and the Schmalkaldic League. When Luther died in February 1546, the atmosphere between Catholics and Protestants immediately deteriorated. War broke out in Swabia when a united army of several Lutheran Imperial cities occupied the Catholic town of Füssen, a possession of the Augsburg prince-bishops, and made the Imperial forces move toward the fortress of Ingolstadt in the Bavarian duchy. From 1546 to 1547, in what is known as the Schmalkaldic War, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. Although the League's military forces may have been superior, its leaders were incompetent and unable to agree on any definitive battle plans. In 1548 the victorious Charles forced the Schmalkaldic League to agree to the terms set forth in the Augsburg Interim. However, by the 1550s, Protestantism had established itself too firmly within Central Europe to be ended by brute force. Three years later, the Peace of Augsburg granted Lutheranism official status within the Holy Roman Empire and let princes choose the official religion within the domains they controlled according to the principle of 'Cuius regio, eius religio', meaning: the religion of the ruler was to dictate the religion of those ruled. The Peace of Augsburg, also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed in September 1555 at the imperial city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state.

The document itself had critical problems due to the many factions which had split the Protestant Movement in the meantime. While it gave legal basis for the practice of the Lutheran confession, it did neither accept any of the Reformed traditions, such as Calvinism, Hussitism, nor any others. Although the Peace of Augsburg was moderately successful in relieving tension in the empire and increasing tolerance, it left important things undone. Neither the Anabaptists nor the Calvinists were protected under the peace, so many Protestant groups living under the rule of a Lutheran prince still found themselves in danger of the charge of heresy. The Article 17 states: "However, all such as do not belong to the two above named religions shall not be included in the present peace but be totally excluded from it." The intolerance towards Calvinists caused them to take desperate measures that led to the Thirty Years' War.

• **The (first) Thirty Years' War:** By 1617 Germany was bitterly divided. When both, the fierce Catholic Emperor Matthias II, and the then King of Bohemia Ferdinand II (later Holy Roman Emperor) began oppressing the rights of Protestants in Bohemia, the resulting Bohemian Revolt led

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to outbreak of the Thirty Years' War in 1618. Triggered was the Thirty Years' War in 1618 by the rejection of Archduke Ferdinand as Crowned Head, when his representatives were defenestrated (or thrown out of a castle window) in Prague. The Protestant Bohemians ousted the Habsburgs and elected the Protestant Calvinist Frederick V, Elector of the Rhenish Palatinate as the new king of the Kingdom of Bohemia. Frederick's wife was Elizabeth Stuart, the daughter of King James VI of Scotland. Frederick took the offer without the support of the Protestant Union. The southern states, mainly Roman Catholic, were angered by this. Led by Bavaria, these states formed the Catholic League to expel Frederick in support of the Emperor. The Empire soon crushed the perceived Protestant rebellion in the Battle of White Mountain, executing leading Bohemian aristocrats shortly after. Protestant rulers across Europe unanimously condemned the Emperor's action.

After the atrocities committed in Bohemia, Saxony finally gave its support to the Protestant Union and decided to fight back. Troops from Scotland, England and the Netherlands came to help. Troops from all kind of neighbouring countries rushed into the German-speaking part of the Holy Roman Empire to join the war, siding with one party or the other. Peace following the Imperial victory at Stadtlohn (1623) proved short-lived, with conflict resuming at the initiation of Denmark–Norway. Danish involvement, referred to as the Low Saxon War, began when Christian IV of Denmark, a Lutheran who also ruled as Duke of Holstein, a duchy within the Holy Roman Empire, helped the Lutheran rulers of the neighbouring principalities in what is now Lower Saxony by leading an army against the Imperial forces in 1625. To fight King Christian, Emperor Ferdinand II employed the military help of Albrecht von Wallenstein, a Bohemian nobleman who had made himself rich from the confiscated estates of his Protestant countrymen. Wallenstein pledged his army, which numbered perhaps 50,000 soldiers, to Ferdinand II in return for the right to plunder the captured territories. Christian, who knew nothing of Wallenstein's forces when he invaded, was forced to retire to Denmark. Wallenstein's army marched north, occupying Mecklenburg, Pomerania, and Jutland itself, but proved unable to take the Dano-Norwegian capital Copenhagen on the island of Zealand. Both sides were ready to negotiate a status quo. Thus, in the following two years, the Catholic powers subjugated more Protestant land. Colonel Alexander Leslie, a Scottish soldier in Swedish and Scottish service held the port of Stralsund (on the Baltic coast in Pommerania, north Germany) against Wallenstein's troops, preparing it for a full-scale Swedish invasion under King Gustavus Adolphus in 1630. From 1630 to 1634, Swedish-led armies of 150,000 men drove the Catholic forces back, regaining much of the lost Protestant territory. The upper hand had now switched from the Catholic side to the Protestant side, led by Sweden. In 1635, the Imperial and Protestant German sides met for negotiations, producing the Peace of Prague.

France, although mostly Roman Catholic, was a rival of the Holy Roman Empire and Spain which were also Roman Catholic. The French Cardinal Richelieu, chief minister of King Louis XIII of France, considered the Austrian Habsburg Dynasty too powerful, since they held a number of German-speaking territories (Alsace-Lorraine) between France's eastern border and the River Rhine, including portions of the Low Countries. He thought, this were the right moment to increase French territory on costs of the Germans, a decision that would ensure the French undevided hatred of the entire German population for the next 300 years, leading directly into the World Wars.

Richelieu had already begun intervening indirectly in the war with money. The Treaty of Bärwalde, France agreed in 1631 to support the Swedes with 1,000,000 gold livres each year in return for a Swedish promise to maintain an army in Germany against the Habsburgs. After the Swedish defeat at Nördlingen in 1634 and the Peace of Prague in 1635, in which the Protestant German princes sued for peace with the Emperor, Sweden's ability to continue the war alone appeared doubtful, and Richelieu made the decision to enter into direct war against the Habsburgs. The Habsburg triumph at Nördlingen followed by the Treaty of Prague could have been decisive in ending the war, enhancing Habsburg dominance in Europe. The Spanish forces of the Habsburgs were no longer engaged in Germany, and now posed a direct threat to France all along its frontier. France had long been financing the enemies of the Habsburgs, but now they no longer were strong enough to be relied upon. France therefore intervened directly against the Habsburgs by declaring war against Spain on May 21, 1635 - a disastrous mis-calculation.

French military efforts met with disaster, and the Spanish counter-attacked, invading French territory. The Imperial and Spanish troops ravaged the French provinces of Champagne, Burgundy, and Picardy, and even threatened Paris in 1636. Then, the tide began to turn for the French. The Spanish army was repulsed. The French conquered Arras from the Spanish and took all of Flanders. The Swedish army regained the initiative in the German campaign, occupied Saxony in 1642, took Bohemia in 1644. The French army's effort on the Rhine had little result, in contrast to its string of victories in Flanders and Artois. In 1645, the Swedes entered Austria and besieged Vienna, the heartland of the Habsburgs. After five months, the Swedish army, severely worn out, had to withdraw. In 1648, the Swedes and the French defeated the Imperial army. The Swedish captured Prague and took many valuable treasures, including the Codex Gigas, which is still today preserved in Stockholm. The Battle of Prague in 1648 became the last action of the Thirty Years' War. The warring parties were exhausted and central Euope was a giant graveyard.

Over a four-year period, the warring parties (the Holy Roman Empire, France, and Sweden) were actively negotiating at Osnabrück and Münster in Westphalia. The end of the war was not brought about by one treaty, but

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instead by a group of treaties such as the Treaty of Hamburg. On 15 May 1648, the Peace of Münster was signed, ending the Thirty Years' War and establishing a new political order that is now known as 'Westphalian sovereignty'. Over five months later, on 24 October, the additional Treaties of Münster and Osnabrück were signed. The Netherlands and Switzerland were confirmed independent. The peace institutionalised the Catholic, Lutheran, Calvinist religious divide in Germany, with populations either converting, or moving to areas controlled by rulers of their own faith. The Imperial power retreated to Austria and the Habsburg lands. Smaller skirmishes lingered on between France and Spain in Catalonia until 1659. The Portuguese Restoration War ended with the Treaty of Lisbon in 1668, that terminated the 60-year Iberian Union.

• **Result of the War:** The Thirty Years' War was one of the most destructive conflicts in human history. France lost against Austria at 80,000 killed or wounded and against Spain (including the years 1648–1659, after Westphalia) circa 300,000 dead or disabled. Sweden and Finland lost, by one calculation, 110,000 dead from all causes. Another 400,000 Germans, British, and other nationalities died in Swedish service. The Swedish army alone, which was no greater a ravager than the other armies of the Thirty Years' War, destroyed 2,000 castles, 18,000 villages and 1,500 towns during its tenure of 17 years in Germany. During the war, Germany's population was reduced by at least 30% on average. In the territory of Brandenburg, the losses had amounted to 50%, while in some areas an estimated 65% or 70% of the population died. The population of the Czech lands declined by 35%. For decades, armies and armed bands had roamed Germany like packs of wolves, slaughtering the populace like sheep. Huge damage was done to monasteries, churches and other religious institutions. The story of The Adventurous Simplicissimus with its lively descriptions of life during the Thirty Years' War, publishished in 1669, kept the Germans' memory on that terrible war alive.

The war had proved disastrous in particular for the German-speaking parts of the Holy Roman Empire. The Germans lost directly 8,000,000 people. Especially the Protestant northern Germans never forgot France's involvement through which they lost around 50% of their population. Germany was traumatised and henceforth further divided into hundreds of largely impotent semi-independent states. Her neighbours wanted to keep it like that since they had to fear a German wrath of revenge.

As a matter of fact, all major European conflicts can be traced back right to the 'First' Thirty Years' War (1618-1648) which was the greatest religio-political conflict. And it most likely started with the volcano eruption of 1257. The loss of population and territory to the French laid the seeds of hatred between Germans and French lasting for 300 years culminating into the "Second Thirty Years' War", better known as World War I and World War II.

E.) THE 3 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 1783 (1708-1812) AD.

Western Historians widely regard the French Revolution as one of the most important events in human history. The only problem is that almost no-one of those historians have a clue as to what was the trigger of the Revolution. Some historians have their eyes on the Seven Years' War and the American Revolutionary War. The French government was deeply in debt. It attempted to restore its financial status through unpopular, heavily regressive taxation schemes, which was true. Others blame years of bad harvests that have worsened. by deregulation of the grain industry that may have inflamed popular resentment of the privileges enjoyed by the aristocracy and the Catholic clergy of the established church. All of this was also true. But such theories hardly can explain the origin because such circumstances plagued the populace before. A quick look on climate charts and volcanic records would have put a sudden end to the experts' clever speculations.

From 1783 to 1785 accounts from both Japan and America describe terrible droughts, exceptional cold winters, and disastrous floods. In Europe, the exceptionally hot summer of 1783 was followed by long and harsh winters. The resulting crop failures may have triggered one of the most famous insurrections of starving people in history, the French Revolution of 1789-1799. Epidemics became rampant. Only this time it was not the Black Death but "filth epidemics" such as tuberculosis, small pox, cholera and others that cost the lives of circa 25 to 35% of the French population during these years. The French Revolution triggered a series of Revolutionary Wars that gradually assumed a global dimen-sion. When we take a look at charts of volcano eruptions and climate change, we immediately find the guilty cause.

1. The Grímsvötn Volcano and some neighbouring volcanoes along the Laki fissure erupted violently and repeatedly in southeast of Iceland between 1783 and 1785. The system erupted violently (VEI 5 to 6) over an eight-month period between June 1783 and February 1784 from the Laki fissure and the adjoining volcano Grímsvötn, pouring out an estimated 42 billion tons or 14 cubic kilometres (3.4 cu mi) of basalt lava and clouds of poisonous hydrofluoric acid and sulfur dioxide compounds that contaminated the soil, leading to the death of over 50% of Iceland's livestock population, and the destruction of the vast majority of all crops. This led to a famine which then killed approximately 25% of the island's human population. The Laki eruption and its aftermath caused a drop in global temperatures, as 120 million tons of sulfur dioxide was spewed into the Northern Hemisphere. This caused crop failures in Europe and may have caused droughts in North Africa and India. The climate of the Little Ice Age (which the people still lived in for about 400 years by now) worsened. But this was not the end of it.

2. Ice cores from Greenland and Antarctica showed scientists that there was another volcano eruption in

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1808/1809 which was previously unknown. It was the second most explosive SO2-rich volcanic eruption in the last two centuries, eclipsed only by the cataclysmic VEI 7 Tambora eruption in April 1815. The 1808 mystery eruption was a large volcanic eruption (with a strength of VEI-6) conjectured to have taken place in late 1808, possibly in the southwest Pacific.

3. Between the years 1808 and 1813, 6 other large volcanic eruptions (with VEIs at least 4): (1st) The Taal Volcano, Philippines, erupted in March 1808; (2nd) the Volcano Bocas de Fogo (Portuguese for "mouths of fire") near Urzelina Village, Velas municipality, São Jorge Island, Azores, which erupted in May and June 1808; (3rd) there was a major eruption of the Putana Volcano in Chile that occured in about 1810 (exact year unknown); (4th) the Soufrière erupted on Saint Vincent in the Caribbean in 1812; (5th) the Awu erupted in the Sangihe Islands, Indonesia 1812; and (6th) the Suwanosejima erupted in the Ryukyu Islands, Japan in 1813.

4. Then in 1814, the Mayon Volcano, also known as Mount Mayon, a large stratovolcano in the province of Albay in Bicol Region, on the large island of Luzon in the Philippines erupted. Its most destructive recorded eruption occurred on February 1, 1814 (VEI 5).

5. In April 1815, the Mount Tambora on the island of Sumbawa, Indonesia, had a massive eruption after it woke up already in 1812. The eruption had a VEI 7, a colossal event that ejected at least 100 cubic kilometres (24 cu mi) of material. Its volcanic activity lasted for 4 months and paused on 15 July 1815. In August 1819, the Tambora erupted a last time together with some earthquakes. The Tambora eruption was the largest since the eruption of 1258, and it was intensified by the 1814 eruption of the Mayon in the Philippines.

• **Aftermath:** The eruptions of the Mayon and the Tambora are believed to have contributed to the accumulation of atmospheric ash leading to the "Year Without a Summer" in 1816. These eruptions had built up a substantial amount of atmospheric dust. As is common after a massive volcanic eruption, temperatures fell worldwide because less sunlight passed through the stratosphere. According to a 2012 analysis by Berkeley Earth Surface Temperature, the 1815 Tambora eruption caused a temporary drop in the Earth's average land temperature of about 1 °C. Smaller temperature drops were recorded from the 1812–1814 eruptions. The Year Without a Summer was an agricultural disaster. It resulted in major food shortages across the Northern Hemisphere. The climatic aberrations of 1816 had greatest effect on most of Canada and the United States, as well as parts of western Europe. European fatality total of 200,000 deaths. A major typhus epidemic occurred in Ireland between 1816 and 1819. An estimated 100,000 Irish perished during this period. In China, the cold weather killed trees, rice crops, and even water buffalo, especially in the north. Floods destroyed many remaining crops. The monsoon season was disrupted, resulting in overwhelming floods in the Yangtze Valley. In India, the delayed summer monsoon caused late torrential rains that aggravated the spread of cholera from a region near the Ganges in Bengal to as far as Moscow.

• **The Second Thirty Years' War (1914-1945).** The concept of a "Second Thirty Years War" (which are the two World Wars including origin and aftermath) came from the French general and president Charles de Gaulle when he had mentioned it in the speech in Bar-le-Duc (28 July 1946) evoking "the drama of the thirty years war, we just won". De Gaulle was the first who admitted that the First World War and the Second World War were a single conflict, the interwar period just being a truce. In 1948 British Prime Minister Winston Churchill gave the idea a boost when, in the first paragraph of the Preface to The Gathering Storm (1948, Volume 1 of his monumental hexalogy The Second World War)), he says his books will "cover an account of another Thirty Years War".

The 20th century was a century with unequalled and great achievements, no doubt. But at the same time, it brought humanity onto the brink of total destruction and misery on an scale never seen before. The human race experienced one disaster after the next in events such as the Balkan Wars (1912–13), World War I (1914–18), Russian Civil War (1917–23), Ukrainian–Soviet War (1917–21), Polish–Soviet War (1919–21), Great Depression (1929–1939), Spanish Civil War (1936–39) World War II (1937–45) and the Cold War (1946–1990).

According to Rudolph Joseph Rummel (1932–2014), an American professor of political science of Yale University, over 272-400 million (at least!) innocent, non-combatant civilians were murdered by their own governments during the twentieth century. At least 40 million died by execution and systematic Genocide by starving throughout the 20th century. During a period of about 100 years, and we can see the scale of misery best in numbers:

• **The first half of the 20th century**. When the First World War was over, the death toll did not decrease but increased (by settling old scores in civil war manner). The largest death toll was produced between the World Wars: The Armenian Genocide by the Islamic Ottoman Empire 1914-1923: 1.500,000; The Russian Civil War 1917–1922: 7,000,000–12,000,000 (U.S.S.R. death toll by Leninists and Stalinists 1917–198 62,000,000); Greek Genocide by the Islamic Ottoman Empire and Turkish Republic 1918–1922: 750,000; Spanish Flu 1918-1920: 50,000,000 (India: 13,000,000, Europe: 10,000,000); The Turkish War of Independence 1919 –1923: 700,000; Assyrian Genocide by the Islamic Ottoman Empire and Turkish Republic 1915-1923: 600,000; Iranian (Persian) Famine of 1917–1919: 6-7 million; Chinese Famine and drought in northern China 1928–1930: 5-7 million; Ukrainian Genocide by Communist Soviets 1932–33: 7.500,000; Kazakh Genocide by Communist Soviets 1932–33: 1.500,000; Polish Genocide by German Nazis 1939-1945: 2.500,000 (17% of Poland's population); Jewish Genocide (incl. Christians, Russians etc.)

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by Nazis 1942-45: 7.400,000; Iranian Famine 1942–1943: 3,000,000; Chinese Famine in Henan 1942–1943: 2.500,000; Indonesian Genocide in Java by Japanese killings 1944–1945: 2.4 million; Smaller here not mentioned killings and famines between the 2 World Wars may account for another 10,000,000 deaths.

• **The second half of the 20th century.** After the Second World War there basically happened the same thing as after the First World War: Settling old scores and thriving for hegemony and total suppremacy. The so-called Cold War was as brutal as the World Wars and resulted in a death toll of roughly 10,000,000! Here some figures: Communist persecution of Christians in Poland 1945–1948: 1,600,000; Korean War 1950-53: up to 1,000,000; First Vietnam War or First Indochina War 1946-1950: 800,000; Mao Zedong's (Communist) Landreform and the Great (Communist) 'Leap Forward' 1958-1962: 50-70 million; The Cambodian Civil War by Pol Pot's Communists 1967-1975: 2 million (25% of the population). The Angolan Civil War 1975-2002: 500,000; Second Vietnam War or Second Indochina War (United States and South Vietnam against Communist North Vietnam) 1963-1975: 4 million; Genocide of Hindus in Islamic Bangladesh, 1971: 3 million; Genocide of the Hutus in Burundi 1972: 300,000; Genocide of the Kurds in Islamic Turkey, Syria, Iraq, Iran 1977-1991: 400,000; Soviet Occupation of Afghanistan 1979-1983: 1.5 up to 2 million (35% of the population); Genocide in East Timor by state terrorism of Islamic Indonesia 1975-1999: 250,000 (30% of the population); Famine in Ethiopia 1983–1985: 500,000; Civil War (Orthodox-Catholic-Muslim conflict) of Yugoslavia 1991–2001. 140,000; Genocide (ethnic conflict) in Rwanda 1994: 500,000 (70% of Tutsis and 35% of Twa in Rwanda, 20% of Rwanda's population); North Korean (Communist) famine 1994–1998: 2-3 million; Second Congo War 1998–2004: 2.7 million; The Genocide in Darfur (by Arab Muslims) from 2003 up to now: 400,000 Christians.

Conclusion:

• The political branches of Christianity (that have no authorisation by scripture) has cost the lives of between 20,000,000 and 30,000,000 people in the last 1900 years.

• The corrupt branches of enlightenment (nationalism, natioanal-socialism, facsiscm, socialism, communism, marxism, leninism, stalinism, maoism, and all the other ideologies), which was a result of the endless religious wars, has cost the lives of roughly 200,000,000 people.

• Islam, (through its violent ideology in the Medina Koran, the Sira, and the Hadith and therefore) by design and default, has cost the lives of 250,000,000 up to more than 300,000,000 people in constant warfare since 1400 years.

We cannot prevend natural catastrophies. Epidemics and pandemics will come over us with frequent certainty. But we can fight epidemics by certain rules of hygiene, rules of cleanliness, protecting our environment, and by not creating squalour and misery in which we raise our political and religious opponents, out of which we newly create epidemics by our very selves. It is a significant fact that the leadership of all those above mentioned ideologies do not care for the lives of their own population and consequently even least of all the others they want to dominate. We certainly can overcome the pestilence of failed ideologies and there is only one remedy to do it: ruthless and unpartisan EDUCATION with delivering all facts and without using bluring, dishonest tools such as Political Correctness or using bluring names.

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OVERVIEW ON THE WAR BETWEEN SEMITIC AND WESTERN CIVILISATIONS

We are ruled by events that origin in the past. In order to understand historical facts, we need an analytic approach. These events can be very minor—like your school time, your teachers, and your socialising background, for instance. As usual, in history we must begin with the events that occured before any other events. It is a logical sequence that can make us understand what was going on. However, that approach alone does not always help much about the origin of conflicts. Often, we are on the wrong track, particularly when we have to examine written information. Then we need information of a much more fundamental character. And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! In other words: The analysis of error begins with the analysis of language.

Nothing can show biographical traits better than the knowledge of following factors:

1.) Language and writing system
2.) Belief-system and law system (religion, ideology)
3.) Geography

Each and everyone of us has inhaled a certain set of moral codes, behaviours and values with our mothertongue from earliest childhood. Some conformity is important for the functioning of a society and a low rate of conflicts. So, when we know about the moral codes and values of a religion or ideology, we also know what the nation or the individual likes or dislikes. It is easy to find out about the controversities of each of these teachings: We can hear about them in the news almost every day. This rule of dumb applies for the analysis of entire nations as well as for finding out about the general character of a single individual.

Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology (belief system) within a majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Here again: The (totalitarian) perpetrators and murderers are well-known —we hear of them in the news almost every day. They do their evil deeds because of (1st) their belief-system, (2nd) its inhumane ideologies and (3rd) its sets of behaviours. Bear in mind: Dehumanising ideologies inevitably lead to murder, war and genocide! Usually all 3 come together to cover up each other.

History and Geography go together as we all have neighbours. If we want to understand major events in world history, we must know what the core of any society is. Nations are made by these values, qualities and properties: Language and belief! Believes are reflected in that what we call religion, philosophy or ethics. Those beliefs are based on certain traditional writings. We may call them holy books. They carry all what we believe in, our basic laws, our virtues and moral rules, our philosophies and approach on life in general. And these main contents are delivered in the language of the people in a certain time.

Modern names often blur the real facts. One Example: The modern state languages Portuguese, Spanish, French, Italian, and Romanian are all daughters of the dead language Latin and scientists call them Romance Languages (Latin had been spoken by the Romans, therefore we call it here just Roman.). All of them have about 90% of their vocabulary and grammar in common. Their manner of speech might differ, but for an Italian-speaker it takes only a few weeks to learn Spanish or French! Another example: The languages English, Dutch, German, Danish, Swedish, Norwegian, and Islandic have one ancestor and we call them Germanic Languages and they also have the main vocabulary and grammar in common. It takes a considerably short time to learn the other when you already speak one of them.

By the beginning of the first millenium, people in Europe began to experience migration on an unprecedented scale. Due to climate change and therefore the arrival of the Huns (in Asia known as Xiong'nu), thousands of people and even entire nations were on the move. The German tribes of the Goths, Franks or Saxons stormed through Europe towards territories of the Roman Empire. At the same time, Christianity spread throughout the entire Roman Empire too, and later, to the regions beyond. So, in the first millenium, the Germanic people became Christians as well. The Roman Empire has become too large to be ruled smoothly by only one government. In about 300 AD, the Romans decided to split their government in two, in a West and an East government. That worked well for about 100 years until crucial events tore West and East apart.

Lots of Germans served in the Roman Army, admired the Roman way of life, learned about Roman achievements, took on Roman habits and laws. Whilst the Huns pushed them from the East into the territories of the Western Roman Empire. Romans and Germans together defeated and annihilated the Huns in about 470, and those Germans felt now entitled to take over the weakened Western Roman Empire. Here, they built their own Kingdoms and the Empire in the West ceased to exist, while the Eastern Roman Empire fiercely defended its borders against anyone for another 1,000 years. After the fall of the Western Roman Empire, each Germanic state on its ground, and beyond, gradually lost its power to the Roman-Catholic Church. No king or government was really able to act freely without the consent of the Pope in Rome, the mighty leader of the Roman Church in the West. The Christianity of the East spread its religion, its Greek language and culture from Constantinople over all its territory and with the Slavonic people it went to a land which we later call Russia.

The rise of the Islam in the 6th century was the main reason why the Western European nations lost contact to China that was established between the Chinese Han Dynasty and the

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Roman Empire. In 1453, the declining Eastern Roman Empire was crushed by the Turks and their religion of Islam. Western explorers, such as Ferdinand Magellan, Vasco da Gama and Christopher Columbus, as well as Eastern explorers, such as Admiral Zheng He, tried to establish those old contacts again. They simply wanted to go round the Islamic powers who blocked the Silk Road and charged too high a tax so that business with them and through them became worthless for the western European merchants.

For those readers who are interested in the the condition of a state or country, please find out data about the following 8 points and their sub-categories:

- Geography (access obstacles, geology, sources, soil)
- Agriculture (water access, climate, exact calendars)
- Energy (geological resources, geographical abilities)
- Transport (access of rivers, lakes, the sea, roads)
- Politics (military, strategy, incentive diplomacy, reserves)
- Finance (taxes, customs, tolls, mathematics, science)
- Industrial Materials (inventions, chemistry, physics)
- Manufacturing (work force, medicine, demography, education)

Focus on the people and persons (rather than on systems or organisations!) in order to find out who was responsible for a certain situation and why.

If we want to really grasp what happened, we need to show a chain of events that lasted for more than 1,000 years. And to show the facts in several different steps is the very best way to get familiar with the events. The following events had certain political consequences inside the Holy Land. Therefore, we show them step by step:

• **Geography:** The (hi)story begins with the Canaanites (southern Phoenicians) and the place they lived in. This place has several distinct names: Judaea, Israel, the Near East, the Middle East, or the Holy Land. Where is this place? Well, to put it short, this place is on the eastern coast of the Mediterranean Sea, exactly in a geographical spot which we could call the junction, intersection, crossroad, or perhaps more precisely, the "nodal point" between Africa, Asia, and Europe. All trade routes had to pass that nodal point. The position of this spot had dramatic implications on the people who lived there, and still has it today.

In ancient times, when most people travelled on foot or on horseback, anyone who came from Egypt (which is on the western side of the nodal point) and wanted to go safely to Mesopotamia (east of the nodal point) or Europe (north of the nodal point), had to cross the Holy Land. Otherwise he had to cross the deadly Nefud Desert or the vast deserts north of Arabia. The typical trade route went through the north of the Sinai peninsula, along the Mediterranean coast, then northwards through today's Israel to Sepphoris in Galilee, then from there in a large bow, following the "Fertile Crescent" through Damascus, and finally entering Mesopotamia from its north-west. And what happened to the travellers when they wanted to cross the nodal point? As it was normal at that time in any part of the world, they had to pay customs or tariffs to the rulers of the nodal point, in other words: tax money. There was no such thing as rights for free travel. And paying customs was one of the main revenues of the nodal point's rulers. Thus, this nodal point, the Holy Land, became highly attractive for any invader. It changed hands for many times. All empires were keen on that land: the Egyptians, Assyrians, Babylonians, Hittites, Phoenicians, Persians, Greeks under Alexander the Great, Romans, Muslim Arabs, French, British.

• **Earliest History:** The existence of the Canaanites (The word Canaanites serves as an ethnic catch-all term covering various indigenous and semitic-speaking populations—both settled and nomadic-pastoral groups—throughout the regions of the Levant or Canaan) can be traced back to the 15th century BC. and their descendants the "People of Israel" as far back as the 13th century BC. Conquerors trampled on the Israelites like a herd of Rhino. The captured Israelite elite was, as it was custom in those days, taken hostage and brought to Memphis in Egypt, Babylon in Mesopotamia, and Rome in Europe. However, the Israelites, who we call Jews today, survived and made the best of their situations. Not all captives returned to the Holy Land as the Old Testament might suggest, but some stayed and others moved on to India. They built huge nets of trade connexions. Archaeologcal finds in Elephantine, in the south of Egypt, confirmed this, when an excavation team in 1967 found letters in one of a the oldest Jewish settlements outside the Holy Land from the 5th century BC. Together with their semitic cousins, the Phoenicians, they spread all over the Mediterranian lands to Carthage, Cartagena, Marseille and Rome in the West, but also to the Persian Empire and the north-west of India in the East. Their language, Aramaic, became even a kind of lingua franca in the East from Persia to India.

• **Phoenicians, Carthaginians and the Jews.** What do the three peoples have to do with one another? Everything! Why? Because they spoke more or less the very same language. And because of that, they also shared lots of similarities in their culture. In terms of archaeology, language, lifestyle, and religion, there was little to set the Phoenicians apart as markedly different from other residents of the Levant, such as their close relatives and neighbours, the Israelites.

• Most people do not know a Phoenician from an Israelite, just the same as they cannot distinguish one Christian denomination from another or one Chinese nation from another. The true identity of the Phoenicians as Semitic peoples, however, reveals an often ignored fact. And this distinction can be seen in a quick analysis of language,

• Phoenician was a Canaanite language originally spoken in the coastal (Mediterranean) region then called "Canaan". It is a part of the Canaanite subgroup of the Northwest Semitic languages. Other members of the family are Hebrew, Ammonite, Moabite, and Edomite. The entire group is also closely related to Aramaic. The area where Phoenician was spoken includes Greater Syria and, at least as a prestige language, Anatolia, specifically the areas now including

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Lebanon, coastal Syria, coastal northern Israel, parts of Cyprus and some adjacent areas of Turkey. It was also spoken in the area of Phoenician colonisation along the coasts of the southwestern Mediterranean Sea, including those of modern Tunisia, Morocco, Libya and Algeria as well as Malta, the west of Sicily, Sardinia, Corsica, the Balearic Islands and southernmost Spain. Punic, also called Carthaginian or Phoenicio-Punic, is the newer form of the now extinct Phoenician language. It was spoken in the Carthaginian empire in Northwest Africa and several Mediterranean islands by the Punic people throughout Classical antiquity, from the 8th century BC to the 5th century AD. Hebrew is the only living Canaanite language left. A speaker of Punic could have easily understood Hebrew.

• The **Clash of Antique Civilisations.** The Semitic peoples of Antiquity experienced a massive clash of civilisations with the Greek-Roman peoples that culminated in the so-called Punic Wars. This clash was a dramatic event resulting in the death of millions of people. Let us look back.

Phoenicia was an ancient Semitic-speaking Mediterranean civilisation that originated in the coastal areas of Lebanon and northern Israel, and southern Syria reaching as far north as Arwad. Phoenician sailors followed the north African coastline and built colonies in the Western Mediterranean, such as Cádiz in Spain and Carthage, between 1500 BC and 300 BC. They even explored regions in the Atlantic Ocean. "Phoenicia" is an ancient Greek term used to refer to the major export of the region, which was cloth dyed in a special "Tyrian purple" colour from the Murex mollusc, and referred to the major Canaanite port towns Tyre, Sidon, Arwad, Berytus, Byblos, and later: Carthago and Nova Carthago (Carthage and Cartagena). These cities developed and organised in city-states, similar to those of ancient Greece. Although each city-state was a politically independent unit, and we can estimate that all speakers of these Canaanite languages understood themselves as a culture family.

Already before 1200 BC, there was trade between the Canaanites (the early Phoenicians and Isaelites) and Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey (the Ulu Bulurun wreck), Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous for their metalworks, and by the end of the 8th century BC, Greek city-states were buying these metal goods. Along with this lucrative business, the Phoenicians brought their phonetic alphabet to their business partners and so it became one of the most widely used writing systems. Phoenician merchants spread their alphabet across the Mediterranean world, where it evolved and was assimilated by many other cultures, including the Greek, Etruscan and Roman alphabets. Though there is no evidence to support the suggestion, it is probable that during this period that Phoenicians and Isralites spread their religious ideas across the entire Mediterranean.

So for example to "Carthago", which is the Roman name for Qart-Hadast, lit. 'New City', in English better known as Carthage. Phoenicians founded Carthage in 814 BC. Initially a dependency of the Phoenician state of Tyre, Carthage gained independence around 650 BC and established its political hegemony over other Phoenician settlements throughout the western Mediterranean, this lasting until the end of the 3rd century BC. At the height of the city's prominence, it served as a major hub of trade, with trading stations extending throughout the region. This new Phoenician state developed into that what we know as "Carthaginian Empire". The empire was growing over much of the coast of Northwest Africa as well as encompassing substantial parts of coastal Iberia and the islands of the western Mediterranean Sea such as Sardinia, Corsica and Sicily. It was these invasions that brought a steadily growing source of conflict with the Greeks in Sicily and with the Roman Republic. These tensions exploded to a series of armed conflicts known as the Sicilian Wars (c. 600–265 BC) and the Punic Wars (264–146 BC) respectively. In 146 BC, after the third and final Punic War, Roman forces destroyed Carthage. Nearly all Phoenician city-states and former Carthaginian dependencies subsequently fell into Roman hands.

Remember: Huntington's term "Clash of Civilisations" does not only apply for the present or a possible future. It has already happened between Afroasiatic-Semites (Berber, Egyptian, Akkadian, Babylonian, Phoenician, Punic, Amharic, Aramaic, Syriac, Hebrew, Arabic, etc.) and Indo-Europeans (Latin, Italian, Spanish, Portuguese, Romanian, Greek, German, English, Scandinavian, Russian, Hindi, Bengali, Punjabi, etc.) for thousands of years. And it is still going on. Let us look back onto some of the key events of this historical and indeed epic clash:

• **Alexander's Conquest:** From 335 to 323 BC, Alexander the Great needed only 12 years to turn the entire World of Antiquity upside-down. He did not only conquer Egypt, Mesopotamia and Persia but also the Holy land. And that was the starting point when the real trouble began. Alexander's successors spread the Greek culture and language over all conquered areas. The urban upper class of the Jews, embraced Greek lifestyle while the lower, more traditional and conservative orientated, classes wanted to strengthen Jewish law and identity. The Jewish people became aware that the Greek culture was a threat to their own culture and they formed a religious-political movement which we could call the ancient "Messianic Movement" because its "Sons of Light" longed for a strong military leader, a messiah like King David who leads the Jewish nation to military victory again.

• **Resistance and Propaganda:** And we have proof of that too - in the Messianic Movement's writings of that that were found in the caves of Qumran, above the cliffs of the Dead Sea in 1947. The texts of Qumran (the War Scroll, for instance) do not reflect any attitude that peaceful Jews have today, quite the reverse, they show a Jihadist doctrine which we can find in the Koran! It seems that those speculations are

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right that suspects Mohammed's origin in an Arab Jewish tribe that once has escaped the many Roman-Jewish Wars.

• **Jewish Victory:** The Maccabees were such a group of Jewish rebel warriors who took control of Judaea, which at the time was part of (the Greek) Seleucid Persian Empire. They founded the so-called Hasmonean dynasty, that is the dynasty of Judas Maccabeus (who was the main driving force in the Maccabean Wars, fought from 167 to 160 BC., against the Greek-Persian Empire of the Seleucid dynasty), which ruled from 167 BC to 37 BC, being a fully independent kingdom from about 110 to 63 BC., creating a Judaean–Samaritan–Idumaean–Ituraean–Galilean alliance.

• **Puppet Regime of Rome:** Independent Hasmonean rule lasted until 63 BC, when the Roman general Gnaeus Pompeus (Pompey the Great) intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of Royal Goveror on Hyrcanus and Procurator on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Marcus Antonius, who now ruled the Roman east with Cleopatra of Egypt.

• **Rome Tightens Her Grip:** The Hasmonean dynasty ended in 37 BC when the Idumean (Edomite, Arab) Herod the Great (c. 74 BC – c. 4 BC) became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom. Herod the Great's final step in his campaign to secure the throne of Judaea was the Siege of Jerusalem (37 BC) in order to drive his enemies out and destroy them. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias (Hebrew: Matityahu, English: Matthew), ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• **Jews Under Roman Law:** The Herodian dynasty began with Herod the Great, who assumed the throne of Judea as a relatively strong leader. With Roman support, he got rid of the century long Hasmonean Kingdom, he, however, managed to keep large parts of Jewish laws intact. His kingdom lasted until his death in 4 BC. The downfall of Jewish independence was pregrogrammed when the kingdom was divided between his sons and lasted for about only 10 years. Most of the Jewish lands were incorporated into Judaea Province from 6 AD, though limited Herodian de facto kingship continued until Agrippa I's death in 44 AD and nominal title of kingship continued until 92 AD, when the last Herodian monarch, Agrippa II, died and Rome assumed full power over his de jure domain.

• **The Spread of the Messianic Movements** in Antiquity. The Gospel's depiction of Judaea and Galilee as an idyllic land of peaceful fishermen and sheep farmers is deception and utter nonsense as the entire region was a war zone generations before Jesus, and generations after him for a long period of time. This has largely to do with geography. Israel or Palestine has always been a transport hub or point of interchange between Egypt and Mesopotamia. Therefore, this region was always an attractive outpost for either of them. The armies of King Hammurabi and the Egyptian armies marched here, as well as hundred thousands of troops of Alexander the Great and Pompey the Great's Roman Legions. Anyone who wanted to go on land from Egypt to Rome, or Persia, or India and farther afield, had to cross this region. And so did the southern route of the Silk Road which went right through the provincial capital of Sepphoris, only three miles (5 km) away from Jesus' own doorstep in Nazareth, on the other side of the hill which lies beween those two places.

The Jewish - and do not forget, the early Christians were Jewish too - people at those times were not the peaceful traders as we would recognise them today. They were rebellious and notoriously opposing any authority by any means, inspired by their teachers with religious propaganda and messianic slogans.

Uprisings, terror attacks, tribunals, executions, reprisals were commonplace. And the trial, death sentence and its swift execution was nothing special. That happened on a daily basis. Hundreds of crucifixions could be seen outside the cities and towns at any time. Crucifixion was the type of execution reserved for non-Romans because of the long and agonising death that took place after two, three or more days. Roman citizens usually had a merciful death by decapitation, just like John the Baptist. Anyone who opposed the Roman rulers by word or deed was liable to this treatment. The Roman authorities could not make a difference between messianic Jews and Messianic Christians, just like us when we talk about today's terrorism; we also cannot distinguish one terror group from another. This resulted in events which we call Persecutions of Christians. In reality, it was the messianic movements that have been first persecuted.

After that, particularly between the 2nd to the 4th centuries, Christians were involved as perpetrators of those persecutions as well, in order to get rid of rival groups in the Jewish and Christian movements themselves. They blamed the Roman state, calling them just persecutions of Christians. The rift went right through the Roman families. The emperor's Flavian family is a good example for the unclear frontlines in those battles for the "right faith".

After the end of war, disaster struck and the Romans performed that what we today call ethnic cleansing. Hundreds of thousands of messianic Jews and Christians were enslaved and deported. And we know the cities where those messianic people found their new home first: the Greek cities of Ephesus, Laodiceia, Philippi, Corinth, Tessalonika, and the capital of the empire: Rome. Sounds familiar? It should

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be because these are the places where Saul of Tarsos, a renegate Jew better known as Paul the Apostle, has sent his epistles to the first non-Jewish Christians whom he had converted to his new religion, as a guideline how to behave, so to speak.

Another common misconception is about the first Jewish diaspora (the Jews who spread throughout the world). That the Jewish people were forced by the Romans to leave the Holy Land after the Jewish–Roman Wars is only half true. The first exile began when the Assyrians took the Jewish elite captive to guarantee that the remaining Jews in the Holy Land behave well. King Tiglath-Pileser III of Assyria began this process in 733 BC and it was completed by Sargon II with the destruction of the kingdom in 722 BC, concluding a three-year siege of Samaria begun by Shalmaneser V. The next experience of exile was the Babylonian captivity, in which the elite of the Kingdom of Judah was deported in 597 BC and again in 586 BC by the Neo-Babylonian Empire under the rule of Nebuchadnezzar II. Before that, Jewish traders and businessmen followed the Phoenician and Greek settlers into the Mediterranian and set up new communities there. They went to Italy, Spain, Egypt, Persia, and even to India and China long before Greeks and Romans came along. Jewish family bonds have always been the greatest strength and made Jewish trade so successful. The diaspora activities were based on family, religious teachers (who are also known as prophets, apostles or disciples) and their political leaders, of which the latter were often identical with the last. It was this net of connexions that was also used by Jesus' apostles. The knowledge about these networks makes it quite clear why Judaism, Christianity and the Messianic Movements spread so quickly.

THE LINE OF WARS FROM ALEXANDER TO MOHAMMED IN DETAIL

• **The Impact of Alexander's Conquests** (335 BC.) Alexander III of Macedon (356 BC–323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon and a member of the Argead dynasty. He was born in Pella in 356 BC and succeeded his father Philip II to the throne at the age of 20. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, and by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered one of history's most successful military commanders.

During his youth, Alexander was tutored by Aristotle until age 16. After Philip's assassination in 336 BC, he succeeded his father to the throne and inherited a strong kingdom and an experienced army. Alexander was awarded the generalship of Greece and used this authority to launch his father's pan-Hellenic project to lead the Greeks in the conquest of Persia. Due to the fact that the Persian Empire posed a serious treat to Greece for several hundred years, Alexander was determined to finish the Persian Empire off. In 334 BC, he invaded the Persian Empire (also called Achaemenid Empire due to its dynasty) and began a series of campaigns that lasted 10 years.

Taking over the invasion project of Philip II, Alexander's army crossed the Dardanelles in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000. After an initial victory against Persian forces at the Battle of the Granicus, Alexander accepted the surrender of the Persian provincial capital and treasury of Sardis; he then proceeded along the Ionian coast, granting autonomy and democracy to the cities.

In spring 333 BC, Alexander took Tarsos at the Mediterranean coast of Anatolia. Then he marched on towards Syria where he defeated the Persian king Darius at Issus. Darius fled the battle, causing his army to collapse, and left behind his his mother, wife, his two daughters, and a substantial treasure that financed the campaign. Alexander took Syria, and annexed the Persian provinces Phoenicia (Lebanon), Israel, Judaea, Philistine. The latter three fell quickly but in the following year, 332 BC, he was forced to attack the Phoenician city state of Tyre, which he captured after a long and difficult siege.

332 BC: Jerusalem capitulates to Alexander the Great, during his six-year Macedonian conquest of the empire of Darius III of Persia. Alexander's armies took Jerusalem without complication while travelling to Egypt after the Siege of Tyre (332 BC).

With Gaza and Jerusalem taken, Alexander marched into Egypt in late 332 BC. The Egyptians hated the Persians. They welcomed Alexander as their king, placed him on the throne of the Pharaohs, giving him the crown of Upper and Lower Egypt, and named him the incarnation of Ra and

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Osiris. He set in motion plans to build Alexandria, and, though future tax revenues would be channeled to him, he left Egypt under the management of Egyptians, which helped to win him their support.

After the detour through the Holy Land and Egypt, Alexander marched all the way back through the Holy Land and then advanced from Syria towards the heart of the Persian empire, crossing both the Euphrates and the Tigris rivers without any opposition. Although historians claim that Alexanders army had no more than 50,000 troops, it is quite feasible that the army has swollen considerably in Egypt, as there lived a large Greek diaspora.

In 331 BC, he marched eastward into Mesopotamia (now northern Iraq) and met Darius' giant army of 120,000 to 200,000 troops (according to Diodorus Siculus and Plutarch, the Persian Army accounted for one million men which sound like an exageration or referred to the entire army stationen in all parts of the empire which had a huge size comparable to India. Despite the much larger size of Darius' army, at the Battle of Gaugamela (also called Arbela, close to the modern city of Dohuk in Iraqi Kurdistan) he was decisively defeated again. Darius once more fled the field, and Alexander chased him but Darius fled over the mountains to Ecbatana (modern Hamedan), while Alexander captured Babylon.

He began to follow the fleeing Persian army battalions to the east and in August 329 BC. he arrived the north-easternmost outpost of Persia in the Fergana Valley (modern Tajikistan) He immediately founded the City of Alexandria Eschate or Alexandria Eskhata (which means in English literally: "Alexandria the Farthest", Chinese name: Yalishanda Dadi, today: Kuzhan or Khujand; Latin: Alexandria Ultima). The city is situated at the south-western end of the Fergana Valley (modern Tajikistan). It was the most north-easternrly outpost of the Greek Empire right at the gates of China. The last Chinese outpost on the Silk Road was right at beyond the eastern end of the passlike valley that leads into the Taklamakan Desert. Here, Alexander may well have heard about the Chinese states and their armies that could swell to millions of soldiers (no exageration). The historian Strabo claims that the Greeks "extended their empire even as far as the Seres (the Chinese). This might have been the first time in which he realised, "a conquest of the entire world" was only a dream that he never could achieve.

Alexander defeated the last of the Persian Empire's forces in 328 BC. At the end of successful occupation of the Sogdian Rock, a fortress located north of Bactria in Sogdiana, he met Princess Roxana, the daughter of the defenders and he built a political bond between Greeks and Bactrians by marrying Roxana.

In 327 BC he began a new campaign against the various Indian kings and went southwards. In 326 BC, Alexander personally led a campaign into the Punjab where he could win King Poros as ally. Fearing the prospect of facing other large armies and exhausted by years of campaigning, Alexander's army mutinied at the Hyphasis River (Beas), refusing to march farther east. General Coenus pleaded with him to change his opinion and return home as most troops were exhausted after years of fighting. Alexander eventually agreed and turned south, marching along the Indus. Along the way his army conquered other tribes, cities and secured their conquest politically by installing pro-Greel vassals.

Alexander and his tired army reached Susa in 324 BC. and some weeks later Babylon. In June 323 BC, Alexander died in the palace of Nebuchadnezzar II unexpectedly and of unknown causes.

The Partition of Babylon was the first of the conferences and ensuing agreements that divided the territories of Alexander the Great. It was held at Babylon in June 323 BC. Alexander's death at the age of 32 had left an empire in the size of China stretching from Greece all the way to India, 5000 km from one end to the other. About two dozen potential successors got their share of Alexander's empire. General Seleucos got Persia, Ptolemy got Egypt. The other parts fell subject to succession wars for the next 47 years.

All successors spread Greek language and culture. The Chinese found good trade partners in them and therefore made the Silk Road an effective route with hundreds of stations. Civilisation from Greece (and later Rome) began exchange ideas with those from India and even China.

• The **First Punic War** (264 to 241 BC) was the first of three wars fought between Ancient Carthage and the Roman Republic, the two great powers of the Western Mediterranean. For 23 years, in the longest continuous conflict and greatest naval war of antiquity, the two powers struggled for supremacy, primarily on the Mediterranean island of Sicily and its surrounding waters, and also in North Africa. The war began in 264 BC with the Roman conquest of the Carthaginian-controlled city of Messina in Sicily, granting Rome a military foothold on the island. The Romans built up a navy to challenge Carthage, the greatest naval power in the Mediterranean, for control over the waters around Sicily. In naval battles and storms, 700 Roman and 500 Carthaginian quinqueremes (main battle ships) were lost, along with about 700,000 to 800,000 lives.

• The **Second Punic War** (218 to 201 BC), also referred to as the Romans the War Against Hannibal, was the second of three wars between Carthage and the Roman Republic, with the participation of Greek polities and Numidian and Iberian forces on both sides. Against Hannibal's skill on the battlefield, the Romans adopted the Fabian strategy – the avoidance of battle against Hannibal and defeating his allies and the other Carthaginian generals instead. It was one of the deadliest human conflicts of ancient times. Fought across the entire Western Mediterranean region for 17 years and regarded by ancient historians as the greatest war in history, it was waged with unparalleled resources, skill, and hatred. It saw hundreds of thousands killed, some of the most lethal battles in military history, the destruction of cities, and massacres and enslavements of civilian populations and prisoners of war by both sides. The Roman Army suffered 300,000 deths, the Cathaginian Army 270,000 deaths, the

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civilian death toll on both sides is estimated between another 300,000 and half a million. Enslavement on both sides are estimated 1 to 1.5 million. Carthage lost Hispania forever, and Rome firmly established her power there over large areas. Rome imposed a war indemnity of 10,000 silver talents (300 tonnes/660,000 pounds), limited the Carthaginian navy to 10 ships (to ward off pirates), and forbade Carthage from raising an army without Roman permission. The Numidians took this opportunity to capture and plunder Carthaginian territory.

• The **Maccabean War** (167-160 BC) The Maccabean Revolt was a Jewish rebellion, lasting from 167 to 160 BC, led by the Maccabees against the Seleucid (Greek-Persian) Empire and the Greek influence on Jewish life.

Timeline: In the narrative of 1 Maccabees, after Antiochus IV issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who had stepped forward to take Mattathias' place in sacrificing to an idol as well as the Greek officer who was sent to enforce the sacrifice. Afterwards, he and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenised Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Hellenised Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer".

The revolt itself involved many battles, in which the light, quick and mobile Maccabean forces gained notoriety among the slow and bulky Seleucid army, and also for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom. 1.) Battle of Wadi Haramia (167 BC); 2.) Battle of Beth Horon (166 BC); 3.) Battle of Emmaus (166 BC); 4.) Battle of Beth Zur (164 BC); 5.) Battle of Beth Zechariah (162 BC); 6.) Battle of Adasa (161 BC); 7.) Battle of Elasa (160 BC)

• The **Third Punic War** (149–146 BC)

It was the last of the Punic Wars fought between the former Phoenician colony of Carthage and the Roman Republic. It can be considered a "finish-off war". The Roman have been waiting for the right situation. It came in 151 BC when Numidia (which is west of Carthago) launched another border raid on Carthaginian soil, besieging the Punic town of Oroscopa, and Carthage launched a large military expedition (25,000 soldiers) to repel the Numidian invaders. Rome showed displeasure with Carthage's decision to wage war against its neighbour without Roman consent. In 149 BC, Rome declared war against Carthage. Many Carthaginians died from starvation during the later part of the siege, while many others died in the final six days of fighting. When the war ended, the remaining 50,000 Carthaginians, a small part of the original pre-war population, were sold into slavery by the victors. Carthage was systematically burned for 17 days; the city's walls and buildings were utterly destroyed. The remaining Carthaginian territories were annexed by Rome and reconstituted to become the Roman province of Africa. Death toll on Carthage 200,000, on Romans 80,000. The Third Punic War ended Carthage's independent existence. By her victory, Rome had taken a key step towards what ultimately became her domination of the Mediterranean world. At the end of this genocidal war, the Romans wiped out the entire Phoenician community from the face of the Earth.

• **Rome's War with Jugurtha** [or Numidia] (111-104 BC) or The Jugurthine War was a major moment in the beginning of Rome's transition from a republic into an empire.

Background: We can identify the Numidians by their language. Numidian, also known as Old Libyan, was the language of the Maesulians, ethnic Berber, of the eastern part of ancient Numidia during the Pre-Roman era in northern Africa. The language is identified as belonging to the Afroasiatic family. The Afroasiatic is a large language family of about 300 languages that are spoken predominantly in West Asia, North Africa, the Horn of Africa and parts of the Sahel. To it belong Berber, Chadic, Cushitic, Egyptian, and the large Semitic branch with Phoenician, Canaanite, Aramaic, Hebrew, and Arabic. So, the Numidians were Berber related to the Phoenician (or Punic) Cartaginians they fought against with the help of the Romans.

Numidia had become the most powerful kingdom on the North African coast after the Phoenicians of Carthage were annihilated by the Romans in a series of exhausting wars. Located in modern Algeria, this major Mediterranean trade centre was also one of Rome's most important allies; the two had fought together in the Punic Wars.

After the death of the long-lived Masinissa around 148 BC, he was succeeded by his son Micipsa. When Micipsa died in 118 BC, he was succeeded jointly by his two sons Hiempsal I and Adherbal and Masinissa's illegitimate grandson, Jugurtha who was very popular among the Numidians. Jugurtha had served under the great Roman general Scipio in his youth, giving him a chance to learn all about Roman military tactics and to create a network of professional contacts throughout Rome. After a quarrel, Jugurtha had Hiempsal killed, which led to open war with Adherba. He

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incurred the wrath of Rome in the process by killing some Roman businessmen who were aiding Adherbal. After a brief war with Rome, Jugurtha surrendered and received a highly favourable peace treaty, which raised suspicions of bribery once more. Adherbal responded by calling out to his kingdom's top ally, Rome, for help.

The Romans were very concerned to hear about the crisis in Numidia, so they sent ambassadors to check it out. Jugurtha, however, was clever and used his knowledge of Roman politics and his connexions in Rome. By the time that the Roman ambassadors left Numidia, they had decided that Jugurtha really had not done anything wrong, and recognised both his and Adherbal's claims to a now divided kingdom. Jugurtha, however, wanted all of Numidia. He launched a new campaign against Adherbal, despite Roman warnings. What Jugurtha may not have been aware of was the fact that Adherbal's army contained a large number of Roman and Italian soldiers. Rome demanded that Jugurtha stop the attack, but the power-hungry king continued. In 112 BC Adherbal was killed, and his soldiers (including the Italians) were executed. Rome had no choice but to declare war.

The Roman Senate sent an army into Africa, which quickly negotiated peace with little fighting. It was believed that Jugurtha had used his connections in Rome to basically buy his way out of trouble. Some politicians demanded that Jugurtha be brought to Rome for trial, in order to determine which politicians were in his pocket. Jugurtha came to Rome, but the corrupt courts controlled by the Roman elites released him. Jugurtha, back in Numdia, responded by trying to assassinate another cousin, flaunting his impunity. As a result, the Senate declared war again in 110 BC, and raised another army to be sent into Africa. This army was ambushed then bribed by Jugurtha, and it soon left Numidia. The people of Rome could not believe that the Senate would allow this, and riots broke out across the city. The Roman Senate was quickly losing the support of the people and realised that they needed a win. So, they reached out to Quintus Caecilius Metellus, a prominent Roman general from one of the most prestigious military families in the republic. Metellus marched his armies into Africa, but it was not the general himself who defeated the Numidians. It was his chief subordinate, a plebeian (non-aristocratic) man named Gaius Marius (c. 157-86 BC.), the uncle-in-law to Gaius Julius Caesar. He sent his Quaestor Lucius Cornelius Sulla to neighbouring Mauretania in order to eliminate their support for Jugurtha. With the help of Bocchus I of Mauretania, Sulla captured Jugurtha and brought the war to a conclusive end. Jugurtha was brought to Rome in chains and was placed in the Tullianum. Jugurtha was executed by the Romans in 104 BC, after being paraded through the streets in Gaius Marius' Triumph.

• The **Intervention Of Pompeius** (61 BC). In 63 BC, following his victory in the Third Mithridatic War, Pompey the Great intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of ethnarch on Hyrcanus and epitropos (or Procurator) on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Mark Antony, who now ruled the Roman east.

• The **Pompeian–Parthian invasion** of 40 BC. After the defeat of the Parthian-backed Pompeians in the Liberators' civil war by Mark Antony and Octavian, Orodes II sent a Parthian force under Prince Pacorus I and the Pompeian general Quintus Labienus in 40 BC to invade the eastern Roman territories while Antony was in Egypt. (The Liberators' civil war was started by the Second Triumvirate to avenge Julius Caesar's murder. The war was fought by the forces of Mark Antony and Octavian (the Second Triumvirate members) against the forces of Caesar's assassins Marcus Junius Brutus and Gaius Cassius Longinus in 42 BC.). Roman soldiers in Syria, many of whom were former Republicans fighting in the last civil war, joined the force, and the Levant and much of Asia Minor were swiftly overrun by Pacorus I and Labienus, respectively. In 39 BC, Antony sent Ventidius, who defeated and executed Labienus in a counter-attack, and then drove Pacorus I out of the Levant. A second Parthian invasion of Syria by Pacorus I resulted in the latter's death and Parthian failure. Antony later began a campaign with a massive force against Parthia, but ended in Roman defeat.

• **Herod's Siege Of Jerusalem** (37 BC). Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• The currant estimates range the entire population of the Roman Empire between 40 million and 50 million inhabitants. By observing the following numbers, we quickly realise that the Jewish-Roman Wars belong to the deadliest military conflicts in history by having "World War-character" in size as well as in numbers. Uprisings occured, sporadically at first, but when the Romans took over from the Greeks. and their laws and tax had a firm grip on the Jewish population, an explosion of revolts engulfed the Roman Empire in total war. Let us take a closer look:

• The Jewish Messianic Revolt of **Simon of Peraea** (3 AD). Simon of Peraea, also known as Simon son of Joseph, was a former slave of Herod the Great who rebelled in Peraea, in the modern north of Jordan. Some have identified him as possibly being the messiah of The Gabriel Inscription. Titus Flavius Josephus writes: ". . . This man was elevated at the disorderly state of things, and was so bold as to put a diadem

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(crown) on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than any one else. . . . He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." This event took place some time after Herod's death in 4 BC.

• The **Revolt Against Flaccus In Judaea** (38 AD). The years 7–26 were relatively calm, but after 37 the province again began to be a source of trouble for Emperor Caligula. The cause of tensions in the east of the Empire was complicated, involving the spread of Greek culture, Roman Law and the rights of Jews in the empire. Caligula did not trust the prefect of Egypt, Aulus Avilius Flaccus. Flaccus who had been loyal to Tiberius, conspired against Caligula's mother and had connexions with Egyptian separatists. In 38, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population, who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, extensive religious riots broke out in the city. Caligula responded by removing Flaccus from his position and executing him. In 39, Agrippa accused Herod Antipas, the tetrarch of Galilee and Perea, of planning a rebellion against Roman rule with the help of Parthia. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

• The **Alexandria Riots** (40 AD). Riots erupted in the Egyptian harbour city Alexandria in 40 AD. between Jews and Greeks. Jews were accused of not honouring the emperor. Disputes occurred also in the city of Jamnia. Jews were angered by the erection of a clay altar and destroyed it. In response, Caligula ordered the erection of a statue of himself in the Jewish Temple of Jerusalem. The governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa finally convinced Caligula to reverse the order.

The sole source is Philo of Alexandria, himself a Jew, who witnessed the riots and afterwards led the Jewish delegation to Caligula, and requested the re-establishment of legal Jewish residence in Alexandria. Philo's writings on the topic are found in two sources: In Flaccum (meaning "Against Flaccus"), which is wholly devoted to the riots, and Legatio ad Gaium (meaning "Embassy to Caligula"), which makes some references to the event in its introduction. Scholarly research around the subject has been divided on certain points, including whether the Alexandrian Jews fought to keep their citizenship or to acquire it, whether they evaded the payment of the poll-tax or prevented any attempts to impose it on them, and whether they were safeguarding their identity against the Greeks or against the Egyptians.

• The **Jacob And Simon Uprising** (46 AD)

Background: The Crisis under Caligula (37–41) has been proposed as the "first open break between Rome and the Jews", even though problems were already evident during the Census of Quirinius in 6 and under Sejanus (before 31). In the year 46, an insurrection by the Jews broke out in Judea province. The Jacob and Simon uprising was instigated by the two eponymous brothers, and lasted between 46–48 AD. The revolt, which concentrated in the Galilee, began as sporadic insurgency and in 48 was put down by Roman authorities and both brothers executed.

Flavius Josephus' Jewish Antiquities states that there were three main Jewish sects at this time, the Pharisees, the Sadducees, and the Essenes. The Zealots were a "fourth sect", founded by Judas of Galilee (also called Judas of Gamala) in the year 6 against Quirinius' tax reform, shortly after the Roman Empire declared what had most recently been the tetrarchy of Herod Archelaus to be a Roman province, and that they "agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." (18.1.6)

According to the Jewish Encyclopedia article on Zealots: "Judah of Gaulanitis is regarded as the founder of the Zealots, who are identified as the proponents of the Fourth Philosophy. In the original sources, however, no such identification is anywhere clearly made, and the question is hardly raised of the relationship between the Sicarii, the upholders of the Fourth Philosophy, and the Zealots. Josephus himself in his general survey of the various groups of freedom fighters (War 268–70) enumerates the Sicarii first, whereas he mentions the Zealots last." Others have also argued that the group was not so clearly marked out (before the first war of 66-70/3) as some have thought.

The information on the revolt which erupted in Galilee, then part of the Roman Judaea province, is limited. The sources however indicate that the revolt was motivated by anti-Roman sentiments and driven by Zealots. The revolt, which was concentrated in the Galilee, began as sporadic insurgency and then climaxed in 48 AD. Two of Judas the Galilean' sons, Jacob and Simon, were involved in a revolt and were executed by Tiberius Alexander, the procurator of Iudaea province from 46 to 48.

Aftermath: 18 years after the events of the revolt in Galilee the entire province of Judaea revolted against Rome, in what became known as the Great Revolt of Judaea or the First Jewish-Roman War

• The **First Jewish–Roman War** (66–73 AD) or The Flavian War against the Jews: According to Josephus, violence began in 66 AD in Caesarea, the Roman Capital of

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the Province Judaea, where there was religious tension between the Greek and Jewish population. It was provoked by Greeks of a certain merchant house sacrificing birds in front of a local synagogue. In reaction, one of the Jewish Temple clerks Eliezar ben Hanania ceased prayers and sacrifices for the Roman Emperor at the Temple. Protests over taxation joined the list of grievances and random attacks on Roman citizens and perceived 'traitors' occurred in Jerusalem. The Jewish Temple was then breached by Roman troops at the order of the procurator Gessius Florus, who had seventeen talents removed from the treasury of the Temple, claiming the money was for the Emperor. In response to this action, the city fell into unrest and some of the Jewish population began to openly mock Florus by passing a basket around to collect money as if Florus was poor. Florus reacted to the unrest by sending soldiers into Jerusalem the next day to raid the city and arrest a number of the city leaders, who were later whipped and crucified, despite many of them being Roman citizens. Shortly, outraged Judean nationalist factions took up arms and the Roman military garrison of Jerusalem was quickly overrun by rebels. Fearing the worst, the pro-Roman king Herod Agrippa II and his sister Berenice fled Jerusalem to Galilee. Judean militias later moved upon Roman citizens of Judaea and pro-Roman officials, cleansing the country of any Roman symbols. Among other events, the Sicarii (dagger men) rebel faction surprised the Roman garrison of Masada and took over the fortress. General Gallus went up against the rebels and lost a crucial battle at Beth Horon in 68 AD.

Initially the outbreak of violence had been an internal factional conflict between the Jews; those who were in favour of rebellion and those who were opposed. Huge loss of life occurred, including that of the former High Priest Ananias. The Roman garrison on Jerusalem's western border became besieged and was unable to assist those who opposed rebellion. Eventually, led by their commander Metilius, the garrison surrendered in exchange for unhindered passage from the city, but, led by Eliezar, the Jewish rebels slaughtered all the surrendered soldiers, except for Metilius, who was forced to convert to Judaism.

After this humiliating defeat, Emperor Nero replaced General Gallus with a specialist in religious warfare: General Titus Flavius Vespasianus, in short: Vespasian. Some years before, he got several legions under his command to crush the Druid Movement in Britannia. He was so successful that we today know next to nothing about the Celtic Druids. Vespasian systematically distroyed the religion and everything that could remind the Celts of their old gods.

The first Jewish rebellion against the Romans was led by Yohanan ben Levi (also called Yohanan mi-Gush Halav or John of Giscala), Eleazar ben Simon, Yosef ben Matityahu (Josef son of Matthew, better known as Flavius Josephus), and Yoshua (Jesus) ben Gamla the Jewish high priest in about 64-65 AD. The Romans, under the leadership of General Flavius Vespasianus, needed about 120,000 legionaries to fight the Messianic Movement down.

He crushed the Northern and Southern leadership and the rebellion began to fall apart. Later that year, Nero was deposed. The Roman forces besieged Jerusalem and breached the walls by 70 AD. Once they got into the walls, the Roman soldiers burned and ransacked the city also destroying the Second Temple. The final stronghold at Masada was taken in 73 AD and when the Roman soldiers broke through the defences, they discovered all the defenders had committed suicide.

Already in the first year of the war, Vespasian met the Greek-speaking Jewish general of the Northern Messianic Army: General Yosef bar Mattitiyahu. He had surrendered to the Romans. Not only that, in the course of the following months, he offered lots of valuable information. As he listened to soldiers he knew that Nero was dead and Vespasian on the brink to become next emperor, and he told him so. Mattityahu became Vespasians adviser and at the end of the war he was adopted son to Vespasian. As such, he changed his name to Titus Flavius Josephus.

The war ended with the Empire winning. According to Titus Flavius Josephus, 1.1 million Jewish soldiers and civilians died in Judaea and 100,000 in Galilee, 97,000 were sold into slavery. Thousands of Jewish survivors were scattered all over Arabia and Persia. This war did not end the Jewish-Roman wars. On the contrary: The Jewish-Roman Wars became a series of 10 wars fought in the next 600 years.

• The **Second Jewish–Roman War** (115–117 AD) or The Kitos or Quietus War: The Kitos War occurred in the years between 115–117 AD. The reasons are clear to us. Just like in the First Jewish-Roman war, it was religion and the totally contrary concepts behind it. The Jews who were following the Laws of God felt undermined and pushed aside in their own land by Greeks and Romans who followed laws made by man.

Cyrenaica: In 115, as Emperor Trajan's army advanced victoriously through Mesopotamia, ethnic Judeans in its rear began attacking the small garrisons left behind and major uprisings in Cyrenaica, Cyprus and Egypt spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. The revolts were triggered by high taxation and desecretion of Jewish laws, temples and worshippers in Cyrene, where one Lukuas (also called Andreas) ordered the Jews to destroy the Roman temples in retaliation. The Romans fled to Alexandria, where they captured and killed many Jews. (With a population of some 150,000 Jews, Alexandria was Judaism's largest city and in many cities the Jewish population had reached a percentage of 5-15%) In 116, the Jews organised themselves and had their revenge.

Egypt: Lukuas led the rebels toward Alexandria, entered the city, which had been abandoned by the Roman governor, Marcus Rutilius Lupus, and set fire to it. The Egyptian temples and the tomb of Pompey were destroyed. Jewish rebels reportedly also prevailed in a battle at Hermopolis in 116, as indicated in a papyrus.] Trajan sent new troops under

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the praefectus praetorio Marcius Turbo, but Egypt and Cyrenaica were pacified only in autumn 117.

Cyprus: In Cyprus a Jewish band under a leader named Artemion took control of the island, killing tens of thousands of Cypriot Greek civilians. The Cypriot Jews participated in the great uprising against the Romans under Trajan (117), and massacred 60,000 Greeks. A Roman army was dispatched to the island, soon reconquering the capital. After the revolt had been fully defeated, laws were created forbidding any Jews to live on the island.

Mesopotamia: A new revolt sprang up in Mesopotamia, while Trajan was in the Persian Gulf. Trajan reconquered Nisibis (Nusaybin in Turkey), Edessa, the capital of Osroene, and Seleucia (Iraq), each of which housed large Jewish communities.

Judaea: The Jewish leader, Lukuas, fled to Judaea. Marcius Turbo pursued him and sentenced to death the brothers Julian and Pappus, who had been key leaders in the rebellion. Lusius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Judaea, and laid siege to Lydda, where the rebel Jews had gathered under the leadership of Julian and Pappus. Lydda was next taken and many of the rebellious Jews were executed, including the rebel leaders.

Lusius Quietus, whom the Emperor Trajan had held in high regard and who had served Rome so well, was quietly stripped of his command once Hadrian had secured the Imperial title. He was murdered in unknown circumstances in the summer of 118, possibly by the orders of Hadrian.

Aftermath: Further developments occurred in Judea Province in the year 130, when Emperor Hadrian visited the Eastern Mediterranean and, according to Cassius Dio, made the decision to rebuild the city of Jerusalem as the Roman city of Aelia Capitolina, derived from his name Publius Aelius Hadrianus Augustus (24 January 76 – 10 July 138) and meaning "The little capital of Aelius". The decision, together with Hadrian's other sanctions against the Jews, was allegedly one of the reasons for the eruption of the 132 Bar Kokhba revolt — an extremely violent uprising. The rebellion ended with a ban upon the Jewish faith across the Roman Empire, which was lifted in 138, upon Hadrian's death. after the Roman commander Lusius Quietus (115–117 AD). The Jihadists of the Messianic Movement (also known as the "Zealots") killed more than 400,000 Roman citizens in the Eastern Mediterranean. The Jewish communities of the Messianic Movement suffered 200,000 deaths at least.

• The **Third Jewish–Roman War** (132–136 AD) or The Bar Kokhba Revolt: The Bar Kokhba Revolt (Hebrew: Mered Bar Kokhba) was a rebellion of the Jews of the Roman province of Judaea, led by Simon bar Kokhba, against the Roman Empire under Emperor Hadrian from 117 to 138 AD. [The Leader Shimon bar Kokhba called himself Shimon ben Koseva, meaning Simon "the son of the star," or more precisely "son of the Messianic Movement." Others gave him the title Nasi or Nazorean, "Keeper of the Law." Kokhba built tunnel hideouts and in one of them, a cluster of Bar Kokhba's letters, was found by Lieutenant General Yigael Yadin in 1960.] The revolt erupted as a result of ongoing religious and political tensions in Judaea following on the failure of the First Revolt in 66-73 AD. These tensions were related to the establishment of a large Roman presence in Judaea, changes in administrative life and the economy, together with the outbreak and suppression of Jewish revolts from Mesopotamia to Libya and Cyrenaica. Dio Cassius reports 220,000 gentiles were killed. He also reports cannibalism and mutilation. The Romans sent 120,000 legionaries to fight down the 200,000–400,000 Jewish soldiers. According to Cassius Dio, 580,000 Jews were killed, 50 fortified towns and 985 villages razed; "many more" Jews died as a result of famine and disease. In addition, many Judean war captives were sold into slavery. Massive Roman military casualties was the result. A large portion of the surviving Jewish Messianic Movement escaped to Egypt, Persia, and Arabia to fight on another day. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews. The Romans could not distinguish any messianic group from another, pretty much as we would not distinguish Al-Qaeda from Hamas or ISIS.

Aftermath: The Jews were prohibited from living in Judaea. The centre of activity moved to Galilee. Hadrian bans Torah study, tortures Rabbis. Antoninus Pius (father of Marcus Aurelius and Roman emperor 138-161 AD.) allowed only the Jews to circumcise their own sons. He also allows Jewish bodies to be buried.

• The **Fourth Jewish–Roman War or Jewish** (351-352 AD) or revolt against Constantius Gallus: In 350 AD, Emperor Constantius II (son of Constantine the Great) was engaged in a campaign in the East against the Sasanid Persians. He was however forced to return to the West to counter the usurpation of Magnentius, who had murdered Constantius' brother and colleague, Constans. Constantius therefore appointed his cousin Gallus Caesar of the East, on March 15, 351 at Sirmium. Gallus arrived at Antioch, his capital, on May 7 and shortly after the Jews revolted in Palestine. The rebellion was led by Isaac of Sepphoris (also known as Isaac of Diocesarea). The revolt began with a night assault on the Roman garrison of Diocaesarea, which was destroyed, and allowed the Jews to procure the necessary weapons. According to the 9th century author Theophanes the Confessor subsequently the rebels killed the people of different ethnicities, pagan Greek Hellenes and Samaritans. He is the first author to make this claim. In 351 or 352, Gallus sent General Ursicinus to quell the revolt. Tiberias and Diospolis, two of the cities conquered by the rebels, were almost destroyed, while Diocaesarea was razed to the ground. Ursicinus ordered several thousand rebels to be executed.

• The **Fifth Jewish–Roman War** (484 AD) or **The 1st Samaritan Revolt** or The Justa Uprising or Justa's War against Emperor Flavius Zeno: The Samaritans are a group of Jews who have created their own Judaist belief system. The

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Samaritans or Shamerim, which means "Guardians of the Torah", are an ethnoreligious group of the Holy Land originating from the Israelites. Their name explains already what they belief in. The Samaritans accept only the Torah as sacred scripture and reject all other Hebrew writings. Despite Christian domination, through 4th and 5th centuries Samaritans developed a semi-autonomy in the hill country of Samaria, a move which gradually escalated into a series of open revolts. The four major Samaritan Revolts during this period caused a near extinction of the Samaritan community, as well as significant Christian losses. In the late 6th century, Byzantines and their Christian Ghassanid allies took a clear upper hand in the struggle.

During the reign of Eastern Roman Emperor Zeno (r. 474-475 and 476-491), tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. According to Samaritan sources, Emperor Zeno persecuted the Samaritans with no mercy. The Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in 484, the Samaritans revolted, provoked by rumours that the Christians intended to transfer the remains of Aaron's sons and grandsons. Samaritans reacted by entering the cathedral of Neapolis, killing the Christians inside and severing the fingers of the bishop.

The Samaritans elected Justa (or Justasas) as their king and moved to Caesarea, where a noteworthy Samaritan community lived. There many Christians were killed and Justa celebrated the victory with games in the circus. After that provocation Justa was defeated and killed and his head was sent to Zeno. The Emperor then went personally to Samaria to quell the rebellion. Zeno forbade religious ceremonies on the mountain and confiscated their Samaritans synagogue there. These actions fueled Samaritan anger towards the Christians further. Some modern historians however believe that the order of the facts preserved by Samaritan sources should be inverted, as the persecution of Zeno was a consequence of the rebellion rather than its cause, and should have happened after 484, around 489.

• The **Sixth Jewish–Roman War** or **The 2nd Samaritan Revolt** or The War against Emperor Flavius Anastasius (495 AD). Samaritans rebelled again in 495, during the reign of Emperor Anastasius I Dicorus, reoccupying Mount Gerizim. The Samaritan mob commanded by a Samaritan woman is said to have seized the Church of St. Mary and massacred the garrison. The revolt was subsequently suppressed by the Eastern Roman governor of Edessa, Procopius, and the Samaritan leaders were slain.

• The **Seventh Jewish–Roman War** (529-531 AD) or **The 3rd Samaritan Revolt** or The War of Ben Sabar against Emperor Flavius Justinianus: Under a messianic figure named Julianus ben Sabar (or ben Sahir), the Samaritans launched a war, sometimes referred as the final Samaritan revolt, to create their own independent state in 529. This was perhaps the most violent among all the Samaritan uprisings. The violence erupted due to restrictions imposed on Samaritans by the Eastern Roman authorities via Emperor Justinian's edicts. Sectarian tensions between Christians and Samaritans might have been another cause for the revolt.

Following massive riots in Scythopolis and Samarian countryside, the rebels could quickly conquer Neapolis and ben Sabar emerged as their leader, being proclaimed a king. Ben Sabar followed a strict anti-Christian policy: Neapolis' bishop and many priests were murdered and he persecuted the Christians, destroyed churches and organised guerrilla warfare in the countryside, driving the Christians away. By 531 the rebellion had been put down. The forces of Emperor Justinian I quelled the revolt with the help of the Ghassanid Arabs; tens of thousands of Samaritans died or were enslaved, with their death-toll possibly being between 20,000 and 100,000. The Christian Eastern Roman Empire thereafter virtually outlawed the Samaritan faith. Julianus' revolt has been compared to the Bar Kokhba Revolt 400 years prior. Both revolts against foreign imperial occupation led by self-proclaimed Messiahs were initially successful, only to be later brutally quashed. However, unlike the Jews, the Samaritan community never recovered from their ethnic cleansing, and has been a minority in Samaria since.

• The **Eighth Jewish–Roman War** (556 AD) or **The 4th Samaritan revolt**. The Roman emperor Flavius Justinianus faced another major revolt in 556 AD. On this occasion the Samaritans and all the other Jews seem to have made common cause, beginning their rebellion in Caesarea early in July. They fell upon the Christians in the city, killing many of them, after which they attacked and plundered the churches. The Roman governor, Stephanus, and his military escort were pressed hard, and eventually the governor was killed, while taking refuge in his own house. Amantius, the governor of the Diocese East was ordered to quell the revolt, after the widow of Stephanus reached Constantinople.

Despite the Jewish participation, the rebellion seems to have gathered less support than the revolt of Ben Sabar. The Church of the Nativity was burned down, suggesting that the rebellion had spread south to Bethlehem. Either 100,000 or 120,000 are said to have been butchered following the revolt. Others were tortured or driven into exile. However, this is probably an exaggeration as punishment seems to have been limited to the district of Caesarea.

• The **Ninth Jewish–Roman War** (572 AD) or **The 5th Samaritan Revolt:** Still, the tensions were not over yet. Emperor Flavius Justinus II (c. 520–578, r. 565-578) complained about "outrages committed by....Samaritans at the foot of Mount Carmel upon the Christian Churches and the holy images".Probably in response to this event, Justin II issued an order in May 572 rescinding the restoration of rights granted by Justinian. In response, a second joint

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Samaritan-Jewish revolt took place in summer 572 and again in early 573 or alternatively in 578. John of Ephesus and John of Nikiû may have described this revolt. The Samaritan faith was outlawed and from a population of nearly a million, the Samaritan community dwindled to near extinction. The situation of Samaritans further worsened with the failure of Jewish revolt against Flavius Heraclius and slaughter of Jewish population in 629.

• The **Tenth Jewish–Roman War** (602–630 AD.) or The Jewish **revolt against Flavius Heraclius** was part of the (eastern) Roman–Persian (Sasanid) War of 602–628 and is considered the last serious Jewish attempt for gaining autonomy in the Holy Land prior to modern times. In 614, Palaestina Prima and Palaestina Secunda were conquered by a joint Sassanid and Jewish army. The event shocked the Christian society, as many of its churches were destroyed and the True Cross taken by the Persians to Ctesiphon. The Jewish generals Nehemiah ben Hushiel and Benjamin of Tiberias would shortly capture Jerusalem without resistance. Around 22,000 Jewish soldiers sided with the Persian Army to regain the Holy Land. But by 617 AD the Persians had reversed their policy and sided now with the Christians over the Jews, probably because of pressure from Mesopotamian Christians in Persia itself. However, the Persians were smashed by the Romans. On 21 March 630, Emperor Flavius Heraclius marched in triumph into Jerusalem and the Jewish population was slain. The clashes between the Jews and the Christian Romans probably cost 100,000 to 200,000 lives during the whole campaign from 602 to 630 AD, without the casualties of the Roman-Persian war itself. The series of wars did not end here but ruthlessly continued. After withdrawal of the Persian troops and the subsequent surrender of the local Jewish rebels, the area was re-annexed by Eastern Rome in 628.

• The **Jewish War against Mohammed** (622-632 AD.)

When Mohammed, after the expulsion from his hometown, gathered troops in 622 AD to conquer the other Arab cities and tribes, he was in for a horrible surprise. Large army remnants of the Jewish Messianic Movement were fighting against him alongside those Arabs who wanted to retain their independence and freedom. These veterans were still fierce fighters and they killed Mohammed's troops in their thousands. Mohammed was furious as he considered himself of Jewish descent. He thought of these Jewish soldiers as traitors against him and therefore they entered the Islamic scripture as "the most vile of human beings". The merciless killing went on until literally no Jewish tribe in the freshly conquered Islamic territory of Arabia survived at the time of Mohammed's death in 632 AD.

After Mohammed, the Arab-Islamic troops conquered in hundreds of battles one Christian land after another. The Islamic invasion of the Holy Land had dramatic consequences for Samaritans and other Jews. Roman control of the province was again and irreversibly lost in 636 AD, during the Muslim conquest of Syria. Many of them fled to Egypt and Syria first, then into the Roman Empire itself, to Persia and even to India. The last survivors converted to Islam due to pressure from the Sharia and to avoid the devastating Jizya tax implemented on non-Muslims.

• The **Islamic Wars against Persia, India, and China.**

Persia and India were next on the Islamic conquest spree. Jews, Nestorian Christians and other Christians then fled to China and built new communities in Xi'an and other cities. After that, the Islamised Turks in central Asia soon after began conquests on their own behalf. Tamerlane, another Islamic conqueror, ravaged Persia and her neighbours producing during his 35 years career of conquest and murder, between 1370 and 1405, about 15-20 million deaths. His victims were Zoroastrians, Christians, Jews, Buddhists and Hindus. The Muslim Jihadists entered Central Asia and then went to western China until they were stopped by devastating defeats delivered by huge Chinese armies and a scorched earth strategy at the border of the "Middle Kingdom".

The Islamic conquests, that have continued for 1400 years, account for a casualty figure that lies somewhere between 200 million and 250 million. The few meagre Crusades hardly can compete with that.

• The **Crusades against the Muslims**, 1095-1272 A.D.
or the Christian War to regain Control over the Holy Land

The Crusades were a series of religious wars sanctioned by the Roman Church in the West during the medieval period. In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the (Eastern) Roman Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Islamic Turks colonising Asia Minor (Anatolia, today Turkey). One of Urban's aims was to guarantee pilgrims access to the Holy Land that was under Muslim control. Urban's other motive and strategy may also have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism that happened only a few years earlier in 1054. There are considered nine crusader campaigns to reclaim the Holy Land which took place between the years 1095-1272 A.D. The crusades lasted about 177 years. An accurate count of the death toll during the entirety of the crusades does not exist. The common guess brings the body count from 1 to 1.2 million. An estimated 70-80% of them were casualties in the (Eastern) Roman Empire itself caused by blunder and misorganisation of the Crusaders. This number includes killings of Jews and Orthodox Christians, and those who died from disease, those who were sold into slavery and many crusaders who died before they made it to the Holy Land.

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HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + ha'mon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

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the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

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622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

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Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

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notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

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INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway* of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

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twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

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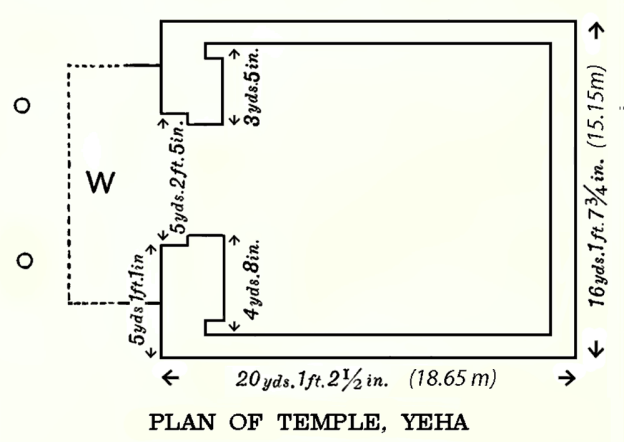
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

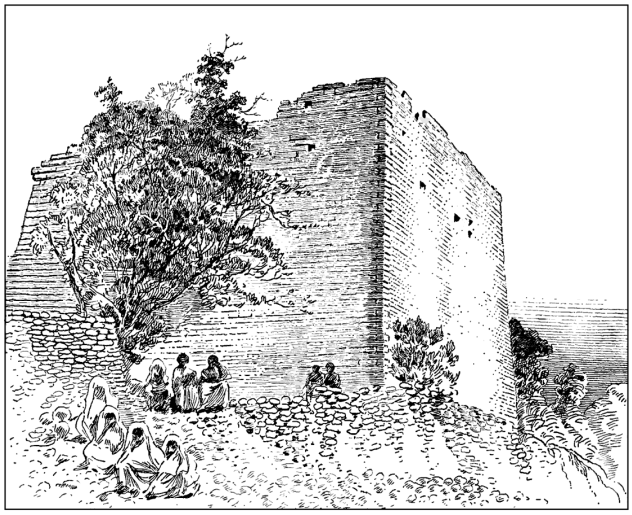
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.



TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

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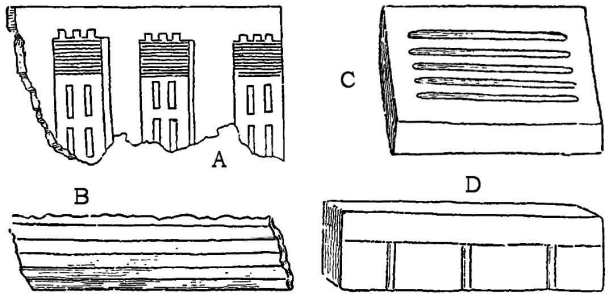
before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix A.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Gaʿewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo Appendix A.).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'alî in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

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South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

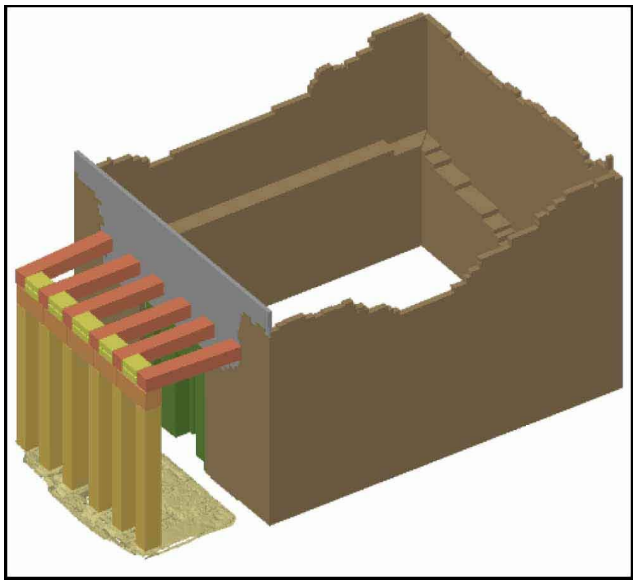
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side

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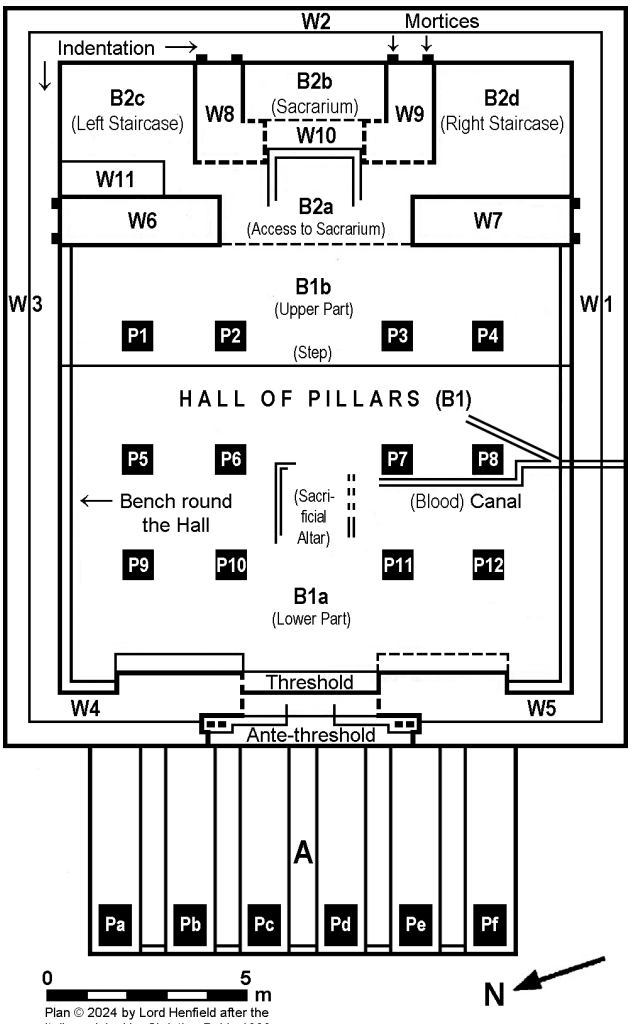
staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našān) in as-Sawda. The "as-

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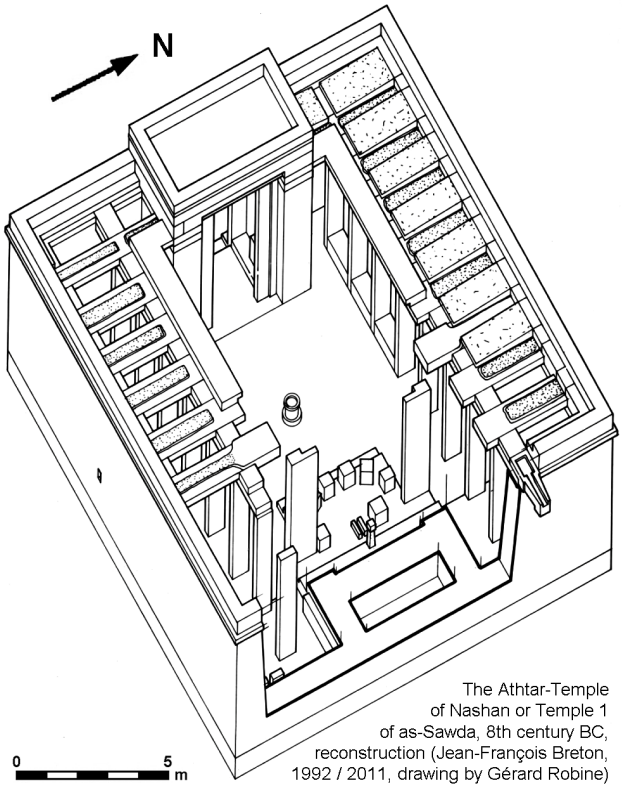
SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyadaʿ Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banāt Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a

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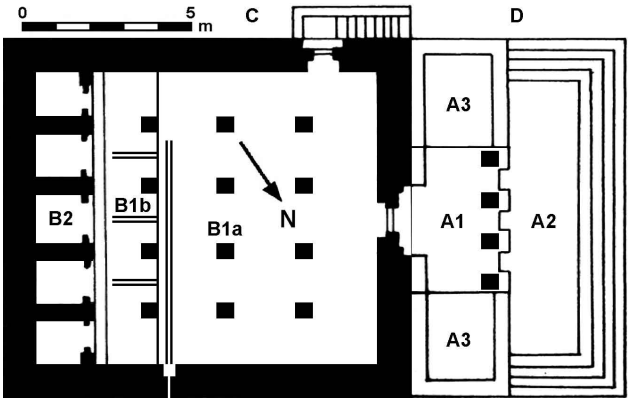
long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word “temple Barran.” The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use “massive heavy masonry” (fr. grand appareil) and “ashlar masonry” (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaeological term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on beams more large, 0.45 m thick and up to 4.40 m long,

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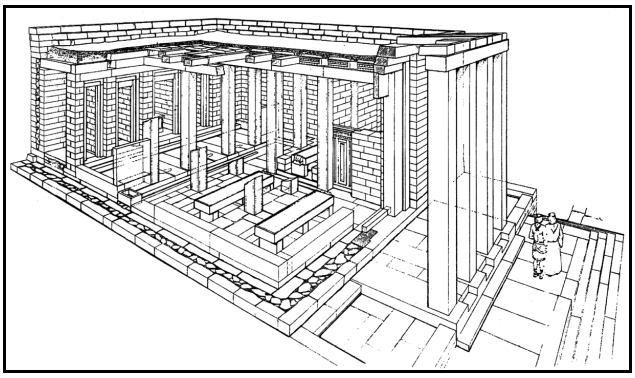
parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

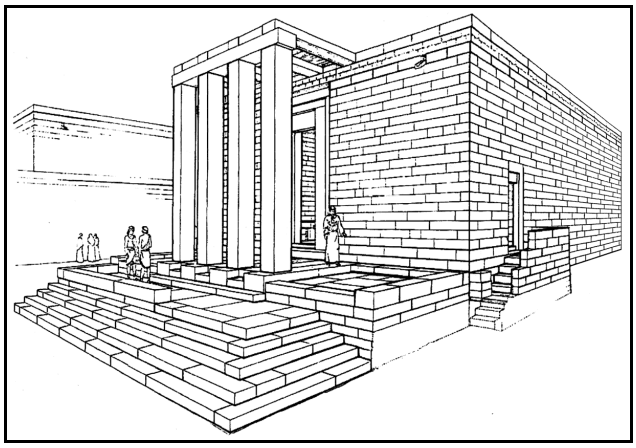
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

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These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

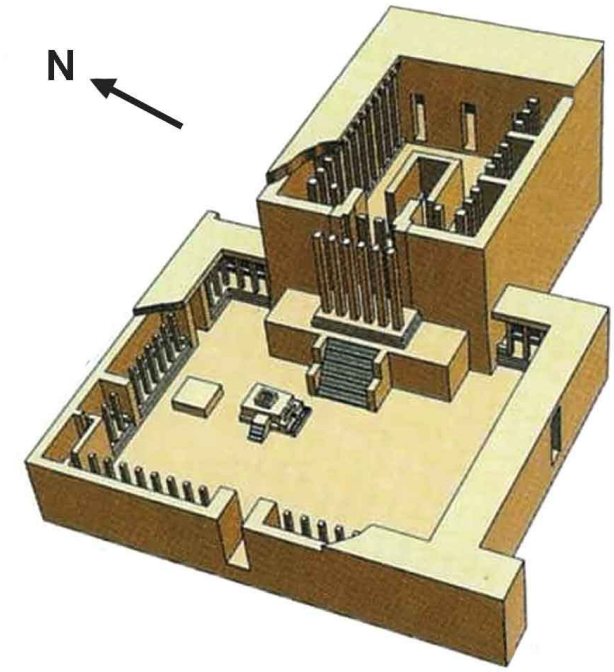
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 1375) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

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still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named “Rabb Shams Yazd” donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

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statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

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in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.1316). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see Siloam Inscriptionppendix A.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See ppendix A.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

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Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.1234.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

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THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
German: Der Papyrusfund von Elephantine,
Dokumente einer jüdischen Gemeinde aus der Perserzeit
Author: Eduard Meyer
Publisher: J. C. Hinrichs'sche Buchhandlung
Edition: 2nd edition
Translation: Lord Henfield, 2024
Publication Place and Date: Leipzig, 1912

Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

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methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

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the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.1268.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c.2650 – c.2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

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we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.1238.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

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could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

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got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

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BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

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and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

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shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgān), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

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out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

". . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed the king of Yeb, who was in the fortress; and a wall was built in the breach of*

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the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine]*. May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:*

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people who had wished evil upon that temple were slain, and we saw it with delight.*

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

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We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See Photo of the petition, averse and reverse, Appendix A]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus: If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are. . . , and our Lord gives information . . ., then we will go to the house of our Lord. . . Deliver 1,000 species* (bushels) *of barley".*

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This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

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Alexander the Great and the Greeks

In 332 BC, a remarkable people invaded the Middle East. They were the Greeks, led by one of the greatest Generals in history: Alexander the Great (Alexander III of Macedonia). The Greeks would conquer the world, from Greece to India. After his death in 323 BC, the Ptolemies in Egypt and the Seleucids in Syria rule Judaea by turns for the next 150 years. But there was far more to the Greeks then military prowess. The Greeks had created the most sophisticated civilisation the world had ever seen.

Their magnificent art was inspired by a reverence for the human body which also found its expression in the athletic Feats on display in their Olympic Games. But the Greeks also revered the mind and their greatest thinkers were responsible for the flowering of philosophy, science and mathematics (See p.1264.). As a result, Greek architecture, politics and economics were centuries ahead of the other peoples of the world. For the Jews, the takeover of most of the known World by the Greeks was a threat more dire than any other army they have ever encountered. Suddenly, the Jews of the land of Israel found themselves almost in the middle of the Greek Empire.

Yehuda Makabi's Fight fo Freedom

In 167 BC, the Seleucid (Greek-Persian) ruler Antiochus Epiphanes introduces pagan rites at Jerusalem Temple, triggering the Maccabean revolt. (Book of Daniel, 1 and 2 Maccabees) It was during this time that the xenophobic Messianic Movement began to formate and write the first apocalyptic Dead Sea Scrolls. The uprising was led by a man known as Judas Maccabeus, or Yehuda Makabi in Hebrew, and he began his military actions against Antiochus in the countryside for the Seleucid king had ordered his men to travel from Village to village with an idol of Zeus. The king's commissioners came to the towns to make them sacrifice. Many Israelites gathered around them but Matathias (Matityahu, Matthew) and his sons drew apart. The king's commissioners who then addressed Matathias: *"You are a respected leader, a great man in this town. Be the first to step forward and obey the king's decree. Your sigs shall be honoured with gold and silver and many presents."* Raising his voice Matathias retorted, *"Even if every nation living in the King's Dominion obeys him, I my sons and my brothers will still follow the Covenant of our ancestors!"* As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar. When Matathias saw this, he was fired with Zeal. He killed the king's commissioners and tore down the altar.

The Seleucid King Antiochus IV Epiphanes directed a series of measures against Judaea which culminated in the suppression of Jewish worship. The Temple was desecrated, circumcision proscribed and abstention from pork was outlawed. Opposition broke out all over the country. Antiochus tried to achieve by force a religion detached from Torah Mosaic Law and assimilate it into a common Hellenistic culture in service of Empire. This was a period of Jewish Maccabee Martyrs dying for the Mosaic Law. 2 Maccabees states, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his Laws." In 141 BC, the victorious priestly Hasmonean (Maccabean) family established as ruling dynasty of an independent Jewish kingdom.

Into the Roman Empire

This conviction that the fate of the Jews depended on defending God's laws at all costs would only grow in the years ahead. And it would set the stage for a true cataclysm when another great Empire arrived in the Middle East: the Romans. In 63 BC, the famous Roman general Gnaeus Pompeius (Pompey) led his Legions into the land of Judaea. For 100 years, Judaea had been an independent nation and many Jews believed that as the chosen people of the one true God. They would remain free forever. But it soon became clear that the world's greatest Empire could not be resisted. The Triumph of the Romans produced a crisis of Faith among the Jews. For some the only explanation was that the final battle between good and evil the end of days, was at hand. They would soon see evidence for their belief for the years ahead in Judaea would be one of the most bloody and chaotic periods in human history.

This is a story of terrorists and political assassination, of brutal overlords who crucified thousands, and of the Siege of Jerusalem with over 100,000 people trapped inside. But it is also the story of how amid the chaos two new religions began to flower, religions that would change Mankind's ideas about justice, mercy and God. One of them would be called Rabbinic Judaism (representing the Roman Jews of the Pharisee party); the other one is now known as Roman Christianity, cleansed by the Flavian dynasty from any terrorist violence and messianism. The Romans gave the people the messiah they always wanted, the benevolent Jesus Christ, who was in time elevated to the Christian god we all recognise today.

Jesus, James, Paul, and Christianity

Archaeological discoveries combined with an in-depth study of ancient texts offer us a better understanding of the environment in which Jesus grew up. Although the gospels are just literature, not history, they still give us some facts. Official records of the Roman administration are such facts, Bible authors could not have any influence on them. In many ways, the Bible is like real life, especially when it comes to meeting new personalities or characters; Not each and every person is equally honest, equally righteous, equally good.

It is the verfiable facts that are most valuable, not the stories of miracles. It is the sayings, teachings, and ideologies that are significant, not the personality or the character of Jesus quite simply because most New Testament texts were written by authors who did not know the real Jesus, by Greek-speaking Romans, not by converted Hebrews. This is the reason why the New Testament is pro-Roman and

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without mentioning the Romans. It is a like talking about the World Wars without mentioning the Germans.

The saddest thing is that almost the entire New Testament breathes Jew-hatred and anti-Semitism being responsibe for millionfold death among Jews particular by the hands of Christians and Muslims. It is therefore very important to know what kind of Jews the texts are refering to and who wrote about Jews in a hateful manner first. Roman Christianity goes back to one man: Shaul ha Tarsi, in English: Saul of Tarsus, Paul the Apostle (the Messenger). He is called "apostle" although he is not one of Jesus' original apostles. His texts are the oldest of the New Testament and they are full of loathe towards Jews, arrogant towards Jesus' original apostles and haughty towards the real Jesus and his family. As a Roman Jew, a Pharisee, Paul especially disliked the non-Roman Zealots, the Saducees (Zadiks = the Righteous Ones) and the Sicarii (knife-terrorists) all of whom Paul just called "Jews.". They all went against everything the Greek-Roman civilisation stood for. That is why he, as dutiful Roman citizen,, as police agent of the Roman government, persecuted them. Already in his first appearance in the Book of Acts he is shown as an individual of violence: *"[Acts Chapter 7] 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (of Tarsus). 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts Chapter 8] 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word."*

In other words, Paul (here still called Saul) destroyed everone who was connected to the Jerusalem Church of Jesus and James.

Stephen was a Greek-speaking Roman evangelist, who lived in Jerusalem and was one of Jesus' early Jewish Christians from outside the Holy Land. The Sanhedrin (the Jewish Court of the Temple) tried him for heresy and stoned him to death, with Pauls consent who -- do not forget--acted as a kind of police agent. Just like Jesus before him, Stephen criticised "the Temple" because it had been rebuilt by the pagan king Herod and those who run it were clients of the pagan Romans.

The simple-minded Jews had no chance against Paul, a sophisticated Roman official. That the Roman Church hailed Paul as a hero is no surprise because he founded his own version of Christianity which was Roman, not Hebrew. For him, Jesus was not a wise teacher but "Christ crucified," the only form Jesus could be worshipped. And Paul did not care that his teachings went against the first 3 of the Ten Commandments. For Paul, his version of Jesus had brought deliverance from the "curse of the law" (Galatians 3:13). One could get the impression that Paul and the gospels had turned Jesus' teachings upside-down. Paul was determined to crush the violent Zealots with violence, anyone or anything standing in his way of hate was wiped out. Jesus did not hate anybody, he was a righteous man, Jesus the Nazorean, Jesus the Keeper of the Law. And so was his brother James the Just, a Teacher of Righteousness.

16 Points of Interest

One of the most important issues for Christians is the evidence for the existence of Jesus. Unfortunately, there is not much to get on with. However, there are certain indications that can prove a 'factual Jesus.' Here it is vital not to be taken captive by wishful thinking but analyse the existent indication of evidence and judge by logic. The results are astounding as well as satisfactory.

1. Linguistic facts: The name Jesus itself. Jesus is the English version of the Roman version IESUS which is another form of the original Greek transliteration IESOUS. The Hebrew-Aramaic origin of the tranliteration is Yeshua, Yeshu, Yoshua, and its full Hebrew form is Yehoshua. Yeho stands for 'god' and shua means Saviour / Messiah, so together: "God is salvation" or a bit more fluent: God's Saviour or the Saviour of God. The name is actually a title of honour rather than a name. It is the same name-title as in the "Book of Joshua" in the Old Testament. The link to that Joshua is clear as Joshua was Moses' secretary, his successor and the first Israelite conqueror of the Holy Land. So the name Yeshua is actually linked to military victory over the occupiers. And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in "Jesus the Nazorean" (the keeper of the law) vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus, Emmanuel (see point 7) but still can mean the same person.

2. The birth date of Jesus. The only official extra-biblical fact that is given is the census. The census was conducted by Governor Quirinius after Judaea, Galiee, Syria, Jordan and Arabia Petraea became the official Roman "Province Judaea" in the year 6 AD. The census was necessary in order to estimate the tax the Roman state could earn.

3. The wise men from the East refer to Zoroastrian or Buddhist men from Persia symbolising the Mithras cult that provided the Eucharist, the halo around Jesus' head, the long-haired Jesus character itself. Mitra was an angel-like deity originating from Hinduism.

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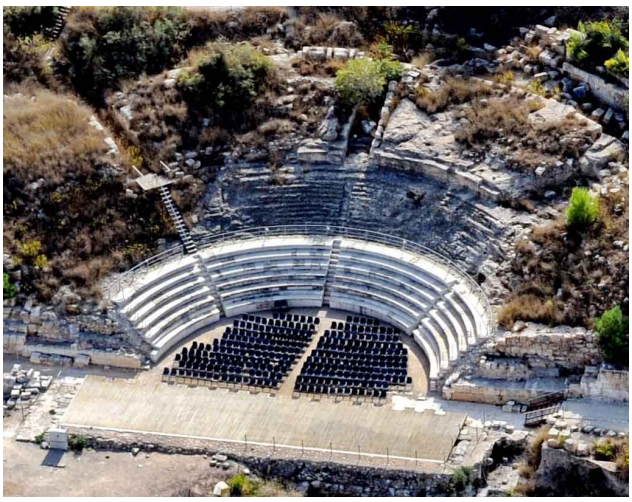
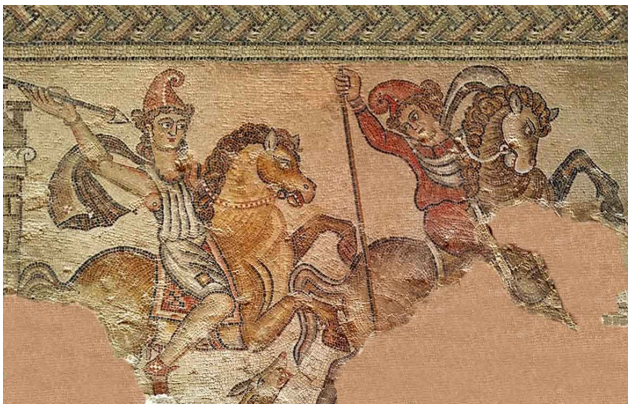


The Greek teatre in the Galilean capital city Sepphoris was most certainly a place the family of Jesus knew. It was only 5 km away from Nazareth and was undoubtedly their main place of work. The general depiction of the Holy Land as bucolic scene with intinery preachers wandering around is most certainly nonsense. Judaea and Galilee were cultured but also perilous areas of constant warfare.

4. Jesus father Joseph was a tekton, this is a Greek word for builder, not just carpenter. His main place of work was therefore in Sepphoris, the Galilean capital city that had about 30,000 inhabitants.

5. Jesus' place of work was most likely Sepphoris, the capital city of Galilee which was only 5km northeast of Nazareth and 7km east of Bethlehem (Bet Lehem of Galilee); it was a main hub on the Silk Road / Indian trunk line. The Indian emperor Ashoka sent Buddhist emissaries to China and the Greek Empire, and the trunk roads from China and India and Persia were almost passing by Jesus' home.



This beautiful floor mosaic was found in Sepphoris. It shows two amazones from "the East," meaning Persia; identified by the typical Persian shape of their hats. Persian influence was huge on the Roman Empire and so too on Chritianity for hundreds of years.

6. The Star of Bethlehem (Bet Lehem) goes back to the "star prophecy" which identifies Jesus as member of the Jewish "Messianic Movement," a kind of terrorist movement whose jihadi subjugated the entire Hebrew population of the Holy Land. Therefore, the Romans had no other choice but viewing everybody as anti-Roman activists who were all liable to be executed by crucifixion. Only those who owned Roman citizenship were not allowed to be crucified but had to be put to death by the sword, like John the Baptiser and perhaps Paul the Apostle (Roman name: Shaul ha Tarsi, Saul of Tarsos, Anatolia). The prophecy was often employed during the troubled times of occupation. It was used an incentive piece of inflaming propaganda and goes like: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob (Israel), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab (Arabia), and destroy all the children of Sheth." (Numbers 24:17) This was the prophecy that was of such importance to all resistance groups in this period, including those responsible for the documents at Qumran and the revolutionaries who triggered the war against Rome, not to mention the early Christians." In his history, Titus Flavius Josephus observes that Titus Flavius Vespasianus was destined to be the world ruler who would come out of Judaea, and not a Jewish messiah, as the revolutionaries had erroneously anticipated (Jewish War 6.312-314). The prophecy was also applied to Simon bar Kokhba, messianic leader of the 3rd Jewish Revolt of 132 AD, whose adopted name 'bar Kokhba' means "Son of a Star" in Aramaic.

7. Prophecies are not looking into the future but are a kind of propaganda works to inflame the people who then change the future. In the prophecy of a Messiah, the Virgin is mentioned in those two gospels with the largest historicity level: Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," being a quote from Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." and Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The mentionings deliberately avoided the use of any name directly, the authors did not want to be caught in a blunt lie. The woman's state as virgin was supposed to render Jesus as divine. So, who then was the virgin in that family? It was certainly not the mother Mary who was the virgin, it was actually James the Just, the brother of Jesus. James got never married, he was a holy man in his own right, a kind of Ayatollah, in the Dead Sea Scrolls called "The Teacher of Righteousness," the Zadik, "The Just."

8. Jesus' span of life is given in the Gospel of Luke with "about 30 years of age" (Luke 3:23) which clearly indicates the time between the census (6 AD) and Pilate's earliest departure from his rule in 36 or 37 AD. There is a high likelihood that Pontius Pilate run into troubles and was finally sacked because he executed the brother of a holy man.

9. The execution ensemble of 3 crosses resembles an identical scenery narrated in the biography of Titus Flavius Josephus called "The Life of Josephus." The difference is that the main character of those 3 executed individuals survives, while the Jesus of the gospels dies.

10. The existence of Pontius Pilate is a fact on record: The death date of Jesus is also (indirectly) mentioned. His supposed execution on the cross happened during the

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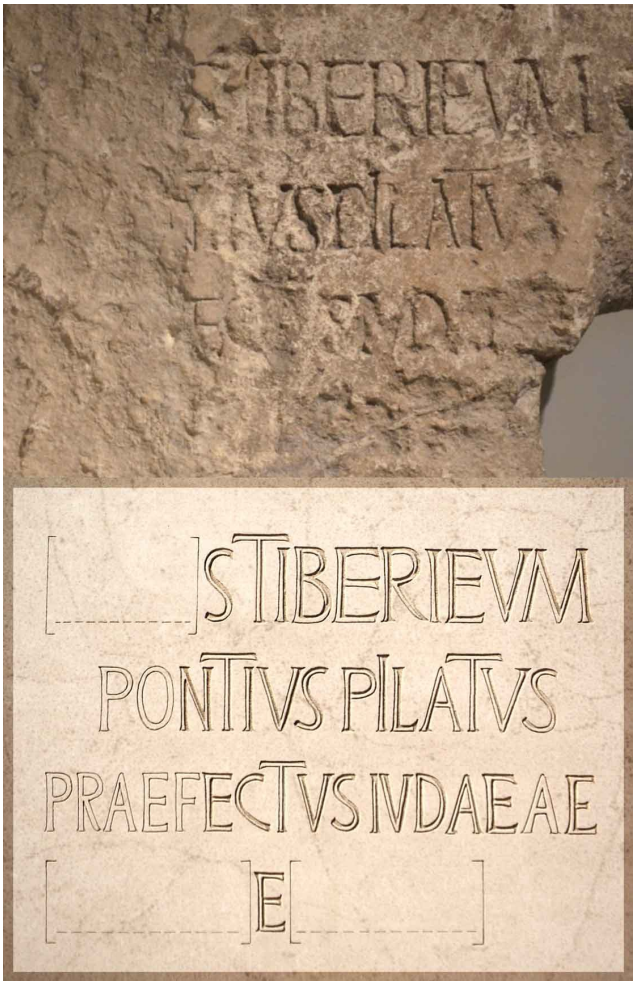
prefectship of Pontius Pilate that lasted from 26 to 36/37 AD. There are 3 archaeological finds:



A.) The Pilate-Inscription of Caesarea Maritima: The best known archaeological artifact found that is associated directly with Pilate was found at Caesarea Maritima, the Roman capital city of Judaea, in 1961. It is a partial dedicatory inscription for a temple and probably reads [the missing letters are in brackets]: [DIS AUGUSTI]S TIBERIEUM, [PO]NTIUS PILATUS, [PRAEF]ECTUS IUDA[EA]E, [FECIT D]E[DICAVIT]. In English it means: "To the Divine Augustus Tiberius, Pontius Pilate, prefect of Judaea, has dedicated [this]."

The dedicatory inscription was erected between 26 and 36 AD but removed after the end of Pilate's term in office. The fact that his dedication monument was reused in a staircace of the theatre shows us an indication that Pilate's rule ended in disgrace. In such a case the Roman sentences the former ruler to Condemnatio Memoriae, a status of condemned memory or deleted record.

According to Titus Flavius Josephus, Caesarea was the scene of a large demonstration against Pontius Pilate. He had legion eagles and pictures of the emperor brought to Jerusalem, disregarding the Jewish ban on images. He surrounded the demonstrators in the Hippodrome (Caesarea's Circus Maximus) and threatened them with execution. When they then knelt down and bared their necks, Pilate, impressed by the Jews' courage, gave in. The Romans did not understand that Judaism is a religion based on books and not on worship statues.

Capital city of Judaea was not Jerusalem; the Roman government resided in Caesarea Maritima (near Haifa). This photo shows its centre with harbour, the Roman theatre and the Hippodrome, a horse race track similar to the Circus Maximus in Rome. Jerusalem was only the religious capital city of those Jews who followed the Jewish Laws established by Ezra and Nehemia. The Samaritans, a large portion of the entire population, who lived between Judaea in the south and Galilee in the north, had their capital near Mount Gezirim in Samaria; on the mount was the Samaritan Temple.

B.) Ameria Inscription: A second inscription (official ID: CIL 11, 04396, p 1369) which has since been lost, has historically been associated with Pontius Pilate. It was a fragmentary, undated inscription on a large piece of marble recorded in Ameria, a village in Umbria, Italy. The inscription read as follows: PILATVS, IIII VIR (quattuorvir, 'one of 4 rulers,' a title like triumvir for 3 rulers), QVINQ (quinquennalis, '5-year count,' meaning a type of local city official responsible for conducting a census every five years).

C.) Inscribed Fingerring of Pilate: During the 1968–1969 excavations, directed by Gideon Foerster, a cast copper-alloy fingerring was discovered within a fill covering the eastern exedra of the peristyle courtyard of the mountain palace-fortress at Herodium (Foerster 1969; 1970; 1993). The Herodium is an ancient fortress located 12 kilometres (7.5 mi) south of Jerusalem; it was built by Herod the Great between 23 and 15 BC.

The ring was cast in one unit. The asymmetrical oval bezel is evidence either that the stone(?) mould for this ring was engraved quickly before pouring the melted metal or that the device was not prepared by a master smith. The depiction shows a calyx krater within a frame; round it goes in clockwise direction the inscription ΠΙΛΑΤΟ(Υ) (Pilato[u]), meaning "of Pilate".

The name Pilatus is rare, so the ring could be associated with Pontius Pilate; its tiny size and the cheap material suggests that it once belonged to one of Pilate's children who might have worn it as a toy for play or for identification reasons in the case the child does not find its way home. The depicted vessel is fairly common on Greek, Roman and Jewish coins, ossuaries, mosaic pavements, furniture and oil

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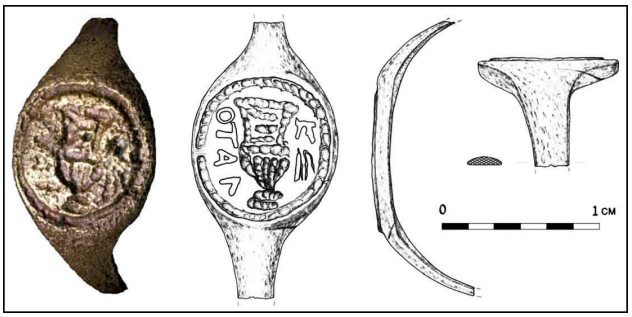
lamps. The most common vessels are the amphora, laver, a handwash jug (symbolising purity), goblet and krater (Gersht and Gendelman 2016: 151–172, 173–178).



The copper-alloy ring (ID: B.H132) has following measurements and conditions. Hoop: Outer diameter: 17mm; inner diameter: 15mm; width: 1.5–4mm; thickness: 1mm; bezel: 13mm (length) × 9mm (width) × 2mm (thickness); sealing bezel device: 8 × 9mm. Bezel intact, hoop broken, more than half missing. Some of the bezel device's engraved lines and minute dots have been erased, perhaps from ancient use. (Source: Israel Exploration Journal. 68, No.2: pp.208–220.)

11. **Barabbas**, in full: Yeshua bar Abbas, meaning Jesus son of the Father, is a pun. So, when Pilate asked the people "Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ (the Saviour)?" (Matthew 27:17) then his question talks about one and the same person.

12. **Crucifixion and the Owner of a Tomb.** After his death, Jesus is placed into a stone tomb by a mysterious follower called Joseph of Arimathea (a word game that leads us to the name Joseph bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs and the crows, in order to horrify the disobedient population. The origin of the English name of the protagonist is almost unrecognisable. From the Aramaic Mattityahu came the Greek Mattathias, in short Matthias, in Latin Mattheus, in Italian Matteo, in French Mattheu and in English Matthew. The author of the gospel plays with his name. Joseph Arimathea the owner of the tomb (and therefore the owner of the death-story) is non other than Joseph bar Matthia, in original Aramaic "Yosef bar Matityahu," today better known as Titus Flavius Josephus the Roman historian, and chief propagandist of Titus Flavius Vespasianus and his family from about 70 to 96 AD, when the entire Flavian Dynasty was murdered.

There surely was a crucifixion of a Jesus who was the brother of James (Jacob). Here some clarification: That Jesus was executed by crucifixion says clearly that he was sentenced to death for sedition by the Romans not by the "Jews." The Jews would have stoned him, as they did it some years later with James the brother of Jesus.

13. Jesus had 4 brothers (James, Simon, Judas [Jude], Joses) and 2 sisters (perhaps Salome and Mary). One way to establish historicity of Jesus are the records of his brothers, they grew up together and share for this reason habits and convictions. James the Just is the most prominent of them, he was the first leader of the Christian movement (which at that time was called "Galilean" movement), the Bishop of Jerusalem. There was no Christianity yet in the Holy Land, the first "Christians" were Romans converted by Paul to his version of the religious movement from which later would emerge the Roman Church.

Paul the Apostle was the main adversary of James the brother of Jesus. They were fighting an epic conflict over Jewish Law, circumcision and kosher food laws in particular. These events are recorded in Paul's letters (Galatians, Corinthians, and the so-called 'Pseudo'-Clementine Literature; "pseudo," false, because the Roman Church did not like it. The texts are authentic.). Simon is the successor of his murdered brother James. The third brother is Jude whose identity has not been quite clear until a complete copy of the Gospel of Didymos Judas Thomas was found in Nag Hammadi, Egypt. The Gospel According to Didymus Judas Thomas made it quite clear by name: didymos is a Greek word for "twin" and so is tuoma (Greek: thomas) the Aramaic word for "twin." So why does the word "twin" appear twice? They reason is obvious: Thomas (Jude, Judas, Yudah, Yehuda) is the twin brother either of Jesus or one of his other brothers. Thomas was the apostle who went to India and the Malabar-Christians claim still today that Thomas founded their Church.

14. Jesus had a son who was marginalised by a flimsy story that happened on Cyprus involving the persecutor Paul the Apostle. In the Book of Acts 13, Paul the Apostle and Barnabas travel to the city of Paphos in Cyprus, where the Roman Proconsul, Sergius Paulus, wishes to hear them speak about Jesus. A "magus" called Elymas, described as a false prophet and a sorcerer, opposes them, whereupon Paul (who is here referred to for the first time by his Roman name) announces that God intends to make Elymas temporarily blind. A cloud of darkness immediately begins blocking his sight; after this, Sergius Paulus is converted to (Paul's) Christianity. This story tells the new Pauline Christians that the real Jesus and his family is a fake while Paul's heavenly Jesus be the right one. This story also tells us that Paul took his new name from the Roman Proconsul Sergius Paulus; Paul's original name was Shaul ha Tarsi (Saul of Tarsus). Paul could persecute other people because he held Roman citizenship and was in Roman service as a kind of police agent. Otherwise, he would not be allowed to do this evil job. The identity of Elymas is obvious by the name bar-Iesou, Bariesu or Bar-Jesus; it means "son of Jesus." The word "magus" is of Persian origin and means "wise man" and so does the Aramaic name Elimas mean "wise man." Paul turns a wise man into a villain only because he is from the family of the real Jesus and is therefore in his way and his new faith.

15. When Jesus had a son, he also had a wife. Which woman accompanied him most? One does not need to think a long time. Mary Magdalene would be a good candidate, just as

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described in the non-canonical Gospel of Philip, supposedly written by Philip, Mary's brother and a disciple of Jesus.

16. (Jesus' place of birth is under scrutiny and is hotly debated. Under the Inventory Number "P.London 904" (also known as Papyrus Oxyrhynchus, xxxviii.2852) is a Census Edict for Roman Egypt stored in the British Museum. It was dicovered in Egypt in about 1905 and it belongs to a genre called Official Census Edict. Its 21 lines of text are written in Greek on a sheet of papyrus in Roman standard size [21.3cm high, 15.2cm wide] in the year 104 AD.

Like in the following text, Mary and Joseph were required to go to home and stay there for the simple reason that the bureaucrats did not want to run after a million people. The procedure hardly ever changed. The only census in the time of Augustus was held when Judaea and Galilee were officially made province of the Roman Empire held by Publius Sulpicius Quirinius, the legate, governor, of Syria (in charge of Judaea), in the year 6 AD. Jesus was born most likely at this time and not earlier. The question here is: which Bethlehem was he born in? There were two places called Bethlehem (Hebrew: Bet Lehem, "house of bread / food"). One was in Judaea near Jerusalem and the other one was near the home of Jesus' parents about 7km west of Galilee's capital Sepphoris and 10km northwest of Nazareth. Here again we have a wordplay of ambiguity as it can be seen often in the Bible; one name means the other just like in the comparison of Jesus the son of Joseph and Jesus Barabbas (Jesus the son of the father). Most biblical scholars are sure that Jesus was born near Nazareth.

CENSUS EDICT OF GAIUS VIBIUS MAXIMUS

Source: Select Papyri. Vol. 2:
(Papyrus Oxyrhynchus, XXXVIII.2852)
Loeb Classical Library 282. Cambridge:
Harvard University Press, 1934.
Translation: Hunt, A. S., and Edgar, C. C., 1934
Estimated Range of Dating: 104 A.D.

Text of the Census Edict:

Proclamation of Gaius Vibius Maximus, Praefect of Egypt. The house-to-house census having started, it is essential that all persons who for any reason whatsoever are absent from their nomes [Egyptian administrative districts] be summoned to return to their own hearths [residence], in order that they may perform the customary business of registration [for the census] and apply themselves to the cultivation which concerns them. Knowing, however, that some of the people from the country are needed by our city, I desire all those who think they have a satisfactory reason for remaining here [in Alexandria] to register themselves before . . . Festus, praefectus alae [the Cavalry Commander], whom I have appointed for this purpose, from those who have shown their presence to be necessary shall receive signed permits in accordance with this edict up to the 30th of the present month E. . . .

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THE REAL JESUS

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A 3BM Television Production for Channel 4, 1999.

Around 25 years after the death of Jesus, the movement had split into two factions. These factions held very different views of their leader, his identity, his message, his vision. A power struggle ensued. And one of these factions, under the guiding genius of Saul of Tarsos, emerged the winner. Eventually it wrote its version of Jesus's story in the Gospels of the New Testament.

The other faction is more mysterious. It left behind no surviving record of its beliefs and withered away. Yet unlike the winners who wrote the Gospels, this faction was composed of the people who really knew Jesus: his family and his disciples. What if they had won the power struggle and written their alternative biography of Jesus? What sort of person would Jesus be if his life story had been told by those who knew him best?

With the help of all non-canonical texts, the amazing gospels found at Nag Hammadi in Egypt, and the Dead Sea Scrolls from Qumran, we are now able to reconstruct the story of the real Jesus and compare this story with the story of the official Church.

Somewhere in the city of Jerusalem, nearly 2,000 years ago, the leading members of a revolutionary Jewish-led movement gathered for a crucial summit meeting. The meeting would be the final showdown in a long-running rift between the movements two key figures. One of these men was called Paul. He had been born in the south of today's Turkey of wealthy Jewish parents and trained as a rabbi in Jerusalem. His real name was Saul of Tarsos. It would later emerge that he was also a citizen of the Roman Empire which at this time occupied the Holy Land.

Robert Eisenman describes Paul "as a very sophisticated cosmopolitan person familiar with the overseas world of Imperial Rome well-traveled well-educated, master of Greek rhetoric, someone who is sophisticated."

The second key figure going to the summit remains one of the most mysterious people in the whole story of Christianity. His name was James and he had become the most important person in the Jesus Movement. James was the brother of Jesus in the Gospels and the book of Acts. James does not appear anywhere during the lifetime of Jesus. And yet suddenly he blossoms out as the leader of the Jesus Movement after Jesus's death. What sort of person was James. The Gospels mentioned that Jesus had four brothers of whom James was probably the eldest. But they say little else.

However from other documents it seems clear that James could hardly have been a greater contrast to the worldly sophisticated Saul. Jesus's family were poor and probably illiterate. They were also strict Jews, keenly observant of Jewish law and no one seems to have been stricter than Jesus's brother James.

James comes through as wearing threadbare clothes, as being poor and law oriented, the epitome of the extreme, purity conscious Zealot type with Jewish groups. Later documents speak very highly of James. In fact, he was so pious, he used to pray every day on his knees. It is said, his knees became like camel's knees.

After Jesus's death, James had become head of the Jesus Movement in Jerusalem, the Jerusalem Church, as it became known. But away from Jerusalem, Paul had his visionary encounter with the risen Christ on the road to Damascus. Up until then, Paul had been a persecutor of Jesus' followers. But now he became one of their leaders and a man with a view of Jesus which directly conflicted with James. Their differences were fundamental. They included Jesus's birth his message, and above all, whether or not, he was divine.

Today the followers of Jesus take for granted the Gospels' view that Jesus was the son of God who died on the cross to save mankind. But in the years just after Jesus's death, the question of exactly who he was, was highly contentious. The ensuing battle between Paul and James to resolve that question would decide what version of Jesus was handed down to posterity. The losers would be viewed as heretics and written out of the history altogether.

The dispute began because Paul believed that he, and not Jesus's family or disciples, had been given the truth about Jesus, even though Paul had never known Jesus himself. He claimed he knew more about Jesus than they did because he was communing not with the lifetime Jesus, who perhaps was a bit difficult to understand, but with the heavenly Jesus who came to him in visions and gave him instructions and information from heaven. And according to Paul, the heavenly Jesus was a better source of information than the actual historical earthly Jesus. Paul turmed out to be a foreign interloper within this movement who, to some extent, hijacked the movement.

The evidence of how the battle between Paul and James unfolded, can be gleaned from hints and references in Paul's own letters and the Acts of the Apostles. Paul's seven letters 1 Thessalonians (c. 50 AD); Galatians (c. 53); 1 Corinthians (c. 53–54); Philippians (c. 55); Philemon (c. 55); 2 Corinthians (c. 55–56); Romans (c. 57); are gererally and without a doubt, regarded as genuine. We even can say why: Stories that contain the names Pontius Pilate or Barabbas can be considered an invention of Flavian Dynasty authors. (In this context, it is interesting that the Egyptian gospels of Thomas, Mary Magalene, Philip, and Judas from the Nag Hammadi Library also do not speak of those names, although they should.)

Here is what happened: The rift began because of Paul's determination that, having once oppressed Christians, he would now spread his version of Christ's message to all men including non-Jews throughout the world. He began missions in the Greek parts of the Roman Empire and made a great success of them, with new groups of churches in each place. And as soon as he began to be a success, the Jerusalem

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people were behind him trying to force his churchmen back into their way of thinking.

James came to believe that Paul was diluting Jesus's message by allowing non-Jews to join the movement without insisting that they observe Jewish law. One issue was eating kosher food. To James, this was essential, he believed that the Jesus Movement and Jesus himself was strictly Jewish and new members had to respect the rules. Another divisive issue was whether like Jesus himself, non-Jewish recruits had to be circumcised. The trouble is that circumcision was forbidden in the Roman Empire according to the Lex Cornelia (The laws od Cornelius Sulla). With disgust, it was viewed by Romans as genital mutilation. As Roman citizen, Paul fely obliged to follow Roman law.

As Paul himself wrote, the disputes between him and James had first come to ahead (around 50 AD) when James sent emissaries led by the Apostle Peter to confront him in the city of Antioch (Antakya, Turkey). James's message to Paul was that non-Jewish members must eat kosher food if they were with Jews. Paul was furious. Paul describes them as false brethren who "having been brought in secret to spy out our freedom which we have in Christ Jesus." In second Corinthians Paul drowns in self-pity where he describes all the wounds, all the suffering he is undergone by his arch enemies whom he calls the pillars of the church, the super-apostles, the apostles of the highest degree.

Eventually, to stop the movement splitting, Paul persuaded James to agree a compromise. The Jesus Movement would remain a fundamentally Jewish one, but Paul's non-Jewish recruits could join without having to be circumcised or eat kosher food.

The years passed with two separate missions. Paul continues to export his message to non-jews throughout the Roman Empire and he promised not to interfere with James and the Jerusalem Church's mission to Jews. But then James began to hear an alarming new story about Paul. So (at around 58 AD) James summoned Paul to Jerusalem.

Their summit meeting would be the endgame in the rift which had beleaguered the Jesus Movement ever since Paul had joined it. It would decide the future of Christianity and what version of Jesus's life would prevail. Paul was carrying a donation from his missions. From New Testament references, it is possible to reconstruct what happened next. Paul arrived. He offered his donation as an act of fellowship but James seems to have refused it. He was incorruptable and not interested in money.

Then James confronted Paul with the new charge being made against him, that he was encouraging Jews to break the Torah, the Jewish law. It was not only that he was telling non-Jews they need not keep the whole Torah, he was quite happy about that because they agreed on that before. Paul was going much further than that. He was telling Jews, who were converted to the Jesus Movement, that they can ignore the Torah and do not need to circumcise their children and obey the Laws of Moses anymore.

Paul could hardly deny the charges but he tried to reassure James of his loyalty. Then James asked Paul to prove that he was still an observer of Jewish law by going to the temple and taking part in purification ceremonies. Paul agrees to do this, even though we know from his letters and from everything access shown us, that he does not follow the law but hated it. So Paul is embodying the philosophy he presents in 1 Corinthians, the key letter for all of these things, where he says, "I am a Greek to the Greek," "a Jew to the Jew," "a law keeper to the law keeper," "a law breaker to the law breaker," "I will do whatever I have to do to win."

While he was in the process of carrying out these purifications in the temple, he was recognised by some Jews who attacked him, "this is the man who has been going around telling Jews to give up the Torah," and when Paul was mobbed and saw himself in danger, he claimed protection from Roman soldiers on the grounds that he was a Roman citizen.

Up to this point, the Jerusalem community seem not have known of Paul's Roman citizenship because his announcement shocked many of the onlooking Jews for whom the occupying Romans were the oppressors. Roman soldiers picked him out of the furious crowd and arrested him in order to protect him from the Zealot Jewish mob among whom James seems to have been a spiritual driving force. That that is the moment of split when he when he detaches himself completely from the Jerusalem Church and his political aims and he becomes the founder of a new movement.

Over the coming century, Paul and his followers would be the winners in the battle for the biography of Jesus. They would write the New Testament story with the familiar image we have of Jesus today. There is no pictorial representation or written record of how Jesus's family and closest followers might have seen him. But if the winners had been James and the Jerusalem Church, how would they have written the life of Jesus?

For most of us, our picture of Jesus is drawn from the writings of Paul, Matthew, John, and Luke. They all are conveying Paul's fantasy product and his propaganda. They are spreading the so-called "good news" about Jesus with a very heavy theological slant. That slant was not just theological, it was also political.

In 66 AD, just a few years after Paul split with James, the intolerable situation between Jews and Romans culminated in a full-scale war never seen before, leaving 1.1 million people dead. It was at this very time that the New Testament Gospels began to be written.

The result was very very significant because it meant that the Gospels were written by the Pauline Church and they discount any loyalty to Jewish patriotism. Those Gospels deliberately made clear that Paul's followers were following the peaceful teachings of Jesus, and not the teachings of the rebellious Jews."

The war with the Romans also devastated Jerusalem. The Jerusalem Church wing of the Jesus Movement was effectively

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wiped out as a power base, No gospel from its members survives and yet they were the people who were the closest to Jesus. James had known Jesus as a boy. They have grown up together he knew him intimately before he had become the "saviour of the world". These people had access to the real historical Jesus. We do not have any access to what they thought, except as we have it through the Pauline community who have adapted it.

But because the Gospel writers had to base their adaptations on the earliest accounts, they contain many hints of the original Jesus as known by the Jerusalem Church. Particularly the things Jesus said are authentic to a high degree. Using these clues, it is possible to piece together how the Jerusalem Church would have written its alternative biography of Jesus.

The story begins with his birth. For Paul's followers it was a central part of faith that Jesus was the son of God, not man. This required Jesus to be born of a virgin. So gospel writers like Matthew had to carve out a story which would fit the idea of the virgin birth, an idea which became a central part of Christian belief.

The writer of the Gospel of Matthew felt that he were against a problem, insofar as God was the father of Jesus, Jesus is the son of God. So how exactly can we reconcile that with the real human Jesus we have? And Matthew found the answer when he turned up to prophecy in Isaiah, "behold a virgin shall conceive and bear a child" whereas the Jerusalem Church, of course, James was telling his followers what life was like in his own family and they believed that Jesus' father was Joseph and his mother was Mary, and Jesus was conceived like anybody else and born entirely naturally.

Luke's Gospel says that Mary and Joseph had travelled to Bethlehem in Judaea from their home in Nazareth (near Bethlehem in Galilee) to take part in a Roman census. This is historically implausible for at least two reasons. Firstly, there was no such census around the time Jesus was born (allegedly at around 4 BC) because the Jewish lands still were not officially a part of the Roman Empire. And, secondly, the Romans were no idiots who let all people travel to their place of birth, but instead, they logically ordered everyone to stay at their current home.

Upon the deposition of Herod Archelaus in 6 AD, his territories (Judaea, Samaria and Idumea [the Arab Kingdom of Edom with its capital Petra]) were transformed into a Roman province. This event made a census necessary. And that event is recorded: The Census of Quirinius was a census of Judaea taken by Publius Sulpicius Quirinius (c. 51 BC – 21 AD), Roman governor of Syria, upon the imposition of direct Roman rule in 6 AD.

Either all the New Testament authors were lying or they told the truth and Jesus was born around 6 AD. A conclusion that would make much more sense as there is a huge gap between Jesus' death at around 30 AD (as proposed by the Church) and the first noticable activities of his apostles in about 45 AD. Jesus' warnings, to keep peace, to "give Caesar what is Caesars" (pay the tax), "love thy neighbour as thyself", suddenly also make sense due the war he already could see looming over the horizon.

Why have the Flavian Gospel writers chosen Bethlehen in Judaea instead of the Bethlehem in Galilee? When we check the New Testament stories, it becomes clear. For the authors it was important that Jesus be seen from birth as "the Saviour" prophesied by the Old Testament. Bethlehem in Judaea is where David, the once and future king, came from. That is where the new ideal monarch should come from. Jesus, in other words, should be born in the Judaean Bethlehem, no matter where he was born. This place of birth is just symbolic.

In Matthew's birth story there are further exotic ingredients, the star which hovers over Bethlehem, and the three wise men, the Magi. Strip away the storytellers' ingredients and we get closer to the more mundane version which the alternative biography would have recorded: no star, no wise men, and an ordinary birth in his home village of Nazareth. (However, the Magi symbolise Persian and Indian scholarship, and the star can be seen as symbol of the Messianic Movement in general. The Persian kings Cyrus and Darius were hailed as "Messiah" by the ancient Jews because they released them from the Babylonian captivity, and their monotheistic Zoroastrian faith was regarded as beacon of religious scholarship.)

Nazareth where Jesus was brought up is in the northern Jewish state of Galilee. One of the problems with the Gospels, as they have come down to us, is that they depict the Holy Land as peaceful and pastoral idyll with travelling preachers wandering around, curings, raisings, walking on waters, and exorcisms. There is no doubt that this is total disinformation, even dissimilation.

The real picture of Israel and Judaea was best described by Roman historian Titus Flavius Josephus. And according to him, that region was a total war zone. The Gospels are written about a period when the whole of the Jewish nation was groaning under a severe and fascist Roman occupation. However, the word 'Roman' is hardly mentioned at all. Since the time of Gnaeus Pompeius, the Romans ruled the people with an iron fist and did not miss to quell any Jewish uprising. They were mercilessly crushed had been executed on Roman crosses.

But Paul and his followers were intent on creating a non-Jewish religion, which would appeal throughout the Roman Empire, and be tolerated by it. The Gospels contain no criticism of Rome. The Gospels and the images, which ever since have stemmed from them, portray Jesus as an essentially peaceful non-political man, a man who deliberately avoids saying anything that implies confrontation with Rome. However the alternative biography would have presented evidence that Jesus's religion went hand in hand with politics.

For a start, Jesus's birthplace Galilee, which was governed by a Roman puppet ruler called Herod Antipas, was a hotbed of Jewish rebellion. Remote caves near the Sea of Galilee gave perfect hiding places for revolutionary Jewish movements to strike at the Roman occupiers in the

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neighbouring province of Judaea. Jesus would also have seen great economic injustice.

In Jewish tradition the land belongs to God, it must be handled justly and righteously because "the land is mine" says the Lord in Leviticus. For the Romans land is a commodity to be bought and sold and an entrepreneurial commodity, not a divine gift. Jewish tradition in a way, and Roman entrepreneurial commercialisation, are on a collision course.

Into this revolutionary atmosphere steps a figure who would play a key role in the story of Jesus. He was John the Baptist. In the New Testament, the adult Jesus first appears as a disciple of John who baptises him and recognises him as the Son of God. But one by one, each gospel tries to play down the baptism as if they are desperate to avoid any idea that John may have been Jesus' mentor. And, of course, they avoid to mention that John was Jesus' elder cousin.

The Pauline Christians are a bit embarrassed about the story of the baptism. Mark tries to make it very clear that Jesus is in no way subordinate to John, as the casual reader might have thought, by saying "having Jesus pronounced God's beloved son with a voice booming from heaven." Matthew even has John protesting, "it is not for me to baptise you." Luke even more incredibly places the Baptism of Jesus after John has been arrested. And in fact, if you read only Luke, you would not know that John had baptised Jesus.

But the alternative biography would have seen John as a major figure and the formative influence in Jesus' life but what sort of influence? One clue lies in the fact that John was considered so dangerous that he would end up being executed by Herod Antipas the Romans puppet ruler in Galilee.

John the Baptist represented a political threat to Herod because John the Baptist was a prophet who was prophesying the 'imminent arrival of the Messiah' and by Messiah he meant a Saviour who would come and fulfill the prophecies of Zechariah, who had prophesied that the Messiah would come and deliver a military victory over the invaders.

Qumran scholars believe that the Dead Sea Scrolls are a link between John and the Essenes, a Messianc group that lived the lives as poor monks. John is described as a hermit, an ascetic very similar to the life led in the wilderness by the most ascetic branch of the Qumran community. In addition there are textual links. Both, John and the Essenes, used the same passage from Isaiah to prophesy the kingdom of God and in the New Testament, Mark's Gospel talks of "John preparing away in the wilderness" a key phrase used in the scrolls. Though the link can not be proved, the Dead Sea Scrolls do provide an insight into the kind of apocalyptic message which was current at this time and being passed on by John to Jesus.

They are very very political. The scrolls are as militant as the teachings of Mohammed's Islam. They openly mandate warfare against non-Judaists as well as disapprove, for instance, of Roman occupation in the Holy Land. They clearly participate in the war against Rome. There is a document in the scrolls called the "War Scroll" which envisions shows the whole blueprint for a final apocalyptic war against all evil, including the Romans on Earth. Many scrolls scholars have said, "this is just an idealised theoretical war." The War Scroll's detailed description of the weaponry and tactics makes this opinion very unlikely.

It seems also that John the Baptist had something to do with the rearming warriors of the Messianic Movement, it is clear that his message of the coming Messiah carried an explosive charge. What John was doing was planting little ticking time bombs of apocalyptic expectation all over the Jewish homeland, a very dangerous course of expectation indeed.

The authorities were hunting him down and executed him by beheading, which is peculiar because beheading was a form of execution reserved only for those who held Roman citizenship. In fact, the entire story is weird. We can read some short passages in the New Testament (Matthew 3:1-12; Mark 6:17-29; Luke 1:36, Acts 18:24-19:6; John 1:6-8) and, of course, in Titus Flavius Josephus' "Antiquities" (Book 18, Chapter 5:2). Neither the time of that event is certain nor who those authorities were. But we can take a closer look at some facts that may throw light onto the matter.

The Herodian Dynasty begins with Herod the Great. His father was Antipater I the Idumaean (died 43 BC), that means he was an Arab and he was the son of a person called Antipas [Antipas and Antipater are two Romanised forms of the same name]. His mother was Cypros (Nabatean and therefore also Arab). Herod the Great's siblings were: Phasael, Joseph, Pheroras, and Salome I.

We know that Herod the Great had, in a typical manner of an Arab chieftain, at least 10 wives: Doris, Mariamne I, Mariamne II, Malthace, Cleopatra of Jerusalem, Pallas, Phaidra, Elpis, plus 2 unknown cousins. The following list reveals a drama of epic proportions:

1.) Doris, son: Antipater II [executed 4 BC]

2.) Mariamne I, daughter of Hasmonean Alexandros and Alexandra the Maccabee [executed 29 BC]; son: Alexander [executed 7 BC]; son: Aristobulus IV [executed 7 BC], daughter: Salampsio; daughter Cypros.

3.) Mariamne II, daughter of High-Priest Simon; son: Herod II.

4.) Malthace; son: Herod Archelaus [ethnarch]; son: Herod Antipas [tetrarch]; daughter: Olympias.

5.) Cleopatra of Jerusalem; son: Philip the Tetrarch [tetrarch]; son: Herod.

6.) Pallas; son: Phasael

7.) Phaidra; daughter: Roxanne

8.) Elpis; daughter: Salome

It is quite likely that Herod had more sons, especially with the last wives, and also that he had more daughters, as female births at that time were often not recorded among Arabs.

Herod the Great's sister Salome I had a daughter called Berenice I who married her cousin Aristobulus IV (31–7 BC)

Berenice and Aristobulus IV had the following children:

1.) Aristobulus Minor [born c. 10 BC died after 44; educated along with his eldest brothers, Agrippa I and

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Herod V in Rome, along with future Roman Emperor Claudius (10 BC – 54 AD, reigned 41 to 54 AD). Claudius and Aristobulus became lifelong friends. This example shows that Romans and Jews were closely connected.]

2.) Mariamne III [1st husband (7-4 BC): Antipater II, eldest son of King Herod the Great. After his execution in 4 BC, 2nd husband: Herod Archelaus, son of Herod the Great and Malthace the Samaritan.]

3.) Herodias [c. 15 BC – after 39 AD; she married Herod II**, her "half uncle"]

4.) Herod Agrippa I [11 BC – 44 AD), King of Judaea from 41 to 44 AD]; married to somebody called Cypros, Children: Herod Agrippa II, Mariamne, Drusilla, (Julia) Berenice II, longtime lover of her brother Herod Agrippa II (and General Titus who was a son of Emperor Titus Flavius Vespasianus as well as the adoptive brother to Titus Flavius Josephus). Berenice II was also the presiding Judge of the Sanhedrin-Court that tried Saul of Tarsos (Acts 25, 26)

5.) ** Herod V [also called Herod of Chalcis; reign 41–48; died 48 or 49 AD]; married to (Julia) Berenice II with two sons, Berenicianus and Hyrcanus.

6.) ** Herod II [dubious identity; ca. 27 BC – 33/34 AD; Some writers call him Herod Philip I]. In some genealogies he is also known as Herod Antipas or Antipater [born before 20 BC – died after 39 AD]

That Herodias married her "half uncle" could have been much more serious than that: Herod II was also known as "Herod Antipas". Historians believe that there was a cover-up here. In reality, she married Herod V who is in the Encyclopaedia Judaica [from 1906] revealed as Herod II. This Herod II [V] was not her "half uncle at all, but her own brother! Incest was a common means in Antiquity with which dynasties of any kind stayed in power without sharing. Children with genetic defects were executed. And incest is still a practice with all its unfortunate and indescribable sufferings today in Islam. The creators of the Jewish Law knew of the effects incest can have and outlawed it.

Herodias marriage to Herod II was therefore the immoral crime the Gospel of Mark was talking about: "For John had said unto Herod, It is not lawful for thee to have thy brother's wife" [Mark 6:18]. Herodias was furious that Jon the Baptist found out because when the truth came to light, they all would have met an awful lot of trouble due to the Jewish Law that strictly forbids marriages between a brother and a sister. So, Herodias plotted to bring John the Baptist to death:

"19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel [domnicalla = Lady], Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother (Berenice I). [Mark 6:19-28]."

After the death of John the Baptist, his younger cousin Jesus created his own movement from the foundations laid by John but before putting any political plan into action he first recruited his own disciples and followers. Among them was Mary Magdalene the mysterious sinner who was saved by Jesus and stayed near to him for the rest of his life. Mary would later be the woman who went to his tomb to anoint his body the Gospels required Jesus the son of god to remain pure and celibate. But in the alternative biography Mary may well have turned out to be Jesus' wife. In Jewish tradition she could not have claimed the body of Jesus unless she had been his spouse. It is highly unlikely that Jesus would have been single as the rabbi's were married. This is a Jewish precept.

From its base by Lake Galilee, closeby to Mary Magdalene's hometown Magdala, the Jesus Movement began to grip the imagination of local people. Above all, Jesus became known as a healer and miracle worker. He preached a message about the coming kingdom of God. People began to wonder who exactly Jesus was.

In the Gospels, the moment of revelation comes when Jesus said to Peter, "who do people say that I am," and Peter said, "well. some people say that you are John the Baptist come back to life. And other people say you are the prophet Elijah. And then Jesus said to Peter, "who do you think I am?" Then he said, "I think, you are the Messiah.

But what exactly did Messiah mean? To Paul it meant that Jesus was the son of God who would come down to Earth to die on the cross and promised eternal life for mankind.

But the Jerusalem Church, of which Peter was a member, would have had another interpretation. When Peter saluted Jesus as the Messiah, he did not mean a divine figure from outer space to save the people's souls. He meant a worldly leader, a saviour of the Jewish nation, descended from King David.

The name 'Jesus' is the English spelling of the Latin name 'Iesus', and this comes from the Greek 'Iesous', this from the Aramaic 'Yeshua' and its short form 'Yeshu', and finally this comes from the old Hebrew 'Yehoshua' which is a bit clumsily translated as "Yahweh is salvation". Its meaning is "The anointed One", more simply "Saviour" or "Messiah".

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And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in Jesus the Nazorean vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus but still can mean the same person.

In the Jerusalem Church's alternative biography Jesus becomes a man for whom religion embraced political action a man whose mission was to free the Jewish people from oppression and usher in the "kingdom of God" here on Earth. The "Kingdom of God" itself is a political term which means how would God run this world of God sat on Caesars throne. We do not know whether Jesus used this term or the Messianic Movement that desperately was looking for a leader who brings them military victory over the Romans.

Now Jesus prepared to leave Galilee and take his message to Jerusalem, the city where power lay. According to the Gospels, he was going as the Son of God to bring Jewish leaders back to the path of God. But in the alternative biography his overriding purpose would have been very different.

[The missionary journey down south to Jerusalem is described in the next transcript from a film made by Joseph Atwill called "Caesar's Messiah."]

When Jesus arrived in Jerusalem, he was making his bid for the throne of the Jews. He was making a bid for power. As Jesus arrived, there was high tension half a million Jewish pilgrims had gathered for Passover the festival which celebrated their liberation from the Egyptians. And the Roman governor Pontius Pilate prepared himself for trouble.

In the Gospels, Pilate is a merciful man, a good Roman. But what was he really like? We do know a lot about Pontius Pilatus (Pilate) apart from the Gospels. We know about him from the 1st century Jewish writer and philosopher Philo of Alexandria and from Titus Flavius Josephus the Roman-Jewish historian, and Pilate was fairly ruthless, especially with crowd control. So now Jesus is in Jerusalem. It is at Passover. Pilate would have had very hard fast orders for this dangerous tinderbox situation.

According to Jewish tradition the Messiah was expected to arrive at Passover. So at that time the guardians of law and order had to be extra vigilant. The Romans had abolished the Jewish kingship, the Jewish monarchy. Anyone who said, "I am the Jewish King," was more or less proclaiming himself to be a rebel against the power of Rome.

The Gospels of the New Testament record the events of the following days as a plot by Jewish leaders to execute Jesus. However the alternative Jerusalem Church biography would have pointed the finger of blame elsewhere.

Instead of the Jews being the villains of the story, as they are in the Pauline Gospels, the Romans will be the villains of the story. Instead of having a Pilate who is so struck by the wonderful spirituality of Jesus, that he's so reluctant to execute him, we would have a Pilate who was more similar to the real Pilate, the historical guy to whom we know to have been a vicious and rapacious butcher.

After his arrival in Jerusalem on a donkey Jesus upped the stakes he entered the Temple, the heart of the Jerusalem political and religious establishment, and drove the money changers and traders from its precincts. The Gospels assert that the attack on the Temple was directed at the Jewish leaders who presided over it. The alternative biography would say that it was in fact an attack on the Romans who were the Temple's true controllers while the Jewish priests were just their puppets.

The temple, of course, was the house of God, but it was also controlled by the Romans. We knew exactly that it was the centre of Judaism. The high priest, for example, had to collaborate with the Romans. The Temple had become part of the Roman Imperial Cult (the Roman Faith ministery), as any other temples in the empire, and the reason was collecting the relgious tax. So it is a symbolic rejection of the temple not because of any impurity with regard to itself or its own religion, but because of its association with Rome. Because the temple is now the seat of collaboration, not the house of God.

Reports of the trouble being caused by Jesus alerted the Roman authorities. Jesus had to be taken off the streets but first they had to find him. The New Testament says the disciple Judas betrayed Jesus in the alternative biography that betrayal would be seen as fiction.

* * *

The idea that Jesus was betrayed by one of his closest disciples would actually reflect it on them personally because they were the disciples. The leaders of the Jerusalem Church were Jesus disciples. Why did this story become part of the story of the Pauline Gospels?

It was a mythological necessity. Every great legend has someone who functions in the role of the scapegoat, someone who betrays. Without betrayal, the great protagonist of the story does not become the martyred hero. The natural person for this role was Judas because his name "Judas" was the same as the name of the Jewish people. And the Jewish people had been cast for that role in the Gospel story as being the people who betrayed Jesus. This evil story composition was consequently responsible for the death of millions Jews, from the earliest persecutions, via Mohammed's hate toward them, up to the Russian proproms culminating in Stalin's Communist mass-killings, to the most vile crime in history: the Holocaust, perpetrated by Hitler's German Nazis.

Jesus was now under arrest. According to the New Testament he was tried first by the Jewish priests for the blasphemy of calling himself the Son of God. He was then tried by the Romans for political subversion. The Gospels say, it is the Jewish priests not the Romans who want rid of Jesus

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they persuade an unwilling Pontius Pilate to execute him. But the Jewish punishment for blasphemy would have been stoning whereas crucifixion was a purely Roman means of killing. In the alternative biography Jesus's execution becomes a political Roman decision.

The Romans crucified and for anything that was subversive to the Roman order, the Roman law and order, as it were. So it was a highly symbolic public act of state terrorism. It was, in a way, like putting the head on tower bridge, except the whole body was as it were hung up there for everyone to see.

Our Christ dies a revolutionary death in Palestine. The sleight-of-hand in the materials that we have change a Roman execution of Jesus into a Jewish plot.

The New Testaments attempt to put the blame for Jesus's death on the Jews takes one final turn. Pilate makes a last offer to spare Jesus. Barabbas his first name was also Jesus in the alternative biography the Jewish mob is called to release him would be seen as pure invention.

The story arose because there was a strongly attested tradition that when Jesus was arrested and in the custody of Pilate, the Jewish crowd shouted for his release, which they would naturally do because he would be a very popular figure, a messiah figure. And this tradition was so strong, it could not be entirely expunged from the record, and at least want to suspect that there has been some splitting here. In other words that Jesus Barabbas and Jesus of Nazareth are really the same person historically.

After his death, Jesus is placed in a stone tomb by a mysterious follower Joseph of Arimathea (a word game that leads us to the name Josephus bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs are the crows. That was part of it, and it is significant that of the thousands of Jews who were crucified around Jerusalem in the first century, in all of this time, we found only one crucified skeleton. And that is a graphic reminder that burial is the extraordinary event, not the usual event after crucifixion.

According to the New Testament an exception was made for Jesus and he was burried in a little cave nearby the execution site. It was here that Jesus's followers arrived to anoint his dead body only to discover the tomb was empty. Jesus had risen from the dead. For both, Paul and the Jerusalem Church, the resurrection was fundamental to their view of Jesus, but they understood it differently. To Paul, Jesus's death was the whole point of his life.

Paul is not interested at all in the historical Jesus. For Paul, the history of Jesus begins with the night before his death and finishes three days days later with his resurrection and the real Jesus is totally ignored by Paul, and he says, "all I want to know is Christ, and Christ crucified and consequently also risen.

But for the Jerusalem Church Jesus's death on the cross had meant failure. James the brother of Jesus was seen praying on his knees, probably begging God for forgiveness - as he has failed to protect his (probably younger) brother Jesus. The Messiah was supposed to usher in a new era of peace and prosperity here on Earth.

The Jerusalem church had a problem. Why did he die on the cross? In case of other Messiah figures, that was the end of their movement. If they were actually executed by the Romans that was the end of their pretensions. The Jesus Movement, however, continued because the belief arose among his followers that he was not dead, that he had been brought back to life by a process of resurrection which was the miracle.

In some but not all New Testament records, we can find that story. We also can read that the disciple Peter, Jesus's brother James, and eventually all twelve disciples believed that they had encountered the Risen Jesus. But in the alternative biography, how would they have viewed his resurrection?

They did not think this made him divine because no human being could be divine that Judaism does not allow the worship of any human being as divine. That is an infringement of the first of the ten commandments. But they believed that he had been brought back to life and he would shortly come along and continue his mission which was the same as before, that is to liberate the Jews and and you know inaugurate or was called the kingdom of God.

So the alternative Jerusalem Church biography might have seen Jesus like this: A man born naturally into a Jewish family who observed Jewish law, a charismatic healer and preacher recognised by the disciple Peter as the Jewish Messiah bringing liberation on Earth, a man who saw religion and politics as one, and a man who reappeared after his death to carry on the liberation fight. And this may be the lost biography the very first Christians were given.

If we think of the many early Christians continuing to go to Jerusalem for festivals, they will have met with people like Peter and James and with the other Apostles that were still in Jerusalem, and they would have heard this story. To them, it was not a marginal story. It was the story which was perhaps best known during the first generation of the Christian Church. But as Paul's version began to catch on all over the Roman Empire, the role of the early leaders, in particular Jesus's brother James, began to be undermined.

It is not just James, but all the disciples had a kind of "poor press" in the New Testament. They are all depicted as very stupid. They do not understand what Jesus is talking about. In reality, they knew better what Jesus was talking about than anyone else, better than Paul.

Of course, modern Christians believe, it was the will of God that Paul's vision should become the basis for a new World religion. As for the successors to James and the Jerusalem Church. By the second century, they had evolved into a small Jewish sect called the Ebionites which was viewed as heretical by the mainstream Christian Church. But if they had won the

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battle for the biography of Jesus, there would be no such thing as Christianity. It is ironic that those who knew Jesus best and give us the most reliable image of what Jesus was like in the end their mission turns out to be treated as herecy.

The Jerusalem version was a much less potent message than Paul's version because it is so closely tied to the historical Jesus, whereas Paul's mission is based on the view that Jesus was the human form of of God.

Although the Pauline picture has dominated Christianity for over 1,900 years very effectively, it is in decline due to all the terrible things that so-called Christians let happen during the 20th century. The real Jesus, the Teacher and Advisor, and his amazing story, we can understand much better today. And may be, this might be the chance for a new Christianity, a Christianity that is based on reality and cherishes the things the original Jesus stood for: Fairness, Peace, Love, Justice, Compassion, and the believe in a benevolent God.

CAESAR'S MESSIAH:
THE ROMAN CONSPIRACY TO INVENT JESUS

Caesar's Messiah: The Roman Consiracy To Invent Jesus
Directed by Fritz Heede, Nijole Sparkis,
Main Commentators: Joseph Atwill,
Prof. Robert Eisenman, Dr. Rod Blackhirst,
John Hudson, Kenneth Humphreys,
Dorothy Milne Murdock, Timothy Freke.
Video Transcript: Lord Henfield.
Production: Joseph Atwill, 2012

Who was Jesus? Is he a historical character? Who wrote the Gospels? Why are they written in Greek? Why did they have a pro Roman perspective? Why was the religion headquartered in Rome?

"Those were the mysteries that I saw about the Gospels. The origin of the Christian religion has been a subject steeped in mystery for nearly 2,000 years."

Joseph Atwill is one of a number of scholars today from all around the world who are questioning the historic facts behind these ancient mysteries. When examining the actual history of this era, many of the answers provided by the church and Christian scholars do not hold up to rigorous scrutiny.

This is really important for our culture to understand where Christianity came from. No doubt, Christians have done a lot of good for the world. But then there are other Christians, often the most dogmatic, who create wars, hatred, and other harm under the disguise of religion.

In studying how Christianity emerged, many of our scholars agreed that it was used as a political tool to control the masses of the day. And it is still being used this way today.

The problem is that Christianity has been used as a tool by governments that uses the goodness in people against them. For example, support for the wars in the Middle East has been preached to Evangelical Christians as a way to speed up the end of days this is just one example of the way that propaganda is used to control and manipulate the populus.

Actually, according to my study of the ancient texts, the second coming of the Christ has already occurred. May be, we need to expand the possible answers about how Christianity originated and deeper questions need to be asked. May be. we need to examine what political motives were behind the formation of the Christian religion.

I think it's a requirement of alert citizens to know how the Gospels were written, why they were written, who produced them, what was the purpose and back of all this. This is good citizenry. Everyone should be involved in this.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged. Studying this ancient era can give us the perspective needed for coming up with solutions to today's problems and for helping create the better world that we envision.

And the penny dropped. The penny dropped that Jesus as a human being never existed.

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The presentation of the Jesus character is somewhat of a composite of many messianic leaders of the time.

Well let's just go back to the drawing board and we'll leave aside all of the assumptions of Christian history and let's just look at the text afresh and consider every possibility. Let's let's open the whole game up.

Can you think that Christianity is really paganism by different name? And now it feels completely obvious.

Some of us are saying that this was a Sun God turned into a Jewish man.

In all of this, we are dealing with literature we are not dealing with history. So the answer is No. There is no history to this character of Jesus it's entirely a literary creation.

Some of our Bible scholars are Mavericks working outside the restrictions of mainstream religious institutions. This allows them the freedom to provide fresh insights and draw some startling conclusions about how Christianity was formed.

I began reading a number of books on the subject this turned into a decade-long research.

For Joseph Atwill the key was in the Dead Sea Scrolls the only Jewish literature ever discovered from the 1st century AD, the time that Jesus would have been preaching among the Jews. The characters in the Dead Sea scrolls were militaristic, and you could see that this movement wanted to push the foreigners out of Israel. They were fundamentalists whereas the characters and the gospel are different. They are pacifistic, they are turning the other cheek they're giving to Caesar what is Caesar's. How did a movement like Christianity come to exist in a region that was occupied by Roman soldiers and had Jewish Zealots within it that were going to push these Romans out how was that possible?

I began studying the other two major works of the era the New Testament and the Jewish War by Titus Flavius Josephus, a Roman court historian who described the war between the Romans and the Jews in the 1st century. While reading these works side by side, I noticed an amazing connexion between them certain events from the Ministry of Jesus seemed to closely parallel episodes from the military campaign of Roman Caesar Titus Flavius. A campaign which took place 40 years after Jesus supposedly lived. My efforts to understand these connexions led me to an incredible discovery Christianity had been invented by a little-known family of Roman Caesars the Flavians and they left us documents to prove it.

The Flavians are not a household name, and yet it is the Flavians who completely reshaped the Roman Empire. In Rome of course there's the there's the Colosseum which is understood to be the best-known monument of the ancient Roman Empire perhaps. The Colosseum is in fact a Flavian construction produced during the Flavian period. It is under the Flavians that both, Rabbinic Judaism and Christianity, take shape.

Why would the Flavians be interested in creating religions? Much like today, their era was marked by political power struggles, a bankrupt economy, religious conflicts and endless wars. In the midst of this turmoil, the Flavians seized control of the Roman Empire and ushered in an immense paradigm shift. To understand the Flavians rise to power we need to go back to the reign of the previous powerful rulers the Julio-Claudian dynasty. Beginning with Julius Caesar in the year 49 BC, the Julio-Claudian Dynasty ruled Rome for over a hundred years transforming the government from a republic into an empire. This family contained all the famous Caesars: Julius who predated the time of Jesus. Augustus who was Caesar at the time of Jesus' supposed birth, Tiberius who ruled during Jesus's supposed death, followed by the infamous Caligula, then Claudius, and ending the Julio-Claudian dynasty with Nero whose reign begins in 54 AD.

The Julio-Claudians enjoyed a godlike status until the family degenerated and began to damage the Roman Empire.

By the time of Nero, his famous decadence was bankrupting the Empire and the Jews of Judaea were staging a huge rebellion against their Roman rulers.

Judaea was one of the many conquered provinces that made up the Roman Empire, this region which was also known as Palestine, was controlled by a family that served as Rome's tax collector: the Herod's.

They were a Greco-Arab family somewhat possibly Judaised though only Judaised when it was convenient to please the subjects they were given, who were put in power in Palestine and destroyed the previous Jewish ruling family the Maccabean family root installed.

Besides being heavily taxed and ruled by a non-Jewish family put in power by Rome, the Jews were further inflamed by the requirement that a statue of the Caesar be placed for worship in every temple throughout the Empire.

In the Roman Empire you could pretty much have any God you want. But legally you had to submit to the emperor as a god as well. You had to at least acknowledge that the the Roman leader was also a divine figure. But the Jews would not have any of it.

It's fundamental to Jewish belief that you shall make no graven images it's one of the Ten Commandments given at Sinai by God. So the Jews never made representations of God.

The Jews had a very different type of religion. They had a religion which was much more focused on the book and less focused upon cultic statues. This presented a real problem for the Romans. They tried to install statues of Caesar but the Jews were not going to buy that at all. In fact, it aggravated them, it enraged them and the Romans really did not understand this. It is not statues, it is books.

And those books contained what are known as the "Jewish messianic prophecies,"

The thing that most moved the Jews revolt against Rome was an obscure prophecy from among their writings that a world ruler would have come out of Palestine.

Holy books inspired the Jews to expect a redeemer who would redeem Israel, rescue Israel, restore Israel to power and leadership in the world.

The Messiah that the literature described was a warrior the messiahs would have claimed the same attributes that David

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did. David could overcome any army because God gave him the power to do it. If you had the power of God you could easily defeat the Roman army. The people rebelled against Rome and were led by a messianic movement that had a series of messiahs that had come forward to fight against the Roman Empire+

The Hebrew word Messiah is translated into Greek as Christos or Christ so the title of Christ can describe any of the numerous messiahs of this movement. Rome ruled her colonies with an iron fist and any resistance was going to be met with brute force.

The Roman-Jewish War was triggered in 66 AD by anti-taxation protests and attacks upon Roman citizens by Jews, originating in Roman and Jewish religious tensions. The Roman governor, Gessius Florus, responded by plundering the Second Temple, claiming the money was for the Emperor, and the next day launching a raid on the city, arresting numerous senior Jewish figures. This prompted a wider, large-scale rebellion and the Roman military garrison of Judaea was quickly overrun by the rebels, while the pro-Roman king Herod Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and the conquest of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horon with 6,000 Romans massacred and the Legion's Eagle lost. The troops of the Messianic Movement caught the Romans off-guard and drove them out of Judaea. It actually defeats them militarily and set up a nation-state directly in the Roman Empire.

The Judaean provisional government was formed in Jerusalem by former High Priest Ananus ben Ananus (the man who killed James the brother of Jesus and was the main instigator in starting the Roman-Jewish War in 66 AD), Joseph ben Gurion and Joshua ben Gamla. Yosef bar Matityahu (the then future Titus Flavius Josephus) was appointed Jewish Army Commander of the North in Galilee and Eleazar ben Hanania as Army Commander of the South in Edom (Arabia Petraea). The Messianic Movement could muster a staggering 85,000 troops. That is: 25,000 (66), 6,000 (67), 500 Adiabene / Osrhoene warriors (southern Armenia); Other Jewish nations and Allies: Peasantry: 15,000 (69–70), Idumean-Nabataean Arabs 5,000 (69–70), 6,000 Zealots under Yohanan ben Levi, 2,400 Zealots under General Eleazar ben Ya'ir, 20,000 Idumean Arabs (68 only), Sicarii (Messianic Jihadists) under General Menahem ben Yehuda 5,000 (67), 500 (73): Civilians were forced to take part or support them.

And the Romans had to do something about it. There was a real danger that this messianic movement could not only boil over in Judaea itself but also spread to other Jewish communities and other parts of the Roman Empire. They mainly relied on guerilla tactics forcing the Romans to conquer each single town, one by one.

As the Jews were supported by Arab, Armenian and Assyrian troops, Emperor Nero had no other chance than calling up his finest generals, Vespasian and his son Titus, with whom he had a raw before. Vespasian and Titus had great expertise to quell any uprising. For over a decade they had waged war against the Druids in Britain and Gaul. Vespasian and Titus were so successful in destroying the Druids that they left behind no historical record of their existence. And these were exactly the men Nero needed to wipe the Messianist off the face of the Earth. Nero had to give them what they wanted, so they had at their disposal (minimum numbers): the Roman guard 3,000 men (by spring 66), the Syrian Legion 30,000 (summer 66), 5 Legions 60,000 (67–70), Legio X Fretensis 6,000 troops (70–73), that is about 100,000 troups.

In the year 66 AD the Flavians begin their military campaign against the Jews and they began to march their invasion forces from the north into Galilee where the first of three key events takes place they destroy the Jewish towns of Galilee. They soon captured a Jewish general who later becomes a critical figure in the formulation of Christianity. His name: Josephus bar Mattathias (Aramaic: Yosef bar Matityahu) In excellent Greek, he presented himself to the Flavians as a prophet telling Vespasian of prophecies that Vespasian would become Emperor. A smart trick with which he survived. As he spoke Greek, he rather might have overheard Roman officers discussing the political situation back in Rome. In the year 68 the Senate found the courage to depose Nero and he committed suicide. Now, Vespasian was a prime candidate to become emperor and he quite liked Josephus. He first employed him as a translator to negotiate with the rebels their surrender. After the shortlived succession of Galba, Otho, and Vitellius, Vespasian was by his own army declared emperor in 69 AD In the middle of this war Vespasian returned to Rome and seized the throne the Flavians then became the imperial family.

Josephus worked with the Flavians against the rebellion. He is often described as traitor although that does not reflect the truth. As member of the Pharisee faction, Josephus always hated the backward Messianists but loved Rome. He made no secret of it, that is why the Messianist leadership held his family in captivity. Josephus was in Rome three years before the war and became a friend to Nero's wife Poppaea Sabina.

With Vespasian in Rome, Titus stayed behind on the battlefield and set his sights on Jerusalem where the other two key events took place. Titus encircled Jerusalem entirely by building a wall to starve the Messianists out. He finally destroyed the temple leaving not one stone atop another in 70 AD.

Titus the victor of this great siege carried the spoils of this captured city back to Rome for his triumph in 71 AD. The Arch of Titus in Rome commenorates this event on impressive depictions.

In 72 AD, the most radical 900 Sicarii Jihadists fled to the near-impregnable mountain fortress Masada. General Lucius

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Flavius Silva, a relative of Vespasian, laid siege until all 900 committed suicide in 73.

All of the artifacts from the Temple that they seized they put on public display in what they refer to as the palace of peace except for one item: The Jewish scripture. Josephus records that the Flavians took and placed in the Imperial Palace (at the north side of the Circus Maximus) where no one was allowed to see it.

Although Titus successfully ended the rebellion in Judea another rebellion soon broke out in Alexandria Egypt. The Flavians knew that this was not the end of the Jewish Messianic Movement. Already during the war, the Flavians recognised, most likely by Josephus' explanations, that the Jewish messianic literature was fueling this terrorist movement. So the Flavians had all copies of it destroyed. There was not a single scrap of literature found from the Messianic Movement until the Dead Sea Scrolls were discovered in 1947. They are the only real voice of the Messianic Movement we have and that is why they are such a treasure.

The "Messianic Movement" is a name that came about by modern Biblical scholars due to the frequent mentioning of a messiah in the documents. The scholars however were shocked when they read the text because it was not talking about a peaceful figure like the Jesus in the Bible. On the contrary, the texts were talking about Jihad-like military actions, killing non-Jews, getting rid of all non-Jewish empires, and about a messiah who delivers all this by decisive military victories.

And that's why the Dead Sea Scrolls had to have been buried in caves when the Roman Army approached Qumran in 68 AD. It was the only way they could be safe from the Roman destruction.

turncoat He becomes Flavius Josephus Josephus at this time begins writing the history of the war. And he records that Titus gave him the Jewish scripture Josephus says histories have always been associated with the origins of Christianity

Back in Rome, Josephus explaines to Vespasian and Titus what the Messianic scriptures really contain and they realise that the texts were literature of war against Rome. Vespasian grants Josephus Roman citizenship and even adopted him, an amazing turn of events for that young man. From now on, he lives in the Imperial Palace, next door to all the family members and the captured Jewish scripture. He now calls himself Titus Flavius Josephus.

It is during this period that a new literature enters history which describes a peace-loving turned the other cheek preaching Jewish Messiah named Jesus Christ but if the Flavians wrote the Gospels how could a Roman family know how to write Jewish literature that refers to Jewish prophecy the answer lies in the Flavians collaborations with a number of Jewish intellectuals beginning with their own court historian Josephus.

The Roman leadership had a difficult task ahead. They realised that they could not destroy all Jewish people as about 5 to 10% of the entire Roman population was Jewish. They needed to figure out how to subdue or otherwise convince the Jewish religion to enter a peacful path. What they tried to do was to create a type of Judaism that is benign. We only know that Roman editors changed the Jewish Book of Law, the so-called "Mishna Sanhedrin" because this event is recorded by the Jews themselves. It becomes the basis of "Rabbinic Judaism" which we better should call "Roman Judaism"; it is the modern, benign and peaceful religion of our time.

In reading the works of Josephus side-by-side with the Gospels, scholars have noticed parallels between the two works. It appears as though the history of Josephus records events that fulfill the prophecies of the old and new testaments early Christians understood this connexion in fact when the Bible first began to be printed in the Middle Ages it included the history of Josephus.

Time and again we can find parallels between what Josephus writes and what turns up in the Gospels it's a powerful evidence of their true origin

He was employed to write the official history that we have the other histories from this period have been destroyed ruthlessly by the Romans. Josephus tells us this in very chilling passages how the Romans exerted complete control of the literature of this period. There were alternative histories of the Jewish war written well the Romans rounded up the writers of those histories and executed them. They rounded up all the copies of those histories and destroyed them. That is to say they ruthlessly wiped out any alternative history the only history we have is written by Josephus. And let's remember who Josephus was chief propagandist of the the Flavian tennessean he was very very successful he moved back to Rome he was given a an apartment in the Emperor's own townhouse and he was appointed the chronicler of the Roman Jewish war using Vespasian's own Diaries of the events.

Also in the pages of his history Josephus declares that the Jewish Messiah or Christ is none other than Flavius Vespasian and his dynastic family to put it succinctly Josephus says that there was a prophecy that a world ruler would come out of Palestine the Jews thought this applied to one of their own they were wrong in their interpretations He used the most cynical interpretation he applied it to the rise of the Roman Emperor in Palestine.

Josephus recorded that the Messianic prophecies foresaw not a Jew but Vespasian and his dynasty In fact all of the Flavian historians recorded that the Flavian caesar was the Christ. it was important to the Flavians that they be seen as the Christ as divine and godlike and this was not mere vanity The Julio-Claudians before them had already established that presenting themselves as gods was a powerful tool in controlling their subjects when the Flavians took over the throne they inherited an enormous bureaucracy that was already in place: the imperial cult which was dedicated to promoting the idea of Caesar as a god.

Another part of the puzzle is the Roman Imperial cult. why is it important well because it coincides with that same

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period of time as the emergence of the Christ's coat you had a whole social community the whole social structure of these conquered territories was governed by the Imperial cult and if you wanted to succeed the key social community to join was the Imperial cult because that's where all the movers and shakers were.

This idea of the Emperor becoming an object of worship was well established in the Roman system before Vespasian and Titus came along. It was prevalent in all major centers it had its own priesthood there was a ceremony an annual celebration annual games for the Imperial cult. Now it had many characteristics which would later colour the Christian cult. It grew in the same centres. It made claims that were later transferred to Christ.

The Julio-Claudians had claimed that they were of divine descent and that they were therefore legitimates their power base was the Roman aristocracy the Roman nobility. all of that collapsed into this power vacuum Vespasian was declared Emperor by the troops, by the Roman army so effectively it was a military coup with the change of dynasty they have to create a whole new follow G to legitimize that dynasty at the same time they're creating a whole mythology to counter Jewish Messiah nism somewhere along the line those two things get mixed together

When Vespasian died Titus began the process of having his father deified this is a complicated process because only the Roman Senate can bestow on an individual the title of Dios our God. Titus came to the Senate and presented evidence that the life of his father had been deveined certainly this would have included the military campaign that the Flavians waged through Judea. And it's at this time I think the Gospels were written because the theological structure in the Gospels of a God the Father and the Son of God is the same one that Titus would have been presenting to the Roman Senate. Well, the Roman Senate did accept Titus as evidence and Vespasian was deified and became a God. Titus therefore became a son of God.

The arch of Titus, that still stands in modern Rome today, is inscribed with a dedication to the divine Titus son of the divine Vespasian or son of a god. This imperial cult set up to worship Caesar as God also provided the basis for the structure of the Roman Catholic Church.

Now the rituals, paraphernalia, and symbols of paganism were transferred wholesale to the Christian Church the most obvious and clear example is where the title of the pagan chief priests of Rome the Pontifex Maximus became the title of the Pope the Christian Pope if you look at who held the original Bishop positions in the Catholic Church in those early times you will see that they are members of the same pagan aristocracy they simply change their clothing a little bit they wore the same garments but they wore slightly different headdresses they had become from being a priest of a pagan cult to being a priest of Rome.

Where the Vatican now stands there was once a pagan temple which celebrated the mysteries of a dying and resurrecting god man who wasn't Jesus. There are many churches in Rome I've been to a few where you go above into the Church of there as Jesus and you go underneath and there's a little sanctuary of Mithras. And it's basically the same thing.

So the roman plot to invent Christianity is just so clever when you think about it through the Pope who is God's representative on earth they no longer needed expensive standing armies Wars and punishment of disobedient peasants they could through religion rule their subjects.

Over time Roman Christianity propagated throughout the empire by way of the mass media of the day the Roman roads the Romans must have approved of this new religion because as some scholars asked if the Gospels really were Jewish literature about a Roman sentenced criminal why wouldn't they have been destroyed.

One of the really surprising things for me was to realize the extent of Roman control of propaganda and of literature. So that when you suddenly get all of this Christian literature arising in this period one has to ask well how did that happen the conclusion that one has to reach is that that could not have happened without some degree of complicity on the part of of the Romans so that one is led to the conclusion that the Romans must be involved in the production of this literature

To produce and disseminate this literature was a huge undertaking and the Flavians undoubtedly had collaborators we know they were funded by the wealthiest family in the world at this time: the Alexanders, a Jewish family who served as Rome's tax collectors in Egypt like the Herod's in Judea the Alexander's had strong motivation to keep the Jews Messianic movement from threatening their position and their wealth. One of their family members was Philo of Alexandria a famous Jewish theologian who was already writing works that combined Jewish beliefs with the modern Greek and Roman pagan beliefs of the day many scholars agree that his writings formed the basis for much of the philosophy of Christianity.

In these pages is practically every concept that you can find within Christianity she combines Greek philosophy and he took that and he combined it with Judaism. On top of that he was from a extremely wealthy family and this is important because you have to follow the money when you're looking at major trends new paradigms being set And if you look at his family then you start seeing well this is interesting because now we were starting to come across the Flavians again His relatives are very involved with the Flavians that whole area is where we want to look very closely for the Christian origins.

Its from exactly the same circle of people that you get the first signs of Christian ideology and they all lead to the rise of the Flavian dynasty.

Another wealthy influential character princess Bernice was from the Herod family in Judea she's the granddaughter of Herod the Great a product of the Herod's intermarriage with the conquered Jewish ruling Messianic lineage. Princess Bernice appears in the New Testament which makes her an

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interesting character she had two or three husbands and then became the mistress of Titus. So you can see this again rather like dynasty here you know powerful people mixed marriages you know shacking up with the Conqueror. yeah and it's really where Joe Atwill takes his idea of a conspiracy to write the New Testament but let him say it in his own words.

Bernice was a Herod related by marriage to the Alexander's and of course later she became the mistress to Titus. the fact that she was so closely linked with the Flavian shows you that the three families were very unified in financial romantic and likely theological issues.

By the looks of things this coalescence seemed to have brought about a dynamic that led to the synthesis of Judaism and paganism and eventually became Christianity. so that this is a very key time period.

I believe that the Gospels were actually written under the control of the Herod's the Alexander's and the Flavians. These families had the motivation to create Christianity and with the expertise in Judaism that the Alexander's and the Herod's had, they had the actual technical ability to come up with these stories that our fulfillment of Hebraic prophecies

So it seems the Flavians had the motivation the means and the collaborations through which they likely constructed and began disseminating Christianity. And if our scholars are correct one of the documents they left behind are the Gospels themselves

I began working on the study of the Gospels in the 1970s and I look at texts in terms of how were these composed watched as understanding that structure tell you about who wrote them and why they were written.

These texts were not independent Jewish texts but they will create as literary works using classical literary models

If we expect that this is the testimony of witnesses we've got a major problem. We actually have for anonymous documents they were not written by the names of people on those documents this is simply church according to Mark according to Matthew. So this idea that the the Gospels are reliable Testament is blatent nonsense.

Why are the Gospels called Gospels that's a critical question the word gospel in Greek is Evangelion and it means "good news of military" victories. Whose military victory are we celebrating here in these Gospels well seems to me that we are celebrating clearly the Roman military victory because these events the Battle of Madera the Battle of the lake of Galilee the successful Battle of Jerusalem these are battles that the Romans won.

Why are the Gospels celebrating battles that the Jews lost if these things were written by the Jews the fact that the Gospels are known to us in Greek and and not in Aramaic or Hebrew is I think just evidence of their authorship they were not written by any followers of Jesus who would have surely spoken Aramaic and if they had been fishermen and simple folk they would not have had the literal skills to write them anyway.

If we look closely there actually are clues in the Gospels that point to who the true authors were.

A lot of the Christian literature advocates turning away from the Jewish law and obeying Roman law. This fits perfectly into Roman propaganda purposes and then you have in general the portrayal of Jesus as the peaceful Jew who is wandering around in what is depicted as a sort of pastoral scenes talking to fishermen and farmers and so forth, when in fact this is a war zone. Judea is a war zone and you ask yourself well why is it not portrayed as a war zone?

I mean they really had it down pat they kept they have Jesus saying render unto Caesar what is Caesar's which is basically in response to talking about money whose benefit would that be? so blatantly obvious.

The perception of Roman characters in the Gospels they're all interpreted in a favourable light they are pro-roman they do not depict the Romans as the forces of evil they reverse that it's the Jews who become the forces of darkness. It's very striking that various passages in the Gospels refer to the Jews as "some people" separate from the heroes of Jesus and His disciples the Jews are those who object the Jews are those who try to walk the Divine Plan. Now that gives us a clue certainly to who were the true authors of this book

They are works of literature created by people who are trained in Jewish literature but whose values are pro Roman the Romans wanted to promote anti-semitism and so they arranged the story of the beloved man God Jesus Christ to appear as if the Jews had brought about his death. Because of this the Jews would have to suffer anti-semitism throughout history.

So this was a piece of work that could not have been done except by a fairly established natori team such as the literary team that was in Rome actually writing the books of Josephus, I mean that was written by a literary team and it was written as one of the attempts to give prominence to the Flavian Caesars which the Gospels also do. So it is extremely likely that the Gospels as a form of epic designed to magnify allegorically the Roman Caesars is also written at the court of the Flavian emperors.

But the Jesus story takes place many decades before the Flavians came to power. Why would the Flavians create a work about a Jewish Messiah that wasn't even from their own era? The Gospels were very precisely back dated 40 years Jesus's ministry was started in 30 AD exactly 40 years from the destruction of the temple. His ministry ends at Passover 33 AD which is 40 years before the end of the Jewish-Roman war which occurred at Passover in 73 AD with the famous Battle of Masada.

The Gospels are backdated into the period of Pontius Pilate that is to say before the first Jewish War which is to say in the Julio-Claudian period but this is typical of Flavian literature it's a Flavian technique. what they do is they back date this story into the period of their enemies namely the Julio-Claudians. And so generation after generation of Christian scholar and even secular historians go hunting in the Julio-Claudian period for the origins of the Gospels. They don't really find any answers then there are allusions in the Gospels to the destruction of the temple the most

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reasonable answer to that is that these texts were written after the destruction of the temple that is to say in the Flavian period after the change of dynasty.

This backdating of the story of Jesus Christ forty years earlier from the time the Gospels may actually have been written explains why many of the prophecies of Jesus came true within exactly 40 years what does this all add up to in my view the thing that is most significant is the research by Joseph Atwell in his book Cesar's Messiah which suggests that the Gospels were actually created as works of Roman propaganda at the end of the Roman Jewish War under the rain the Flavian emperors that his Titus Caesar and Vespasian Caesar and if you end up worshipping Jesus what you will really end up doing is worshiping Caesar in disguise

This may have been how the Flavians finally got the Jews to worship Caesar as a God by giving them Jesus Christ, a messiah more to the Romans liking, But is there any actual history to this character where did he really come from.

The mystery to me begins with his very name in Greek Jesus means Savior and Christ means the Messiah this didn't strike me is something you would call a young child.

These two words are already important within Judaism before Jesus Christ supposedly existed. Major biblical figures to a Jewish Greek speaking populace would already be called Christ their ears would already be acclimated to accepting this this title that so it isn't just a unique name of a single person who is it just suddenly popped up.

What did we actually know about Jesus Christ "the man"?

I don't think that Jesus can be historically defended. I don't think there's any evidence that we can extend to that particular Jesus.

So when you actually set out to investigate the historical Jesus as opposed to the Christ of faith you very abruptly enter a void. You find that whereas you might imagine the core details of Jesus are readily known and accessible you actually discover there's no such thing.

Further there had never been any archaeological evidence of Jesus Christ that had ever been discovered.

You cannot find an established and incontrovertible biography of Jesus at all. It doesn't exist. You enter a strange twilight zone of early Christian belief. What we have here is not a movement that is grown on the accretion of legends on a real flesh-and-blood man.

But instead the development of a religious movement around the idea of a man.

There isn't even an actual physical description of what Jesus looked like anywhere in the Gospels.

The presentation of the Jesus character it's somewhat of a composite of many messianic leaders of the time, many messianic leaders of the time most or all of whom came to a bad end, usually by crucifixion because crucifixion was the Roman punishment for seditious activity.

And the penny drop the penny drop that Jesus as a human being never existed

In all of this we're dealing with literature we're not dealing with history so the answer is no there is no history to this character of Jesus it's entirely a literary creation.

What the Romans did was they saw the Jews reliance and belief in prophecy so they said "okay, they want a prophet, let's give them one."

It seems that in the construction of the literary character Jesus Christ the Roman authors borrowed religious concepts not only from Judaism but also from other gods and religions that they knew. Some scholars have noticed the similarities between the story of Jesus and the ancient pagan mysteries.

In ancient mythology we find this whole strain of thought called "solar mythology" many gods start taking on solar attributes because as agricultural communities become more important the Sun becomes the big focus but most obvious reasons of planting and harvesting the Sun is then personified so now we have a male Sun God it becomes a religion in many parts of the world Christianity usurped a tremendous amount of Sun worship some of us are saying that this was a Sun God turned into a Jewish man This December 25th birthday was in fact the "Winter Solstice." This is really in fact the birth of the god of light the December 25th actually is the end of a three-day period of when the Sun stands still the Sun appears to be dying as the days become shorter and the Sun is reborn at that point.

Across the ancient world there was this form of experiential and philosophical spirituality in these mystery cults or mystery schools. And at the centre of these schools you would find a mythos, which was an initiatory myth for symbolic myth which would help people who were going through the initiating process come to this spiritual awakening. This knowledge is called "gnosis." And what you see in these myths is the elements that will later become the Jesus story.

Let's ask the question is Jesus developed from pre-existing literary characters? Jesus has certain episodes in this so called life and each one of them can be traced to a prior representation of that time.

If you look at the the elements which we found in the pagan mystery school myths, you find the story of a dying and resurrecting son of God who's born of a virgin, has twelve disciples, turns water into wine at a wedding, it brings a new religion of love, is accused of heresy or a provocation by the authorities, is put to death, sometimes by crucifixion, and then if you want to commune with the god man, you take bread and wine, and then you can come to eternal life. Well, all of this is course Christianity.

Easter itself is a long pre-Christian celebration of the resurrection of spring from the death of winter. This is an ancient shamanic belief. You will find it all over the world. that you go through a ritual death where you get reborn. But you're reborn as an awake being, so you died just to your lower nature and woken up to your higher nature.

You can find them in the Old Testament in the the Jewish mythology as well. It isn't this pagan parallels I mean the New Testament for example the Ascension. We have an

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ascension with the Old Testament figure of Elijah and it's a very dramatic ascension.

Elisha and Elijah cycle: These are two Jewish prophets one followed on from the other which have many of the story elements found in Jesus for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle." Is this fulfillment or is this simply copying of a useful theme?

You can see where they just used Old Testament characters and scriptures as a blueprint to create this new one.

A lot of the ethics of Christianity actually were around before Christianity. The Golden Rule "do unto others as thou wouldst have them do unto thee" is in fact from the Old Testament. Jesus didn't make that up. Many of the other aspects of Christian ethics many things which we might like to applaud as very good aspects of Christian ethics can be found in the stoic philosophy in Rome which by the way was exactly the philosophical and ethical school promoted by the Flavians.

There is little that is original about Jesus. If one separates from his words, advice that was in the interest of the Roman Imperial family, all that you have left are snippets of widely known philosophies, truisms and concepts that came directly from prior Hebraic literature.

The reason I am now convinced there's no historical Jesus which seems of real light wool to people who are not familiar with the idea it is a combination of things: First of all, there is no evidence for an historical man which stands up to proper scrutiny. Secondly, the story of Jesus is full of these motifs which come from the pagan mysteries. And the third reason is, because in the early Christian movement there are these two types of Christians, certainly by the second century. I think of as Gnostics and literalists. What marks out the literalists who will become the Roman Empire and the Roman Catholic Church is that they've got a historical man. What marks out the Gnostics is that they see it allegorically, and their great heresy is that Christ didn't come in the flesh. Now the winners write history. And the history books have been written by the literalists.

And all of the tradition about the Romans trying to torture and suppress Christians these traditions are correct they definitely persecuted the Messianic militaristic Christians and they certainly would have frowned on the Gnostic independent thinking Christians, but the Roman pacifistic "giving to Caesar what is Caesar's group" would have been promoted.

Reason: This teaching is perfect for the Roman Empire as it is a fascist Empire. It has got a very simple message, "just believe this, you don't have to transform, and you have to go through the authorities, through the bishops, through the state ultimately. It is the perfect thing for them to pick up. And that's what they did.

Our scholars agree that the gospel are complex literary creations drawing from both pagan and Jewish myths. But Joseph Atwill goes a step further to say that the Flavians wrote passages directly into the Gospels which show that they were the authors.

One of the most famous prophecies that Jesus makes, is about the coming of someone he refers to as "a son of man." Now many people believe that he's talking about "a second coming" of himself and many people believe that this is going to occur some point in the future. Well, the fact is, this "coming of Jesus" has already occurred. Jesus makes very specific prophecies as to what will happen when "the Son of man" makes his visitation. He refers to three key events: (1st) the Galilean towns will be crushed, (2nd) Jerusalem will be encircled with a wall, and (3rd) the temple will be razed leaving not one stone atop another.

He also states exactly when this individual will come. He says that 'the Son of Man' will appear before the generation that is alive and listening to Jesus's words passes away. Now the Jews of this era a generation is 40 years. And so the only individual that could possibly be the son of man that Jesus predicts is Titus Flavius.

Titus Flavius did destroy the Galilean towns, he did encircle Jerusalem with the wall, and he raized the temple to the ground and left not one stone atop another. And he did this within 40 years. Josephus recorded that, no matter how Titus tortured the Jews, they refused to call him "Lord" or "God". So to circumvent this stubbornness, the Flavians wrote the Gospels in which "a son of man" was predicted to come in the future. Titus fulfilled these prophecies and became "the son of man". So you end up worshiping Titus without knowing it.

To further support his thesis but the Flavians originated Christianity Joseph at will points to the Roman Catholic Church's earliest Saints known as the Christian Flavians.

The Flavian family is connected to early Christianity in a number of unusual ways. Many members of the family were recorded as having been among the first Roman Catholic saints.

And these include Flavia Domitilla who is either Titus's sister or his niece. And there is an inscription honouring Flavia Domitilla for donating the land that became the first Christian catacomb, and Flavia Domitilla was the first Christian Saint. The inscription bearing her name is in the Catacomb of St. Domitilla in Rome. It can be seen on the righthand wall of the Basilica at the foot of the entrance stairway between the two sarcophagi. The right-side part of the tablet has broken off and is missing. The remaining inscription reads: TATI.A.BAVCYI . . .; TRIX.SEPIEM.LIB . . .; DIVI.VESPASIAN . . .; FLAVIAE.DOMITIL . . .; VESPASIANI.NEPTIS.M . . .; IVS.BENEFICIO.HOC.SEPHVICRV . . .; MEIS.LIBERTIS.LIBERTABVS . . . (in English: . . . Granddaughter of the God Vespasian . . . Flavia Domitilla . . . niece of [Titus Flavius] Vespasian the son of the divine Vespasian . . . donating . . . liberty . . . to get free . . .)

(1st) Her son Titus Favius Clement is recorded as having been the first Roman Catholic Pope after the apostle (and

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Jesus' younger brother) Simon, (2nd) in addition there were two members of the Flavian household staff, Flavia Domitilla's chamberlains Nereus and Achilleus, both of them had churches named after them in the very earliest Christian diocese in Rome, (3rd) there was a Christian theologian whose name was also Titus Flavius Clemens, Clement of Alexandria, and he's the one who actually described the first Christian symbols, and he said, they were the anchor the boat the fish the olive branch the star, and oddly these are the very symbols that the Flavian Caesars used on their coins. The final (4th) connecting point between the Flavian family and Christianity is that in the fourth century Flavius Constantine made Christianity the state religion of Rome.

The military achievements of Caesars were important to all Romans so certainly the Flavian Christians, the group that the Roman Catholic Church State, were the first saints of the religion would have known the identity of the Son of man that Jesus predicted who would crush Galilee and circle Jerusalem with a wall and raise the temple was Titus Flavius.

So it seems if a person knows how to uncover them there are actually many clues pointing to the Flavian origin of Christianity and perhaps the most intriguing one that Joseph at will uncovered is a secret code the Flavians used in their documents which enabled him to make his startling discovery.

So the Romans had the Jews' scripture locked up inside their imperial court and they studied it. And what they discovered was that there was a unique literary code hidden in the text.

This hidden code, which was common in Jewish scripture, was used by the Flavian literary team to place passages into the Gospels that had to be deciphered to be understood. This hidden literary technique is known as "typology."

Typology is used throughout the ancient Hebraic literature and it's a genre that is really no longer understood are used today but simply put typology is using events from the past to provide form and context for subsequent ones what we're talking about is stereotypic. In other words, there's an idealised prototype which shows certain characteristics, or performs in certain ways.

For instance one of the things they do is they take an old story and they retell it in a new form and and they superimpose contemporary history upon old stories and they create these multi-layered texts.

In Hebraic typology, texts were designed to be read in comparison to one another or intertextually. And in doing so, a meaning that would not be visible in the surface narration, would become apparent to someone who understood the type of logic connexion between the stories. Hebraic typology connects prophets. Events from the life of one prophet are placed into the life of a subsequent prophet. And this shows that there is a divine pattern established by God connecting his prophets to one another.

The Gospels actually show how we can decipher for ourselves this hidden code or typology that was used to create the Jesus story.

At the very beginning of the Gospels there's a primer of this typology. What the author of Matthew has done, is take events from the Old Testament and place them into the life of Jesus. These events occur in the same sequence in the story of Jesus as they occur in the Old Testament.

Numerous Bible scholars had already identified the following parallels:

Both stories have a patriarch named Joseph who travels from Israel to Egypt; A ruler who massacres innocent boys; A divine character who states that all the men are dead who sought your life; And then a return from Egypt to Israel. This is followed by events which have passing through water (in the Old Testament the Israelites pass through the Red Sea, in Matthew Jesus is given a baptism in which he passes through water); we then travel into the wilderness (the Israelites are in the wilderness for 40 years, Jesus goes into the wilderness for 40 days). Finally we have the three temptations (in the Old Testament we have the temptation by bread, the statement "do not tempt God," and the commandment to worship only God. These appear again in Matthew where Jesus is tempted by bread, tells the devil "do not tempt God" and instructs him to worship only God.). Therefore when you compare the life of Jesus with the life of Moses, you see a linkage that shows that the character in the Gospels was divinely connected to the character in the Old Testament. The life of the first saviour of Israel Moses foresaw the life of Jesus who's now claiming to be the next saviour of Israel.

To understand the rest of the Jesus story his adult ministry we simply need to know that the same system of parallel names locations and concepts occurring in the same sequence was used to connect Jesus in the Gospels to Titus in the works of Josephus.

Our scholars explain this Gospel typology in the following three examples:

Jesus comes to the Sea of Galilee at the beginning of his ministry. He gathers his disciples to him and he says, "do not be afraid, follow me and become fishers of men" (In the Gospel of Luke, Jesus actually says "catchers of men".). Titus comes to the same location, to the Sea of Galilee, he gathers his troops his disciples together and he says, "don't be afraid" and then he leads them they follow him and they attack a group of Jewish rebels they sink the Jews boats the Jews attempt to swim to safety and the Romans use their Spears to catch them. They become fishers of men.

The match is not exact that we should never expect it to be exact it's simply a type which is repeated across the whole of the New Testament.

Jesus is constantly dealing with Devils. Josephus also deals with Devils but Josephus defines who these Devils are. He states that the Devils are those individuals who have a rebellious spirit and rebel against Rome. At Gadara Jesus encounters one man who has a legion of demons inside his mind. They then are driven out by Jesus they infect a herd of swine and then this heard rushes wildly into the water. This is a parallel to Titus's battle at Gadara where one individual

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infects an entire Legion of Jews with his demonic spirit and then that group in turn infects another group and this combined group is driven by the Romans into the sea.

what's being suggested here is that this story that you find in the Gospels is in some ways sort of like a grim parable about that military events it's sort of like a bit tongue-in-cheek I think the Romans had a vicious sense of humour like this a very black sense of humor and a medieval texts that I've studied that which is called the Gospel of Barnabas when you read that story the way it's presented is in a unsophisticated form that is to say it's sort of been decoded in some ways and it becomes clear that what that what we're talking about here are the Jewish rebels power chase things of the sea and they drown in the sea in the Gospels these are presented as pigs this is a this is a once again a very dark black sort of Roman sense of humour some of these literature really needs to be understood like that.

In Josephus's biography he describes when he was in the entourage of Titus during the closing stages of the siege of Jerusalem, he chanced upon three of his friends who were being crucified, and he pleaded with Titus for their release. And Titus gave that permission and the three figures were removed from the cross. Two of them died and one revived. Now if you're looking for a stereotypic example of how some idea was floated into the mind of someone right in the Gospels that is a pretty clear example it's certainly a strange occurrence that we find such an incident in the works of Josephus when it shows up is such a dramatic form in the Gospels.

In the Gospels, Joseph of Arimathea asked the Roman commander to take Jesus down from the cross in Josephus is history Joseph bar Mathias asked the Roman commander to take someone down from the cross. Arimathea is a pun on Josephus his last name bar Mathias.

When you read our sources really carefully and you have to do it really really carefully because they didn't spell it out for us it's it's effectively very well hidden. we have to understand that our literature a lot of our literature is essentially propaganda the Romans are not writing objective history and all of our literature has been through Roman filters. perhaps there's a significance of the Dead Sea Scrolls that this is literature that hasn't been through the Roman filters.

It's important to realise that Josephus wrote in an era when allegory was regarded as a science. Educated readers were expected to be able to see another meaning in religious texts than the one that appeared in the surface narration.

We're dealing with Roman literature on the one hand and Jewish literature on the other, and in both cases they're much more sophisticated much more multi-layered and elusive and much trickier than modern readers suspect. It's not a simple literature it's very very complex allegorical literature that indulges in the literary games that the Romans played the more you understand about Roman literature in this period and then you place the Gospels and other Christian literature in that same milieu, you can start to see the games that are being played in that literature.

Now these parallels have been seen by other scholars, but what they fail to notice is that the parallels occur in the same sequence and thereby they create a typological pattern.

The Flavian thesis it's trying to read these texts in context because in any given text you've got the text in the first instance, and then you've got the context, the environment in which it happens, and of course in all of these texts also you've got a subtext, so you've got text context and subtext, and you have to be able to read all of those things. Unfortunately, many religious people who are coming out of seminaries who are coming out of religious colleges they are just not being trained in this sort of level of reading. They are instead being trained to just read on one level which is a literal level and I think that that's very unfortunate and that that really needs to be challenged.

By studying the multiple layers in these ancient texts in the original Greek language, Joseph Atwill was able to discover not just a handful but over 40 typological parallels between the Gospels and the works of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

Once I understood the system that the Flavians were using to link Jesus and Titus, I was able to discover dozens of these parallels between Jesus and Titus, and what was amazing is that they occurred in the same sequence. This simply proves that this was deliberate that these unusual parallels had been created by the Flavians as a signature. It is their way of telling posterity that they authored the Gospels these parallels are the Flavian signature of the Gospels.

Both, Jesus and Titus, began their campaigns at the Sea of Galilee, and then go into the Galilean countryside, followed by a journey to Jerusalem. Once they reached the city's outskirts they paused for a while before they entered. Finally, they leave the city where their campaigns come to an end.

To catalogue the many parallels I gave each one a convenient name that related to the concept in that particular parallel set. Starting at Galilee each of these are episodes that occurred both in the Gospel story of Jesus and in the history of Titus's military campaign.

1.) Both, Jesus and Titus, journey to Jerusalem each sending messengers ahead to meet him when he gets to the city.

2.) When the Romans get to Jerusalem they notice that the Jewish factions are fighting against themselves. At this point in the Gospels Jesus talks about "a house divided against itself cannot stand."

3.) Then Josephus wrote, that in preparation for battle, Titus ordered all of the fruit trees between the Roman camp and the walls of Jerusalem cut down. At this point in the Gospels Jesus states that "if a fruit tree does not bear good fruit, cut it down."

4.) Titus goes around the walls of Jerusalem looking for the best place to construct a tower from which they can launch their attack. At this point in the Gospels Jesus asks "which

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one of you who is going to build a tower, does not first sit down and think about the cost."

5.) At this point in the history (The Jewish War), Titus sends Josephus to ask the Jews what terms they will accept for peace. In the Gospels Jesus describes a king who sends a delegation to asked for terms of peace.

6.) Both, Jesus and Titus, at this point have triumphant entrances into Jerusalem during which, amazingly, stones are said to cry out.

7.) Each then drives a den of thieves out from the area in front of the Temple. This is followed by Titus encircling Jerusalem with the wall. In the gospels Jesus is here predicting that Jerusalem will be encircled with a wall.

8.) Because of the walls, starvation sets in in Jerusalem. Josephus wrote that a woman named Mary, who called her son a myth for the world, slayed him and ate him, thereby turning him into a human Passover lamb. In the Gospels we now have the Last Supper. Jesus tells his disciples "take eat this is my body this is my blood," thereby turning him into a human Passover lamb.

These parallels here are not coincidence but they represent the signature the Flavian authors deliberately left behind in the Gospels.

You can see the fingerprints. The Flavian authors left their fingerprints all over these texts. You can start to decode these texts and can see automatically some surprising conclusions about how early Christianity first arose.

Our scholars have shown that the Gospels were not the product of primitive Jewish fisherman, rather they are a sophisticated literary work, combining religious ideas of the day with Roman political perspective and power. Joseph Atwill's research reveals that reading the works of Josephus concurrently with the New Testament shows that the events of Jesus's life were not historical but rather all of them are dependent on the events and the military campaign of Titus Flavius. Jesus Christ was an allegory for the Romans Caesar Titus, the Messiah of the Roman Empire, the Romans son of a God that Christianity was set up to worship.

I certainly don't want to undermine the positive things in Christianity I'm happy to admit that there are positive things in Christianity and in other religions as well. The issue here are the historical claims of these religions.

Traditionally religious dogma has forbidden the examination of historical discoveries or the inclusion of certain scientific findings in their teachings asking their followers instead to blindly believe as they say, not as the objective facts may show. In live in a time perhaps it's a new intellectual Renaissance which is getting fed up with many of the structures that we live with and which is recognising major frauds at the heart of our financial markets and the heart of heart of our industry and the plug is being pulled on them and my view is that we have yet another fraud the biggest of them all and it's a fraud at the heart of Christianity. And it is a time for whistleblowers to come out and to make this information available not just to scholars in academic journals but to have it widely available to anybody who wants to know.

It's helpful to hear a wide diversity of voices in order for people to arrive at their own conclusions and the theories brought forth by our scholars are a part of that diversity.

When they hear that the Jesus story is a myth people feel that you are taking something away, but you're really not. You push people "why do you believe in it started Jesus?" Often people will go "well, you know, the Bible or something, but when you go "well, have you studied it as an historical document, have you looked at the evidence?" they'll go "well, no, I haven't." So that's not the real reason. The real reason when you push people is "well I have a relationship with Jesus, I have a personal relationship with Jesus and that's what I don't want to lose."

And that's a really good reason to be a Gnostic and a really bad reason to be a literalist.

The gnostics, as well as pre-Christian pagan mystery schools, believed that the myth of the dying and resurrecting Godman was an allegory to be used for personal growth to die to their lower nature and a rise to their higher nature. The literalists took control of the original myths and shaped it. So it would take the power away from the individual and place it into a central authority. Rediscovering the original myth gives people the freedom to choose the beliefs that truly served them.

Okay, some Christians have developed their personal faith to the extent that Christ is this energy or force or power within them this is how they have interpreted the story now the story has become again when it actually began as an allegory.

I had no issue with the Christ within I have an issue with the with the church militant what threatens humanity is organised regimented religion on the march taken so seriously that you will act out its worst precepts.

If we examine all the religions of the world we find that there is a common thread that connects all faiths and all people and it is from this connection that we can make the choices that have now become so critical to our future.

I like to focus on the origins of religious ideas and it turns out that they're very unifying underneath. All of the divisiveness that we see on the surface, it would be extremely helpful for all of humanity to realise that there is this underlying unity. And those origins are basically nature worship, the study of the Sun, the Moon, the Stars and Planets. This is all what humanity has been looking at, of course with great awe, and reverence for thousands of years, and it is extremely important for us to get back to those roots. The destruction of the planet is also directly tied to religious ideas. This can help to restore balance to the planet in a very profoundly significant way.

The very survival of humanity depends on viewing history from a new perspective so that we can be clearer on the

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historical facts and still honour the myths that offer us the greatest wisdom.

It is what the myth, what the poetry says, that matters, not what actually actually happened. So each new generation, whatever you say, is going to hear the myth and that is what is true for them, and what follows is the actual history which is much too complex for the average person whoever if their head around.

Though the actual history is complex and we may never know all the facts about what happened 2,000 years ago, the voices of our scholars are contributing to an ever widening dialogue and the growing paradigm shift being witnessed all around the world today that can lead to a more empowered and enlightened humanity tomorrow.

This is really important for our culture, to understand where Christianity came from, and this is direct evidence. You can actually walk this path and come to this conclusion. You can know that Christianity was an invention of the Romans. It was done to pacify their subjects.

And this is important because it gives us a different way of understanding government, how government operates the tools that government uses, the purpose that government has for the various propaganda apparatus. Evangelical Christians are getting away with debunking facts as mere theories, even subjects like evolution, but they provide no evidence for their position other than to simply cite religious dogma.

And if you look at the influence that Dogma is having in the media today you can easily see it is increasing. I would like to challenge these extremists to consider the possibility that my findings are correct. Though there is much good in Christianity, we have to understand how rulers have used it to control us, and how they are still using it to control us today.

I hope citizens will be more skeptical when they hear an authority figure using faith to interpret laws or a belief in Armageddon to create governmental policies. The Flavians encoded a secret message into the Gospels which we can now understand in a new light. "And ye shall know the truth, and the truth shall make you free." [John 8:32].

ROBERT EISENMAN: THE JAMES OSSUARY INTERVIEW

(This Interview, produced and held by Simcha Jacobovici [speak: Simka Yakobovich] with Prof. Robert Eisenman [in around 2004], is discussing the James ossuary and in particular James and Jesus, and the Dead Sea Scrolls from Qumran and Saul of Tarsos, better known as Paul the Apostle. The Ossuary bears the Aramaic inscription: Yakob bar Yosef akhui di Yeshua [Translation: Yakob son of Yosef, brother of Yeshua]. Aramaic was the language of Jesus and the entire Middle East, from Egypt to India, and up the Silk Road to the capital of China. Some ambiguous words in this transcript have been changed, such as Judaea or Holy Land for Israel or Palestine. Clarifications are given in square brackets. Video Transcript: Lord Henfield; Production: Simcha Jacobovici, 2004)

Robert Eisenman: . . . . and the leader was James not Peter. Peter was overseas traveler but James was the big honcho that he had to report back to. So he describes meeting him there and then he describes a debate on the temple steps where the priests and the scribes are debating the James group on the steps. And there's a riot. And all of a sudden into this riot bursts for who's called an "angry man" - and is clearly meant to be Paul in his time when he's serving the Roman authorities - and he runs into this debate just when James is about to win, picks up a flagon from the altar and and and beats James with a club and throws him down the stairs and leaves him for dead and there's a huge Mela. And about 30 people are dead but James isn't dead. This this is the kind of detail this novel has. It carries him out of he temple to a house in Jerusalem, which is also good detail, then it takes them down to Jericho outside, and then the the enemy, as he's called, gets letters from the high priest to pursue the Christians to Damascus that's the thing in Acts. That's where Acts picks up. So this is Paul, and he comes through Jericho on the way to Damascus and he misses them and they have carried James down there because he is the leader of the whole community. They are out of somewhere outside of Jericho. Guess where they are: Near Qumran! So that's the that's the thing of James attacking Paul.

Simcha Jacobovici: So you are using the historical . . .

Eisenman: This is so detailed how what is it what are they doing? That it is so rich in detail.

Jacobovici: So then, is the ossuary the real thing?

Eisenman: No it's not the "real thing". It is a very questionable thing. It is a very worrisome and highly suspicious [thing]. Many aspects to it are challenged credulity.

Jacobovici: Why?

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Eisenman: Why? Well, there is a whole list of things. First, there's no secure provenance. Second, there's no secure chain of custody. Third, it comes willy-nilly out of nowhere, suddenly appears on the scene just when James is being talked about.

You know, for the last five years there have been a series of books on James, primarily, including my own which is a thousand-page penguin "James the brother of Jesus and the Dead Sea Scrolls", and these books have been widely circulated. And in these books one of the things that said is perhaps the best proof that of Jesus existence were the fact that he had a brother James. Three or four years after statements like this are being widely read here pops the sarcophagus. That is the first thing that put my hackles up to worry about. It is the miraculous sudden appearance of this.

The next thing that is worrisome about this box is the phrase THE BROTHER OF JESUS. Nobody at that time would have thought to put the "Brother of Jesus" on an ossuary, not in the first century. Later perhaps, after Christianity and its documents had time to dig in. The point was, James was rarely called this. James was famous in his own time. James was an overarching figure in Jerusalem known as "The Just One". People used to walk up to James and touch his clothes as as a holy man when he walked through these streets. He was probably a leader of a movement like the Essenes, if not the Essenes. Anyway, he was a Zadik [more correct: Zaddik], a Zadik who everyone admired and knew about. Therefore, if you had an ossuary in his name, you would not have to identify him as "Brother of Jesus". He would be known in his own right [meaning, he would have borne only the name of his father as it was custom e.g. Ya'akov bar Yosef (Jacob son of Joseph) without the extension "akhui di Yeshua" (brother of Jesus)]. It's like, the person who added "Brother of Jesus" wants us to know which James it was. So a later generation or even someone in our own time, that's what I have said. Generally, that is too pointed, it is too perfect, it is like, "Oh, hello 20th century, do you want to who this is? It's the brother of Jesus, you know?" And someone has written it out there. That is a second problem.

But I would even worry about a third problem: the James the son of Joseph, Jacob the son of Joseph, the first part. Now, that's not to say, the are two problems with the inscription itself. Now we have professional palaeographers supposedly looking at this. Look, I want to tell you, even an amateur could see that there are two hands there and that the two parts of the inscriptions don't match. One [the Aramaic on the right half] is deeply incised in a formal style. When I saw it in the museum, I was staggered because the pictures don't do it justice. The pictures looks like they have been sort of enhanced because you can hardly read. The second part, because it's so dim and it's done with such a clumsy tool. The first part just jumps right out and it's not just because it's been cleaned. It has been done with a different more precise tool. It is a formal hand. The second part [left of the first half as Aramaic is written from right to left] is clearly added by a second hand with a different instrument even. It is not as deeply incised. It is more clumsily. It is like a more complete instrument. Now, an amateur photographer could tell you that. But the public is cowed. The public defers to these specialists and is unwilling to use its own judgement. So there are two parts to this inscription. I have dealt with the second part a little bit.

The first part is worrisome for the following reasons. There may be two or three hundred people called "Jacob* the son of Joseph" in the area of Jerusalem at this time [* meaning James. James is the English corrupted form of the original name Jacob or Yakov.]. I would not even want to estimate how many there might be. There may be two or three hundred people in the Jerusalem's environs at this time called Jacob the son of Joseph. But the problem with this particular inscription is that it is too clean, it is too new. There are rosettes in the back of the of the ossuary that are rubbed out. Where is the, where from nature where is . . . -- forget the patina argument. People have said on patina that it can be faked. I've heard from a lot of Antiquities people that this is normal practice and then in the unfortunate market of unreliable antiquities that this is happening in a widespread way. But any case, put the patina argument aside. -- Where is the natural wear and tear on that particular inscription that you see for instance on the rosettes on the other side and the inscription on the left?

Now the final part of that chain is "James the son of Joseph", which is worrisome. No ancient sources really call James "the son of Joseph". In fact, they try to make a point that Joseph isn't the father that is not only not the father of James he's not even the father of Jesus. God is supposed to be the father of Jesus. And I've always thought that the term Joseph was a symbolic term going back to who Jesus's tribal father was that is Joshua's [Yehoshua from the Old Testament, which is the same as Jesus' original name] tribal father - as you probably know - was the tribe of apartment yet Joshua's tribal father was the tribe of Joseph it's Joshua son of Joseph. Also in Jewish culture we have two messiahs: the Messiah Ben David and the Messiah Ben Joseph and this seems to fit in with those kinds of alusions.

In the actual text we hear that James is the son of Clophas and Mary or someone called Cleopas and Mary. Another document in the Gospels calls him "James the son of Alphaeus", a corruption of Cleophas So we have lots of names who James may have been the son of. This Cleophas character, you see, is how the Gospel of John uses this character to develop the idea that James is not really a brother of Jesus but it's first cousin. Because in the Gospel of John it says "Mary the wife of Clopas" and her sons James, Joses, Simon, and so on, the four sons and the daughter Salome. So normally, in the tradition, James is considered the son of the uncle Cleophas / Alphaeus, unless Clophas and Alphaeus are Joseph. So even the Joseph part, from a specialist, who I consider myself to be, and honestly, the people were talking about may be specialists in palaeography or patina, but they are not specialists in history and text, and

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they don't know these traditions. those are the many reasons why I worry about this inscription. . . .

Jacobovici: I am not a scholar on this matter but I thought there were two Jameses. There was a Clophas and he was a carpenter. It seems to be a cousin. There's a bunch of Jameses.

Eisenman: Cleopas is supposed to be the brother of Joseph.

Jacobovici: . . . of Joseph. So, that has not preclude the idea that Joseph also had a son named Yakov.

Eisenman: Well, let's not get too Byzantine [strict] about this. I mean, we get multiplication of Mary's, a multiplication of James's, a multiplication of John's, and the main reason for that is, as the doctrine of the supernatural Christ went forward into the second century: brothers became cousins, fathers became uncles, mothers even turned into their own sister. In the Gospel of John we get Mary the sister of Mary which is a tautologistic impossibility but that's how it is. But [the Gospel of] John has the character Mary, the mother of the sister of the mother of God. So Mary is not even the mother of God in John because John is pushing the family away from from Jesus, as the supernatural Christ, and the perpetual virginity of Mary came into being. So I wouldn't worry about this multiplication of like-named persons.

Jacobovici: If I sort through all that, was Jesus a historical figure?

Eisenman: Jesus is a historical figure insofar as his brother is a historical figure. It isn't the question whether Jesus has brothers, there for sure. It's the question whether the brothers have a Jesus. And what I meant by that is Jesus is historical but the documents about him may not be reliable.

The problem is the documents about him are so beloved, so much part of our culture that people have a knee-jerk reaction to them "oh Jesus son of Joseph and Mary", all these are like shibboleths [conventional] platitudes of our society. The point is that there certainly was a Jesus but what we know about him is very dim and indistinct, and those documents were written a good deal further long in time and often retrospectively, and with an agenda: They were written primarily from a Pauline-Gentile Christian point of view to make the Jesus figure, as it is typical in Hellenistic writing, the writers claim the figure the way Plato claims Socrates, make the Jesus figure more or less a mouthpiece for their a position. So I don't accept the narrative picture of Jesus. I do think that the picture of James would be very much like what Jesus would have been.

Jacobovici: So in a way to get to the historical Jesus you have to get to him through James?

Eisenman: Here we go. Once you have stalled to solve the problem of the historical James, you have willy nilly, you have got to the end of my book. Solve the historical Jesus. The last sentence in my book read: "Who whatever James was, so was Jesus because these two brothers were obviously very close, one succeeded the other, the other died much much earlier, the facts about him have been overwritten by all kinds of theological and other Gnostic tendencies over several centuries until we finally get the potpourri in the final form we call the Gospels. These Gospels develop in the form we know them over two or three centuries. There may be early parts to them, but they're much later parts too. So that is retrospective running. It is sort of like going to Hollywood and come to the scriptwriter, "now you write the script here are the basic details from that perspective." So one writer will write it from that perspective, another writer will write it from this perspective. I would, if I were the writer, I would be writing it from the Jamesian perspective: that gospel has not been written yet.

Oh, let me throw one more thing on that. This is a really important point you might be able to get some use out of it, that is because I want to pop it in: Those of us who know how important James was and what an overarching figure he was, he was the Zadik [the Righteous One] of his generation everyone deferred to him. For All parties he was like the "Ayatollah of his period". I would say, I should like to call him that, the Leading Authoritative Figure of his period. I don't think he was that violent. he was called "The Righteous", so I don't think he was an unjust man, but that's the statuary would have had among all the opponent groups. They circulated around him. . . . . The best proof of Jesus' existence is the fact of a brother James. We should be looking at James. James is the key person in this time and place.

Jacobovici: Why do you think Jesus is overlaid with all kind of stuff in scripture writing? Why do you think James is more accessible?

Eisenman: Because nobody cared about James. Nobody cared to overlay him with anything. He was like shunted aside, marginalised. He was the head of the movement in the Holy Land [Judaea and Galilee] while the Paul-Peter axis took over the movement overseas [meaning Greeks and Romans]. We know, after the disappearance of the Jerusalem centre in the in the war in 66 to 70 [AD] of ending in Masada in 73 [AD], there was no more Jerusalem centre of revolutionary activity. I mean, all of these groups I would call "Messianists" at this point. They are not Christians yet.

Paul says in book of Acts quoted "that Christians were first called Christians in Antioch" [Edessa] in Syria. That is northern Syria in 55 AD. So, it was overseas they got the name "Christians". In Judaea at this time, they were never called "Christians". What were they called? Well, in my work, we think, they were called "Essenes", "Zealots", some early Christian works said that the Zealots and Essenes were combined. They were Essenes. They were Zealot-Essenes and

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there were Sicarii-Essenes. Sicarii-Essenes, would be the most extreme a terrorist Essenes. Most people think of Essenes as little pietistic people, praying and doing nothing else. No no, there were very aggressive Essenes as the Dead Sea Scrolls show. And these terrorist Esscenes were perhaps the worst group. I think, James was the Zadik for all these groups sort of like the "grandfather of the mountain" for all these groups around, which all these groups revolve but they were all opposed to Roman power in the Holy Land. That's why they were all liquidated [put to death].

Jacobovici: The term Zealot, some people argue, is a much later term . . .

Eisenman: Josephus does not use the term right away, he calls it the Fourth Movement in his work. These are very specialised questions, but by the time of the takeover of the temple, he's calling one group among them Zealots. The actual group, probably James group, because this is the group that actually killed the high priest that is responsible for the death of our James. And you see in a sequentialty there. You know, like-minded groups have like enemies. The group that occupied the centre part of The Temple under Eleazar in the 60s, Josephus starts to call them Zealots. Earlier he called them many other names, but Zealot he is using that, and he also is using Sicarii from the 50s and the Sicarii are the ones who take over Masada. We consider them Zealots but they are actually Sicarii, a more extreme group of zealots. But it is all part of the same tree. But these Zealots in Jerusalem in the middle of the war who are occupying the temple there are three different parties all fighting with each other [in a civil war alongside with the war against the Romans] but these are occupying the temple they are the ones with the help of these violent Gentiles, the Idumaeans [Arabs], as they are called, rampage through through the city kill all the high priests which shows it's an anti-priestly uprising including the one responsible for the death of James, Ananias ben Ananias, who, I think, that they actually, Josephus says, they desecrated his body and threw it out of the of the of the walls without clothes naked for as food for jackals. They did not have a great high affection for him, and I think they actually urinated on his body and things like that before they threw it out in the city this was the desecration and probably cut off a few sexual parts in the process. And this is part of what the viciousness they felt towards this person, the killer of James. It was a tough time.

Jacobovici: Were there any Christian's described?

Eisenman: Christians? There were no Christians in Judaea [the Holy Land] at this time. I thought that I just made that point. Christians are something of an overseas movement. It develops in northern Syria, in Egypt, in Asia Minor. Christians don't exist in Judaea before the fall of the Temple. These are parties [in the Holy Land], are extreme Jewish parties. Do you want to call the Dead Sea Scrolls Christian? They are not Christian. But we have to speak about them. people say, "Oh, Eisenman, you call the scrolls Christian." I don't call the scrolls Christian. I have to use vocabulary that exists these are extremist Jewish groups, Messianists. That is what these groups are: Messianists. Later on Messianists get pacified in the Roman [doctrine called] Pax Romana and turns into what we call Christianity. In other words: it's fangs are defanged. Do you want to know how its fangs are defanged? --read Paul, Romans 13. There Paul tells you that the God has given judgement on behalf of the Roman Empire those are the officials that we must obey that the wearing of the sword bears its own reward and you should pay your taxes to Rome because that's what God demands of you. Now this is a new law, not a Jewish holy law which in the Temple Scroll [from Qumran] says, you shall not put a foreigner over you! Paul says you should pay your taxes to Rome. And do you know the final thing that he uses to justify it all?--"because you should love your neighbour as yourself." This is the key James passage, the Royal law of Scripture in the letter of James "love your neighbour as yourself." Paul applies it to paying Roman taxation! That shows how cynical he is. That shows how he's laughing at these groups. He had total contempt for these groups. He takes their most precious document and turns it into a collaborationist exercise, of I want you to know, "this is why you should pay taxes because you should love the Romans at yourself!" This is an incredible period which is why I pray and hope that people who care about this period, religious people and non-religious, will get deeper into it because there's so much more out there to challenge them, and they're just being given the scratch on the top of the surface.

Jacobovici: I want to understand James. I want to say, how I understand it. I'm gonna do how I think your thesis runs and then you tell me "No, it is not true" or "yeah whatever." What I have got is this:

There's a historical Jesus and there's a mythologised Jesus. The mythologised Jesus is universal, he's above the law, he loves Gentiles [non-Jews], he is with prostitutes and sinners, he is with tax collectors, multiplies loaves and fishes, and all these parochial Jews, they are little, they are into the law, they are this, they are that, and they don't understand Jesus among them.

In reality if you want to get to the historical Jesus you got to James, and what you find out is the opposite, it is deep.

The guys who are against Jesus that are actually the Universalist if you will. They're hellenised [influenced by Greek and Romans], they're collaborating with Rome. And the historical Jesus actually parochial Zealot right into the law. Is that right?

Eisenman: Right, exactly you are exactly right. You see, it took me a long time to develop the thesis. Yeah, you're smarter than me. Your thoughts are smart . . . .

Yeah, look, the thesis is, that by doing the search for the historical James, you're not only going to find James. You're

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going to also understand what the Dead Sea scrolls were and come to the true picture of this period.

Let me give you an example, including who Jesus had to have been, because he couldn't be the person Paul depicted. You know, Paul's view of Jesus is determined, first, he never met him, and he admits that. Second, he persecuted Christians, and he smit someone to death. It's part of my thesis in my book that Paul had hand in the death of John the Baptist and you shall see why because both are there in the same place on missions at the same time and Paul is on a mission to one of John the Baptist's enemies at that time.

You know, he only has a contact with a supernatural Christ in heaven, as he calls him, Christ Jesus in in heaven, Paul has apocalypsios. That is the Greek word for vision has visionary spirits, visionary experience of a Christ Jesus in the clouds. He never met the the earthly Jesus. So his Jesus is the heavenly Jesus. But Jesus tends to be a reflection of his own persona and the doctrines that he Paul thinks that Jesus should have preached, but, you know, that's why he was laughed at by the people in his own time and said who is this newcomer? who is this bounder? but he has certain advantage of them. He was well-educated, he was a Pharisee, he came from an upper-class family, probably a very very wealthy one, he had a Roman citizenship, he wasn't a simple little fisherman or a cobbler or something like that. He had it all over them and he took them to the cleaner in his in his discussions they didn't have it they couldn't hold a candle to him. But he is extremely cynical.

Now going over to the other part: take this doctrine, the [Dead Sea Scroll] document that has recently been labelled MMT, it is a letter, presumably from the head of the [Qumran] community to a king of some kind. It is a very convoluted [twisted] letter. It is the only letter among the Qumran corpus. It is probably from the Righteous Teacher to some king. [It also] well depends when you think the Righteous Teacher lived. I think, the Righteous Teacher lived in the first century [AD]. I give a lot of reasons for thinking that. It is a bit too complicated for this discussion [to mention them all] but if you look carefully at [only one] you shall see that the letter contains the actual directives James makes in the Book of Acts to overseas communities. It makes it though from an unfamiliar way, not from the "smooth Hollywood film way", [the Book of] Acts presents these things in three points: Abstain from blood, Things sacrificed to idols, strangled things [carrion] and Fornication. In [the] MMT [letter] it is convoluted. "Things sacrifice to idols" is a subject of about 70 lines, not "taking things sacrificed to idols", "fornication" is another twenty or thirty. The "blood" is assumed, "carrion" appears in certainty of the of the intuitions there. So that letter would be a parallel to James's letter to overseas communities delivered to northern Syria. So what is my conclusion? You'll take a Qumran document it will look so alien and so abstruse that you won't see it as a Christian document. But in fact that is the original, the other [in the Book of Acts] is a copy.

Jacobovici: So if you get it summarised, after all these studies, all this thinking of the stuff, what is the fundamental difference between the mythologised Jesus and the real Jesus?

Eisenman: The problem is that people take literature as history and have an inability to distinguish between a work of literature, which the Gospels represent for the most part, and an actual history which is what Josephus would give them: a nitty gritty down to earth, ugly nuts and bolts history.

So if you try to take the difference in the Gospels you have the presentation of a miraculous figure who does miraculous things, for instance, who takes evil spirits throws them in the swine, the swine run off the hillside and drown themselves, or walks on the water, or multiplies loaves and fishes, or turns water into wine. People love those episodes, as they are the dearest episodes in people's culture, there's no reason that they shouldn't [love them]. But that is not history. That is literature, or some [would say] the dirty word "mythology". Those things, to the practical "computer linked up network person" in the 20th century never happened. That is part of the beautiful presentation of the most beautiful being in the world [Jesus]. Now the history can be something rougher and more down-to-earth. I don't know the history of Jesus because it's been so overwritten with that sort of material.

But the thrust of that sort of material is primarily unfortunately anti-semitic [anti-Jewish] because all people understand Jesus except Jews, and Jews gnash their teeth at him. So the Jews are particular pictured in that literature as the Blue Meanies. And that has successfully engendered a wave of anti-semitism in every generation up to the present, ending in the Holocaust [of Hitler's Third Reich]. The seeds are in the picture. The people who put the seeds into work were very clever. They were not Jews from the Holy Land obviously, they were not self-hating Jews, [but] they were overseas Gentiles [Greeks and Romans] who did not like what the Jewish [Messianic] people represented and did not like the doctrines about [their] Christ. So that whole picture, to my mind, is - I hate to use the word, [and] people hate me for it - "corrupted".

That's where the [Dead Sea] scrolls come into play. The scrolls are indigenous literature of the [Jewish] Messianic Movement from a Judaean viewpoint which are not corrupted. They were not worked on by an editorial committee. They were put in the caves to save them and they're like a "time capsule". They remained there for 20 centuries. That's why I am so interested in the scrolls.

So, what do I think Jesus was? Everything written in the scrolls. That is, whether it is mentioned there or not, that is what the Messianic movement is: a nationalist, extremist, xenophobic, and very much law oriented, apocalyptic group. What do we get in the scripture we're familiar with for overseas? Very good proselytation [evangelising] documents, but largely [written] in the interest of the Pax Romana and often the very reverse of everything we have in the Dead Sea Scrolls. So, yes, to my mind, Jesus has been reversed turning

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the very opposite of what he would have represented in Judaea as the messianic popular leader there.

Jacobovici: Meaning?

Eisenman: Meaning: He would not have been sitting with the prostitutes and sinners and tax collectors, he would have observed purity regulations to be a popular Messiah, he would have been anti-Roman, he would not have been talking to Roman governors and Roman soldiers. Roman soldiers would not have recognised him as the Messiah before Jews did. These are all documents aimed at proselytising [converting] Roman soldiers and Roman governors, not Jewish people and presenting Jews as the devil people. And the world has got the picture, even bin Laden has got that picture.

Jacobovici: Is that [the reason] why James has been marginalised?

Eisenman: Absolutely! Because as James was written out - he is a Philo-Semite - anti-semitism was written in. That is exactly what happened. And, you know, there's a second James in the scripture. That's the multiplication of like-named characters he is called "James the brother of John" [the son of Zebedee]. [Interesting is] that James the brother of John is conveniently eliminated from the Book of Acts just when the real James [the brother of Jesus] is introduced into the book of Acts and the interesting thing about him is that Paul does not even know him. Paul, a contemporary writer who knows all these people: Peter, James, and some of the others, never mentions a "James the brother of John". So even in those problems these multiplication goes on. And the multiplications can be explained by the marginalisation and the pushing James aside because of the sort of messianism he represented was not a cosmopolitan enough to do the job that those people were intending to do. Paul says [rendered into modern English]: "I believe in winning, I fight run the race to win" - he says it in 1 Corinthians 6 - "all the runners at the race are fighting for a prize, I fight, I run for a prize that will never wither, that's how I fight, not beating the air." So he uses Roman Stadium athletics to show the kind of way he approaches: "I'm a Greek to the Greek, a Jew to the Jew, a Lawkeeper the Lawkeeper, a lawbreaker to the lawbreaker. I shall do whatever I have to do to win." And he wins. And these Jerusalem people don't have a chance against that kind of person [acting according to the motto] "winning isn't the only thing it's everything" and he does win but we would consider that a rather cynical approach to proselytisation [converting people to another religion].

Jacobovici: I spoke yesterday to someone, and he said that it can't be. On the evidence, James, Peter, Paul, they all got along with on another. Yeah they differ a little bit about law, you know . . . the issue was not, of course, that James thought the Jews shouldn't start breaking the law, that wasn't an issue, it wasn't an issue for Paul. What was the relationship going to be between Gentiles and Jews? So they all got together. Everybody is making a big deal about factionalism. I don't see any factionalism, he says. Basically, they just had little issues. The Gentiles and the Jewish woman, you know, could sit at the same table. Eisenman and the rest of them [the scripture scientists] are seeing conflict where there are no conflicts . . .

Eisenman: There's total conflict, there's total conflict. All you have to do is look at [Paul's Letter to the] Galatians where Peter and Paul and the others are in this special place called Antioch, where Christians were first called Christians. -- By the way, I don't think it's the normative Antioch. I think, it is this place in northern Syria, Syriac Antioch. There were five Antiochs and this is Edessa in northern Syria, I am sure that is where it was where things were going on. They were all called Antioch. -- but the point is: then the messengers of James came down with his instructions to overseas communities, and Paul himself admits that all of the people who used to keep table fellowship with Gentiles stop doing it and withdrew because of the Party of the Circumcision. they call James's party the "Party of the Circumcision," and the messengers from James. Even Peter did this. And he said "and I accused him to his face" and said "Peter you are a hypocrite."

And in any case after that, Barnabas leaves Paul, and everyone shuns him from that moment on, and he will only take a travel with a non-Jewish Gentile [that is] travelling companions like Timothy and others of that kind, Lucas etc. So you tell me that is a minor dispute? That is a major dispute when all of his close companions desert him and refuse to have anything to do with them.

Now if you look in Essene practice, the Essenes have a have a characteristic of "shunning." They expel [shun] people from the community for various things, and then they shun him in work and [any] activity. This is exactly what's going on here with Paul and the others in the Antioch [Edessa] scene, and it is clear that we're having quasi Essene practice going on here of a very familiar kind. So these arguments are very deep.

I would say one last thing about that. Paul constantly cavils against the chief apostles. He constantly says "Who are these people? pillars? - not that their importance means anything to me." He says things like "Men of knowledge are they?" Then he makes some nasty comments and says "They are not even able to tell the difference that an idol is nothing. They make trouble over eating food sacrificed to idols, one of James's strict rulings. "An idol is nothing in the world," he says And then at the end of Corinthians 2 he said [here rendered into modern English], "Hebrews are they? So am I! Super apostles are they? So am I!" and he makes clear that the people who he's heaping abuse on are the super Jewish apostles who are over him and he's constantly caveling and making a snide allusions to them that anyone who is in his right mind, except someone who wants to just make

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everything look rosy would realise how to do with severe internal strife.

The final thing he says in in Galatians he is talking to his communities and the super apostles coming and bothering of them what they're bothering them about is circumcision [which is part of Jewish Law but forbidden under the Roman Law of the "Lex Cornelia"]. And he says in one of his nasty outbreaks "Tell those who are bothering you, I wish they would themselves cut off," meaning "I wish they would themselves their own sexual parts cut off," making it look as if circumcision is cutting off your sexual parts but also parrotting the fact that Essenes expelled outsiders by "cutting them off." So he does a double entendre [phrase with two meanings] there in the real ferocious antagonism he feels to these so-called Jamesian Jewish Christians who are insisting on circumcision.

Jacobovici: So the fighting was real?

Eisenman: Severe! severe! I think, there is evidence that Paul is involved in some manner in the death of John the Baptist . . . you can look at the trail and see that he was on a mission over to this king who was Herod the Tetrarch [who likely even had family relationship to Paul. Herodion of Patras (also Herodian or Rodion) was a relative of Paul whom Paul greets in Romans 16:11: "Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.".].

Jacobovici: What do you think, James and Paul felt for each other?

Eisenman: James did not hate anybody he wasn't that kind of person. He was the Righteous One. He was a totally righteous person. Paul had envy for James he had antagonism to James and he literally probably wanted to destroy James. And when he was arrested in the 60s [AD] by the Roman governors and held in protective custody, even when Sicarii had taken an oath to kill Paul, because of introducing Gentiles, into the Temple [non-Jews were strictly forbidden to enter the Temple area under penalty of death, according to Jewish Law, see: The Temple Warning Inscription, Grand Bible, Artefacts and Historical Documents]. What happens in Caesarea [Maritima] in Acts, which is a historical part in acts, not an overwritten one, looks more like a debriefing session. And it's funny, no members of his community come down to visit him at all, and he's being housed in [Herod] Agrippa's former palace there. And ultimately they get him out of the country [Judaea] on an appeal to "Caesar" [Nero] because to have stayed in the country would have been meant his death. There were so many people [from the Messianic Movement] who wanted to kill him for what [we would call treason]. I think, they didn't want to kill James. James wasn't being hunted down or anything. James went on functioning as if nothing was happening while Paul was under arrest. Yes I think, that was very severe, even unto death. I think, ultimately, Paul, with his discussions with the Roman authorities, would have given information that led to the final demise of people like James.

Jacobovici: Paul was a collaborator?

Eisenman: Paul could not have gone to Rome and then been freed in Rome, and the way he went, without entering Romans service of some kind. And he held a Roman citizenship. He went to Rome in 62 [AD], just the time when James was killed in Jerusalem. You see, the book of Acts ends not with James's death, where it should end, the leader of hope, it ends with Paul under house arrest in Rome and it doesn't look like he's going to be executed then because he's not executed for another eight years and the stories are that he goes on to Spain and elsewhere. I even think he came back to Judaea. . . .

Jacobovici: Where is the tradition that he goes to Spain?

Eisenman: He mentions it in one of his letters [Romans 15:24] that he wants to go to Spain and then some of the extra biblical material talks about his having gone to Spain. So he went to Spain and if he returned to Judaea, which I have a reason to believe he did, before he died around 68 [AD] in the midst of the uprising. The Romans have just rounded up all troublemakers by that time and executed everybody and the drag-net would have included people like Paul by that point. But if he returned to Judaea, then he had entered service in some way, like Josephus did. Josephus went to Rome. When he came back, he was in Roman service. That's how he saved his skin. You cannot go to Rome and come back]without having obligations of some kind or another].

Jacobovici: Was there an ideological reason to go to Spain?

Eisenman: Well, I think, the Roman emperors at that period came from Spain. Don't forget, you had Trajan coming in [from Italica]. You had Hadrian coming in. You had a lot of connexions to Spain in the Roman Imperial family. He said, he has very important contacts there he wants to follow up and the future Roman emperors came from Spain, after the death of [Titus Flavius Domitianus].

Jacobovici: There was an ossuary [a bone coffin]. You mentioned, there should not have been an ossuary . . .

Eisenman: We have strong traditions about the burial of James from early Christian sources, extra-biblical sources, the first is by a Jewish Christian writer someone who converted to Christianity in the second century who probably was already a mature person fifty years after the events in question, second part of the second century. His name is Hegesippus. He writes that, regardless of how mythologised his picture is or how the stoning and the death of James took place, James, I think he combines two things:

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the fall down the temple steps in the Pseudo Clementines that is the fall off the temple pinnacle that he talks about, and that's all in my book [James the Brother of Jesus and the Dead Sea Scrolls, 2012, Penguin] I explain how these things are conflated, that's what takes the time in my book, the fall off the temple pinnacle, and then the hitting with the washerman's club to bash out his brains. That was the coup de grasse given in all stonings. One always gave a coup de grasse. So he [James] was thrown down in the Kidron Valley below the pinnacle of the temple and Hegesippus said he was buried where he was stoned and a marker was put up there that is still there to this to this day. So he was buried, he was not laid out in a rock tomb according to that report. Eusebius repeats that report in the 4th century. Eusebius is Constantine's Bishop [and right-hand-man]. He comes from Caesarea [Maritima, the Roman capital in Judaea]. He's a Judaean, he knows Judaean traditions very very well, he says, it was still there in his time in the 4th century. Jerome repeats that tradition in the fifth century so does Epiphanius. Epiphanius is a Judaean who went to Cyprus. Jerome was a Roman who came to Judaea and spent his whole life in Jerusalem and Bethlehem compiling his version of the Latin Vulgate. He knew a lot of things and he says that the burial marker and James's burial-place was still there in the fifth century. So how does this accord with there being an ossuary with first century Aramaic writing on it? It doesn't accord! So while all those traditions are wrong, and are willy-nilly suddenly appearing a fresh ossuary with the inscription on the wrong side of the box is authentic. And our palaeographers such as they are who cannot even tell the difference between two kinds of handwriting and two types of incising, one with a very precise tool and one with an extremely blunt tool, we're supposed to believe then that this is totally authentic. I have no idea. I would love this to be the case. I personally wanted rather find that burial place of James by digging the whole area up underneath the pinnacle of the temple ages ago. . . .

. . . we've got a lot of people who never even heard of James before . . . it's all good for all of us because if the people would come at this and get interested in James then we all win because James is the most underrated and most marginalised character and here he is suddenly on the front burner. Let's go and get interested in James and not just use the thing to prove the existence of Jesus in the meantime we've learned about a whole picture of the forgotten history of the church. We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. It has only been relegated to unthinking people. And [today's] thinking people say, "oh, I'm not religious." We all need to be religious and this will allow us to get our teeth into a challenging problem. I hope that they do get into the challenging problem. But let's not just go around did Jesus exist or didn't exist. That's not the whole ball of wax. . . . .

My point was always that the brother was important in the first century and . . . Jesus was not so important in the first century to those people in Judaea. Jesus became important as the documents were written that made and magnified his importance into the superstar the demigod the God that we know the man God that we now all recognise as the saviour of the whole human race but that didn't happen in the first century.

Jacobovici: But surely, James the Zadik, Yakov the Zadik his brother . . .

Eisenman: I have no idea the relation see I don't know exactly who the brother was by that point. I go in my book about the four brothers. We know there were Cleophus and Mary, if Joseph is the Hebrew name for Cleofas. okay it's possible now Cleofas in Mary or or that other character listed in in the gospel lists James the son of what's-his-name Alphaeus which is a probably garbling of cliff has had four sons they had James Simon Jude and Joses I say we know who Simon is I can document Simon Simon - Simon bar Cleophus who said to be the nephew he's actually the second brother he's the second successor to James in the early church the third Jude is Judas is is Jesus's twin he's Judas Thomas. Judas the twin also called Thaddaeus and gospel is also called Labbaeus seems to have evangelised northern Syria and Iraq and this person I think was beheaded at some point he may have been the Thaddeus in Josephus who was beheaded in any case his descendants are still around when the Roman Emperor Trajan is trying to round up messianic claimants in the latter part of the century. The 4th brother Joses, we don't know. Who was the 4th brother Joses? That's [perhaps] just Jesus himself before Jesus became distinguished from his brothers in the process of as I said as the fathers became uncle's, brothers became cousins, mother's turned into their own sisters, and Jesus turned into his own brother Joses is the same person as Jesus without any information about that is the fourth brother now that fourth brother Joses. I don't know much about him and he may have been executed very early on and he may have been seen as this messianic individual executed in a very nasty way. I have covered all this in my book but I don't know much more about Jesus than that.

Jacobovici: If Jerusalem wouldn't have fallen, would Christianity have involved in something totally different?

Eisenman: Yes, absolutely! Actually, I don't think there would be a Christianity because the Jerusalem centre was taken away with the destruction of Jerusalem which left the overseas centres free to develop their their own ethos. And often these centres were people from Greek and other backgrounds, and there has been a long tradition of Greek anti-semitism long before what we were talking about here. There was hostility between Greeks and Jews in Alexandria, very extreme hostility that ended up in riots, and in the

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Trajan Period ended up in the total annihilation of the whole Jewish community in Alexandria and the Delta; basically a Holocaust. [There was] tremendous tension between Greeks and Jews in Caesarea and other cities along the coast, and when the uprising occurred, all these cities took it as a signal to kill all the Jewish populations in those towns. And the Jews were not innocent in areas were there Greeks in their town. So there was a great hostility. So the fact that there is a latent anti-semitism in the kind of presentation we have and anyone who's fair-minded can see it, the Jews are presented as really nasty. The scribes and the Pharisees gnash their teeth. Roman centurions recognised the Messiah. Oak arise and in bedside, if the wonders that have been done here, have been done in Lebanon and Syria, they would have belong long ago. In other words, everyone gets the picture, except the Good Samaritan, and so on and so forth. So Jesus presented as not loving his countrymen much. Well, if he is not loving his countrymen but he loves everyone but his countrymen you know and does not know this countrymen very much how would they ever been able to accept him as a popular Messiah in the first place? I think he was a popular Messiah in his time, whatever it was, he represented. And that game says largely, with large crowds people following that picture. That picture has come down and reflects the anti-semitism of the Greek-Roman Mediterranean which is normal. . . . You could have gotten some very negative stereotypes of Jews in a gospel of that kind. You know, we say, the victors write the history. Unfortunately they did not expect the Qumran scroll time capsule. In there, the losers wrote the history so we are we are blessed with a precious moment.

There would not have been a Christianity because James's Judaean centre would have existed and the Judaean centre is more this apocalyptic messianism that you get in the scrolls. It probably would not have been a successful proselytising activity because it was not able to morph and change and receive things like pagan practices such as communion [the Eucharist from Mithraism] drinking the body and blood of the living and dying God, or later on Christmas trees, or Easter bunnies, or reindeer or totem animals, or whatever you needed to go. Judaism was too rigid for that. Islam is more like what a cosmopolitan [messianic] Judaism would look like and it is quite rigid.

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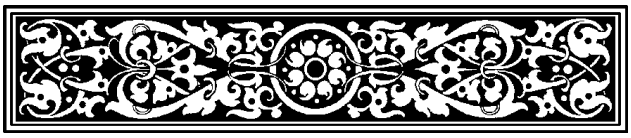
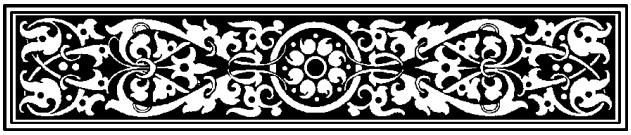


APPENDIX D

THE
SUPPLEMENTS
(Texts of other Canons)



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SUPPLEMENTS FROM THE SEPTUAGINT

- The Letter of Aristeas to his brother Philocrates
- 3 Maccabees
- 4 Maccabees

THE LETTER OF ARISTEAS

Letter of Aristeas to Philocrates about the Greek Septuagint Bible commissioned by King Ptolemy of Egypt
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 3rd - 2nd Centuries B.C.

(The Letter of Aristeas or Letter to Philocrates is a Greek work of the 2nd century BC, assigned by Biblical scholars to the Pseudepigrapha as the author is unknown, a fact that applies actually to most books of the Bible.

Josephus, who paraphrases about two-fifths of the letter, ascribes it to Aristeas and to have been written to a certain Philocrates, describing the Greek translation of the Hebrew Law by seventy-two interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria, resulting in the Septuagint translation. Though some have argued that its story of the creation of the Greek translation of the Hebrew Bible is fictitious, it is the earliest text to mention the Library of Alexandria.

The Letter of Aristeas, called so because it was a letter addressed from Aristeas to his brother Philocrates, deals primarily with the reason the Greek translation of the Hebrew Law, also called the Septuagint, was created, as well as the people and processes involved. The letter's author alleges to be a courtier of Ptolemy II Philadelphus (reigned 281-246 BC).

Over twenty Greek manuscript copies of the letter are known to survive, dating from the 11th to the 15th century. The letter is also mentioned and quoted in other ancient texts, most notably in Antiquities of the Jews by Josephus (c. 93 AD), in Life of Moses by Philo of Alexandria (c. AD 15), and in an excerpt from Aristobulus of Paneas (c. 160 BC) preserved in Praeparatio evangelica by Eusebius.

In detail, the work relates how the king of Egypt, presumably Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favorably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the Temple in Jerusalem along with his envoys. The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. When the translators arrive in Alexandria the king weeps for joy and for the next seven days puts philosophical questions to the translators, the wise answers to which are related in full. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a curse on anyone who would change the translation. The king then rewards the translators lavishly and they return home.

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the God of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a hostile attack. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise.)

ARISTEAS CHAPTER 1

At the time of the Jewish Captivity in Egypt, Ptolemy Philadelphus reveals himself as the first great bibliophile. He desires to have all the books in the world in his library; in order to get the Laws of Moses he offers to trade 100,000 captives for that work exclaiming, "It is a small boon indeed!"

1 SINCE I have collected material for a memorable history of my visit to Eleazar the High Priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up clear exposition of the matter for you, for I perceive that you possess a natural love of learning, a quality which is the highest possession of man--to be constantly attempting 'to add to his stock of knowledge and acquirements' whether through the study of history or by actually participating in the events themselves.

2 It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose.

3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others, both for his virtue and his majesty, and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their laws are written on leather parchments in Jewish characters.

4 This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt.

5 It is worth while that I should tell you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen

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to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul.

6 On a former occasion too, I sent you a record of the facts which I thought worth relating about the Jewish race,--the record which I had obtained from the most learned high priests of the most learned land of Egypt.

7 As you are so eager to acquire the knowledge of those things which can benefit the mind, I' feel it incumbent upon me to impart to you all the information in my power.

8 I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character, no less than in blood, but are one with me as well in the pursuit of goodness.

9 For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it.

10 But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

11 Demetrius of Phalerum, the president of the king's library, received vast sum of money, for the purpose of collecting together, as far as he possibly could, all the books in the world.

12 By means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king.

13 On one occasion when I was present he was asked, How many thousand books are there in the library? and he replied, 'More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in your library!

14 'What is to prevent you from doing this?' replied the king. 'Everything that is necessary has been placed at your disposal!

15 'They need to be translated,' answered Demetrius 'for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect.

16 They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.'

17 And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

18 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father--for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele-Syria and Phoenicia to a successful issue, in the process of terrorising the country into subjection, he transported some of his foes and others he reduced to captivity.

19 The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand.

20 Of these he armed thirty thousand picked men and settled them in garrisons in the country districts.

21 (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.)

22 As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war.

23 Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. 'Let us not be so unreasonable as to allow our deeds to give the lie to our words.

24 Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom?

25 In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom.

26 They worship the same God--the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or Dis (An important comparison of God and Zeus.).

27 This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He, through whom all things are endowed with life and come into being, is necessarily the Rider and Lord of the Universe.

28 Set all mankind an example of magnanimity by releasing those who are held in bondage.'

29 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty--(for the human race, being the creation of God, is swayed and influenced by Him.

30 Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request.

31 For I had great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer.

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32 For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue)--the king raised his head and looking up at me with a cheerful countenance asked, 'How many thousands do you think they will number?'

33 Andreas, who was standing near, replied, 'A little more than a hundred thousand.'

34 'It is a small boon indeed,' said the king, 'that Aristeas asks of us!'

35 Then Sosibius and some others who were present said: 'Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God.

36 You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank-offering in your power.'

37 Extremely pleased with these arguments he gave orders that an addition should be made to the wages of the soldiers by the amount of the redemption money, that twenty drachmae (the daily wage for a skilled worker was one drachma, c. 50 USD in 2017) should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it.

38 He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom.

39 It was pointed out to him that the ransom money would exceed four hundred talents.

40 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more manifest.

41 The decree of the king ran as follows: 'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others--and in the same way any captives who were in our land before that time or were brought hither afterwards--all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money.

42 The soldiers will receive this money as a gift added to their wages, the others from the king's treasury.

43 We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness.

44 The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed.

45 To reduce the people to slavery in addition was an act of absolute injustice.

46 Wherefore, since it is acknowledged that we are accustomed to render justice to all men and especially to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations.

47 Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, and immediately produce the persons of the captives.

48 For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion.

49 Any one who likes may give information about any who disobey the decree, on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the royal treasury.'

50 When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase 'any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and the decree ratified within seven days.

51 The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers.

52 When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way.

ARISTEAS CHAPTER 2

Showing how the most careful records were kept of affairs of state. Government Red Tape. A committee of six is appointed to go to the High Priest in Jerusalem and arrange for the exchange. Aristeas is put in charge of the delegation.

1 WHEN this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books.

2 For all affairs of state used to be carried out by means of decrees and with the most pains-taking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion.

3 And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in magnificence and technical skill.

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4 The following is a copy of the memorial. The Memory of Demetrius to the great king. 'Since you have given me instructions O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, and I now have the following proposal to lay before you.

5 The books of the law of the Jews (with some few others) are absent from the library.

6 They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am informed by those who know; for they have never had a king's care to protect them.

7 It is necessary that these should be made accurate for your library since the law which they contain, inasmuch as it is of divine origin, is full of wisdom and free from all blemish.

8 For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their conception of life is so sacred and religious, as Hecataeus of Abdera says.

9 If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe--men who have lived the noblest life and are most skilled in their law--that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose.

10 May continual prosperity be yours!'

11 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives.

12 And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups.

13 He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and for other needs.

14 I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

15 'King Ptolemy sends greeting and salutation to the High Priest Eleazar.

16 Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their power and many more who came with my father into Egypt as captives--large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them.

17 And I, when I ascended the throne, adopted a kindly attitude towards all my subjects, and more particularly to those who were citizens of yours--I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation.

18 The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank-offering for maintaining my kingdom in peace and great glory in all the world.

19 Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the court, I have established in official positions.

20 Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you into the Greek language, that these books may be added to the other royal books in my library.

21 It will be a kindness on your part and a reward for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance.

22 I hope to win great renown by the accomplishment of this work.

23 I have sent Andreas, the chief of my bodyguard and Aristeas--men whom I hold in high esteem--to lay the matter before you and present you with a hundred talents of silver, the first-fruits of my offering for the temple and the sacrifices and other religious rites.

24 If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell!

25 To this letter Eleazar replied appropriately as follows: 'Eleazar the High Priest sends greetings to King Ptolemy his true friend.

26 My highest wishes are for your welfare and the welfare of Queen Arsinoe, your sister, and your children.

27 I also am well. I have received your letter and am greatly rejoiced by your purpose and your noble counsel.

28 I summoned together the whole people and read it to them that they might know of your devotion to our God.

29 I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the temple stands in need.

30 These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every

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way to be the representatives of your high principles and righteous purposes.

31 These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual.

32 For you have bestowed upon our citizens great and never to be forgotten benefits in many ways.

33 Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the holy law might prove advantageous to you and be carried out successfully.

34 In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law.

35 It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell!

36 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha.

37 Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias.

38 Of the third tribe, Nehemia, Joseph, Theodosius, Baseas, Ornias, Dakis.

39 Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias. . . .

40 Of the fifth tribe, Isaac, Jacob, Jesus, Sabbataeus, Simon, Levi.

41 Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemas.

42 Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus.

43 Of the eighth tribe, Theodosius, Jason, Jesus, Theodotus, John, Jonathan.

44 Of the ninth tribe, Theophilus, Abraham, Arsamos, Jason, Endemias, Daniel.

45 Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus.

46 Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus.

47 Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel.

48 They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

ARISTEAS CHAPTER 3

In which is described the most exquisite and beautiful table ever produced. Also other rich gifts, Interesting in the light of recent excavations in Egypt.

1 I WILL now Proceed to redeem my promise and give a description of the works of art.

2 They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually.

3 They could not therefore scamp any part of the work or finish it off negligently.

4 First of all I will give you a description of the table.

5 The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews in the locality with regard to the size of the table already in the temple at Jerusalem.

6 And when they described the measurements, he proceeded to ask whether he might make a larger structure.

7 And some of the priests and the other Jews replied that there was nothing to prevent him.

8 And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless for the temple services.

9 He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting sacrifices were able to do so appropriately on the table which he had made.

10 He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of--this dimension.

11 For had the order been given, there would have been no lack of means.

12 Wherefore we must not transgress or go beyond the proper measure.

13 At the same time he ordered them to press into service all the manifold forms of art, for he was a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work.

14 He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible.--

15 When such instructions were laid down, they were to be carried out to the letter.

16 They made the table two cubits (A cubit is 18 inches = 45.72 cm.) long, one cubit broad, one and a half cubits high fashioning it of pure solid gold.

17 What I am describing was not thin gold laid over another foundation, but the whole structure was of massive gold welded together.

18 And they made a border of a hand's breadth round about it.

19 And there was a wreath of wave-work, engraved in relief in the form of ropes marvellously wrought on its three sides.

20 For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance.

21 Of the two sides under the border, the one which sloped down to the table was a very beautiful piece of work, but it was the outer side which attracted the gaze of the spectator.

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22 Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it.

23 And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic device.

24 For the sake of security they were all fixed by golden needles which were inserted in perforations in the stones.

25 At the sides they were clamped together by fastenings to hold them firm.

26 On the part of the border round the table which slanted upwards and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely connected together round the whole table.

27 And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged.

28 These fruits were wrought out of precious stones, of the same colour as the fruits themselves and they fastened them edgeways round all the sides of the table with a band of gold.

29 And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended down to the feet of the table.

30 They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used.

31 Thus it became manifestly clear that the work was intended to be used either way.

32 On the table itself they engraved a 'maeander,' having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel in beauty.

33 And next to the 'maeander' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, had been wrought, which produced an incomparable impression on the beholders.

34 They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright.

35 The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round.

36 It had the appearance of a shoe and was eight fingers broad.

37 Upon it the whole expanse of the foot rested.

38 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot.

39 All the four feet were made in the same style, and everything was wrought and fitted so skilfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and everything was fashioned to correspond with the actual reality which it represented.

40 And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered.

41 The thickness of the table was not less than half a cubit, so that the whole work must have cost many talents.

42 For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions.

43 And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

44 Of the mixing bowls, two were wrought in gold, and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales Precious stones were inserted with great artistic skill.

45 Then there was a 'maeander' a cubit in height, with its surface. wrought out of precious stones of many colours, displaying great artistic effort and beauty.

46 Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the brim.

47 In the middle, small shields which were made of different precious stones, placed alternately, and varying in kind, not less than four fingers broad, enhanced the beauty of their appearance.

48 On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were engraven all round.

49 Such then was the construction of the golden bowls, and they held more than two firkins each.

50 The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more clearly than in mirrors.

51 But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished.

52 For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see them were not able to tear themselves from the brilliant sight and entrancing spectacle.

53 The impressions produced by the spectacle were various in kind.

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54 When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder.

55 Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers.

56 So that it is really impossible to describe the artistic beauty of the works.

57 The golden vials they engraved in the centre with vine wreaths.

58 And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it.

59 The other parts of the relief work they wrought in different patterns, since they made it a point of honour to complete everything in a way worthy of the majesty of the king.

60 In a word it may be said that neither in the king's treasury nor in any other, were there any works which equalled these in costliness or in artistic skill.

61 For the king spent no little thought upon them, for he loved to gain glory for the excellence of his designs.

62 For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent.

63 So everything was carried out on a grand scale, in a manner worthy of the king who sent the gifts and of the high priest who was the ruler of the land.

64 There was no stint of precious stones, for not less than five thousand were used and they were all of large size.

65 The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

ARISTEAS CHAPTER 4

Vivid details of the sacrifice. The unerring accuracy of the priests is notable. A savage orgy. A description of the temple and its water-works.

1 I HAVE given you this description of the presents because I thought it was necessary.

2 The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country.

3 When we arrived in the land of the Jews we saw the city situated in the middle of the whole of Judea on the top of a mountain of considerable altitude.

4 On the summit the temple had been built in all its splendour.

5 It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice.

6 All the buildings were characterised by a magnificence and costliness quite unprecedented.

7 It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and the stability of the lintel.

8 The style of the curtain too was thoroughly in proportion to that of the entrance.

9 Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant spectacle from which a man could scarcely tear himself away.

10 The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale.

11 There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their ankles.

12 The Temple faces the east and its back is toward the west.

13 The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days.

14 And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area.

15 There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes so that the different streams converge together.

16 And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out.

17 There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an eye.

18 Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed.

19 They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

20 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service.

21 For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him.

22 The service is carried on without interruption--some provide the wood, others the oil, others the fine wheat flour, others the spices; others again bring the pieces of flesh for the burnt offering, exhibiting a wonderful, degree of strength.

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23 For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot.

24 In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness.

25 For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, is carried out.

26 There is a special place set apart for them to rest in, where those who are relieved from duty sit.

27 When this takes place, those who have already rested and are ready to resume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of the sacrifices.

28 The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices.

29 Everything is carried out with reverence and in a way worthy of the great God.

30 We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person.

31 There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates with variegated flowers of a wonderful hue.

32 He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours.

33 On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one flashing forth in an indescribable way its own particular colour.

34 On his head he wore a tiara, as it is called, and upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the ministrations.

35 Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world.

36 I am convinced that any one who takes part in the spectacle which I have described will he filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

37 But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us.

38 It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top, of immense stones, with the object, as we were informed, of guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple.

39 On the towers of the citadel engines of war were placed and different kinds of machines, and the position was much higher than the circle of walls which I have mentioned.

40 The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country.

41 these men were never allowed to leave the citadel, except on feast days and then only in detachments, nor did they permit any stranger to enter it.

42 They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us.

43 They were very reluctant to admit us--though we were but two unarmed men--to view the offering of the sacrifices.

44 And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time.

45 The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

ARISTEAS CHAPTER 5

A description of the city and the countryside. Compare Verse 11 with conditions of today. Verses 89-41 reveal how the ancients estimate a scholar and a gentleman.

1 THE size of the city is of moderate dimensions.

2 It is about forty furlongs (A furlong is 1/8 mile = 220 yards = 201.04 m) in circumference, as far as one could conjecture.

3 It has its towers arranged in the shape of a theatre, with thoroughfares leading between them now the crossroads of the lower towers are visible but those of the upper towers are more frequented.

4 For the ground ascends, since the city is built upon a mountain.

5 There are steps too which lead up to the crossroads, and some people are always going up, and others down and they keep as far apart from each other as possible on the road because of those who are bound by the rules of purity, lest they should touch anything which is unlawful.

6 It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required.

7 For the country is extensive and beautiful.

8 Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially those which are contiguous to the land of Judea.

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9 The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops.

10 In this way cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land.

11 The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure.

12 The same thing happened in Alexandria, which excels all cities in size and prosperity.

13 Country people by migrating from the rural districts and settling in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days.

14 And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one who lived in the country, the case must be settled within five days.

15 And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the city, I mean, of the produce of husbandry.

16 I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned.

17 For great is the energy which they expend on the tillage of the soil.

18 For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey.

19 Other kinds of fruit trees and dates do not count compared with these.

20 There are cattle of all kinds in great quantities and a rich pasturage for them.

21 Wherefore they rightly recognise that the country districts need a large population, and the relations between the city and the villages are properly regulated.

22 A great quantity of spices and precious stones and gold is brought into the country by the Arabs.

23 For the country is well adapted not only for agriculture but also for commerce, and the city is rich in the arts and lacks none of the merchandise which is brought across the sea.

24 It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well m at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them.

25 The country produces everything in abundance, since it is well watered in all directions and well protected from storms.

26 The river Jordan, as it is called, which never runs dry, flows through the land.

27 Originally the country contained not less than 60 million acres--though afterwards the neighbouring peoples made incursions against it--and 600,000 men were settled upon it in farms of a hundred acres each.

28 The river like the Nile rises in harvest-time and irrigates a large portion of the land.

29 Near the district belonging to the people of Ptolemais it issues into another river and this flows out into the sea.

30 Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of Ashdod.

31 The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with theft overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land.

32 We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained.

33 This was stopped, however, at the time of the Persian rule, since the authorities of the time spread abroad a false report that the working of the mines was useless and expensive in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

34 I have now, my dear brother Philocrates, given you all the essential information upon this subject in brief form.

35 I shall describe the work of translation in the sequel.

36 The High Priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage.

37 They were men who had not only acquired proficiency in Jewish literature but had studied most carefully that of the Greeks as well.

38 They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary.

39 They possessed a great facility for conferences and the discussion of problems connected with the law.

40 They espoused the middle course--and this is always the best course to pursue.

41 They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question.

42 And all of them carefully observed this rule and were anxious above everything else to excel each other in its observance and they were all of them worthy of their leader and of his virtue.

43 And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them.

44 Far besides the letter which he wrote to the king concerning their safe return, he also earnestly besought

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Andreas to work for the same end and urged me, too, to assist to the best of my ability.

45 And although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to summon him to his court.

46 For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice.

47 And the men who were now being sent to him by Eleazar undoubtedly possessed these qualities.

48 And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive-but it was for the common advantage of all the citizens that he was sending them.

49 For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading.

50 From this and other similar statements it was clear what his feelings towards them were.

ARISTEAS CHAPTER 6

Explanations of the customs of the people showing what is meant by the word, "Unclean." The essence and origin of the "God-Belief." Verses 48-44 give a picturesque description of the Divinity of physiology.

1 IT is worth while to mention briefly the information which he gave in reply to our questions.

2 For I suppose that most people feel a curiosity with regard to some of the enactments in the law, especially those about meats and drinks and animals recognised as unclean.

3 When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such matters as these) he began his reply as follows:

4 'You observe,' he said, 'what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find the means of escaping from ignorance and amending their lives.

5 Our lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the punishments inflicted by God upon the guilty.

6 For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge.

7 For all that a man does and all that is to come to pass in the future are manifest to Him.

8 Working out these truths carefully and having made them plain, he showed that even if a man should think of doing evil--to say nothing of actually effecting it,--he would not escape detection, for he made it clear that the power of God pervaded the whole of the law.

9 Beginning from his starting point, he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship.

10 For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though they have clear proof that they possess no feeling.

11 For it would be utterly foolish to suppose that any one became a god in virtue of his inventions.

12 For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves.

13 For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them.

14 The makers and authors of these myths think that they are the wisest of the Greeks.

15 Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead?

16 Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshipping the one Almighty God above the whole creation.

17 Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with our affairs, call us "men of God."

18 This is a title which does not belong to the rest of mankind but only to those who worship the true God.

19 The rest are men not of God but of meats and drinks and clothing.

20 For their whole disposition leads them to find solace in these things are reckoned of no account, but throughout their things.

21 Among our people such whole life their main consideration is the sovereignty of God.

22 Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil

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communications, he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see.

23 For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others.

24 For the sake of illustration I will run over one or two points and explain them to you.

25 For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care.

26 All these ordinances were made for the sake of righteousness to aid the quest for virtue and the perfecting of character.

27 For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, locusts, partridges, geese also, and all other birds of this class.

28 But the birds which are forbidden you will find to be wild and carnivorous, tyrannising over the others by the strength which they possess, and cruelly obtaining food by preying of the tame birds enumerated above.

29 And not only so, but they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the

legislation was ordained, must practise righteousness in their hearts and not tyrannise over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth and do not tyrannise to the destruction of their own kindred.

30 Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannising over others in reliance upon their own strength.

31 For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own characters should be destroyed to the same extent?

32 Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson.

33 For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view to the practice of virtue.

34 For the strength of our whole body and its activity depend upon our shoulders and limbs.

35 Therefore he compels us to recognise that we must perform all our actions with discrimination according to the standard of righteousness,--more especially because we have been distinctly separated from the rest of mankind.

36 For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices.

37 For they not only have intercourse with men but they defile their own mothers and even their daughters.

38 But we have been kept separate from such sins.

39 And the people who have been separated in the aforementioned way are also characterised by the Lawgiver as possessing the gift of memory.

40 For all animals "which are cloven-footed and chew the cud" represent to the initiated the symbol of memory.

41 For the act of chewing the cud is nothing else than the reminiscence of life and existence.

42 For life is wont to be sustained by means of food, wherefor he exhorts us in the Scripture also in these words: "Thou shalt surely remember the Lord that wrought in thee those great and wonderful things."

43 For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the food and the separation of each individual limb and, for more, the organisation of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the arts, display an infinite resourcefulness.

44 Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill.

45 For he has marked out every time and place that we may continually remember the God who rules and preserves us.

46 For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal.

47 Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of God.

48 And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering our own creation, and above all the fear of God.

49 He bids men also, when lying down to sleep and rising tip again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible the change from one of these states to the other is.

50 The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of "the cloven hoof and the chewing of the cud."

51 For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the indication of right reason.

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52 For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything thoughtlessly nor to resort to injustice by the abuse of the power of reason.

53 In the case of the wild animals, too, the same principle may be discovered.

54 For the character of the weasel and of mice and such animals as these, which are expressly mentioned, is destructive.

55 Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever it falls in their way to damage.

56 The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the mouth.

57 And it is for this reason that a like practice is declared unclean in men.

58 For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety.

59 And your king, as we are informed, does quite right in destroying such men.'

60 Then I said 'I suppose you mean the informers, for he constantly exposes them to tortures and to painful forms of death.'

61 'Yes,' he replied, 'these are the men I mean; for to watch for men's destruction is an unholy thing.

62 And our law forbids us to injure any one either by word or deed.

63 My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions to practise righteousness before all men, being mindful of Almighty God.

64 And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

65 He seemed to me to have made a good defence on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness.

66 For he, who offers a sacrifice, makes an offering also of his own soul in all its moods.

67 I think that these particulars with regard to our discussion are worth narrating, and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

ARISTEAS CHAPTER 7

The arrival of the envoys with the manuscript of the precious book and gifts. Preparations for a royal banquet. The host immediately upon being seated at table entertains his guests with questions and answers. Some sage comments on sociology.

1 AND Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the king, despatched us on our journey in great security.

2 And when we reached Alexandria, the king was at once informed of our arrival.

3 On our admission to the palace, Andreas and I warmly greeted the king and handed over to him the letter written by Eleazar.

4 The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys summoned to his presence at once.

5 Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days--but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them.

6 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon as he saw them began to ask them about the books.

7 And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said:

8 'I thank you, my friends, and I thank him that sent you still more, and most of all God, whose oracles these are.'

9 And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: 'God save the King!' he burst into tears of joy.

10 For his exaltation of soul and the sense of the overwhelming honour which had been paid him compelled him to weep over his good fortune.

11 He commanded them to put the rolls back in their places and then after saluting the men, said: 'It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then when I had done that, to extend the right-hand of friendship to you.

12 It was for this reason that I did this first.

13 I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time.

14 It happens also that it is the anniversary of my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.

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15 Everything that you may have occasion to use,' he said, 'shall be prepared for you in a befitting manner and for me also with you.'

16 After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet.

17 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one.

18 For this arrangement had been made by the king and it is an arrangement which you see maintained to-day.

19 For as many cities as have special customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements.

20 And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit.

21 The. same precaution was taken in the case of the Jewish envoys.

22 Now Dorotheus who was the patron appointed to look after Jewish guests was a very conscientious man.

23 All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast.

24 He arranged the seats in two rows in accordance with the king's instructions.

25 For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour.

26 When they had taken their seats he instructed Dorotheus to carry out everything in accordance with the customs which were in use amongst his Jewish guests.

27 Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead.

28 And he rose up and made a remarkable prayer. 'May Almighty God enrich you, O king, with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live!'

29 At these words a loud and joyous applause broke out which lasted for a considerable time, and then they turned to the enjoyment of the banquet which had been prepared.

30 All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus.

31 Among the attendants were the royal pages and others who held places of honour at the king's court.

32 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who sat in the seat of honour (for they were arranged according to seniority), how he could keep his kingdom unimpaired to the end?

33 After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will turn them from evil and lead them to repentance.'

34 The king praised the answer and then asked the next man, how he could do everything for the best in all his actions?

35 And he replied, 'If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.'

36 The king complimented this man, too, upon his answer and asked another, how he could have friends like-minded with himself?

37 He replied, 'If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the human race, providing for them health and food and--all other things in due season.'

38 After expressing his agreement with the reply, the king asked the next guest, how in giving audiences and passing judgements he could gain the praise even of those who failed to win their suit?

39 And he said, 'If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

40 The king praised the man warmly for his answer and asked the next in order, how he could be invincible in military affairs?

41 And he replied, 'If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while he himself. discharged all his duties in the spirit of justice.'

42 Welcoming this answer, he asked another how he might become. an object of dread to his enemies.

43 And he replied, 'If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

44 This man the king praised and then said to the next, 'What is the highest good in life?'

45 And he answered, 'To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

46 The king exclaimed that the man had answered well and then asked the next how he could keep all his possessions

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intact and finally hand them down to his successors in the same condition?

47 And he answered, 'By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy.'

48 The king expressed his agreement with the answer and inquired of the next guest, how he could bear with equanimity whatever befell him?

49 And he said, 'If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God to whom we ought always to pray, inspires us with courage to endure.'

50 Delighted with the man's reply, the king said that all their answers had been good. 'I will put a question to one other,' he added, 'and then I will stop for the present: that we may turn our attention to the enjoyment of the feast and spend a pleasant time.'

51 Thereupon he asked the man, 'What is the true aim of courage?'

52 And he answered, 'If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

53 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), 'It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

54 And Menedemus, the philosopher of Eretria, said, 'True, O King--for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows that all power and beauty of speech proceed from God.'

55 When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

ARISTEAS CHAPTER 8

More questions and answers. Note Verse 20 with its reference to flying through the air written in 150 B. C.

1 ON the following day they sat down to table again and continued the banquet according to the same arrangements.

2 When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who had given answers on the previous day.

3 He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion.

4 When silence was established, he asked how he could continue to be rich?

5 After a brief reflection, the man who had been asked the question replied--'If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and Him man must needs obey.'

6 The king bestowed praise upon him and then asked another how he could maintain the truth?

7 In reply to the question he said, 'By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies? In addition to this you must always remember, O King, that God is a lover of the truth.

8 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?'

9 And the other replied, 'As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to Himself by his benignity.'

10 The king praised him and asked the next in order how he could be the friend of men?

11 And he replied, 'By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also it pitiful!

12 The king received the answer with approbation and inquired of the next, 'What is the most essential qualification for ruling?'

13 'To keep oneself,' he answered, 'free from bribery and to practise sobriety during the greater part of one's life, to honour rightousness above all things, and to make friends of men of this type. For God, too, is a lover of justice!

13 Having signified his approval, the king said to another, 'What is the true mark of piety?'

14 And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can escape His notice. As God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence!

15 The king signified his agreement and said to another, 'What is the essence of kingship?'

16 And he replied, 'To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling!

17 The king praised him and asked another man, how his deliberations might be for the best?

18 And he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to

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deprivation of life. For God always promises the highest blessings to the just!'

19 Having praised him, the king asked the next, how he could be free from disturbing thoughts in his sleep?

20 And he replied, 'You have asked me a. question which is very difficult to answer, for we cannot bring our true selves into play during the hours for sleep, but are held fast in these by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or travelling to other regions or anything else of the kind. And yet we actually do imagine such things to be taking place.

21 So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do despite to righteousness.

22 For the mind mostly busies itself in sleep with the same things with, which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore. you must be steadfast in the constant discipline of self.

23 The king bestowed praise on the man and said to another--'Since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, how can I avoid doing anything unworthy of myself?

24 And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the rôle, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

25 When the king had applauded loud and long in the most, gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.

26 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over for the next interrogation, What is the highest form of government?

27 And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things.

28 What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

29 Pleased with these words, the king asked the next, how he could be free from envy?

30 And he after a brief pause replied, 'If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God!

31 The king praised the man in a long speech and then asked another, how he could despise his enemies?

32 And he replied, 'if you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God!

33 Having praised this answer the king ordered the next man to reply to the question, how he could maintain his great renown?

34 And he replied that 'If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

35 The king expressed his approval and asked the next, To whom ought a man to show liberality?

36 And he replied, 'All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

37 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, to whom ought we to exhibit gratitude?

38 And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of "a friend which is as thine own soul." You do well in trying to bring all men into friendship with yourself.'

39 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value?

40 And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

41 The king in the most gracious way applauded the answer and asked another, how, if he were to fail, he could regain his reputation again in the same degree?

42 And he said, 'It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

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43 Delighted with these words, the king asked another, how he could be free from grief?

44 And he replied, 'If he never injured any one, but did good to everybody and followed the pathway of righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

45 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory?

46 And he said, 'To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can she from your achievements in the past and in the present.'

47 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i. e. the philosophers] both in conduct and in argument, since they always made God their starting-point.

48 After this the king to show his good feeling proceeded to drink the health of his guests.

ARISTEAS CHAPTER 9

Verse 8 epitomizes the value of knowledge. Verse 28, parental affection. Note especially the question in Verse 26 and the answer. Also note the question in Verse 47 and the answer. This is sage advice for business men.

1 ON the following day the same arrangements were e for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first 'Is wisdom capable of being taught?'

2 And he said, 'The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

3 The king expressed approval and asked the next man, What is it that is most beneficial to health?

4 And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

5 The king spoke kindly to the man and said to another, 'How can a man worthily pay the debt of gratitude to his parents?'

6 And he said, 'By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

7 The king expressed agreement and asked the next, how he could become an eager listener?

8 And he said, 'By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

9 The king praised him and asked the next How he could avoid doing anything contrary to law?

10 And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

11 The king acknowledged the man's answer and said to another, 'What is the advantage of kinship?'

12 And he replied, 'If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own--then the strength of kinship is apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindliness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

13 And having accorded to him the same praise as to the rest, the king asked another, how he could attain freedom from fear?

14 And he said, 'When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

15 The king expressed his approval and asked another, how he could always maintain a right judgement?

16 And he replied, 'If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

17 The king gave a kindly reception to the man and asked the next to answer the question, how he could avoid a life of ease and pleasure?

18 And he replied, 'If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but, he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

19 Having bestowed praise upon him, the king asked the tenth, how he could recognize those who were dealing treacherously with him?

20 And he replied to the question, 'If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.'

21 When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

22 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect?

23 And he replied, 'If a man does not care for his children and devote every effort to their education. For we always

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pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

24 The king said that he had spoken well and then asked another, how he could be patriotic?

25 'By keeping before your mind,' he replied, 'the thought that it is good to live and die in one's own country. Residence abroad 1 brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic."

26 After listening to this man, the king asked the next in order, how he could live amicably with his wife?

27 And he answered, 'By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them and not to provoke strife. For the successful conduct of life. the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

28 The king expressed his agreement and asked the next, how he could be free from error?

29 And he replied, 'If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

30 Delighted with these words, the king asked another, how he could be free from wrath?

31 And he said in reply to the question, 'If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, deprived many of life.

32 What need was there for wrath, when all men were in subjection and no one was hostile to him? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, 'O King, must of necessity copy His example.'

33 The king said that he had answered well and then inquired of the next man, What is good counsel?

34 'To act well at all times and with due reflection,' he explained, 'comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practise piety.'

35 The king said that this man had answered well, and asked another, What is philosophy?

36 And he explained, 'To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practising moderation. But we must pray to God to instil into our mind a regard for these things.'

37 The king signified his consent and asked another, how he could meet with recognition when traveling abroad?

38 'By being fair to all men,' he replied, 'and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

39 Having expressed his approval at this reply, the king asked another, how he could build in such a way that his structures would endure after him?

40 And he replied to the question, 'If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his needs without wages.

41 For observing how God provides for the human race, granting them health and mental capacity and. all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually!

42 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom?

43 And he replied, 'That a man should be conscious in himself that he has wrought no evil and that he should live his life in the truth. Since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.'

4.4 And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

45 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and he said to the first, 'How can a man keep himself from pride?'

46 And he replied, 'If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble!

47 The king spoke kindly to him and asked the next, Whom ought a man to select as his counsellors?

48 And he replied, 'Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

49 The king praised him and asked another, What is the most necessary possession for a king?

50 'The friendship and love of his subjects,' he replied, 'for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

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51 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered army of arguments.

52 For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

53 The king said that he had given a good answer, and asked another, how he could live amicably with the many different races who formed the population of his kingdom?

54 'By acting the proper part towards each,' he replied, 'and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

55 The king was delighted by this reply, and asked another, 'Under what circumstances ought a man to suffer grief?'

56 'In the misfortunes that befall our friends,' he replied, 'when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil!

57 The king said that he had given a fitting answer, and asked another, how is reputation lost?

58 And he replied, 'When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

59 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves?

60 'To those,' he replied, 'who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill will and time-serving.

61 For the man who is always watching for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

62 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe?

63 And he replied to the question, 'Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement.'

64 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour?

65 And he replied, 'Virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

66 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), how he could in time of war maintain tranquillity of soul?

67 And he replied, 'By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those dependent on them. For you never fail to make reparation to any--such is the kind-heartedness with which God has inspired you.'

68 The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

ARISTEAS CHAPTER 10

The questions and answers continue. Showing how the army officers ought to be selected. What man is worthy of admiration and other problems of daily life as true today as 2000 years ago. Verses 15-17 are notable for recommending the theatre. Verses 2i-22 describe the wisdom of electing a president or having a king.

1 ON the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors).

2 When an opportunity occurred, the king asked the first of those who had not yet been questioned, how he could avoid being deceived by fallacious reasoning?

3 And he replied, 'By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

4 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous?

5 'Because,' he replied, 'all men are by nature intemperate and inclined to pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

6 The king said that he had answered well, and asked, What ought kings to obey? And he said, 'The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

7 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors?

S And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, 'and it is God who has bestowed upon you the crown of righteousness.'

9 The king loudly acclaimed the answer and then looking at the next man said, 'Whom ought we to appoint as officers over the forces?'

10 And he explained, 'Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their

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lives through rashness. For as God acts well towards all men, so too you in imitation of Him are the benefactor of all your subjects.'

11 The king said that he had given a good answer and asked another, What man is worthy of admiration?

12 And he replied, 'The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

13 The king expressed his approval and said to another, 'To what affairs ought kings to devote most time?'

14 And he replied, 'To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

15 The king spoke enthusiastically to the man and asked another, how ought a man to occupy himself during his hours of relaxation and recreation?

16 And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted with dignity and decency is profitable and appropriate.

17 For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practising the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

18 The king, pleased with the words which had just been spoken, said to the ninth man, how ought a man to conduct himself at banquets?

19 And he replied, 'You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes--as you indeed are doing yourself, since all your actions are directed by God.'

20 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family?

21 And he replied, 'He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants.

22 But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

23 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire?

24 And he replied, 'That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute.'

25 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

26 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered.

27 Then in conclusion he said, I have derived the greatest benefit from your presence. I have profited much by the wise caching which you have given me in reference to the art of ruling.'

28 Then he ordered that three talents (A Greek talent, was c. 57 lb = 26 kg) of silver should be presented to each of them, and appointed one of his slaves to deliver over the money.

29 All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

ARISTEAS CHAPTER 11

For a comment on ancient stenography, see Verse 7. The translation is submitted for approval and accepted as read, and (Verse 23) a rising vote of approval is taken and unanimously carried.

1 I HAVE written at length and must crave your pardon, Philocrates.

2 I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which really needed a long time to devise.

3 For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration.

4 And I suppose that the thing will seem incredible to those who will read my narrative in the future.

5 But it is unseemly to misrepresent facts which are recorded in the public archives.

6 And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error.

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7 I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make a record of all that happened at the royal audiences and banquets.

8 For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings--a most excellent and useful arrangement.

9 For on the following day the minutes of the doings and sayings of the previous day are read over before business commence, and if there has been any irregularity, the matter is at once set right.

10 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

11 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos.

12 There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose was placed at their disposal.

13 So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius.

14 And the session lasted until the ninth hour; after this they were set free to minister to their physical needs.

15 Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself--for thus he had been commanded by the king.

16 In the early morning they appeared daily at the Court, and after saluting the king went back to their own place.

17 And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed?

18 And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

19 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task.

20 And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

21 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception also from the people, because of the great benefits which they had conferred upon them.

22 They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders.

23 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no alteration should be made in it

24 And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon anyone who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission.

25 This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged.

26 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out.

27 The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver.

28 And he said to Demetrius, 'How is it that none of the historians or 'the poets have ever thought it worth their while to allude to such a wonderful achievement?'

29 And he replied, 'Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from their purpose.'

30 He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law.

31 When he had recovered a little, he besought God to make it clear to him why the misfortune had befallen him.

32 And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health.

33 I have heard, too, from the lips of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes.

34 And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored.

35 And after, the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should be sacredly guarded.

36 And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home.

37 But when they came back, he would treat them as friends, as was right, and they would receive rich presents from him.

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38 He ordered preparations to be made for them to return home, and treated them most munificently.

39 He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches.

40 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God.

41 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them.

42 For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities.

43 And now Philocrates, you have the complete story in accordance with my promise.

44 I think that you find greater pleasure in these matters than in the writings of the mythologists.

45 For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

THE THIRD BOOK OF THE MACCABEES

or 3 Maccabees, or Ptolemaics by Pseudo-Athanasius
Source: The Bible of the Armenian Apostolic Church and the Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 50 B.C. - 100 A.D.

(The Third Book of Maccabees, also called 3 Maccabees, [or "Ptolemaics"(meaning Ptolemaeans) by Pseudo-Athanasius] is found in most Orthodox Bibles as a part of the Anagignoskomena [books worthy to be read]. The book was presumably composed in the 1st century BC or the 1st century AD. It may be a Jewish product.

In spite its title, the book has nothing to do with the Maccabees or their revolt against the Greek-Persian Seleucid Empire, as described in 1 Maccabees and 2 Maccabees. Instead it tells the story of persecution of the Jews under Ptolemy IV Philopator (222–205 BC), some decades before the Maccabee uprising. The name of the book apparently comes from the similarities between this book and the stories of the martyrdom of Eleazar and the Maccabean youths in 2 Maccabees; the High Priest Shimon is also mentioned. It was written in Greek during the 1st century.

The author of this book was probably a Jew from Alexandria, a Greek harbour city at the Egyptian Mediterranean coast. The author wrote his rhetorical constructs and a somewhat bombastic style, and the themes of the book are very similar to those of the Epistle of Aristeas. The work begins abruptly, leading to think that it is actually a fragment of a now-lost longer work.

The book describes the persecution of the Jews in Egypt. The book includes a letter by Ptolemy, which says that those Jews who agree to abandon their faith are to be spared and can return home. The story goes: After the Egyptian king Ptolemy's defeated the Greek-Persin king Antiochus III in 217 BC at the battle of Raphia, he visited Jerusalem and the Second Temple. However, he is, according to the book, prevented from entering the building. This leads him to hate the Jews and upon his return to Alexandria, he rounds up all the Jews in the kingdom to put them to death in his hippodrome. Titus Flavius Josephus notes that many Jews were put to death in Alexandria under the reign of Ptolemy VIII Physcon (146–117 BC) due to their support for Cleopatra II, and this execution was indeed carried out by intoxicated elephants. It is probably for this reason that the Jews abruptly changed allegiance from Egypt to Syria in 200 BC. due to the persecution and killings in Egypt.)

3 MACCABEES CHAPTER 1

1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched

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out unto the parts of Raphis, where Antiochus and his forces pitched.

2 And a certain Theodotus, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and crossed by night unto the tent of Ptolemy, to kill him by himself, and thus to end the war.

3 But Dositheus, called the son of Drimulus, by birth a Jew, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

4 A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with hair dishevelled, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and their wives; and promised that if they proved conquerors, she would give them two minas of gold apiece.

5 It thus fell out that their enemies were defeated in hand to hand encounter, and many of them were taken prisoners also.

6 Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them.

7 By so doing, and by distributing gifts to their temples, he inspired his subjects
with confidence.

8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city.

9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court,

10 he was so struck with the exact magnificence of the temple, that he conceived the purpose of entering the sanctuary itself.

11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way.

12 Then they read the law to him; but he persisted in obtruding himself, exclaiming that he ought to be permitted: and saying, Be it that they were deprived of this honour, I ought not to be.

13 And he put the question, Why, when he entered all temples none of the priests that were present forbad him?

14 He was thoughtlessly answered by one, That he did wrong to boast of this.

15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent?

16 And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce transgressor, and when they filled the temple with lamentations and tears,

17 then those that had been left behind in the city were affrighted, and rushed forth, uncertain of the event.

18 Virgins, which had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries.

19 Women, but newly separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner.

20 New born babes were forsaken by the mothers and nurses that waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most high temple.

21 Various were the prayers offered up by them that assembled in this place, by reason of the unholy attempt of the king.

22 Along with these were certain of the citizens, who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose.

23 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer, which they had occupied before.

24 During this time the multitude kept on praying.

25 The elders which surrounded the king strove in many ways to divert his haughty mind from the design that he had formed.

26 He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

27 Yet even his own officers, when they saw this, joined with the Jews in an appeal to Him which hath all power, to aid in the present crisis, and not wink at such overweening lawlessness.

28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued.

29 Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

3 MACCABEES CHAPTER 2

1 Now it was that the high priest Simon bowed his knees over against the holy place, and spread forth his hands in reverent fashion, and uttered the following supplication:

2 O LORD, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear unto us who are oppressed by a wicked and profane one, which exulteth in his confidence and strength.

3 It is Thou, the Creator of all, the Lord of the universe, that art a righteous Governor, and judgest all those that act with pride and insolence.

4 It was Thou that didst destroy the former workers of unrighteousness, among whom were the giants, which trusted in their own
strength and hardihood, by covering them with a measureless flood.

5 It was Thou that didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an

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example to after generations, when Thou didst consume them with fire and brimstone.

6 Thou didst make known thy power when Thou causedst the bold Pharaoh, the enslaver of Thy people, to pass through the ordeal of many and divers inflictions.

7 And Thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage unto those that put their trust in Thee, the Lord of the whole creation.

8 These saw and felt the works of Thine hands, and praised Thee, the Almighty.

9 Thou, O King, when Thou createdst the illimitable and measureless earth, didst choose out this city: Thou didst make this place sacred to Thy name, albeit Thou needest nothing: Thou didst glorify it with Thine illustrious presence, after establishing it to the glory of Thy great and honourable name.

10 And Thou didst promise, out of love toward the house of Israel, that should we fall away from thee, and become afflicted, and then come into this house, and pray, Thou wouldest hear our prayer.

11 Verily Thou art faithful and true.

12 And seeing Thou didst often aid our fathers when they were hard pressed, and in low estate, and deliveredst them out of great dangers,

13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies,

and are become weak and powerless.

14 We being in this low condition, this bold and profane man seeketh to dishonour this Thy holy place, consecrated out of the earth unto the name of Thy Majesty.

15 Thy dwelling place, the heaven of heavens, is indeed unapproachable to men.

16 But since it seemed good to Thee to manifest thy glory among Thy people Israel, Thou didst sanctify this place.

17 Punish us not by the uncleanness of their men, neither chastise us by means of their profanity; lest the lawless ones boast in their rage, and say,

18 We have trodden upon the holy house, as houses that are idolatrous are trodden upon.

19 Blot out our iniquities, and do away our errors, and shew forth Thy tender mercy in this hour.

20 Let Thy mercies speedily prevent us. Grant us peace, that them that are cast down and broken hearted may praise Thee with their mouth.

21 At that time God, Which seeth all things, Who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence.

22 Shaking him to and fro, as a reed is shaken with the wind, He cast him upon the pavement powerless, with limbs palsied; by a righteous judgement deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recompense that had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him.

24 When in course of time he had come to himself, this severe check caused no repentance in him, but he departed with bitter threatenings.

25 He proceeded to Egypt, grew worse in wickedness through his aforementioned companions in wine, who were lost to all goodness;

26 and not being satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

27 His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon:

28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death;

29 that they that were thus enrolled, were to be marked upon their persons by the ivy leaf symbol of Dionysus, and to be set apart with these limited rights.

30 To do away with the appearance of hating them all, he had it written beneath, that if any of them should elect to enter the community of them that were initiated in the rights, these should have equal rights with the Alexandrians.

31 Some of them that were over the city, therefore, abhorring any approach unto the city of piety, unhesitating gave in to the king, and expected to derive some great honour from a future connection with him.

32 A nobler spirit, however, prompted the majority the cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the enrollment:

33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

3 MACCABEES CHAPTER 3

1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon them that lived in the country, he gave commandment that they should speedily be collected into one place, and most cruelly deprived of their lives.

2 While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.

3 Now, while the Jews ever maintained a feeling of unswerving loyalty toward the king,

4 yet, as they worshipped God, and observed His law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium;

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5 although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said, was, however, made of no account by the strangers;

7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid

them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs:

9 He that knoweth all things, will not, said they, disregard so great a people.

10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them privily to an interview, pledged them their assistance, and promised to do their very utmost for them.

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews:

12 King Ptolemy Philpater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

13 I am right well; and so, too, are my affairs.

14 Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, hath been brought to a successful issue according to our expectation,

15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Ceolesyria and Phoenicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly.

17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts,

18 they were so carried away by their old arrogancy, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them.

19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.

21 Accordingly, bearing no ill will against their kinsmen at Jerusalem, but rather remembering our connection with them, and the numerous matter with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

22 All of this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil,

23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed toward us; ever deeming that their ignoble course of proceeding will force us to do away with our reform.

24 Having then, received certain proofs that these Jews bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, vilified and abused, in chains of iron, to undergo a death cruel and ignominious, suitable to men disaffected.

26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be tortured to death.

28 Whosoever shall inform against the Jews, besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come.

30 Such was the purport of the king's letter.

3 MACCABEES CHAPTER 4

1 Wheresoever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

2The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction that was decreed against them.

3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

4 They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their

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enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion.

5 A multitude of hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in place of the marriage hymn.

7 Bound, and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthfully mirth, spent the residue of their nuptial days in wailings, and saw only the grave at hand.

9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into

the benches of the rowers; while the feet of others were inclosed in hard fetters.

10 The planks of the deck above them barred out the light, and shut out the day on every side, that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built before the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilised accommodation.

12 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims,

13 was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment.

14 The whole nation was now to be enrolled. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the aforementioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties.

15 The enrolling of these men was carried on cruelly, zealously, assiduously, from the rising up of the sun unto the going down thereof, and was not brought to an end in forty days.

16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far

from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the aforementioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for enrollment,

18 inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were not sufficient for the work.

19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said.

20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose.

21 Now this was the active interference of the unconquerable Providence, which assisted the Jews from heaven.

3 MACCABEES CHAPTER 5

1 Then he called Hermon, which had charge of the elephants. Full of rage, altogether fixed in his furious design,

2 he commanded him, with a quantity of unmixed wine and handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants, when infuriated by the copious draughts of frankincense, were to be led up to the execution of death upon the Jews.

3 The king, after issuing these commands, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually.

5 The underlings appointed for the service went out about eventide, and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

6 The nations believed the Jews to be destitute of all protection; for chains fettered them about.

7 They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power,

8 to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them.

9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace, to certify the king thereof.

11 He, however, which hath sent His good creature sleep from all time, by night or by day, thus gratifying whom He willeth, diffused a portion thereof now upon the king.

12 By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed Him Who is easily reconciled to display the power of His powerful hand to the overweening nations.

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14 The middle of the tenth hour had well nigh arrived, when the master bidder, seeing the guest that were bidden collected, came and shook the king.

15 He gained his attention with difficulty, and hinting that the meal time was passing, he talked the matter over with him.

16 The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him.

17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet.

18 Conversation grew on, and the king sent for Hermon, and enquired of him with fierce denunciations, wherefore the Jews had been suffered to outlive that day.

19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends.

20 The king, then, with a barbarity exceeding that of Phalaris, said, that they might thank his sleep of that day. Lose no time, and make ready the elephants against to morrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad, and approved; and then each man went to his own home.

22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.

24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn.

25 The Jews, breathless with momentary suspense, spread forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying that his desires could now be realised.

27 The king, receiving him, was astonished at his unwonted exit; and overwhelmed with a spirit of oblivion about every thing, enquired the object of this earnest preparation.

28 But this was the working of that Almighty God, which had made him forget all his purpose.

29 Hermon, and his friends, pointed out the preparation of the animals: They are ready, O king, at thine own strict injunction.

30 The king was filled with fierce anger at these words; for, by the providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and then threatened him as follows:

31 Your parents, or your children, were they here, they should furnished a large repast to these wild beasts; not these innocent Jews, which have loyally served me and my forefathers.

32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and downcast of countenance.

34 The friends also stole out one by one, and dismissed the assembled multitudes to their occupations.

35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help also from him.

36 Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth.

37 And he summoned Hermon to his presence, and said, with threats, How oft, O wretch, must I repeat my commands unto thee about these same persons?

38 Once more, arm the elephants against the morrow for the utter destruction of the Jews.

39 His kinsmen, that reclined with him, wondered at his instability, and thus expressed themselves:

40 O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast commanded their destruction. When the thing is to be done, thou changest thy mind, and recallest thine instructions.

41 For this cause the feeling of expectation causeth tumult in the city: it swarmeth with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He sware a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants.

43He would also invade Judah, and level the towns thereof with fire and the sword; and destroy that temple which the nations might not enter, and prevent sacrifices ever after from being offered up there.

44Joyfully his friends brake up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

45And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

46About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king unto the business in hand.

47 The king's heart teemed with impious rage; and he rushed forthwith the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the aforementioned Jews.

48 But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd,

49 thought that they had come to the last moments of their lives, unto the end of that which they had trembling expected. They gave way, therefore, to lamentations and moanings: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves

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with one accord; removed even the sucking children from the breast, and

51 sent up an exceeding great cry, entreating the Lord of all power to reveal Himself, and have mercy upon those who now lay at the gates of Hades.

3 MACCABEES CHAPTER 6

1 And Eleazar, an illustrious priest of the country, which had attained to length of days, and whose life had been adorned with virtue, caused the presbyters which were about him to cease to cry out to the holy God, and prayed thus:

2 O King, mighty in power, Most High, Almighty God, Who orderest the whole creation with thy tender mercy,

3 look upon the seed of Abraham, upon the children of the sanctified Jacob, Thy sanctified inheritance, O Father, which is now being wrongfully destroyed as strangers in a strange land.

4 Thou destroyedst Pharaoh, with his host of chariots, when the lord of this same Egypt was uplifted with lawless hardihood and loud sounding tongue. Shedding the beams of Thy mercy upon the race of Israel, Thou overwhelmedst him with his proud army.

5 When Sennacherib, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting him up against Thy holy city, with boastings grievous to be heard, Thou, O Lord, didst utterly destroy him, and shew forth Thy might unto many nations.

6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, Thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries.

7 It was Thou who, when Daniel was hurled, through slander and envy, as a prey unto lions down below, didst bring him back again unhurt to light.

8 When Jonah was pining away in the belly of the sea-bred monster, Thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, O Thou that hatest insolence; Thou that aboundest in mercy; Thou that art the protector of all things; appear speedily unto the race of Israel, who are insulted by abhorred, lawless nations.

10 If our life during our exile hath been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which Thou preferrest.

11 Let not the vain minded congratulate vain idols at the destruction of Thy beloved, saying, Neither did their God deliver them',

12 Thou Who art All powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men.

13 Let the nations cower before Thine invincible might to day, O glorious One, Who hast all power to save the race of Jacob.

14 The whole band of infants and their parents with tears beseech Thee.

15 Let it be shewed unto all the nations that Thou art with us, O Lord, and hast not turned thy face away from us; but as Thou saidst that Thou wouldest not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

16 Now at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power.

17 When the Jews saw this, they uttered a loud cry to heaven, so that the valleys adjacent resounded, and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful, and true God, displayed His holy countenance, and opened the gates of heaven, from whence two angels, dreadful of form, came down, and were visible to all but the Jews.

19 And they stood over against, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters.

20 And a cold shudder came over the person of the king, and oblivion palsied the vehemence of his spirit.

21 They turned back the animals upon the armed forces which followed upon them; and the animals trod them down, and destroyed them.

22 The king's wrath was changed into compassion; and he wept at his own machinations.

23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying,

24 Ye have governed amiss, and have exceeded tyrants in cruelty; and me your benefactor have ye laboured to deprive at once of my dominion and my life, by privily devising measures injurious to the kingdom.

25 Who hath gathered here, unreasonably removing each from his home, those, who, in faithfulness to us, had held the strongholds of the country?

26 Who hath thus consigned to unmerited punishments those who in good will toward us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

27 Loose, loose the unjust bonds; and send to their homes in peace, and deprecate what hath been done.

28 Release the sons of the almighty living God of heaven, Who from our forefathers' time till now hath granted a glorious and uninterrupted prosperity to our affairs.

29 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour.

30 The king then departed to the city, and called the overseer of his revenues unto him, and bade him provide a seven days' quantity of wine and all else requisite for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place wherein they expected to meet with their destruction.

31 Then they which before were despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of

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salvation, in stead of the grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.

32 Ceasing their miserable strains of woe, they took up the subject of their fatherland, hymning in praise God their wonderworking Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

33 So also the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him.

34 Those that had marked them out as for death, and for carrion, and had enrolled them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

35 But the Jews, as we have just said, instituted a dance, and them gave themselves up to feasting, glad thanksgivings, and psalms.

36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. Thus they established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them.

37 They requested the king to send them back to their homes.

38 They were being enrolled from the twenty fifth of Pachon unto the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days.

39 The Ruler over all did during this time manifest forth His mercy gloriously, and did deliver them all together unharmed.

40They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away.

41 The king commended them, and wrote the subjoined epistle, of magnanimous import for them, to the commanders of every city.

3 MACCABEES CHAPTER 7

1 King Ptolemy Philopater unto all the commanders throughout Egypt, and unto all that are set over affairs, joy and strength.

2 We, too, and our children are well; and God hath directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment.

4They pretended that our affairs would never be in such a good state till this took place. Such, they said, was the hatred borne by the Jews unto other people.

5They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency we are wont to extend unto all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews, so as to preserve them, and that he fought for them as a father ever fighteth for his sons;

7 and taking into consideration their constancy and faithfulness toward us, and toward our ancestors, we have, as we ought, acquitted them of every sort of charge.

8 And we have dismissed them unto their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

9 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the Ruler of all might. From him there will be no escape, as the avenger of such deeds. Fare ye well.

10 When they received this letter, they were not forward to depart

forthwith. They petitioned the king to be allowed to inflict fitting punishment upon those of their race that had willingly transgressed the holy God, and the law of God.

11 They alleged that the men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning, and commended them.

13 Their priests, then, as was most meet, saluted him with good wishes, and all the people echoed with the Alleluia. They then joyfully departed.

14 Then they punished and destroyed with ignominy every polluted Jew that fell in their way;

15 slaying thus, in that day, above three hundred men, and esteeeming this destruction of the wicked a season of joy.

16 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they

thanked the God of their fathers, the eternal Saviour of Israel.

17 Having arrived at Ptolemais, called from the feature of that district Rosebearing, where the fleet, according to the general wish, waited for them seven days,

18 they partook of a banquet of deliverance; for the king generously granted them severally the means of securing a return home.

19 They accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness.

20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's commandment, by land, by sea, and by river, each to his own home.

21 They had more weight than before among their enemies; and were honoured and feared, and none in any way robbed them of their goods.

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22 Every man received back his own, according to inventory; those that had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation.

23 Blessed be the Redeemer of Israel unto everlasting. Amen.

THE FOURTH BOOK OF THE MACCABEES

4 Maccabees
Source: The Bible of the Romanian Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 20 - 130 A.D.

(The Fourth Book of Maccabees, also called 4 Maccabees is a homily or philosophic discourse praising the supremacy of pious reason over passion. In style, the book is oratorical, but not so much as 3 Maccabees. It was originally written in the common Greek language of the first or second century AD. It is generally dated between 20 and 130 AD, most likely at the end of the Flavian Dynasty or later. Its composition was made in quite a highly rhetorical Greek style. Its interest in martyrs in Antioch [Antakya] and its similarity to other writings from that region indicates its place of origin.

The text was not influenced by any form of Christianity but by Stoic philosophy as the writer believes in the immortality of the soul, but never mentions the resurrection of the dead. Good souls are said to live forever in happiness with the patriarchs and God, but even the evil souls are held to be immortal.

The work consists of a prologue and two main sections; the first advances the philosophical thesis while the second illustrates the points made using examples drawn from 2 Maccabees (principally, the martyrdom of Eleazer and the Maccabean youths) under Antiochus IV Epiphanes. The last chapters concern the author's impressions drawn from these martyrdoms. The work thus appears to be an independent composition to 1 Maccabees and 2 Maccabees, merely drawing on their descriptions to support its thesis. The weak ending of the book could indicate that the last chapter seem to be a later addition to the work.

It is not in the Bible for most churches, but is an appendix to the Greek Bible, and in the canon of the Georgian Orthodox Bible. The book was included in the 1688 Romanian Orthodox and the 18th-century Romanian Catholic Bibles where it was called "Iosip" (Joseph) because it is ascribed to Titus Flavius Josephus by Eusebius and Jerome, and this opinion was accepted for many years, leading to its inclusion in many editions of Josephus' works. Scholars have however pointed to perceived differences of language and style. It is no longer printed in Romanian Bibles today.)

4 MACCABEES CHAPTER 1

1 As I am about to discuss a most philosophical proposition, namely, whether devout reason be sovereign over the passions, I would willingly advise you to give the utmost heed unto the philosophy.

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2 For the subject is necessary to every one as a path to knowledge: and more especially doth it embrace the praise of the highest virtue: I speak, of course, of prudence.

3If then, it be evident that reason ruleth over the passions that stand in the way of temperance, namely, gluttony and lust,

4 then it surely also and manifestly beareth the rule over the affections that be contrary to justice, such as malice; and of them that be hindrances to courage, as anger, fear, and pain.

5 How then, is it, peradventure some may say, that reasoning, if it rule the affections, be not also master of forgetfulness and ignorance? Their attempt at an argument is ridiculous.

6 For reason ruleth not his own passions, but such as be contrary to justice, manliness, temperance, and prudence; and yet it overcometh these to withstand them, without destroying them.

7 I might prove unto you, from many and divers considerations, that reason is sole master of the passions;

8 but I shall demonstrate it with the greatest force from the fortitude of such as suffered death in defence of virtue, Eleazar, and seven brethren, and their mother.

9 For all of these, contemning sufferings even unto death, demonstrated that reason beareth rule over the passions.

10 For all their virtues, then, it is right that I should commend those men that died with their mother at this time for the sake of uprightness; and for their honours I may count them blessed.

11 For they, winning admiration not only from men in general, but also from their persecutors, for their courage and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance; so that by them their country was purified.

12 But we may now at once enter upon the question, having begun, as is our custom, with laying down of the doctrine, and so proceed to the story of these persons, giving glory unto the all wise God.

13 The question therefore is, whether reason be sovereign of the passions.

14 Let us then determine what is reason, and what is passion, and how many kinds of passion there be; and whether reason ruleth over all of these.

15 Now reason is, then, the mind accompanied with a life of uprightness, putting foremost the consideration of wisdom.

16 And wisdom is knowledge of Divine and human things, and of their causes.

17 And this is contained in the education of the law; whereby we learn Divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, justice, courage, and temperance.

19 That which leadeth these is prudence; by whose means, indeed, it is that reason beareth rule over the passions.

20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature are concerned both with body, and with soul.

21And there be many attendant affections that compass pleasure and pain.

22 Before pleasure there is lust; and after pleasure there is joy.

23 And before pain there is fear; and after pain there is sorrow.

24 Wrath is an affection, common both to pleasure and to pain, if any will take heed when it cometh upon him.

25 And there is in pleasure a malicious disposition, which is the most multiform of all the affections.

26 In the soul it is arrogancy, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye.

27 In the body it is greediness, gluttony, and solitary gormandizing.

28 As pleasure and pain are therefore two growths of the body and the soul, so there are many offshoots of these growths.

29 And reason, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improveth the materials of the morals and affections.

30For reason is the guide of the virtues, but it is the sovereign of the passions. Observe then first, through the very things that stand in the way of temperance, that reason is sovereign of the passions.

31 Now temperance consisteth in command of the lusts.

32 But of the lusts, some pertain unto the soul, others unto the body: and over each of these two, reason appeareth to bear sway.

33 For whence is it, otherwise, that when urged on to forbidden meats, we turn ourselves away from the pleasures that are to be had of them? Is it not that reason is able to command the appetites? so do I believe.

34 Hence it is, then, that when we lust after sea creatures, and fowls, and four footed beasts, and all manner of meats that are forbidden us by the law, we abstain by reason of the mastery of reason.

35 For the affections of our appetites are refrained, checked by the temperate understanding, and bent back again; and all the emotions of the body are kept in by reason.

4 MACCABEES CHAPTER 2

1 And what wonder? if the lusts of the soul for the enjoying of beauty are rendered powerless,

2 on this ground, therefore, the temperate Joseph is praised, in that by reason, he subdued upon reflection the indulgence of sense.

3 For when he was young, and ripe for intercourse, by reason he rendered powerless the frenzied desire of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reason is 3 able to overcome.

5 For the law saith, Thou shalt not covet thy neighbour's wife, nor any thing that is thy neighbour's.

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6 Now therefore, since it is the law that hath forbidden us to desire, I shall much the more easily persuade you, that reason is able to govern our lusts, as it doth with the passions that are impediments to justice.

7 Since in what way is a solitary gormandizer, and a glutton, and a drunkard reclaimed, except it be clear that reason is lord of the passions?

8 A man, therefore that ordereth his course by the law, even if he be a lover of money, straightway overcometh his own disposition; lending without interest unto the needy, and cancelling the debt of the incoming seventh year.

9 And should a man be parsimonious, he is ruled by the law acting through reason; so that he gleaneth neither his harvest, nor his vintage: and in other things we may perceive that it is reason that overcometh the passions.

10 For the law overcometh even affection for parents, not betraying virtue on their account.

11 And it prevaileth over married love, rebuking it when it transgresseth the law.

12 And it beareth sway over the love of parents toward their children, for they punish them for vice; and it mastereth the love of friends, reproving them when they are wicked.

13 And think it not a paradox when reason, through the law, can prevail even over enmity,

14 not hewing down the cultivated herbage of an enemy, but preserving the substance of enemies from the destroyers, and helping to raise up again what is fallen.

15 And it is clear that reason overcometh even the more vehement passions, as love of power, vaingloriousness, empty boasting, and arrogancy, and envy.

16 For the temperate understanding repelleth all these malignant passions, even as it repelleth anger: for it overcometh even this.

17 Thus Moses, when he was angry with Dathan and Abiram, nothing did against them in wrath, but tempered his anger by reason.

18 For the temperate mind is able, as I have said, to rise above the passions, and to alter some, and render others powerless.

19 For why, else, doth our most wise father Jacob censure them that were about Simeon and Levi for having slain, contrary to reason, the whole race of the Shechemites, saying, Cursed be their anger.

20 For if reason had not the power of subduing anger, he would not have spoken thus. 21For at the time when God created man, He planted in him his passions and habits of mind:

22 but at the same time He enthroned among the mind among the senses, as an holy governor over them all;

23 and unto this mind gave He the law. He that adopteth a way of life according to it shall rule a kingdom that is just, and good, and of a good courage.

24 How then, a man may ask, if reason be master of the passions, hath it no mastery over forgetfulness and ignorance?

4 MACCABEES CHAPTER 3

1 But this argument is exceeding ridiculous: for reason seemeth not to bear sway over his own affections, but over those of the body,

2 in such a way as that any one of you may not be able to root out desire, but reason will provide a way for you not to be enslaved thereby.

3 No one of us is able to root out anger from the soul, but it is possible to withstand anger.

4 No one of us is able to root out malice, but reason hath force to work with us, that we be not overcome by malice.

5 For reason is not a rooter out of the passions, but their antagonist.

6 And this may be more clearly understood by means of the thirst of king David.

7 For after David had fought the Philistines all the day long, he with the soldiers of his nation killed many of them:

8 but when evening feel, came he, sweating and exceeding weary, unto the royal tabernacle, round about which the whole host of our ancestors was encamped.

9 Now all the rest were at supper;

10 but the king, being very much athirst, although he had abundant spring at hand, could not by their means quench his thirst;

11 but a certain irrational desire for the water in the enemy's camp grew stronger and fiercer upon him, undid and consumed him.

12 Wherefore his armourbearers being troubled at this longing of the king, two valiant young soldiers, respecting the desire of the king, put on their full armour, and taking a pitcher, got them over the ramparts of the enemies:

13 and unperceived by the guardians of the gate, they went in search throughout the whole camp of the enemy;

14 and having found discovered the spring, they boldly filled out of it a draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be a dire danger to his soul.

16 Wherefore, opposing reason to desire, he poured out the draught for an offering unto God.

17 For the temperate mind hath power to conquer the compulsions of the passions, and to quench the fires of excitement,

18 and to overpower the pains of the body, howsoever extreme; and, through the excellency of reason, to abhor all domination by the passions.

19 But this occasion inviteth us to give an illustration of temperate reason from history.

20 For at a time when our fathers in possession of undisturbed peace through obedience to the law, and prospering, so that even Seleucus Nicanor the king of Asia had both set aside money for them for the temple service, and accepted their polity;

21 then certain persons, bringing in new things contrary to the general harmony, suffered many and various disasters.

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4 MACCABEES CHAPTER 4

1 For a certain man named Simon, which then was in opposition to Onias, which then held the high priesthood for life, and was an honourable and good man; after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Whence coming to Apollonius, the military governor of Syria, and of Phoenicia, and of Cilicia, he said,

3 Having good will toward the king's affairs, I am come to disclose that many thousands of private funds are stored up in the treasuries of Jerusalem, that are not the possession of the temple, but pertain to king Seleucus.

4 Apollonius acquainted himself with the particulars of these things, and praised Simon for his care of the king's interests; and going up to Seleucus, informed him of the treasure:

5and having receiving authority about it, speedily advanced into our country with the accursed Simon and an exceeding strong host;

6 and said that he came with the command of the king that he should take the private money of the treasury.

7 And the people, indignant at this proclamation, and replying to the effect that it was outrageous that those that had entrusted deposits to the sacred treasury should be deprived of them, resisted as well as they were able.

8 But Apollonius went away with threats into the temple.

9 And while the priests, with women and children were beseeching God in the temple to throw His shield over the sacred place that was despised;

10 and while Apollonius went up with his armed force to the seizure of the treasure, there appeared from heaven angels riding on horseback, with lightning flashing from their weapons, filling them with much fear and trembling.

11 And Apollonius fell down half dead upon the court that is open to all nations, and spread out his hands to heaven, and with tears implored the Hebrews to pray for him, and to propitiate the heavenly host.

12 For he said that he had sinned, so as to be worthy of death; and that if he were saved, he would praise the blessedness of the holy place before all people.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device, and not by Divine punishment, prayed for him;

14 and he being thus unexpectedly saved, departed to manifest unto the king what had happened to him.

15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeedeth to the kingdom: a man of haughty pride and terrible.

16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest:

17 who had made a covenant, if he would give him this authority, to pay yearly three thousand and six hundred and sixty talents.

18 And he committed unto him the high priesthood and rulership of the nation.

19 And he both changed the manner of life of the people, and peverted their civil customs into all lawlessness.

20 So that he not only erected a gymnasium on the very citadel of our country, but also abolished the service of the temple.

21 At which Divine vengeance, being grieved, caused Antiochus himself to war against them.

22 For being at war with Ptolemy in Egypt, he heard that upon a rumour of his death being spread abroad, the inhabitants of Jerusalem had rejoiced exceedingly, and he speedily marched against them.

23 And having subdued them, he established a decree that if any of them lived according to the laws of his country, he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect;

25 for even women, because they continued to circumcise their children, were thrown down headlong along with them, knowing beforehand of the punishment.

26 When, therefore, his decrees were despised by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish godliness.

4 MACCABEES CHAPTER 5

1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed soldiers standing in a circle round about him, ordered his bodyguards

2 to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols.

3 And if any of them were unwilling to eat the accursed meat, they were to be tortured upon the wheel, and then slain.

4 And when many had been seized, a foremost man of the assembly, an Hebrew by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought before him.

5 And Antiochus seeing him, said,

6 I would counsel thee, old man, before thy tortures begin, to taste the swine's flesh, and save thy life; for I feel respect for thine age and grey hairs, which since thou hast had so long, thou seemest not to be a philosopher, in that thou observest the superstition of the Jews.

7 For wherefore, since nature hath conferred upon thee the most excellent flesh of this animal, dost thou abhor it?

8 For it seemeth foolish not to enjoy what is pleasant, yet not disgraceful; and out of notions of sinfulness, to reject the gifts of nature.

9 And I think that thou wilt be acting still more foolishly, if thou followest vain conceits about the truth.

10 And moreover thou wilt despise me to thine own punishment.

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11 Wilt thou not awake from thy trifling philosophy, and give up the foolishness of thy reasonings; and, regaining understanding worthy of thine age, pursue a true philosophy of what is beneficial;

12 and reverencing my kindly admonition, have pity upon thine own years?

13 For bear in mind that, if there be any power that watcheth over this godliness of thine, it will pardon thee all transgressions of the law that thou commitest through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged leave to speak.

15 And having received power to speak, he began thus to deliver himself:

16 O Antiochus, we that are persuaded that we live under a Divine law consider no compulsion to be so powerful as obedience to that law;

17 wherefore we consider that we ought not in any point to transgress the law.

18 And indeed, were our law (as thou supposest) not in truth Divine, and if we wrongly think it Divine, we should have no right even in that case to destroy our godly reputation.

19 Think not therefore the eating of the unclean to be a trifling offence.

20 For transgression of the law, whether it be in small or great matters, is of equal moment;

21 for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though our living by it were contrary to reason.

23 Yet it teacheth us temperance, so that we overcome all pleasures and lusts; and it also exerciseth us in courage, so that we cheerfully undergo every grievance.

24 And it instructeth us in justice, that in all our doings we render what is due; and it teacheth us godliness, that we worship the one only God in a way that befitteth His greatness.

25 Wherefore it is that we eat not the unclean; for believing that the law was established by God, we know that the Creator of the world, sheweth us sympathy in giving a law that is according to nature.

26 Those things that are convenient for our souls hath he directed us to eat; but those that are repugnant to them hath He forbidden.

27 But like a tyrant thou not only compellest us to break the law, but also to eat in such a way that thou mayest deride us as we thus profanely eat:

28 but thou shalt not have this cause of laughter against me; neither will I transgress the sacred oaths of my fathers to keep the law:

29 nay, not if thou pluckest out mine eyes, and melt down mine entrails.

30 I am not so old, or so little a man, but that my reasoning powers in defence of godliness. 31Now therefore prepare thy wheels, and kindle a fiercer flame.

32 I will not so pity mine old age as to subvert the law of my country.

33 I will not belie thee, O law, mine instructor; neither will I forsake thee, O beloved self control.

34 I will not put thee to shame, O philosophical reason, nor deny thee, O honoured priesthood and knowledge of the law.

35 Mouth, thou shalt not defile mine old age, nor the full stature of a perfect life.

36 My fathers shall receive me pure,

37 not having quailed before thy compulsion, though it be unto death.

38 For thou shalt tyrannize over the ungodly; but neither by words nor by deeds shalt thou master my reasonings about godliness, either by words or deeds.

4 MACCABEES CHAPTER 6

1 When Eleazar had in this manner eloquently answered the exhortations of the tyrant, the spearbearers came up, and roughly haled Eleazar to the instruments of torture.

2 And first they stripped the old man, adorned as he was with the comeliness of godliness.

3 Then tying back his arms and hands, they disdainfully scourged him with stripes,

4 an herald crying out, Obey the king's commands!"

5 But Eleazar, the high minded and truly noble, like as one tortured in a dream, answered it not at all.

6 But while he raised his eyes on high unto heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through.

7 And falling upon the ground, because his body had no power to support the pains, yet kept he his reason upright and unswerving.

8 Then one of the harsh spearbearers leaped upon his belly, and kicked him in the side with his foot, to keep him upright as he fell.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities;

10 and like a noble athlete, the old man when struck vanquished his torturers.

11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

12 Wherefore in part because they pitied his old age,

13 in part from the sympathy of acquaintance, and in part from admiration of his endurance, some of the king's attendants said,

14 Wherefore dost thou unreasonably destroy thyself, O Eleazar, with these miseries?

15 We will set before thee some cooked meat; and do thou save thyself by pretending that thou hast tasted swine's flesh.

16 And Eleazar, as though the more bitterly tortured by this counsel, cried out,

17 Let not us which are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence;

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18 for it were irrational, if having lived up to old age in all truth, and having maintained, by observing the law, the reputation of such a life, we should now turn back,

19 and ourselves become a pattern for ungodliness to the young, as being an example of defiled eating.

20 It would be shameful if we should live on some short time, and that scorned by all men for cowardice,

21 and be condemned by the tyrant for unmanliness, by not contending to the death for our Divine law.

22 Wherefore do you, O children of Abraham, die nobly for your godliness.

23 Ye spearbearers of the tyrant, wherefore do ye linger?

24 When they beheld him so lofty of mind against misery, and unmoved at their pity, they led him to the fire:

25 then with their wickedly contrived instruments they burned upon the fire, and poured stinking liquids into his nostrils.

26 When he was now burned to his very bones, and about to expire, he lifted up his eyes unto God, and said,

27 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire.

28 Be merciful unto thy people, and be satisfied with my punishment on their behalf.

29 Let my blood be a purification unto them, and take Thou my life as a recompence for theirs.

30 Thus speaking, the holy man departed nobly in his torments; he stood firm even unto the agonies of death by virtue of reason, in defence of the law.

31 Confessedly therefore, godly reason is master of the passions.

32 For if the passions had overcome reason, I would have borne witness to them of their mastery.

33 But now, since reason conquered the passions, we fittingly award it the authority of first place.

34 And it is but right that we acknowledge the strength of reason, since it prevaileth over external agonies.

35 Were it not so, it would be ridiculous: and I have proved that reason hath not only overcome agonies, but also that it overcometh pleasures, and withstandeth them.

4 MACCABEES CHAPTER 7

1 For like a most skilful pilot, the reason of our father Eleazar steered the vessel of godliness in the sea of passions,

2 and though buffeted by the threats of the tyrant, and overwhelmed with the breakers of torture,

3 by no means did it shift the rudders of godliness, until it sailed into the harbour of victory over death.

4 Not so hath ever a besieged city held out against many and varied machines as did that holy man, when his godly soul was tried with the fiery trial of tortures and rackings, move his besiegers through the reason that shielded his godliness.

5 For Father Eleazar, setting his mind firm like a jutting promontory, brake the raging waves of the passions.

6 O priest, worthy of the priesthood! thou neither didst defile thy sacred teeth, nor profane thy appetite, which had ever embraced the clean and lawful, by partaking of profanity.

7 O man in harmony with the law, philosopher of the Divine life!

8 Of such a character ought those to be that perform the duties of the law, defending it with their own blood, and noble sweat in sufferings even unto death.

9 Thou, O father, hast gloriously established our loyalty to the law by thine endurance; and solemnly avowing the sacred service, thou hast not subverted it; and by thy deeds hast made credible thy words of Divine philosophy.

10 O aged man, more powerful than tortures; O elder, fiercer than fire; O supreme king over passions, Eleazar!

11 For as our father Aaron, armed with a censer, hastened through the throng of his people, and conquered the fiery angel,

12 even so did the descendent of Aaron, Eleazar, though consumed by the fire, remained unswayed in his reason.

13 And, what is more wonderful, even though he was an old man, though the labours of his body were now spent, and his fibres were already loosed, and his sinews worn out, he recovered youth,

14 in spirit through reason, and by reason like that of Isaac, he rendered powerless the many headed instrument.

15 O man of blessed age, of reverend grey hairs, and life obedient to the law, whom the faithful seal of death hath perfected!

16 If therefore, an old man through godliness despised tortures even unto death, by common consent godly reason is sovereign of the passions.

17 But perhaps some may say, It is not all that have conquered passions, because not all possess wise reason.

18 But they that have meditated upongodliness with their whole heart, these alone can master the passions of the flesh:

19 they that believe that they die not to God, even as our fathers Abraham, Isaac and Jacob died not to God, they live to God.

20 This circumstance, then, is by no means an objection, that some that have weak reason are governed by their passions:

21 since what person, walking piously by the whole rule of philosophy, and believing in God,

22 and knowing that it is a blessed thing to endure all manner of hardship for virtue, would not, for the sake of godliness, master his passion?

23For the wise and brave man only is lord over his passions.

4 MACCABEES CHAPTER 8

1 Whence it is, that even the very young, imbued with the philosophy of godly reason, have overcome still more bitter tortures:

2 for when the tyrant was manifestly vanquished in his first attempt, being unable to compel an old man to eat the unclean thing: then indeed, being vehemently swayed with passion, he gave charge to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go

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when they had eaten; but if they refused, to torment even more grievously.

3 When the tyrant had given this charge, seven brethren were brought into his presence, comely, and modest, and well born, and altogether accomplished, along with their aged mother.

4 Whom, when the tyrant beheld, compassing their mother as though they were a chorus, he was pleased at them; and being struck becoming appearance and noble mien, smiled upon them, and calling them near, said,

5 O youths, with favourable feelings I admire each of you; and greatly honouring the comeliness of so numerous a band of brethren, I not only counsel you not to share the madness of the old man which hath been tortured afore, but also encourage you to yield, and to enjoy my friendship.

6 For I possess the power, not only of punishing them that disobey my commandments, but also of doing good unto them that obey them.

7 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake the ancestral law of your nation;

8 and conforming to the Greek way of life, alter your rule, and enjoy youth's delights.

9 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures.

10 Have mercy, then, upon your own selves; whom I, although an enemy, pity for your age and comeliness.

11 Will you not reason upon this, that if you disobey, there will be nothing left for you but to die in tortures?

12 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat of unclean meat.

13 And when the spearmen brought forth the wheels, and the racks, and the hooks, and catapults, and caldrons, and pans, and thumbscrews, and iron hands, and wedges, and bellows, the tyrant continued,

14 Be fearful, young men; and the righteousness which ye worship will be merciful unto you if you transgress the law through compulsion.

15 Now they having heard these words of persuasion, and seeing the fearful instruments, not only were they not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

16 Now let us consider the matter: had any among them been fainthearted and unmanly, what reasonings would they have employed, but such as these?

17 O wretched that we are, and exceeding foolish! when the king exhorteth us, and calleth us unto his bounty, should we not obey him?

18 Wherefore do we cheer ourselves with vain counsels, and venture upon a disobedience that bringeth death?

19 Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vaingloriousness and destructive pride?

20 Let us have compassion upon our age, and relent over the years of our mother,

21 and let us bear in mind that if we disobey, we shall die.

22 And Divine justice will pardon us if we fear the king through necessity.

23 Why withdraw ourselves from most sweet life, and deprive ourselves of this pleasant world?

24 Let us not oppose necessity, nor seek vainglory by our own excruciation.

25 The law itself is not forward to put us to death, if we dread torture.

26 Whence hath such contentiousness taken hold upon us, and such fatal obstinacy approved itself to us, when we might live undisturbed by giving ear unto the king?

27 But nothing of this kind did the young men say, when they were about to be tortured.

28 For they were well aware of the sufferings, and masters over agonies.

29 So that as soon as the tyrant had ceased from counselling them, they altogether with one voice, as from the same soul, said unto him,

4 MACCABEES CHAPTER 9

1 Wherefore dost thou delay, O tyrant? for we are more ready to die than to transgress the commandments of our fathers.

2 For we should disgrace our fathers, if we did not obey the law, and take knowledge for our guide.

3 O counsellor and tyrant of transgression, in thy hatred unto us do not pity us more than we pity ourselves.

4 For we account the mercy that thou offerest us, which ensureth our escape at the price of transgression of the law, to be worse than death itself.

5 And thou thinkest to infainthearteda te us, by threatening us with death by tortures, as though thou hast learned nothing by the death of Eleazar.

6 But if aged men of the Hebrews have died in the cause of godliness after enduring torture, more rightly should we younger men die, scorning thy cruel tortures, which the old man our teacher conquered.

7 Make the attempt then, O tyrant; and if thou puttest us to death for our godliness, think not that thou harmest us by torturing us.

8 For we, through this suffering and endurance, shall bear off the rewards of virtue:

9 but thou, for the wicked and despotic slaughter of us, from the Divine justice, shalt endure eternal torture by fire.

10 When they had said these things, the tyrant was not lonely indignant against them as being refractory, but enraged with them as being ungrateful.

11 So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs.

12 And when they had laboured hard without effect in scourging him, they hurled him upon the wheel.

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13 When the noble youth was stretched out upon this, his limbs were dislocated.

14 And with every limb out of joint, he exclaimed in denunciation, saying,

15 O most accursed tyrant, and enemy of heavenly justice, and cruel hearted; I am no murderer, nor sacrilegious man, whom thou thus usest ill; but a defender of the Divine law.

16 And when the spearmen said, Consent to eat, that you may be released from your tortures,

17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reason: cut my limbs, burn my flesh, and twist my joints.

18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he said this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more.

20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered round about the axles of the machine.

21 And although the skeleton of his bones was now destroyed, the lofty minded youth and son of Abraham groaned not;

22 but as though transformed by fire into immortality, he nobly endured the rackings, saying,

23 Imitate me, O brethren, and do not ever desert your station, nor abjure my brotherhood in courage: fight the holy and noble fight of godliness;

24 by which means the just providence of our father may become merciful to our nation, and take vengeance of the pestilent tyrant.

25 And saying this, the holy youth broke off his life.

26 And all marvelling at his courageous soul, the spearmen brought him forward that was second in age; and having put on iron bands, bound him with pointed hooks to the catapult.

27 And when, on enquiring whether he would eat before he was tortured, they heard his noble decision,

28 after they with the iron hands had tore all the flesh from the neck unto the chin, these leopards tore off the very skin of his head: but he, bearing with firmness this misery, said,

29 How sweet is every form of death for the godliness of our fathers! and he said unto the tyrant,

30 Thinkest thou not, O most cruel of tyrants, that thou art now tortured more than I, finding the overweening reasoning of thy tyranny defeated by our patience in behalf of our godliness?

31 For I lighten my suffering by the joys that come from virtue.

32 But thou art tortured with threatenings for ungodliness; and thou shalt not escape, O most abominable tyrant, the vengeance of Divine wrath.

4 MACCABEES CHAPTER 10

1 Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste, and save his life.

2 But he cried out and said, Know ye not, that the father of those that are dead, begat me also; and that the same mother bare me; and that I was brought up the same tenets?

3 I abjure not the noble relationship of my brethren.

4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are able to touch my soul, even if ye wish it.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him.

6 And they dragged round his fingers, and his arms, and his legs, and his ankles.

7 And not being by any means able to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel,

8 about which the joints of his backbone were loosened; and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails.

9 And when he was about to die, he said,

10 We, O accursed tyrant, suffer this for the sake of Divine virtue and teaching.

11 But thou, for thine ungodliness and shedding of blood, shalt endure torments unceasing.

12 And thus having died worthily of his brethren, they dragged forward the fourth, saying,

13 Do not thou share the madness of thy brethren: but give regard unto the king, and save thyself.

14 But he said unto them, Ye have not a fire so scorching as to make me play the coward.

15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the godly, I will not disown the noble brotherhood.

16 Contrive tortures, O tyrant; that thou mayest learn even through them that I am the brother of them that were tormented before.

17 When he had said this, the bloodthirsty, and murderous, and unhallowed Antiochus gave order that his tongue be cut off.

18 But he said, Even if ye take away the organ of speech, yet God heareth the silent.

19 Behold, my tongue is put out, cut it off; for not for that shalt thou cut off our reason.

20 Gladly do we lose our limbs in behalf of God.

21 But God shall speedily find you, since ye cut off a tongue that hath been the instrument of Divine melodiousness.

4 MACCABEES CHAPTER 11

1 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

2 I intend not, O tyrant, to beg to be excused from the torment which is in behalf of virtue.

3 But I have come of mine own accord, that by the death of me, thou mayest owe heavenly vengeance a punishment for more crimes.

4 O thou hater of virtue and men, what have we done that thou thus revellest in our blood?

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5 Doth it seem evil unto thee that we worship the Creator of all things, and live according to His surpassing law?

6 But this is worthy of honours, not of torments;

7 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God.

8 Behold now, being alien from God, thou makest war against them that are godly toward God.

9 As he said this, the spearbearers bound him, and drew him unto the catapult:

10 to which, when they had bound him at his knees and fastened them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered in the manner of a scorpion.

11 With his breath thus confined, and his body strangled, he said,

12 A great favour thou bestowest upon us, O tyrant, by enabling us to show our enduring adherence to the law by means of yet nobler sufferings.

13 He also being dead, the sixth, a mere boy, was brought forth; and when the tyrant asked him whether he would eat, and be delivered, he said,

14 I am indeed younger than my brethren, but in understanding I am as old;

15 for having been born and reared unto the same end, we are bound to die also in behalf on the same cause.

16 So that if you think proper to torment us for not eating the unclean, torment!

17 As he said this, they brought him unto the wheel.

18 Being stretched upon which, with limbs racked and dislocated, he was gradually roasted from beneath.

19 And when they had heated sharp spits, they applied them to his back; and having pierced his sides, they burned away his entrails.

20 And he, while tormented, said, O period good and holy, wherein for the sake of godliness we brethren have been called to a school in sufferings, a contest wherein we have not been defeated!

21 For godly understanding, O tyrant, is unconquered.

22 Armed with upright virtue, I also shall depart with my brethren;

23 but thou, O tyrant, shalt receive the same vengeance, deviser of tortures, and enemy of the truly godly.

24 We six youths have destroyed thy tyranny.

25 For is not thine inability to sway our reason, and to compel us to eat the unclean, thine own destruction?

26 Thy fire is cold to us, thy catapults are painless, thy violence unavailing.

27For the bodyguards that govern us are not those of a tyrant, but of are Divine law: through this we keep our reason unconquered.

4 MACCABEES CHAPTER 12

1 When he too had undergone blessed martyrdom, and died in the caldron whereinto he had been thrown, the seventh, the youngest of all, came forward:

2 whom the tyrant pitied, though he had been vehemently reproached by his brethren;

3 and seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died in torture through disobedience; and thou, if disobedient, having first been miserably tormented, shalt thyself perish before thy time.

5 But if thou obey, thou shalt be my friend, and shalt have a charge over the affairs of my kingdom.

6 And having thus exhorted him, he sent for the lad's mother; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

7 And after his mother had urged him on in the Hebrew tongue, (as we shall shortly tell,) he saith,

8 Release me, that I may speak unto the king and all his friends.

9 And they rejoiced exceedingly at the promise of his youth, and quickly loosed him.

10 And he, running up to the pans, said,

11 Ungodly tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness?

12 Wherefore the divine veangeance reserveth thee for eternal fire and torments, which shall cling to you for all time.

13 Wert thou not ashamed, man as thou art, to cut out the tongues of men of like feeling and origin, and having thus abused, to torture them?

14 But they, bravely dying, fulfilled their godliness toward God.

15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die,

17 will not forsake the testimony of my brethren.

18 And I call upon the God of my fathers to be merciful unto my race.

19 But thee, both living and dead, will He punish.

20Thus having prayed, he hurled himself into the pans; and so gave up his life.

4 MACCABEES CHAPTER 13

1 If, then, the seven brethren despised afflictions even unto death, it must be confessed on all sides that right reason is sovereign of the passions.

2 For if they had been slaves to the passions, and had eaten of the unholy, we should have said that they had been conquered by them;

3 Now, however, it is not so: but by means of the reason which is commended by God, they mastered their passions.

4 And it is impossible to overlook the mind's supremacy over the passions: for it gained the victory over both passions and afflictions.

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5 How then is it possible not to acknowledge the control of passions by right reason, since they drew not back from the pains of fire?

6 For just by means of towers that project before harbours, men break the threatening waves, and so ensure a still course unto vessels that enter port;

7 even so that the seven towered reason of the young men, by securing the harbour of godliness, conquered the intemperance of the passions.

8 For having constituted an holy choir of godliness, they encourage one another, saying,

9 Brothers, let us die like brethren for the sake of the law. Let us imitate the three young men in Assyria, which despised the selfsame civic rights that are accorded us, in a furnace.

10 Let us not be cowards in our demonstration of godliness.

11 And one said, Courage, brother; and another, Nobly endure.

12 And another, Remember whence you came, and who the father was by whose hand Isaac submitted to be slain for the sake of godliness.

13 And one and all, looking upon each other serene and confident, said, Let us sacrifice with our whole heart our souls unto the God Which gave them, and employ our bodies for the keeping of the law.

14 Let us not fear him that thinketh he killeth;

15 for great is the trial of soul and danger of eternal torment laid up for them that transgress the commandment of God.

16 Let us arm ourselves, therefore, in the abnegation of Divine reason.

17 For if we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us.

18 And as each one of the brethren was haled away, the others exclaimed, Disgrace us not, O brother, nor be false unto them that died before thee.

19 Now you are not ignorant of the bonds of brotherhood, which the Divine and all wise Providence hath imparted through fathers unto children, and hath engendered through the mother's womb:

20 in which these brethren, having remained an equal time; and having been formed for the same period, and increased by the same blood; and having been perfected through the same principle of life;

21 and having been brought forth at equal intervals; and having sucked milk from the same fountains: hence their brotherly souls are reared up lovingly together;

22 and increase the more powerfully by reason of this common nurture, daily companionship, and by other education, and exercise in the law of God.

23 Brotherly love being so sympathetically constituted, the seven brethren had yet a still greater mutual sympathy.

24 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, the increased this sympathy with each other.

25 For a like ardour for what is right and honourable increased their fellow feeling toward each other.

26 for with their godliness they made their brotherly feeling still dearer to them.

27 And yet, although nature, companionship and virtuous habits, had combined to increase the bonds of brotherhood, those that were left endured to behold their brethren, which were ill used for their godliness, tortured even unto death.

4 MACCABEES CHAPTER 14

1 Moreover, they even urged them on to this ill treatment; so that they not only despised pains themselves, but even overcame the passions of brotherly love.

2 O power of reason, more powerful than kings, and freer than the free!

3 O sacred and harmonious unanimity of the seven brethren in defence of godliness!

4 None of the seven youths played the coward, or shrank back from death;

5 but all, as though they ran the road to immortality, hasted them to death through tortures.

6 For just as hands and feet are moved in harmony with the promptings of the soul, so those holy youths, as though moved by an immortal soul of godliness, advanced unto death for the sake of such godliness.

7 O holy band of seven, band of brethren in harmony! for as the seven days of creation form a circle round about godliness,

8 so the youths in chorus formed a circle round about the sevenfold band, annulling their fear of the tortures.

9 Now we shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire.

10 And what could more painful? for the power of fire, being sharp and quick, speedily destroyed their bodies.

11 And think it not wonderful that reason bore rule over those men in their torments, when even a woman's mind despised agonies yet more diverse.

12 For the mother of those seven youths endured the torments of each one of her seven children.

13 And consider how comprehensive is the love of offspring, which draweth every one's feeling into a sympathy rooted deep within,

14 where even animals that are without reason shew a similar sympathy and love for their offspring to that of men.

15 For the tame birds, that frequent the mountains, protect their fledglings upon the housetops;

16 and others, building their nests in mountain tops, and in the precipices of valleys, in holes of trees, or in the tops thereof, hatch their young, and keep off the intruder.

17 And if they are unable to fend it off, they help their offspring in whatsoever manner they are able, by flying in circles round about them, and calling unto them with their own voice, sorrowing all the while for love.

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18 But wherefore should we shew proof of sympathy toward offspring on the part of animals that are without reason,

19 when even bees, at the season for making of honeycombs, attack all that come near, and pierce with their sting, as with a sword, them that draw nigh unto their hive, and repel them even unto death?

20 But sympathy for her children turned not aside the young men's mother, which had a spirit that was kindred with that of Abraham.

4 MACCABEES CHAPTER 15

1 O reason of the children, tyrant over the passions, and godliness, dearer to a mother than her children!

2 The mother, when two things were set before her, godliness and the safety of her sons for a time, on the terms of the promise of a tyrant,

3 rather chose the godliness that, according to God, preserveth unto everlasting life.

4 O how can I characterize the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of them that are born unto them?

5 For by how much mothers are by nature weak in disposition, and prolific in offspring, by so much the fonder are they of children.

6 And of all mothers, the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them;

7 and through her many pains undergone with each one, was compelled to feel sympathy with them.

8 Yet, through fear of God, she neglected the temporary salvation of her children.

9 Not but that, by reason of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased.

10 For they were both just and temperate, and manly, and high minded, and fond of their brethren, and so fond of their mother that they obeyed her by obeying the law even unto death.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

12 But she inclined each one separately and all together to death for godliness.

13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 As each one of them was racked and roasted, the observant mother was prevented by godliness from changing.

15 She beheld her children's flesh dissolve round about the fire, and their extremities quiver upon the ground, and the flesh of their heads down to their chins exposed like masks.

16 O thou mother, that wast tried at this time with more bitter pains than even the pangs of childbirth that thou didst suffer for them!

17 O woman, who along gave birth to such perfect godliness!

18 Thy firstborn dying turned thee not; nor the second, looking at thee piteously in his torments; nor thy third, breathing out his soul.

19 Nor when thou didst behold the eyes of each of them looking boldly in their tortures, or didst see in their nostrils the signs of their approaching death.

20 When thou sawest the burning flesh of children lying upon the flesh of children, hands upon hands cut off, severed heads upon heads, corpses fallen upon corpses; and when thousawest the place filled with people by reason of the tortures of thy children, thou didst not shed tears.

21 Neither the songs of sirens, nor the voice of swans so draw the hearers to hearing, O voices of children calling upon your mother in the midst of torments!

22 O how great and how many were the torments by which the mother was herself tortured, as her sons did undergo the wheel and the fires!

23 But godly reason, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.

24 Although she beheld the destruction of seven children, the noble mother, after one embrace, stripped off her feelings through faith in God.

25 For just as in a council chamber, beholding in her own soul vehement counsellors, nature, and parentage, and love of her children, and the racking of her children,

26 she holding two votes, one for the death, the other for the preservation of her children,

27 leaned not unto that which would have saved her children for the safety of a brief space.

28 But this daughter of Abraham remembered his holy fortitude.

29 O mother of a nation, avenger of the law, and defender of godliness, and prize bearer in the battle of the affections!

30 O thou nobler in endurance than men, and more manly than men in patience!

31 For as the ark of Noah, bearing the world in the flood that filled the world, bore up against the waves,

32 so thou, the guardian of the law, when compassed on every side by the flood of passions, and straitened by violent storms that were the torments of thy children, didst bear up nobly against the storms against godliness.

4 MACCABEES CHAPTER 16

1 If, then, a woman, an that an aged one, and the mother of seven children, endured to see her children's torments even unto death, by common confession godly reason is the sole master even of the passions.

2 Thus I have proved that not only men have obtained the mastery of the passions.

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3 And not so fierce were the lions that compassed Daniel about, nor the furnace of Mishael that burned with most vehement fire, as that natural love of children that burned within her, when she beheld her seven sons tortured.

4 But with the reason that is grounded in godliness, the mother quenched passions so great and powerful.

5 For we must consider this also: that had the mother been faint hearted, as being their mother, she would have lamented over them; and peradventure might have spoken thus:

6 Ah, wretched I, and many times miserable; who having borne seven sons, are become the mother of none.

7 O seven vain childbirths, and seven periods of labour, and unfruitful givings of suck, and miserable nursings at the breast.

8 Vain for your sakes, O sons, have I endured many pangs, and the still more trying anxieties of upbringing.

9 Alas, my children, some of you unmarried, and some that have married to no profit, I shall not see your children, nor have the happiness of being called grandmother.

10Ah that I, who had so many and fair children, should be a lone widow, full of sorrows!

11 Nor, should I die, shall I have any of my sons to bury me.

12 But with such a lament as this the holy and God fearing mother bewailed none of them, and neither attempted to dissuade any of them from dying, nor, as they died, did she grieve.

13 But as one possessed of a mine of adamant, and as one bringing forth again her full number of sons to immortality, she rather with supplications exhorted them to death for the sake of godliness.

14 O woman, soldier of God for godliness, thou, aged and a woman, hast conquered through endurance even a tyrant; and thou but weak, hast been found more powerful in deeds and words.

15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst unto sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country.

17 For it were shameful that this old man should endure pains for the sake of righteousness, and that you that are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it.

19 And for this reason ye ought to bear every affection because of God;

20 for Whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him.

21 And the righteous Daniel was cast unto the lions; and Ananiah, and Azariah, and Mishael, were thrown into a furnace of fire; yet they endured through God.

22 You, then, having the like faith toward God, be not troubled.

23 For it is unreasonable that they that know godliness should not stand up against these afflictions.

24 With these arguments, the mother of seven, exhorting each of her sons, encouraged and persuaded each of her sons to die rather than transgress the commandment of God.

25 And they saw this also, that they that die nto God, live unto God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

4 MACCABEES CHAPTER 17

1 And some of the spearbearers said that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than that they should touch her person.

2 O thou mother, that together with thy seven children didst destroy the violence of the tyrant, and frustrate his wicked intentions, and exhibit the nobleness of faith!

3 For thou, like an house nobly built upon the pillar of thy children, endured unmoved the earthquake of the tortures.

4 Be of good cheer, then O holy minded mother, holding fast the firm hope of thy steadfastness with God.

5 The moon in heaven with the stars appeareth not so gracious, as thou art established honourable before God, and fixed in the firmament with thy seven sons, whom thou didst illuminate with godliness unto the stars.

6 For thy bearing of children was after Abraham our father.

7 If it were possible for us to paint as on a tablet the godliness of thy story, would not the onlookers shudder at beholding the mother of seven children enduring for the sake of godliness divers tortures even unto death?

8 And it had been a worthy thing to have inscribed upon the tomb itself these words as a memorial to those of our nation.

9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews.

10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was truly a divine contest that was carried on by them.

12 For at that time virtue presided over the contest, approving the victory through endurance, namely incorruptibility in eternal life.

13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended.

14 The tyrant was the antagonist; and the world and living men were the onlookers.

15 And reverence for God conquered, and crowned her own athletes.

16 Who did not marvel at the athletes contending for the law code? Who were not astonished?

17 The tyrant himself, and all his council, marvelled at their endurance;

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18 through which also they now stand beside the Divine throne, and live a blessed life.

19 For Moses saith, And all the sanctified ones are under Thy hands.

20 These therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy overcame not our nation;

21 and that the tyrant was punished, and their country purified: for they became, as it were, a ransom for the sin of the nation.

22 And through the blood of these godly people, and the atonement wrought by their death, Divine Providence saved Israel, which had aforetime been afflicted.

23 For the tyrant Antiochus, looking to the virtue of their courage, and to their endurance in torture, proclaimed that endurance as an example to his soldiers.

24 And he made them noble and brave for fighting on foot, and for siege; and pillages and stormed the towns of all his enemies.

4 MACCABEES CHAPTER 18

1 O Israelitish children, offspring of the seed of Abraham, obey this law, and in every way be godly,

2 knowing that godly reason is master of the passions, and those not only inward but outward.

3 Wherefore those that gave up their souls to pains for the sake of godliness, were not only admired by men, but were also deemed worthy of a divine inheritance.

4 And the nation through them obtained peace, and having renewed the observance of the law in their own country, drove the enemy out of the land.

5 The tyrant Antiochus was both punished upon earth, and is punished now that he is dead; for when he was quite unable to compel the Israelites to observe foreign customs, and to forsake the manner of life of their fathers,

6 then, departing from Jerusalem, he made war against the Persians.

7 And the mother of the seven children spake these righteous words unto her children: I was a pure virgin, and went not beyond my father's house; but kept watch over the built rib.

8 No destroyer of the desert, or ravisher of the plain, corrupted me, neither did the seducing serpent of deceit defile the chastity of my virginity;

9 and in the time of my maturity I remained with my husband: when these sons did come of age, their father died. Blessed was he, for he lived a life marked by the blessing of children, and suffered not the sorrow of the time of childlessness.

10 And while he was yet with you, he taught you the law and the prophets.

11 He read to you of Abel, which was murdered by Cain; of Isaac, which was offered as an whole burnt offering; and of Joseph in prison.

12 And he told you of the zealous Phinehas; and taught you about Ananiah, Azariah, and Mishael in the fire.

13 And he glorified Daniel in the den of lions, and blessed him.

14 And he put you in mind of the scripture of Isaiah, which saith, Even if thou pass through the fire, it shall not burn thee.

15 He sang to you with words of David the psalmist, when he saith, Many are the afflictions of the righteous.

16 He declared unto you the proverb of Solomon, who saith He is a tree of life unto them that do His will.

17 He affirmed the words of Ezekiel, which said, Shall these dry bones live?

18 For he forgat not the song which Moses taught, which saith,

19 I will kill, and I will make to live: this is your life, and the length of your days.

20 O that bitter, and yet not bitter, day wherein the bitter tyrant of the Greeks quenched fire with fire in his cruel caldron, and brought with seething rage the seven sons of Abraham unto the catapult, and unto all his torments!

21 He pierced their eyeballs, and cut out their tongues, and put them to death with varied tortures.

22 Wherefore divine retribution hath pursued, and shall pursue, the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are gathered together to the choir of the fathers, and have received pure and immortal souls from God;

24 unto Whom be glory for ever and ever. Amen.

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SUPPLEMENT FROM THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

• Book of Jubilees / Lesser Genesis

THE BOOK OF JUBILEES

or The Book of Division
or Leptogenesis (Lesser or Little Genesis)
Source: Ethiopic text in Amharic language and Ge'ez script
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 250-150 B.C.

(The Book of Jubilees, sometimes called "Lesser Genesis" (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as Beta Israel (lit. "the House of Israel", meaning the Ethiopian Jews), where it is known as the Book of Division (Amharic: Mets'hafe Kufale). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches. It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Origen, Diodorus of Tarsus, George Syncellus, and others. The text was also utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.

Until the discovery of extensive fragments among the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were four complete Ge'ez texts dating to the 15th and 16th centuries, and several quotations by the Church fathers such as Epiphanius, Origen as well as Diodorus of Tarsus, and George Syncellus, among others. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions

Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large number of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. The dating of Jubilees has been problematic for biblical scholars. While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date. Jubilees could not have been written very long prior. Jubilees at 4:17-25 records that Enoch "saw in a vision what has happened and what will occur", and the book contains many points of information otherwise found earliest in the Enochian "Animal Apocalypse" (1 Enoch chapters 83-90), such as Enoch's wife being Edna. The Animal Apocalypse claims to predict the Maccabean Revolt (which occurred 167-160 BC) and is commonly dated to that time. The direction of dependence has been controversial, but the consensus since 2008 has been that the Animal Apocalypse came first and Jubilees after. As a result the work can be dated to 160–150 BC.

The Maccabean Revolt was a Jewish rebellion organised by groups that were in the Dead Sea Scrolls called "the sons of Light" now better known as the ancient Jewish "Messianic Movement", lasting from 167 to 160 BC. They were led by the Maccabees against the Greek Seleucid Empire and its influence on Jewish life. The recapture of Jerusalem in 164 BC from the armies Antiochus IV was a significant early victory for Judah Maccabee's fighters, who came to be known as the Maccabees. The subsequent cleansing of the temple and rededication of the Altar on the 25th of Kislev, was celebrated in following years as the Hanukkah festival.

After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed Greek altars in the villages, circumcised boys and forced Hellenized Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer"

The revolt itself involved many battles [In particular six main campaigns such as the Battle of Wadi Haramia, 167 BC; of Beth Horon, 166 BC; of Emmaus, 166 BC; of Beth Zur, 164 BC; of Beth Zechariah, 162 BC and the Battle of Adasa, 161 BC.], in which the Maccabean forces gained notoriety for their use of guerrilla tactics and their speed and mobility, in contrast to the slow and bulky Seleucid army. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that revoked Antiochus IV's ban on Jewish practices. The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Greek Seleucids.

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After the success of the Maccabean Revolt, kings of the Hasmonean dynasty continued their conquest to the surrounding areas of Judaea. Those who remained of the Jewish party favouring Greek influence, forced to submit to Mosaic Law, repeatedly called upon the Seleucid Empire for assistance. At the time, however, the Seleucid Empire was weakened by political infighting and other wars, including against Ptolemaic Egypt, reducing their ability to reconquer Judea. In one particular instance, however, Jonathan Apphus (son of Mattathias) was convinced by Tryphon to dismiss 40,000 of his men and meet him for a "conference", which turned to be a trap. Jonathan was captured and later executed, against a deal Tryphon had made with Jonathan's brother Simon for Jonathan's liberation, in exchange for one hundred talents and Jonathan's two sons as hostages. Simeon was later murdered by his son-in-law, Ptolemy son of Abubus. Afterwards, Simon's third son, John Hyrcanus, became ruler and High Priest of Israel. Essentially the dynasty became independent with the decline of Seleucids and would last until 37 BC, when Herod, making use of heavy Roman support, defeated the last Hasmonean ruler to become a Roman client king.

A conflict between the brothers Aristobulus II and Hyrcanus II over the succession to the Hasmonean throne began in Judaea in 69 BC. Aristobulus deposed Hyrcanus. Syria had once been the heart of the vast Seleucid Empire, after the death of Antiochus IV in 164 BC, it had become increasingly unstable. The Roman Republic was concerned about the political instability to the southeast of Rome's new provinces in Asia Minor, Syria and Judaea because they built the land-connexion of the northern Mediterranean with Egypt and the north of Africa which was about to become the "bread basket" of the rising Roman Empire. In Syria, the Seleucid state was disintegrating, in Judaea there was a civil war. The Senate in Rome assigned Gnaeus Pompeius Magnus [106–48 BC, in English better known as Pompey the Great] to solve the problem. In 63 BC, Pompey and his Legions left Antioch and marched south taking Syria, Phoenicia and Judaea. The last renegate rulers of the Hasmonean Dynasty were deposed by the Romans.

Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. Antipater I the Idumaean (113 / 114-43 BC) was the founder of the Herodian Dynasty and father of Herod the Great. According to Josephus, he was the son of Antipas and had formerly held that name. Idumaea is the Greek-Roman name of Edom, better known as Nabataean Kingdom with its capital Petra. The Idumaeans were Arabs. Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judaea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule.)

Text:

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[A "jubilee" is a Hebrew calendar unit containing seven years. Such a "jubilee-unit" of seven years is called "AM." which means "anno mundi", that is "in the year of the World". The year 0 of the Hebrew Calendar begins at the 6th of October in 3761 BC. The year 2017 AD. is equivalent to the year 5778 of the Hebrew Calendar.]

JUBILEES CHAPTER 1

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2 And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.

4 And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

5 And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgements and in all their actions, and they will recognise that I have been truly with them.

7 And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will

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prove unto them an offence and a tribulation and an affliction and a snare.

9 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there).

10 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

11 And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

12 And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

13 And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

14 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

15 And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

16 And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.

17 And I will not forsake them nor fail them; for I am the Lord their God.'

18 And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

20 But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.'

21 And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

22 And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

23 And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

24 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

25 And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

26 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

27 And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'

28 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

JUBILEES CHAPTER 2

1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the

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seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.

3 And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind.

8 These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10 And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.

11 These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

12 And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.

13 These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18 And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth.

19 And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.

20 And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24 And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for

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all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28 And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29 Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.

32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.

33 This law and testimony was given to the children of Israel as a law for ever unto their generations.

JUBILEES CHAPTER 3

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.'

5 And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6 And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the

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serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.'

19 And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21 And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame.

23 And God cursed the serpent, and was wroth with it for ever . . .

24 And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.'

25 And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

32 And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES CHAPTER 4

1 And in the third week in the second jubilee [64-70 A.M.] she gave birth to Cain, and in the fourth [71-77 A.M.] she gave birth to Abel, and in the fifth [78-84 A.M.] she gave birth to her daughter Âwân.

2 And in the first (year) of the third jubilee [99-105 A.M.], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6 And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azûrâ.

9 And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos.

12 He began to call on the name of the Lord on the earth.

13 And in the seventh jubilee in the third week [309-15 A.M.] Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14 And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the

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third year of this week, [395 A.M] and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgement and uprightness on the earth.

16 And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgement; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah.

21 And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world, and all the wickedness of the children of men.

24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount.

26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed.'

29 And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgement.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

JUBILEES CHAPTER 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

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2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found grace before the eyes of the Lord.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.

13 And the judgement of all is ordained and written on the heavenly tablets in righteousness -even (the judgement of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgement is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgements are ordained and written and engraved.

15 In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgement on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

17 [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.]

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

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JUBILEES CHAPTER 6

1 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

4 And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

5 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man.

9 And you, increase ye, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God for ever throughout all the generations of the earth in this month.

11 On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the Lord made with them for ever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14 And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20 And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.

22 For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

24 And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25 And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

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28 And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

38 For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES CHAPTER 7

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320 A.M.] and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine therefrom and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Lord his God.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

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18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25 And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28 For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a good work to your souls by covering that which has been shed on the face of the earth.

31 And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, harken: work judgement and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35 And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives (it).

37 And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

JUBILEES CHAPTER 8

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

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4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided (it) secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other.

20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof.

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26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES CHAPTER 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands.

10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgement, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

JUBILEES CHAPTER 10

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,

And let not wicked spirits rule over them

Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them

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not have power over the sons of the righteous from henceforth and for evermore.'

7 And the Lord our God bade us to bind all.

8 And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgement, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgement.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgement.'

23 And the Lord descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.'

33 But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

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36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

JUBILEES CHAPTER 11

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.

4 And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

5 For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression.

6 And he grew up, and dwelt in Ur of the Chaldees (kingdom of Uruk / Erech), near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

7 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

8 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

9 And she bare him Terah in the seventh year of this week. [1806 A.M.]

10 And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.

11 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

12 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.

13 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother;

14 for he had died before his daughter had conceived a son.

15 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he separated himself from his father, that he might not worship idols with him.

16 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

17 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

18 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back.

19 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

20 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

21 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

22 And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

23 And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

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JUBILEES CHAPTER 12

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his father, saying, 'Father!'

2 And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?

3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4 Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.

5 Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them.

8 Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

18 If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

19 And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.'

25 And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. 28 And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.

29 And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.

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30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee.

31 And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

JUBILEES CHAPTER 13

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And the Lord said to him: 'To thee and to thy seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.'

9 And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.

10 And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

16 And it came to pass in the forty-first jubilee in the third year of the first week, [1963 A.M.] that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.'

17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20 For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . .

25 . . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26 And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave (it) unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine.'

29 And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

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JUBILEES CHAPTER 14

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.'

2 And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.'

3 And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.'

4 And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.'

6 And he believed in the Lord, and it was counted to him for righteousness.

7 And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.'

8 And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15And thou shalt go to thy fathers in peace, and be buried in a good old age.

16But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.'

17And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces.

18And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

20And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever.

21And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.'

23And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

JUBILEES CHAPTER 15

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect.

4 And I will make My covenant between Me and thee, and I will multiply thee exceedingly.'

5 And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8 And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 <And I will give to thee and to thy seed after thee> the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.'

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11 And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

12 And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13 He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said unto God: 'O that Ishmael might live before thee!'

19 And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.'

22 And He left off speaking with him, and God went up from Abraham.

23 And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, <and those born in the house>, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

28 And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.

30 For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

JUBILEES CHAPTER 16

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

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4 And (that) when we returned to her at a set time, she would have conceived a son.

5 And in this month the Lord executed his judgements on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgement on the places where they have done according to the uncleanness of the Sodomites, like unto the judgement of Sodom.

7 But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgement upon them like the judgement of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

12 And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.

15 And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:

17 And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath.

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28 And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for ever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

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JUBILEES CHAPTER 17

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.'

15 And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16 And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

JUBILEES CHAPTER 18

1 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.'

2 And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God.

8 And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9 And I stood before him, and before the prince Mastêmâ, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord.'

10 And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that

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thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me.'

12 And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

13 And Abraham called that place 'The Lord hath seen', so that it is said in the mount the Lord hath seen: that is Mount Sion.

14 And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15 And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies,

16 And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath.

18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

JUBILEES CHAPTER 19

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God.

10 And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau,

13 and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14 And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Jacob, but Isaac loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17 And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

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24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28 And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29 And may the Lord God be a father to thee and thou the first-born son, and to the people alway.

30 Go in peace, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

JUBILEES CHAPTER 20

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgement and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgement of the giants, and the judgement of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

9 Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES CHAPTER 21

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, <and I have despised those that served them, and I have given my heart and spirit> that I might observe to do the will of Him who created me.

4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgement on all those who transgress His commandments and despise His covenant.

5 And do thou, my son, observe His commandments and His ordinances and His judgements, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar,

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and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

9 And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto the Lord.

10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.

12 And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16 And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.

17 And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgement; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee And] give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.

24 And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25 Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES CHAPTER 22

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.

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8 The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day.

9 My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy seed that ye may become a people for His inheritance according to His will alway.

11 And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13 May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.

18 They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]

19 And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgement.

22 And as for all the worshippers of idols and the profane. There shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

23 Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.'

28 And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29 And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30 And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

JUBILEES CHAPTER 23

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead.

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4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Isaac fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

7 And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days.

11 And all the generations which shall arise from this time until the day of the great judgement shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their knowledge shall vanish away].

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.'

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements.

20 And they shall stand <with bows and> swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

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27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is <not> satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And rejoice with joy for ever and ever, And shall see all their judgements and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgement, And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

JUBILEES CHAPTER 24

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?

5 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him.

6 And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.

7 And Jacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee.

10 For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land.

11 And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the land.'

21 And he went up from thence to the Well of the Oath in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And the Lord appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

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26 And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28 And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgement from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgement; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace.

32 And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgement, so that he may be rooted out of the earth.

JUBILEES CHAPTER 25

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.'

4 And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men.May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway - And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

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20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her affection rejoice in thee and bless thee.' And she ceased from blessing.

JUBILEES CHAPTER 26

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.'

3 But Rebecca heard Isaac speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that

6 I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed.'

7 And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.'

10 And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved.

11 And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

13 And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.'

14 And Isaac said to his son: 'How hast thou found so quickly, my son?

15 'And Jacob said: 'Because <the Lord> thy God caused me to find.'

16 And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.'

17 And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'

18 and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Isaac, his father, said unto him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a <full> field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24 Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.'

27 And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.'

28 And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.'

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29 And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.'

30 And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.'

31 And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants,And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee, my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: '

33 And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34 And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

JUBILEES CHAPTER 27

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son,

2 and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee.

3 Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.'

4 And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.'

5 But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.'

8 And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan;

10 arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11 And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy sojournings and all the land which God gave to Abraham: go, my son, in peace.'

12 And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13 And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15 The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

19 And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid <it at his head> under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.

23 And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed.

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24 And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26 And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

JUBILEES CHAPTER 28

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.

7 And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

13 And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. [2127 A.M.]

15 And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?'

17 And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife).

18 And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,[2132 A.M.] and she gave him to a nurse.

23 And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter

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Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.'

26 And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29 And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES CHAPTER 29

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.'

4 And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob.

7 And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

11 And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

JUBILEES CHAPTER 30

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the

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prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgement on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonoured their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgement is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

6 And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgement upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.

7 And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8 And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.

10 And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12 For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel.

14 And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgement and plague and curse will come upon him: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary.

17 For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgement and vengeance on all those who arose against Israel.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

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26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

JUBILEES CHAPTER 31

1 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought me into this land in peace, and put ye away the strange gods that arc among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4 And Isaac said: 'Let my son Jacob come, and let me see him before I die.'

5 And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.'

8 And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9 And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.'

10 And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13 And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14 And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgements in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord shall be given in their mouths To bless all the seed of the beloved.

16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'

18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake].

19 In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy.

23 And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26 And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was

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ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27 And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee.

28 And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

29 Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31 And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

JUBILEES CHAPTER 32

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.

2 And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him.

10 And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.

17 And the Lord appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.'

18 And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.'

20 And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

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22 And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.

23 For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.

24 Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.'

25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.] 34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES CHAPTER 33

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

7 And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame'; and all the holy ones of the Lord said 'So be it; so be it.'

13 And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.

14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgement and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.

17 And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not

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commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts.

19 And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.

20 And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.

22 And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.

23 And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

JUBILEES CHAPTER 34

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished.

16 And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there.

17 And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the

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name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

JUBILEES CHAPTER 35

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!

5 Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.'

7 And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.'

9 And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him.

10 And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.'

13 And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.]

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17 And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.'

19 And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.'

20 And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22 And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him

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commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

JUBILEES CHAPTER 36

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3 And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11 I say and testify to you, my sons, according to the judgement which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16 May the Most High God bless the man that worketh righteousness, him and his seed for ever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother

22 and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

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JUBILEES CHAPTER 37

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?'

3 And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.'

5 And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9 We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said unto their father: Go forth with them and lead them, else we shall slay thee.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.

14 And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.

16 But Jacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.'

18 And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20 Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee.

23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 then he spake to his own and to his servants that they should attack him and all his companions.

JUBILEES CHAPTER 38

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.'

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2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.

11 And they sent to their father (to inquire) whether they should make peace with them or slay them.

12 And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.

13 And they continued to pay tribute to Jacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21 And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead.

22 And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

23 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the kings who reigned in the land of Edom.

JUBILEES CHAPTER 39

1 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob.

2 And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5 And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7 And Joseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

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13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the Lord perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.

15 And the chief of the prison guards appointed Joseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them.

18 But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

JUBILEES CHAPTER 40

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.'

8 And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

11 And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

JUBILEES CHAPTER 41

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

3 And this Er, the first-born of Judah, was wicked, and the Lord slew him.

4 And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6 And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.] in the fifth year of this week.

8 And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.] And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in.

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11 And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her, and she conceived by him.

13 And Judah went unto his sheep, and she went to her father's house.

14 And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.'

15 And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." '

16 And he said: 'Let her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.'

17 And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Judah acknowledged, and said: 'Tamar is more righteous than I am.

20 And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her.

21 And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.

23 And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27 And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgement of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

JUBILEES CHAPTER 42

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 <Now the famine was very sore in the land of Canaan>, and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and <the ten sons of Jacob> arrived <in Egypt> among those that went (there).

5 And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward.

6 And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come.

11 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

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13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

15 But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.'

19 And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The Lord be gracious to thee, my son!'

22 And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES CHAPTER 43

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgement.'

3 And he ran after them and said unto them according to these words.

4 And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the first time, we thy servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord.'

6 And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.'

7And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

9 And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.

10 'And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.'

11 And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.'

14 And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

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17 For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18 Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

19 And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my glory, and all the riches and glory that the Lord hath given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

JUBILEES CHAPTER 44

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes.

6 Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father.

12 Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four.

15 Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

16 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur.

20 And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, <and Eri>, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, <and Ishvi>, and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24 And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six.

29 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

31 And 'Iv, who was born after the years of famine, died in Egypt.

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32 And all the souls of Rachel were twenty-six.

33 And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children.

34 And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES CHAPTER 45

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M]. month, in the second year of the third week of the forty-fifth jubilee.

2 And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.

4 It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name.'

5 And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt.

7 And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11 And this was the first year of [2178 A.M.] the fourth week of the forty-fifth jubilee.

12 And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

13 And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

14 And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

JUBILEES CHAPTER 46

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Joseph.

2 And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3 And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the

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bones of Joseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

12 And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we.

13 Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Egypt abominated the children of Israel

JUBILEES CHAPTER 47

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6 And she took thee out of the ark, and she had compassion on thee.

7 And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?'

8 And she said <unto her>: 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9 And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

10 And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was [2372 A.M.] of the children of Israel, and thou didst slay him and hide him in the sand.

11 And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?'

12 And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

JUBILEES CHAPTER 48

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell <in [2372 A.M.] the land of Midian>, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt <on the way when thou didst meet him at the lodging-place>.

3 Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians?

4 And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and <by the death> of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6 And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to thy words; ten great and terrible judgements came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8 And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

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9 And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

11 And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17 And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Israel from Egypt empty handed.

JUBILEES CHAPTER 49

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels.

4 And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.

8 For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which the Lord commanded thee that thou shouldst observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

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14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

15 And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18 And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19 And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord.

21 And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23 For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

JUBILEES CHAPTER 50

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2 And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

3 And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee- and all the judgements of its laws.

7 Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever.

10 For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11 This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

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12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths:

13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

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Supplement From The Constantine Bible

- The Letter of Barnabas
- The Shephard of Hermas

THE EPISTLE OF BARNABAS

From: Apostolic Fathers
Translation; Alexander Roberts and James Donaldson, 1867
Estimated Range of Dating: 90-140 A.D.

(The Epistle of Barnabas [bar Nabas] is a Greek epistle probably written between 90 and 140 AD. It is preserved complete in the 4th-century Codex Sinaiticus, where it appears immediately after the New Testament and before the Shepherd of Hermas. For several centuries it was one of the "antilegomena" writings that some Christians looked on as sacred scripture, while others excluded them. Eusebius of Caesarea, right-hand-man of Constantine the Great [Emperor Flavius Constantinus I] , classified it as such. It is mentioned in a perhaps third-century list in the sixth-century Codex Claromontanus and in the later Stichometry of Nicephorus appended to the ninth-century Chronography of Nikephoros I of Constantinople. Some early Fathers of the Church ascribed it to the Barnabas who is mentioned in the Acts of the Apostles, but it is now generally attributed to an otherwise unknown early Christian teacher, perhaps of the same name. It is distinct from the Gospel of Barnabas.

The Epistle of Barnabas is possibly dated from about 90 to 140 AD. The Epistle was attributed to Barnabas, the companion of Paul the Apostle, by Titus Flavius Clemens, Clement of Alexandria (c. 150–215 AD) and Origen (c. 184–253 AD). Clement quotes it with phrases such as "the Apostle Barnabas says". Origen speaks of it as the General Epistle of Barnabas. Its inclusion in close proximity to the New Testament in the Codex Sinaiticus and the Codex Hierosolymitanus gives the Epistle of Barnabas a near-canonical authority. We can read more about Barnabas in the Book of Acts and in the Gospel of Barnabas.

The Book of Acts is one of the most exciting books in the New Testament when we understand what persons could be behind the mentioned names. Barnabas and his place Cyprus is of particular interest when it comes to stories of the two early Christianities.

Barnabas' story appears in the Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture. Clement of Alexandria [Titus Flavius Clemens of Alexandria] and some scholars have ascribed the Epistle of Barnabas to him, but his authorship is disputed.

The name Barnabas is the Greek form of the Aramaic name Bar Nehba, meaning "son of consolation". In the Syriac-Aramaic Bible, the phrase "son of consolation" is translated bara dbuya'a. Barnabas' Roman Greek-speaking Jewish parents called him "Joses". Ioses is a Greek form of Joseph, so his Aramaic name was Yosep bar Nehba. The Hebrew name form Nabi means "Prophet". The name Joses reminds us of Joses, one of the brothers of Jesus. Barnabas is usually identified as the cousin of John Mark [Marcus] the Evangelist on the basis of the term "anepsios" used in Paul's Epistle to the Colossians [chapter 4], which carries the connotation of "cousin."

Acts 4:36 suggests that Barnabas was a disciple of Saul of Tarsos which is most certainly a premature interpretation for the simple reason that both went to the same school together and with Herod the Tetrarch, Simeon [who could have been the brother or cousin of Jesus], Lucius of Cyrene [Luke], and Manaen [teacher of the Church of Antioch and the foster brother of Herod Antipas].

Church legends hold that Barnabas' brother was Aristobulus of Britannia, one of the "Seventy Disciples". It also says that Barnabas and was martyred at Salamis, Cyprus. When we look at all these explanations, we get the feeling that Barnabas was somehow related to the inner circle of people around Jesus' family and companions.

Matthew George Easton, in his Bible Dictionary [1897], describes Barnabas as follows: "Barnabas son of consolation, the surname of Joses, a Levite (Acts 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (13:1).*

[A Levite is a Jewish male descended patrilineally from the Tribe of Levi. The ancient Tribe of Levi descended from Levi, the third son of Jacob and Leah. In modern social terms we could describe the Levi as Jewish upper class or rank of nobility. The Tribe of Levi served particular religious duties for the Israelites and had political and educational responsibilities as well. In return, the landed tribes [tribes with land property] were expected to give tithe to support the Levites (Numbers 18:21-25), particularly the tithe [10% tax] known as the First tithe, ma'aser rishon. The Kohanim [cohen], a subset of the Levites, were the priests, who performed the work of holiness in the Temple.]*

*Luke speaks of him as a "good man" (11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Acts 4:36, 37), which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11, 12). When Saul of Tarsos [the future Paul the Apostle] returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (9:27). They had probably been companions as students in the school of Gamaliel**.*

*[** Gamaliel the Elder, also spelled Gamliel; [Hebrew: "Rabban Gamliel HaZaqen"], or Rabban Gamaliel I, was a leading authority in the Sanhedrin up to about 52 AD [followed by his son Simeon ben Gamliel up to the First Roman Jewish War]. In the Christian tradition, Gamaliel is recognised as a Pharisee doctor of Jewish Law. Acts of the Apostles, chapter 5, speaks of Gamaliel as a man held in great esteem by all Jews. Gamaliel encouraged his fellow*

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Pharisees to show leniency to the apostles of Jesus [Acts 5:34]. He was the Jewish law teacher of Saul of Tarsos [Acts 22:3].]

The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and laboured with him for a whole year (Acts 11:25, 26). [It clearly shows that Barnabas was superior to Saul.] The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen [Roman] world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14).

Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:2: Galatians 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the councilas the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark [often identified with Mark the Evangelist] with them again. The dispute ended by Saul and Barnabas taking separate routes [meaning here: separate routes of faith as Barnabas was not pleased that Saul ignored the real Jesus.]. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark, and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts."

It might well be that this dispute was about Elymas [bar Iesou, the son of Jesus] and Simon Magus because Barnabas was a follower of the real Jesus, not the fantasy character of Jesus that Saul had met in "a vision on the way to Damascus". We must be aware that the Acts give us the following account in the viewpoint of Pauline Christianity which did all efforts to degrade the people around the real Jesus and his followers.

Acts of the Apostles calls Elymas [bar-Jesus, the "son of Jesus"] a magus which is Persian for "wise man" or scholar. In most New Testament versions, the term Magus is translated as "sorcerer" a deliberate wrong interpretation indicating "Maleficium (sorcery), a form of evil magic and witchcraft". The name "Elymas" itself is derived from the Arabic alim "learned" or "wise". Elymas most certainly represented the first Christians around James the Just [the brother of Jesus] who were in the New Testament often called "Judaisers", meaning the Jewish Christians.

Elymas is represented [in Acts 13:6-12] as opposing Paul the Apostle [Saul of Tarsos], who is called at this point for the first time with his Roman name "and Saul who is also called Paul . . . the son of Cis, a man of the tribe of Benjamin", and Barnabas in the city of Paphos [today: Kouklia] on Cyprus, when Sergius Paulus [Lucius Sergius Paulus [or Paullus] the Proconsul of Cyprus under Emperor [Nero] Claudius, 54-68 AD] wishes to hear Saul of Tarsos and Barnabas speak about Jesus. During the audience with the proconsul, it became clear that Saul and Elymas had different viewpoints. Because of this opposition, Saul claims that God had decided to make Elymas temporarily blind.

In other words: Saul called Elymas "blind" beause he knew that Elymas' Judaist teachings of Jesus could not succeed due to the Jewish food- and circumcision laws which were abhorrent to all Romans in general. Therefore, Saul seem to have the better rhetoric arguments. It appeared that Saul of Tarsos out-argued Bar-Jesus (Elymas) in his attempt "to turn the proconsul away from the [Pauline] faith". Saul converted Sergius to his Pauline Christianity. Furthermore, it could be that Saul - due this event - changed his name to "Paul [Paulus] the Apostle".)

1 After the salutation, the writer declares that he would communicate to his brethren something of that which he had himself received.

All hail, ye sons and daughters, in the name of our Lord Jesus Christ, who loved us in peace.

Seeing that the divine fruits of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such effect received the engrafted spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord of love. Your greatly desired appearance has thus filled me with astonishment over you. I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised. Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits, I have hastened briefly to write unto you, in order that, along with your faith, ye might have perfect knowledge. The doctrines of the Lord, then, are three: the hope of life, the beginning and the completion of it. For the Lord hath made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith and elevation of spirit to draw near to Him with reverence. I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances ye may be rendered the more joyful.

2 The Jewish sacrifices are now abolished. Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and longsuffering and continence are

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things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me: for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and sabbaths I, cannot endure." He has therefore abolished these things that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. And again He says to them, "Did I command your fathers, when they went out from the land of Egypt, to offer unto me burnt-offerings and sacrifices? But this rather I commanded them. Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood." We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not going astray like them, should ask how we may approach Him. To us, then. He declares, "A sacrifice pleasing to God is a broken spirit; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it." We ought therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl us forth from our true life.

3 The fasts of the Jews are not true fasts, nor acceptable to God. He says then to them again concerning these things, "Why do ye fast to me as on this day, saith the Lord, that your voice should be heard with a cry? I have not chosen this fast, saith the Lord, that a man should humble his soul. Nor, though ye bend your neck like a ring, and put upon you sackcloth and ashes, will ye call it an acceptable fast." To us He saith, "Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not turn away from the members of thine own family. Then shall thy dawn break forth, and thy healing shall quickly spring up, and righteousness shall go forth before thee, and the glory of God shall encompass thee; and then thou shalt call, and God shall hear thee; whilst thou art yet speaking, He shall say, Behold, I am with thee; if thou take away from thee the chain binding others, and the stretching forth of the hands to swear falsely, and words of murmuring, and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled." To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved. For He revealed all these things to us beforehand, that we should not rush forward as rash acceptors of their laws.

4 Antichrist is at hand: let us therefore avoid Jewish errors. It therefore behoves us, who inquire much concerning events at hand, to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch says, "For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings." In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns." Ye ought therefore to understand. And this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours." But they thus finally lost it, after Moses had already received it. For the Scripture saith, "And Moses was fasting in the mount forty days and forty nights, and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;" but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses, go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed." And Moses understood the meaning of God, and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him. Now, being desirous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification. We take earnest heed in these last days; for the whole past time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. That the Black One may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already fully justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture saith, "Woe to them who are wise to themselves, and prudent in their own sight!" Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His

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ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, lest resting at our ease, as those who are the called of God, we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus at length abandoned. Let us beware lest we be found fulfilling that saying, as it is written, "Many are called, but few are chosen."

5 The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews destruction. For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and the Scripture saith thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured what and as He did, in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs. He preached the truth to him, and greatly loved him. But when He chose His own apostles who were to preach His gospel, He did so from among those who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me." And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."

6 The sufferings of Christ, and the new covenant, were announced by the prophets. When, therefore, He has fulfilled the commandment, what saith He? "Who is he that will contend with me? let him oppose me: or who is he that will enter into judgement with me? let him draw near to the servant of the Lord." "Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up." And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honourable." Next, what says He? "And he who shall trust in it shall live for ever." Is our hope, then, upon a stone? Far from it. But the language is used inasmuch as He laid his flesh as a foundation with power; for He says, "And He placed me as a firm rock." And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner." And again he says, "This is the great and wonderful day which the Lord hath made." I write the more simply unto you, that ye may understand. I am the offscouring of your love. What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb," and "upon my garment they cast lots." Since, therefore, He was about to be manifested and to suffer in the flesh. His suffering was foreshown. For the prophet speaks against Israel, "Woe to their soul, because they have counselled an evil counsel against themselves, saying. Let us bind the just one, because he is displeasing to us." And Moses also says to them, "Behold these things, saith the Lord God: Enter into the good land which the Lord sware to give to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey." What, then, says Knowledge? Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh—that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?" Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, it is His purpose that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, "Let us make man after our image, and after our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea." And the Lord said, on beholding the fair creature man, "Increase,

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and multiply, and replenish the earth." These things were spoken to the Son. Again, I will show thee how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, "Behold, I will make the last like the first." In reference to this, then, the prophet proclaimed, "Enter ye into the land flowing with milk and honey, and have dominion over it." Behold, therefore, we have been refashioned, as again He says in another prophet, "Behold, saith the Lord, I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them," because He was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord. For again saith the Lord, "And wherewith shall I appear before the Lord my God, and be glorified?" He says, "I will confess to thee in the church in the midst of my brethren; and I will praise thee in the midst of the assembly of the saints." We, then, are they whom He has led into the good land. What, then, mean the milk and honey? This, that as the infant is kept alive first by honey, and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. But He said above, "Let them increase, and rule over the fishes." Who then is able to govern the beasts, or the fishes, or the fowls of heaven? For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect so as to become heirs of the covenant of the Lord.

7 Fasting, and the goat sent away, were types of Christ. Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord of all things, and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. These things were done that He might show that it was necessary for Him to suffer for them. How, then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. You see "one upon the altar, and the other' accursed;" and why do you behold the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how like is He to Him! With a view to this, He required the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the church. They place the wool among thorns, that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold me, and lay hold of my kingdom, must through tribulation and suffering obtain me."

8 The red heifer a type of Christ. Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds His kingdom, so that through the cross those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, and because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord.

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9 The spiritual meaning of circumcision. He speaks moreover concerning our ears, how He hath circumcised both them and our heart. The Lord saith in the prophet, "In the hearing of the ear they obeyed me." And again He saith, "By hearing, those shall hear who are afar off; they shall know what I have done." And, "Be ye circumcised in your hearts, saith the Lord." And again He says, "Hear, O Israel, for these things saith the Lord thy God." And once more the Spirit of the Lord proclaims, "Who is he that wishes to live for ever? By hearing let him hear the voice of my servant." And again He saith, "Hear, O heaven, and give ear, O earth, for God hath spoken." These are in proof. And again He saith, "Hear the word of the Lord, ye rulers of this people." And again He saith, "Hear, ye children, the voice of one crying in the wilderness." Therefore He hath circumcised our ears, that we might hear His word and believe, for the circumcision in which they trusted is abolished. For He declared that circumcision was not of the flesh, but they transgressed because an evil angel deluded them. He saith to them, "These things saith the Lord your God"—(here I find a new commandment)—"Sow not among thorns, but circumcise yourselves to the Lord." And why speaks He thus: "Circumcise the stubbornness of your heart, and harden not your neck?" And again: "Behold, saith the Lord, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart," But thou wilt say, "Yea, verily the people are circumcised for a seal." But so also is every Syrian and Arab, and all the priests of idols: are these then also within the bond of His covenant? Yea, the Egyptians also practise circumcision. Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries of the three letters. For the Scripture saith, "And Abraham circumcised ten, and eight, and three hundred men of his household." What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I, and Eight by H. You have the initials of the name of Jesus. And because the cross was to express the grace of our redemption by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.

10 Spiritual significance of the precepts of Moses respecting different kinds of food. Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?" He embraced three doctrines in his mind in doing so. Moreover, the Lord saith to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God that they should not eat these things? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And in like manner the swine, when it has eaten, does not recognise its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he, "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests to all by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttle-fish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming on the surface like the rest, but make their abode in the mud which lies at the bottom. Moreover, "Thou shalt not," he says, "eat the hare." Wherefore? "Thou shalt not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, "Thou shalt not eat the hyena." He means, "Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of literal meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes referred to go in darkness to the depths of the sea; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine;" and hath not sat in the seat of the scorners," even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? The ruminant animal denotes him who, on receiving food, recognises Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spake Moses, having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgements of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this

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world, yet looks forward to the holy state to come. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.

11 Baptism and the cross prefigured in the Old Testament. Let us further inquire whether the Lord took any care to foreshadow the water of baptism and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins, but should procure another for themselves. The prophet therefore declares, "Be astonished, O heaven, and let the earth tremble at this, because this people hath committed two great evils: they have forsaken me, a living fountain, and have hewn out for themselves broken cisterns. Is my holy hill Zion a desolate rock? For ye shall be as the fledglings of a bird, which fly away when the nest is removed." And again saith the prophet, "I will go before thee and make level the mountains, and will break the brazen gates, and bruise in pieces the iron bars; and I will give thee the secret, hidden, invisible treasures, that they may know that I am the Lord God." And "He shall dwell in a lofty cave of the strong rock." Furthermore, what saith He in reference to the Son? "His water is sure; ye shall see the King in His glory, and your soul shall meditate on the fear of the Lord." And again He saith in another prophet, "The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season; and his leaf shall not fade, and all that he doeth shall prosper. Not so are the ungodly, not so, but even as chaff, which the wind sweeps away from the face of the earth. Therefore the ungodly shall not stand in judgement, nor sinners in the counsel of the just; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says He, they shall receive their reward in due time: then He declares, I will recompense them. But now He saith, "Their leaves shall not fade." This meaneth, that every word which proceedeth out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet saith, "And the land of Jacob shall be extolled above every land." This meaneth the vessel of His Spirit, which He shall glorify. Further, what says He? "And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever." This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit. "And whosoever shall eat of these shall live for ever." This meaneth: Whosoever, He declares, shall hear thee speaking, and believe, shall live for ever.

12 The cross of Christ frequently announced in the Old Testament. In like manner He points to the cross of Christ in another prophet, who saith, "And when shall these things be accomplished? And the Lord saith, When a tree shall be bent down, and again arise, and when blood shall flow out of wood." Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. And in another prophet He declares, "All day long I have stretched forth my hands to an unbelieving people, and one that gainsays my righteous way." And again Moses makes a type of Jesus, signifying that it was necessary for Him to suffer, and also that He would be the author of life to others, whom they believed to have destroyed on the cross when Israel was falling. For since transgression was committed by Eve through means of the serpent, the Lord brought it to pass that every kind of serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the straits of death. Moreover Moses, when he commanded, "Ye shall not have any graven or molten image for your God," did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spake unto them, saying, "When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored." And they did so. Thou hast in this also an indication of the glory of Jesus; for in Him and to Him are all things. What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son of Nave? This name then being given him when he sent him to spy out the land, he said, "Take a book into thy hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek." Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at my right hand, until I make Thine enemies Thy footstool." And again, thus saith Isaiah, "The Lord said to Christ, my Lord, whose right hand I have holden, that the nations should yield obedience before Him;

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and I will break in pieces the strength of kings." Behold how David calleth Him Lord and the Son of God.

13 Christians, and not Jews, the heirs of the covenant. But let us see if this people is the heir, or the former, and if the covenant belongs to us or to them. Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived. Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in thy womb, and two peoples in thy belly; and the one people shall surpass the other, and the elder shall serve the younger." You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me, that I may bless them." And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what says the Scripture? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer thy right hand to the head of Manasseh, for he is my first-born son." And Jacob said, "I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed." Ye see on whom he laid his hands, that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? "Because thou hast believed, it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in a state of uncircumcision."

14 The Lord hath given us the testament which Moses received and broke. Yes it is even so; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give to the people. He did give it; but "they were not worthy to receive it, on account of their sins. For the prophet declares, "And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people." And he received from the Lord two tables, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, "Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt." And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy. Learn now how we have received it. Moses, as a servant, received it; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him, might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us. For it is written how the Father, about to redeem us from darkness, commanded Him to prepare a holy people for Himself. The prophet therefore declares, "I, the Lord Thy God, have called Thee in righteousness, and will hold Thy hand, and will strengthen Thee; and I have given Thee for a covenant to the people, for a light to the nations, to open the eyes of the blind, and to bring forth from fetters them that are bound, and those that sit in darkness out of the prison-house." Ye perceive, then, whence we have been redeemed. And again, the prophet says, "Behold, I have appointed Thee as a light to the nations, that Thou mightest be for salvation even to the ends of the earth, saith the Lord God that redeemeth thee." And again, the prophet saith, "The Spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the humble: He hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to announce the acceptable year of the Lord, and the day of recompense; to comfort all that mourn."

15 The false and the true Sabbath. Further, also, it is written concerning the Sabbath in the Decalogue which the Lord spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart." And He says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation thus: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it." Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming again, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, "Your new moons and your Sabbaths I cannot endure." Ye perceive how He speaks: Your present Sabbaths are not acceptable to me, but that is which I have made, namely this, when, giving rest to all things, I shall make a

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beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.

16 The spiritual temple of God. Moreover, I will also tell you concerning the temple, how the wretched Jews, wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple. But learn how the Lord speaks, when abolishing it; "Who hath meted out heaven with a span, and the earth with his palm? Have not I?" "Thus saith the Lord, Heaven is my throne, and the earth my footstool: what kind of house will ye build to me, or what is the place of my rest?" Ye perceive that their hope is vain. Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again." It has so happened. For through their going to war, it was destroyed by their enemies; and now they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction." And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord." I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to the will of God. But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn as follows. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple. He then, who wishes to be saved, looks not to man, but to Him who dwelleth in him, and speaketh in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them. This is the spiritual temple built for the Lord.

17 Conclusion of the first part of the epistle. As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things at present demanding consideration, which bear upon your salvation. For if I should write to you about things future, ye would not understand, because such knowledge is hid in parables. These things then are so.

18 Second part of the epistle. The two ways. But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e. God) is Lord for ever and ever, but he (i.e. Satan) is prince of the time of iniquity.

19 The way of light. The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou shalt love Him that created thee; thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is unpleasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind. Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not allow overboldness to enter into thy soul. Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest. Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind as to whether a thing shall be or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour more than thine own soul. Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. Thou shalt not covet what is thy neighbour's, nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials which come upon thee. Thou shalt not be of double mind or of double tongue, for a double tongue is a snare of death. Thou shalt be subject to the Lord, and to other masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maid-servant or thy man-servant, who trust in the same God, lest thou shouldst not reverence that God who is above both; for He came to call men not according to their outward appearance, but according as the Spirit had prepared them. Thou shalt communicate in all things with thy neighbour; thou shalt not call things thine own; for if ye are partakers in common of things which are incorruptible, how much more should you be of those things which are corruptible! Thou shalt not be hasty with thy tongue, for the mouth is a snare

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of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgement, night and day. Thou shalt seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by thy hands thou shalt labour for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee," and thou shalt know who is the good Recompenser of the reward. Thou shalt preserve what thou hast received in charge, neither adding to it nor taking from it. To the last thou shalt hate the wicked one. Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.

20 The way of darkness. But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz. idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God. In this way, too, are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgement to the widow and orphan, those who watch not to the fear of God, but incline to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.

21 Conclusion. It is well, therefore, that he who has learned the judgements of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good-will, have among yourselves those to whom you may show kindness: do not forsake them. For the day is at hand on which all things shall perish with the evil one. The Lord is near, and His reward. Again, and yet again, I beseech you: be good lawgivers to one another; continue faithful counsellors of one another; take away from among you all hypocrisy. And may God, who ruleth over all the world, give to you wisdom, intelligence, understanding, knowledge of His judgements, with patience. And be ye taught of God, inquiring diligently what the Lord asks from you; and do it that ye may be safe in the day of judgement. And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result in some good. I beseech you, entreating this as a favour. While yet you are in this fair vessel, do not fail in any one of those things, but unceasingly seek after them, and fulfil every commandment; for these things are worthy. Wherefore I have been the more earnest to write to you, as my ability served, that I might cheer you. Farewell, ye children of love and peace. The Lord of glory and of all grace be with your spirit. Amen.

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THE SHEPHERD OF HERMAS

or The Shepherd
or The Pastor of Hermas
Translation: Stephen Emmel
Estimated Range of Dating: 90 - 160 A.D.

(The Shepherd of Hermas (Greek: Poimen tou Herma; Latin: Pastor Hermae), sometimes just called The Shepherd, is a Christian literary work of the late first half of the second century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It is found in the Codex Sinaiticus [c. 330–360 AD], and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.

The textual content of the book, and the author's apparent familiarity with the Book of Revelation and other Johannine texts are thought to set the date of composition in the 2nd century. However, the writers of the Johannine literature could have heavily borrowed from the Shepherd of Hermas. The reference to an unknown Clement is presumed by some scholars to be Clement of Rome [Titus Flavius Clemens of Rome]. If that is the case, it could suggest a date c. 90 for at least the historicised setting of the first two visions. The Shepherd of Hermas was first mentioned in the Muratorian fragment, a list earliest written c. 170 AD (although some scholars date it to the 3rd or 4th century AD). It identifies Hermas, the author of The Shepherd, as the brother of Pius I, bishop of Rome.

The book was probably written by an upper class citizen of the City of Rome, and as such he used the upper class language of the Roman Empire: Greek. Very shortly afterwards, it was translated into Vulgar Latin (the language of the common people in the western part of the Roman Empire), was made. Other translations followed in the 5th century AD when Latin was no longer used but "Roman", the common language and direct ancestor to that what we call today "Romance languages" [such as ancient Italian, Iberian, French etc.]. Of the Greek version, the last 10 to 15% is missing. The translations into Vulgar Latin and "Roman" are almost complete.

The Shepherd was also translated at least twice into the Coptic (Egyptian) language and fragments of both Sahidic and Akhmimic translations survive. Three translations into Ge'ez (Ethiopic) were also made, but none survives complete. The sole surviving Georgian translation may have been made from Arabic, but no Arabic translation has been preserved as the Muslims destroyed most libraries in the lands they conquered. There does not appear to have been a Syriac translation and no Syriac author shows any awareness of the Shepherd. It was always more popular in the Western Roman Empire and in Alexandria than in the east. There was a Middle Persian translation made for a Manichaean readership. It survives in a single fragmentary manuscript found in the Mogao Caves at Turfan in China.)

FIRST BOOK: VISIONS

FIRST VISION
Against Filthy And Proud Thoughts, And The Carelessness Of Hermas In Chastising His Sons.

1.1 SHEPHERD OF HERMAS CHAPTER 1
He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as handsome and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what doest thou here?" And she answered me, "I have been taken up here to accuse you of your sins before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But those who entertain wicked thoughts in their minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of

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themselves and their life. But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."

1.1 SHEPHERD OF HERMAS CHAPTER 2

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me? While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?

I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness.

1.1 SHEPHERD OF HERMAS CHAPTER 3

"But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes," so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints." Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God." And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were useful to us, and gentle. "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

1.1 SHEPHERD OF HERMAS CHAPTER 4

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me," Have you been pleased with my reading?" And I say to her, "Lady, 11 the last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man, Hermas."

SECOND VISION

Again, Of His Neglect In Chastising His Talkative Wife And His Lustful Sons, And Of His Character.

1.2 SHEPHERD OF HERMAS CHAPTER 1

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

1.2 SHEPHERD OF HERMAS CHAPTER 2

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed

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their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have, been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteous, ness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy.

1.2 SHEPHERD OF HERMAS CHAPTER 3

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death. And you, Henna, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practise righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

1.2 SHEPHERD OF HERMAS CHAPTER 4

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman? "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so. And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church.

THIRD VISION
Concerning The Building Of The Triumphant Church,
And The Various Classes Of Reprobate Men.

1.3 SHEPHERD OF HERMAS CHAPTER 1

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I, had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness, that you

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may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, 'permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

1.3 SHEPHERD OF HERMAS CHAPTER 2

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of santification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those. of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

1.3 SHEPHERD OF HERMAS CHAPTER 3

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see."

I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 4

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God, because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are more deserving than all others that this

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revelation should be made to you--for there are others before you, and better than you, to whom these visions should have been revealed--but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation.

1.3 SHEPHERD OF HERMAS CHAPTER 5

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practised His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower.

1.3 SHEPHERD OF HERMAS CHAPTER 6

"As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use." "Who are those that have rents?" "These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole." "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?" She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord." I answered and said to her, "When, then, will they be useful for the building, Lady?"When the riches that now seduce them have been circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones.

1.3 SHEPHERD OF HERMAS CHAPTER 7

"Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned? are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptised in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires." She finished her exposition of the tower. But I, shameless as I yet was, asked her, "Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?" "Repentance," said she, "is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts.

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But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

1.3 SHEPHERD OF HERMAS CHAPTER 8

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved? Another, who has her garments tucked up and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God." Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, "Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits.

But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all.

For after three days--this you will take care to remember--I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them."

1.3 SHEPHERD OF HERMAS CHAPTER 9

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgement that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison m your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 10

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be

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content with these revelations. Will you be able to see greater' revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately."

1.3 SHEPHERD OF HERMAS CHAPTER 11

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision.

1.3 SHEPHERD OF HERMAS CHAPTER 12

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart.

1.3 SHEPHERD OF HERMAS CHAPTER 13

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you? Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

FOURTH VISION
Concerning The Trial And Tribulation
That Are To Come Upon Men.

1.4 SHEPHERD OF HERMAS CHAPTER 1

Twenty days after the former vision I saw another vision, brethren --a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt--I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord? and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head-black, then fiery and bloody, then golden, and lastly white.

1.4 SHEPHERD OF HERMAS CHAPTER 2

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood.s And she had white hair. I knew from my former visions that this was

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the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered. and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges" on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

1.4 SHEPHERD OF HERMAS CHAPTER 3

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady, said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue stedfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

FIFTH VISION
Concerning The Commandments.

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And as he was speaking, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practise them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

SECOND BOOK: COMMANDMENTS

FIRST COMMANDMENT
On Faith In God.

FIRST Of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

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SECOND COMMANDMENT
On Avoiding Evil-Speaking,
And On Giving Alms In Simplicity.

He said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless."

THIRD COMMANDMENT
On Avoiding Falsehood, And On The Repentance
Of Hermas For His Dissimulation.

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." s And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

FOURTH COMMANDMENT
On Putting One's Wife Away For Adultery.

2 SHEPHERD OF HERMAS CHAPTER 1

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently. For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover,

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adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions." Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him. Otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

2 SHEPHERD OF HERMAS CHAPTER 2

I asked him again, and said, "Since the Lord has vouchsafed to dwell always with me, hear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do you not think," he said, "that it is great wisdom to repent? for repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

2 SHEPHERD OF HERMAS CHAPTER 3

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

2 SHEPHERD OF HERMAS CHAPTER 4

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

FIFTH COMMANDMENT
Of Sadness Of Heart, And Of Patience.

2 SHEPHERD OF HERMAS CHAPTER 1

"Be patient," said he, "and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to

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God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God." "I should like, sir," said I, "to know the power of anger, that I may guard myself against it." And he said, "If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."

SIXTH COMMANDMENT
How To Recognise The Two Spirits Attendant
On Each Man, And How To Distinguish
The Suggestions Of The One From Those Of The Other.

2 SHEPHERD OF HERMAS CHAPTER 1

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "in regard to faith. There are two angels with a man--one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I donor know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel

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ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity.

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

SEVENTH COMMANDMENT
On Fearing God, And Not Fearing The Devil.

"Fear," said he, "the Lord, and keep His commandments. For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God." "Why," said I, "sir, did you say in regard to those that keep His commandments, that they will live to God?" "Because," says he, "all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them."

EIGHTH COMMANDMENT
We Ought To Shun That Which Is Evil,
And Do That Which Is Good.

"I told you," said he, "that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?"

"There are," says he; "and many of them, too, from which the servant of God must restrain himself--theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?""Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself.

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite.

First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable--for in hospitality good-doing finds a field--never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain

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yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

NINTH COMMANDMENT
Prayer Must Be Made To God Without Ceasing
And With Unwavering Confidence.

He says to me, "Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, 'How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him?' Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature, Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above--from the Lord --and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things." Second Book: Commandments

TENTH COMMANDMENT
Of Grief, And Not Grieving
The Spirit Of God Which Is In Us.

2 SHEPHERD OF HERMAS CHAPTER 1

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man.

Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?"

"I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit--doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on

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cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed. with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."

ELEVENTH COMMANDMENT
The Spirit And Prophets To Be Tried By Their Works;
Also Of The Two Kinds Of Spirit.

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, "Do you see the persons sitting on the seat?" "I do, sir," said I. "These," says he, "are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned." "How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from, all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a comer, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not Crashed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crashed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible." "As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the

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power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

TWELFTH COMMANDMENT

On The Twofold Desire. The Commandments Of God Can Be Kept, And Believers Ought Not To Fear The Devil.

2 SHEPHERD OF HERMAS CHAPTER 1

He says to me, "Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death." "What then, sir," say I, "are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them." "Listen, then, to the works in which evil desire slays the servants of God."

2 SHEPHERD OF HERMAS CHAPTER 2

"Foremost of all is the desire after another's wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God. But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."

2 SHEPHERD OF HERMAS CHAPTER 3

"I should like to how," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practise righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God, and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

2 SHEPHERD OF HERMAS CHAPTER 4

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O feel, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in yoUr faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you."

2 SHEPHERD OF HERMAS CHAPTER 5

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask

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of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants.

2 SHEPHERD OF HERMAS CHAPTER 6

"But I, the angel of repentance, say to you Fear not the devil; for I was sent," says he, "to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practise righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and ye will live to God." I say to him, "Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments s which you have enjoined upon me, the Lord strengthening me." "You will keep them," says he, "if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God."

THIRD BOOK: SIMILITUDES

FIRST SIMILITUDE
As In This World We Have No Abiding City,
We Ought To Seek One To Come.

HE says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then," he continues, "you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? for the lord of this city will say, 'I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.' Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions which thou hast gathered to thyself? For the lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions? Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law; for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit s widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practise the expenditure of the heathen, for it is injurious to you who are the servants of God; but practise an expenditure of your own, in which ye can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved."

SECOND SIMILITUDE
As The Vine Is Supported By The Elm, So Is The Rich
Man Helper By The Prayer Of The Poor.

AS I was walking in the field, and observing an elm and vine, and determining in my own, mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other

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exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both, from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude, therefore, is for the servants of God--for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God--because the poor man is rich in intercession and confession, and his intercession has great power with God--then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine l and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.]"

THIRD SIMILITUDE

As In Winter Green Trees Cannot Be Distinguished From Withered, So In This World Neither Can The Just From The Unjust.

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, "Do you see those trees?" "I see, sir," I replied, "that all are alike, and withered." He answered me, and said, "These trees which you see are those who dwell in this world." "Why, then, sir," I said, "are they withered, as it were, and alike?" "Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."

FOURTH SIMILITUDE

As In Summer Living Trees Are Distinguished From Withered By Fruit And Living Leaves, So In The World To Come The Just Differ From The Unjust In Happiness.

He showed me again many trees, some budding, and others withered. And he said to me, "Do you see these trees?" "I see, sir," I replied, "some putting forth buds, and others withered." "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then," he continued, "can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be

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able to bear fruit for the life to come. And every one who will do these things shall bear fruit."

FIFTH SIMILITUDE
Of True Fasting And Its Reward: Also Of Purity Of Body.

3 SHEPHERD OF HERMAS CHAPTER 1

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, "Why have you come hither early in the morning?" "Because, sir," I answered, "I have a station." "What is a station?" he asked. "I am fasting, sir," I replied. "What is this fasting," he continued, "which you are observing?" "As I have been accustomed, sir," I reply, "so I fast." "You do not know," he says, "how to fast unto the Lord: this useless fasting which you observe to HIm is of no value." "Why, sir," I answered, "do you say this?" "I say to you," he continued, "that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen," he continued: "God does not desire such an empty fasting? For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.

3 SHEPHERD OF HERMAS CHAPTER 2

"Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, 'Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.' And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, 'I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.' He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, Having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling; together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son."

3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit

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humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive."

3 SHEPHERD OF HERMAS CHAPTER 4

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And he answered me, and said, "You are exceedingly persistent with your questions. You ought not," he continued, "to ask any questions at all; for if it is needful to explain anything, it will be made known to you." I said to him "Sir whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain." And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables? But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?" I said to him, "Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them."

3 SHEPHERD OF HERMAS CHAPTER 5

"I said to you a little ago," he answered, "that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one. Hear now," he said, "and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God's servants; and the dishes which He sent Him from His able are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master's absence from home is the time that remains until His appearing." I said to him, "Sir, all these are great, and marvellous, and glorious things. Could I, therefore," I continued, "understand them? No, nor could any other man, even if exceedingly wise. Moreover," I added, "explain to me what I am about to ask you." "Say what you wish," he replied. "Why, sir," I asked, "is the Son of God in the parable in the form of a slave?"

3 SHEPHERD OF HERMAS CHAPTER 6

"Hear," he answered: "the Son of God is not in the form of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking reli giously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost], for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward]. You have now the explanation of this parable also."

3 SHEPHERD OF HERMAS CHAPTER 7

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live." "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such

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man be saved who has defiled his flesh?" "Respecting former sins of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be On your guard now, and the all-powerful and compassionate God will heal former transgressions], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

SIXTH SIMILITUDE

Of The Two Classes Of Voluptuous Men, And Of Their Death, Falling Away, And The Duration Of Their Punishment.

3 SHEPHERD OF HERMAS CHAPTER 1

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

3 SHEPHERD OF HERMAS CHAPTER 2

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:" I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have tom themselves away from God for ever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of this ties and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

3 SHEPHERD OF HERMAS CHAPTER 3

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?"

"This," he replied, "is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments." "I would know, sir," I said, "Of what nature are these diverse tortures and punishments?" "Hear," he said, "the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disOrder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the

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faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil."

3 SHEPHERD OF HERMAS CHAPTER 4

I said to him, "Sir, explain this also to me." "What is it you ask?" he said. "Whether, sir," I continued, "they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured in the same manner." ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

3 SHEPHERD OF HERMAS CHAPTER 5

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last a his luxury and deceit, and knows that an their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

SEVENTH SIMILITUDE

They Who Repent Must Bring Forth Fruits Worthy Of Repentance.

After a few days I saw him in the same plain where I had also. seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?"

"Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction."

"Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear

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all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

EIGHTH SIMILITUDE

The Sins Of The Elect And Of The Penitent Are Of Many Kinds, But All Will Be Rewarded According To The Measure Of Their Repentance And Good Works.

3 SHEPHERD OF HERMAS CHAPTER 1

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large, pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, "How is the tree sound, after so many branches have been cut off?" And the Shepherd said to me, "Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,] and when you shall have seen everything, then it will be explained to you what it means." The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

3 SHEPHERD OF HERMAS CHAPTER 2

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches Which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing--white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with care. See that no one escape you,". he added; "and if any escape you, I will try them at the altar." Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour waters upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

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3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God, proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law You see, accordingly, many branches that have been rendered useless, and you will know them all--those who have not kept the law; and you will see the dwelling of each one." I said to him, "Sir, why did he dismiss some into the tower, and leave others to you?" "All," he answered, "who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority." "Who, then," I continued, "are they who were crowned, and who go to the tower?" "These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered."

3 SHEPHERD OF HERMAS CHAPTER 4

And after a few days we came to the place, and the Shepherd sat down in the angel's place, and I stood beside him. And he said to me, "Gird yourself with pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without crocks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

3 SHEPHERD OF HERMAS CHAPTER 5

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.] And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

3 SHEPHERD OF HERMAS CHAPTER 6

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you. a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and

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traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed? And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants Of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death.

3 SHEPHERD OF HERMAS CHAPTER 7

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death.

3 SHEPHERD OF HERMAS CHAPTER 8

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death.

3 SHEPHERD OF HERMAS CHAPTER 9

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen.] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near.

3 SHEPHERD OF HERMAS CHAPTER 10

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.

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Having accordingly heard of this repentance, they unhesitatingly repented, and practise all virtue and righteousness; and some of them even [suffered, being willingly put to death]. knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

3 SHEPHERD OF HERMAS CHAPTER 11

And after he had finished the explanations of all the branches, he said to me, "Go and tell them to every one, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved." I said to him, "Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent." He answered me, and said, "All who with their whole heart shall purify themselves from their wickedness before enumerated, and shah add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live." Having shown me these things, and spoken all these words, he said to me, "And the rest I will show you after a few days."

NINTH SIMILITUDE
The Great Mysteries In The Building Of The Militant And Triumphant Church,

3 SHEPHERD OF HERMAS CHAPTER 1

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the HOly Spirit that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sons of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

3 SHEPHERD OF HERMAS CHAPTER 2

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock Was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others--they were all, however, distinguished--and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me "Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain."

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3 SHEPHERD OF HERMAS CHAPTER 3

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned, a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

3 SHEPHERD OF HERMAS CHAPTER 4

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fired into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various, colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, "Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore," they said, "to no purpose."

3 SHEPHERD OF HERMAS CHAPTER 5

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished? "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes." After a few days] we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

3 SHEPHERD OF HERMAS CHAPTER 6

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them

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became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having Every many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to field slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

3 SHEPHERD OF HERMAS CHAPTER 7

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others."

"How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly? and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

3 SHEPHERD OF HERMAS CHAPTER 8

And beginning, we first examined the black stones: And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, arid some to have great crocks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

3 SHEPHERD OF HERMAS CHAPTER 9

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones? "How do I know, sir? "I replied. "Have you no intentions regarding them? "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? and if I wish to make them ractangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the

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larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carded away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carded away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

3 SHEPHERD OF HERMAS CHAPTER 10

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

3 SHEPHERD OF HERMAS CHAPTER 11

The virgins said to me, "The Shepherd does not come here today." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain? "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult? "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup? "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

3 SHEPHERD OF HERMAS CHAPTER 12

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and

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that those which did not come, were again thrown back to their own place? "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tail and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building? "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God."

3 SHEPHERD OF HERMAS CHAPTER 13

"And the tower," I asked, "what does it mean? "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

3 SHEPHERD OF HERMAS CHAPTER 14

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God? "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding? "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name."

3 SHEPHERD OF HERMAS CHAPTER 15

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the comers. The first is Faith, the second Continence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity,

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Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they?" "The first," he said, "the ten, viz, that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God." "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

3 SHEPHERD OF HERMAS CHAPTER 16

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits? "They were obliged," he answered, "to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God s he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God." "Why, sir," I asked, "did the forty stones also ascend with them out of the pit, having already received the seal?" "Because," he said, "these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also."

3 SHEPHERD OF HERMAS CHAPTER 17

"I understand, sir," I replied. "Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse."

"Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world. The Son of God, accordingly, was preached unto them by the apostles." "But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir." "Listen," he answered: "these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one." "First, sir," I said, "explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit." "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

3 SHEPHERD OF HERMAS CHAPTER 18

"How, sir," I said, "did they become worse, after having known God?" "He that does not know God," he answered, "and practises evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding,

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of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure." "All these things, sir," I said, "are great and glorious.

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations.

3 SHEPHERD OF HERMAS CHAPTER 19

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors.

3 SHEPHERD OF HERMAS CHAPTER 20

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.

But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death.

3 SHEPHERD OF HERMAS CHAPTER 21

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life.

3 SHEPHERD OF HERMAS CHAPTER 22

"And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.

3 SHEPHERD OF HERMAS CHAPTER 23

"And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is

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corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.

3 SHEPHERD OF HERMAS CHAPTER 24

"And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit.

3 SHEPHERD OF HERMAS CHAPTER 25

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels.

3 SHEPHERD OF HERMAS CHAPTER 26

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for It is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts. which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed.

3 SHEPHERD OF HERMAS CHAPTER 27

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God.

3 SHEPHERD OF HERMAS CHAPTER 28

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully--these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion--that a servant should deny his Lord--is evil. Have a care, therefore, ye who

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are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God.

3 SHEPHERD OF HERMAS CHAPTER 29

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him. Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

3 SHEPHERD OF HERMAS CHAPTER 30

"Hear," he answered, "about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken s away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

3 SHEPHERD OF HERMAS CHAPTER 31

"But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race. therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord.

I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honourable before God.

Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

3 SHEPHERD OF HERMAS CHAPTER 32

"Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all

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this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you.

3 SHEPHERD OF HERMAS CHAPTER 33

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you."

The Shepherd said to me," Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were levelled down, that they might not appear."

TENTH SIMILITUDE

Concerning Repentance And Alms-Giving.

3 SHEPHERD OF HERMAS CHAPTER 1

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his fight hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

3 SHEPHERD OF HERMAS CHAPTER 2

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on heating these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honour with the LOrd. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood.

But I enjoin you, that you obey his commands, and you will have a cure for your former sins.

3 SHEPHERD OF HERMAS CHAPTER 3

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house

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to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

3 SHEPHERD OF HERMAS CHAPTER 4

The angel then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God, and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practise good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.

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SUPPLEMENT FROM THE APOSTOLIC FATHERS

- 1 Clement
- 2 Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

or the First Epistle of Clement, or 1 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 70-140 A.D.

(Author: probably Pope Clement I. of Rome who died c. 95 AD. His real name was Titus Flavius Clemens and there is a possibility that he actually was a grand-nephew of emperor Flavius Vespasianus and the cousin of Emperor Flavius Domitianus and the husband of his cousin Flavia Domitilla, better known as Saint Domitilla, one of the first saints of the Christian Church. He was consul for some time and he wrote discourses involving the Apostle Peter, together with an account of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history.
The letter was composed at some time between AD 70 and AD 140, mostly likely c 96. It ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament. As the name suggests, a Second Epistle of Clement is known, but this is a later work by a different author. Neither 1 nor 2 Clement are part of the canonical New Testament, but they are part of the Apostolic Fathers collection. There are some New Testament allusions that could make one think it was written in Corinthian communities.)

PROLOGUE

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.

1 CLEMENT CHAPTER 1

1 On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

2 For who that hath tarried among you hath not approved your most virtuous and firm faith, hath not admired your sober and seemly piety in Christ, hath not proclaimed your splendid disposition of hospitality, hath not deemed blessed your perfect and unerring knowledge?

3 For ye did all things without respect of persons, and walked in the laws of God, submitting yourselves to them that have the rule over you, and giving the due honour to the presbyters that are among you. Young men ye enjoined to think such things as be sober and grave. Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands; and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.

1 CLEMENT CHAPTER 2

1 And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving, content with the provision that God had given you; and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.

2 Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.

3 And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

4 Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

5 Ye were simple and sincere without malice one toward another:

6 all sedition and all schism were abominable unto you. Ye grieved over the transgressions of your neighbour, judging his short-comings your own.

7 Ye repented not of any well-doing, being ready to every good work;

8 and being adorned with a very virtuous and holy habit of life, ye did all things in his fear. The commandments and ordinances of the Lord were written on the breadth of your heart.

1 CLEMENT CHAPTER 3

1 All honour and enlargement was given to you, and then was fulfilled that which is written: -- The beloved ate and drank, and was enlarged and grew fat and kicked.

2 From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity.

3 Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder.

4 Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dimsighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy, by which also death entered into the world.

1 CLEMENT CHAPTER 4

1 For it is thus written: And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God,

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and Abel brought also of the firstlings of the sheep and of their fat.

2 And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard.

3 And Cain was grieved greatly, and his countenance fell.

4 And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?

5 Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it.

6 And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.

7 Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

8 Through envy our father Jacob fled from the face of his brother Esau.

9 Envy caused Joseph to be persecuted unto death, and to enter into bondage.

10 Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

11 Through envy Aaron and Miriam pitched their tents without the camp.

12 Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

13 Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

1 CLEMENT CHAPTER 5

1 But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith.

2 Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death.

3 Let us place before our eyes the good Apostles.

4 Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

5 Through envy Paul, too, showed by example the prize that is given to patience:

6 seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith;

7 and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

1 CLEMENT CHAPTER 6

1 To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

2 Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults, attained to the sure course of the faith; and they who were weak in body received a noble reward.

3 Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

4 Envy and strife have overthrown mighty cities and rooted out great nations.

1 CLEMENT CHAPTER 7

1 These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us.

2 Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy calling.

3 Let us consider what is good and pleasing and acceptable before him who made us.

4 Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

5 Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him.

6 Noah preached repentance, and as many as hearkened unto him were saved.

7 Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation.

1 CLEMENT CHAPTER 8

1 The ministers of the grace of God spake by the Holy Spirit concerning repentance;

2 and the Lord of all himself spake concerning repentance with an oath. As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance; adding thereto an excellent saying:

3 Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.

4 And in another place he speaketh in this wise: Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgement; deliver him that is oppressed; give judgement for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.

5 Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

1 CLEMENT CHAPTER 9

1 Wherefore, let us submit ourselves to his excellent and glorious will, and, becoming suppliants of his mercy and

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goodness, let us fall before him and betake ourselves to his mercies, having laid aside the vain toil and the strife and the jealousy that leadeth unto death.

2 Let us look steadfastly at those that have ministered with perfectness to his excellent glory.

3 Let us take as example Enoch, who, having been found just by reason of obedience, was translated, and his death was not found.

4 Noah, having been found faithful, preached, by his ministry, regeneration unto the world, and by him God preserved the animals that entered with one consent into the ark.

1 CLEMENT CHAPTER 10

1 Abraham, who was called the friend, was found faithful, inasmuch as he became obedient to the words of God.

2 This man, by obedience, went out from his land and his kinsfolk, and the house of his father, that, by leaving a scanty land and weak kinsfolk and a small house, he might inherit the promises of God.

3 For he saith unto him, Go out from thy land and thy kinsfolk, and the house of thy father, unto the land that I shall show thee, and I will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And again, when he separated from Lot, God said unto him, Lift up thine eyes, and look from the place where thou now art unto the north and unto the south, and unto the east and unto the sea; for all the land which thou seest, to thee will I give it and to thy seed for ever,

5 and I will make thy seed as the dust of the earth: if any man can number the dust of the earth, thy seed also shall be numbered.

6 And again he saith, God brought forth Abraham, and said unto him: Look up to heaven and number the stars, if thou art able to number them, so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.

7 Through faith and hospitality a son was given unto him in old age, and through obedience he offered him a sacrifice unto God on one of the mountains that he showed him.

1 CLEMENT CHAPTER 11

1 By hospitality and goodness Lot was saved out of Sodom when the whole region round about was judged with fire and brimstone; the Lord making it manifest that he leaveth not them that hope upon him, but appointeth to punishment and torment them that turn in another way.

2 For his wife, who went out together with him, being of another mind, and not being in concord with him, was on that account placed as a sign, so that she became a pillar of salt even to this day; that it might be known to all that the double-minded, and they who doubt concerning the power of God, are for a judgement and a sign to all generations.

1 CLEMENT CHAPTER 12

1 Through faith and hospitality Rahab the harlot was saved;

2 for when spies were sent unto Jericho by Jesus, the son of Nun, the king of the land knew that they had come to spy out his country, and sent out men to apprehend them that they might be taken and put to death.

3 But the hospitable Rahab having received them, hid them in an upper story under the stalks of flax.

4 When, therefore, the men from the king came upon her, and said, There came unto thee men who are spies of this our land; bring them out, for the king so commandeth it; she answered, The two men whom ye are seeking entered in unto me, but they departed quickly and are on their way; but she showed not the men unto them.

5 And she said unto the men, Of a surety I know that the Lord your God has given over this city unto you; for the fear and trembling of you hath fallen upon them that inhabit it; when, therefore, it hath happened unto you to take it, save me and the house of my father.

6 And they say unto her, So shall it be, even as thou hast spoken unto us. When, therefore, thou hast perceived that we are coming, thou shalt gather together all thy household under thy roof, and they shall be saved; but as many as shall be found without the house shall be destroyed.

7 And they proceeded further to give her a sign, that she should hang from her house scarlet, making it manifest beforehand that through the blood of the Lord there shall be redemption to all who believe and hope upon God.

8 Behold, beloved, how there was not only faith, but prophecy in the woman.

1 CLEMENT CHAPTER 13

1 Let us therefore, brethren, be humble, laying aside all boasting and pride, and folly and wrath, and let us do that which is written; for the Holy Spirit saith, Let not the wise boast in his wisdom, nor the strong in his strength, nor the rich in his riches; but let him that boasteth make his boast in the Lord, even by seeking him and doing judgement and justice. Let us especially remember the words of our Lord Jesus Christ which he spake when teaching gentleness and long-suffering, for he spake thus:

2 Show mercy, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kindly affectioned, so shall kindness be showed unto you; with whatsover measure ye measure, with the same shall it be measured unto you.

3 With this commandment and with these exhortations let us strengthen ourselves, that we may walk obedient to his holy words with all humility. For the Holy Scripture saith,

4 Upon whom shall I have respect but upon him that is meek and quiet, and that trembleth at my words?

1 CLEMENT CHAPTER 14

1 It is therefore meet and right, men and brethren, that we should be obedient unto God rather than follow them that in pride and disorderliness are leaders of detestable sedition.

2 For we shall incur no slight harm, but rather a great danger, if we rashly give ourselves up to the wills of men who launch out into strife and sedition so as to estrange us from that which is good.

3 Let us, therefore, show kindness towards them according to the mercy and sweetness of him that made us.

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4 For it is written, The men of kindness shall inherit the land. The innocent shall be left upon it; but they that be lawless shall be destroyed out of it.

5 And again he saith, I saw the unrighteous man exalted on high and lifted up like the cedars of Lebanon. And I passed by, and behold he was not; I sought his place and found it not. Keep innocence, and regard righteousness; for there is a remnant that remaineth to the man of peace.

1 CLEMENT CHAPTER 15

1 Let us therefore cleave unto them who live in peace and godliness, not unto them who hypocritically profess to desire peace.

2 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

3 And again, With their mouth did they bless, but with their heart did they curse.

4 And again he saith, They loved him with their mouth, and with their tongue they lied against him. For their heart was not right with him, nor were they faithful in his covenant.

5 Let the crafty lips be put to silence, and may the Lord destroy all the deceitful lips, even the haughty tongue, they who said, Let us magnify our tongue, our lips are our own; who is master over us?

6 On account of the misery of the poor, and on account of the groaning of the needy, I will now arise, saith the Lord; I will set him in safety, I will deal confidently with him.

1 CLEMENT CHAPTER 16

1 For Christ belongeth unto them that are humble, not unto them that exalt themselves over his flock.

2 Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the arrogance of boasting and pride, though he was able to do so; but in humility, even as the Holy Spirit spake concerning him.

3 For he saith, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Like a child have we delivered our message before him; he is as a root in a thirsty land. There is no form nor glory in him, and we beheld him, and he had neither form nor comeliness, but his form was despised, lacking comeliness, beyond the form of the sons of men. He was a man stricken and in toil, knowing how to bear infirmity, for his face was turned away; it was dishonoured and held in no reputation.

4 He beareth our sins and suffereth pain on our account, and we esteemed him as one in toil, stricken and afflicted.

5 He was wounded for our sins, and for our transgressions did he suffer infirmity; the chastisement of our peace was upon him, and by his stripes we were healed.

6 All we, like sheep, have gone astray, every one hath erred in his own way,

7 and the Lord hath given him up for our sins; and he, through affliction, openeth not his mouth. He was led like a sheep to the slaughter, and as a lamb before its shearers is dumb, so openeth he not his mouth.

8 In his humiliation his judgement was taken away, and who shall declare his generation, for his life is taken from the earth;

9 for the iniquity of my people he hath come unto death.

10 And I will give the wicked in requital for his burial, and the rich for his death: for he did no sin, neither was guile found in his mouth: and the Lord willeth to purify him from stripes.

11 If ye make an offering for sin your soul shall prolong its days.

12 And the Lord willeth to take away from the travail of his soul, to show him light and to form him by knowledge, to justify the righteous man who serveth many well; and their sins he shall bear himself.

13 Wherefore he shall receive the inheritance of many, and shall divide the spoils of the strong, because his soul was delivered up unto death, and he was numbered among the transgressors,

14 and he bore the sins of many, and was given up for their sins.

15 And again he saith, I am a worm and no man -- a reproach of men and despised of the people;

16 all they who saw me mocked me, they spake with their lips, they shook the head; he hoped in God, let him deliver him, let him save him, because he desireth him.

17 See, beloved, what is the example that hath been given unto us; for if the Lord so humbled himself, what shall we do who have through his mercy come under the yoke of his grace?

1 CLEMENT CHAPTER 17

1 Let us be imitators of them also who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias and Elisaeus and Ezekiel the prophets, and beside them those who have obtained a good report.

2 Abraham obtained an exceeding good report, and was called the friend of God, and saith, looking steadfastly to the glory of God in humility, I am but earth and ashes.

3 And, moreover, concerning Job, it is thus written: Job was a just man and blameless, truthful, one that feared God, and abstained from all evil.

4 But he himself, accusing himself, saith, No one is pure from pollution, though his life be but for one day.

5 Moses was called faithful in all his house, and by his ministry God judged his people Israel by stripes and punishment. But he, though he was greatly glorified, spake not haughtily, but said, when the oracle was given him out of the bush, Who am I that thou sendest me? I am weak of voice and slow of tongue.

6 And again he saith, I am but as the smoke from a pot.

1 CLEMENT CHAPTER 18

1 But what shall we say of David, who obtained a good report; unto whom God said, I have found a man after my own heart, David, the son of Jesse, with my everlasting mercy have I anointed him.

2 But he himself saith unto God, Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassion do away with mine iniquity;

3 Wash me throughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy words, and overcome when thou art judged.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me.

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6 Behold, thou hast loved truth; thou hast shown me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness; the bones that have been humiliated shall rejoice.

9 Turn away thy face from my sins, and blot out all my misdeeds.

10 Create in me a new heart, O Lord, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me again the joy of thy salvation, and establish me with thy guiding Spirit.

13 I will teach sinners thy ways; the ungodly shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation;

15 My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall show forth thy praise.

16 For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.

17 The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.

1 CLEMENT CHAPTER 19

1 The humility of men so many in number and so great, and who have obtained so good a report, and their subjection through obedience, hath made not only us but the generations before us better, namely, those who in fear and truth have received his oracles.

2 Since, therefore, we have become the partakers in many great and glorious actions, let us finally return to that goal of peace that was given us from the beginning; let us look steadfastly to the Father and Creator of the whole world, and let us cleave to the glorious and excellent gifts and benefits of his peace.

3 Let us behold him in spirit, and look with the eyes of the soul to his long-suffering will. Let us consider how gentle he is toward all his creation.

1 CLEMENT CHAPTER 20

1 The heavens, being put in motion by his appointment, are subject to him in peace;

2 night and day accomplish the course ordered by him, in nothing hindering one another.

3 The sun and the moon and the dances of the stars according to his appointment, in harmony and without any violation of order, roll on the courses appointed to them.

4 The fruitful earth bringeth forth in due season, according to his will, abundant nourishment for men and beasts; nothing doubting, nor changing in anything from the things that are decreed by him.

5 The unsearchable things of the abyss, and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The hollow of the vast sea, gathered together by his hand into its reservoirs, transgresseth not the bounds placed around it; but even as he hath appointed to it, so it doeth;

7 for he said, Thus far shalt thou come, and thy waves shall be broken within thee.

8 The ocean, impassable to men, and the worlds that are beyond it, are governed by the same commandments of their Master.

9 The seasons of spring and summer, autumn and winter, in peace succeed one another.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever-flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the lives of men. Even the smallest of animals come together in peace and harmony.

11 All these things the great Maker and Master of all things hath appointed to be in peace and harmony, doing good unto all things, but more especially unto us, who have fled for refuge to his mercies, through our Lord Jesus Christ,

12 to whom be glory and majesty for ever and ever. Amen.

1 CLEMENT CHAPTER 21

1 Beware, beloved, lest his many blessings come to be a condemnation to all of us, unless, walking worthily of him, we do what is honourable and well pleasing before him with oneness of mind.

2 For he saith in a certain place, The Spirit of the Lord is a candle, searching out the secret places of the heart.

3 Let us see how near he is at hand, and how none of our thoughts and reasonings do escape him.

4 It is right, therefore, that we should not desert from his will.

5 Let us offend against men who are foolish, and senseless, and puffed up in the pride of their own speech, rather than against God.

6 Let us have respect to our Lord Jesus Christ, whose blood was given for us. Let us reverence them that are over us. Let us honour our elders. Let us instruct the young in the discipline of the fear of God. Let us direct our wives to that which is good;

7 let them show forth the lovely habit of chastity, and exhibit the pure disposition of meekness. Let them make manifest by their conversation the government of their tongues; let them show love, not according to partiality, but equally to all that fear the Lord in holiness.

8 Let your children be partakers of the discipline of Christ; let them learn how much humility availeth before God; what power a pure love hath with God; how his fear is honourable and great, preserving all who, with a pure mind, walk in holiness before him.

9 For he is a searcher out of thoughts and counsels, his breath is in us, and when he willeth he will take it away.

1 CLEMENT CHAPTER 22

1 All these things doth the faith which is in Christ assure. For he himself, through the Holy Spirit, thus calleth unto us: Come, ye children, hearken unto me, I will teach you the fear of the Lord.

2 What man is he that wisheth for life and would fain see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Turn away from evil and do good;

5 seek peace and pursue it.

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6 The eyes of the Lord are over the just, and his ears are open to their prayer. But the face of the Lord is against them that do evil, to destroy their memorial out of the land.

7 The righteous cried, and the Lord heard him, and delivered him out of all his troubles.

8 Many are the afflictions of the sinner, but they that hope in the Lord, mercy shall compass them round about.

1 CLEMENT CHAPTER 23

1 The Father whose mercies are over all things, who loveth to do good, hath bowels of compassion for them that fear him, and with gentleness and kindness bestoweth his favour upon them that come unto him with a pure mind.

2 Wherefore let us not be double-minded, nor let our hearts form vain imaginations concerning his excellent and glorious gifts.

3 Let not that scripture be applicable unto us which saith, Wretched are the double-minded, even they that doubt in their heart and say, We have heard these things in the time of our fathers; and lo, we have grown old, and none of them hath happened unto us.

4 O foolish ones! compare yourselves to a tree. Take, for example, the vine: first it sheddeth its leaves, then cometh the bud, then the leaf, then the flower, after that the unripe grape, then the ripe grape. See how in a little time the fruit of the tree attaineth to maturity.

5 Of a truth, quickly and suddenly shall his will be fulfilled; the scripture also bearing witness that he shall come quickly, and shall not tarry; and the Lord shall come suddenly into his temple, even the holy one, whom ye expect.

1 CLEMENT CHAPTER 24

1 Let us consider, beloved, how the Master showeth to us continually the resurrection that is about to be, of which he hath made our Lord Jesus Christ the first fruit, having raised him from the dead.

2 Let us look, beloved, at the resurrection that is ever taking place.

3 Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

4 Let us consider the fruits, in what way a grain of corn is sown.

5 The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Lord raiseth them up, and from one seed many grow up and bring forth fruits.

1 CLEMENT CHAPTER 25

1 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

2 There is a bird which is called the phoenix. This, being the only one of its kind, liveth for five hundred years. And when the time of its death draweth near, it maketh for itself a nest of frankincense and myrrh and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

3 But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

4 there, in day-time, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

5 The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 CLEMENT CHAPTER 26

1 Shall we then think it great and wonderful, if the Maker of all things shall make a resurrection of those who, in the confidence of a good faith, have piously seized him, when even by means of a bird he showeth the greatness of his promises?

2 For he saith in a certain place, And thou shalt raise me up, and I will give thanks unto thee; and again: I slumbered and slept; I arose up because thou art with me.

3 And again Job saith, Thou shalt raise up this my flesh, which hath suffered all these things.

1 CLEMENT CHAPTER 27

1 In this hope, therefore, let our souls be bound unto him who is faithful in his promises and just in his judgements.

2 He who hath commanded men not to lie, much more shall he not lie; for nothing is impossible with God, except to lie.

3 Let our faith, therefore, in him be kindled afresh within us, and let us consider that all things are near unto him.

4 By the word of his majesty did he constitute all things, and by a word he is able to destroy them.

5 Who shall say unto him, What hast thou done? or who shall resist the might of his strength? He will do all things when he willeth and as he willeth, and none of the things decreed by him shall pass away.

6 All things are before him, and nothing hath escaped his counsel:

7 seeing that the heavens declare the glory of God, and the firmament showeth the work of his hands: day unto day uttereth speech, and night unto night proclaimeth knowledge; and there is no speech nor language where their voices are not heard.

1 CLEMENT CHAPTER 28

1 Since, therefore, all things are seen and heard of him, let us fear him and abandon the filthy desires for evil deeds, that we may be sheltered by his mercy from the judgements to come.

2 For whither can any of us fly from his mighty hand, and what world shall receive any of them that desert from him?

3 For the scripture saith in a certain place, Whither shall I go, and where shall I conceal myself from thy face? If I ascend into heaven, thou art there; if I depart into the uttermost parts of the earth, there is thy right hand; if I shall make my bed in the abyss, there is thy Spirit.

4 Whither then shall we depart, and where shall we fly from him that embraceth all things?

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1 CLEMENT CHAPTER 29

1 Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect.

2 For it is thus written, When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob.

3 Israel was the measurement of his inheritance. And in another place he saith, Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies.

1 CLEMENT CHAPTER 30

1 Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride;

2 for God, he saith, resisteth the proud, but giveth grace unto the humble.

3 Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words.

4 For he saith, He who saith many things shall, in return, hear many things. Doth he that is eloquent think himself to be just?

5 -- doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

6 Let our praise be in God, and not for ourselves, for God hateth the self-praisers.

7 Let the testimony of right actions be given us from others, even as it was given to our fathers who were just.

8 Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

1 CLEMENT CHAPTER 31

1 Let us cleave, therefore, to his blessing, and let us see what are the ways of blessing. Let us consult the records of the things that happened from the beginning.

2 On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith?

3 Isaac, with confidence, knowing the future, willingly became a sacrifice.

4 Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel.

1 CLEMENT CHAPTER 32

1 If any one will consider these things with sincerity and one by one, he will recognise the magnificence of the gifts that were given by him.

2 For from Jacob came the priests and all the Levites that serve the altar of God. From him came our Lord Jesus Christ according to the flesh; from him came the kings and rulers and governors of the tribe of Judah; and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

3 All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will.

4 And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 33

1 What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work.

2 For the Maker and Lord of all things rejoiceth in his works.

3 By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power.

4 Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness.

5 For thus saith God: Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them.

6 When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.

7 Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

8 Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness.

1 CLEMENT CHAPTER 34

1 The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face.

2 It is therefore right that we should be zealous in well-doing, for from Him are all things;

3 for he telleth us beforehand, Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.

4 He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

5 Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will.

6 For the scripture saith, Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.

7 And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him,

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that we may become partakers of his great and glorious promises;

8 for he saith, Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

1 CLEMENT CHAPTER 35

1 Behold, beloved, how blessed and wonderful are the gifts of God

2 -- life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance.

3 What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are.

4 Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

5 And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness.

6 For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them.

7 For the scripture saith: But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth:

8 but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother.

9 This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee;

10 but I will convict thee, and set thyself before thee.

11 Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you.

12 The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.

1 CLEMENT CHAPTER 36

1 This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness.

2 Through him we look steadfastly to the heights of the heavens; through him we behold, as in a glass, the immaculate and lofty countenance of God the Father; through him the eyes of our heart were opened; through him our foolish and darkened understanding springeth up again to his marvellous light; through him the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

3 For it is thus written: Who maketh his angels spirits, his ministers a flame of fire.

4 But of his Son the Lord hath thus said: Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.

5 And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.

6 Who then are the enemies? Even the wicked, and they who resist the will of God.

1 CLEMENT CHAPTER 37

1 Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances.

2 Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them.

3 All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders.

4 The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

5 Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

1 CLEMENT CHAPTER 38

1 Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received.

2 Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

3 Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born.

4 Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 39

1 The senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination.

2 For what can a mortal do? or what strength hath he that is born of earth?

3 For it is written, There was no form before my eyes, only I heard a breath and a voice.

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4 For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels;

5 yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished:

6 he blew among them, and they died, because they had no wisdom.

7 Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way.

8 I have beheld the foolish casting forth roots, but straightway his habitation was eaten up.

9 Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.

1 CLEMENT CHAPTER 40

1 Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies.

2 These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

3 But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will.

4 They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

5 For to the High Priest were assigned special services, and to the priests a special place hath been appointed; and on the Levites special duties are imposed. But he that is a layman is bound by the ordinances of laymen.

1 CLEMENT CHAPTER 41

1 Let each of you, brethren, in his own order, give thanks unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

2 Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

3 They, therefore, who do anything contrary to that which is according to his will have for their punishment death.

4 Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

1 CLEMENT CHAPTER 42

1 The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God.

2 Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God.

3 They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, and having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

4 Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit.

5 And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: I will establish their bishops in righteousness, and their deacons in faith.

1 CLEMENT CHAPTER 43

1 And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

2 For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony.

3 And when he had closed the tabernacle, he sealed the keys, and likewise the rods,

4 and said unto them, Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.

5 And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

6 What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 44

1 Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a bishop;

2 and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

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3 Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all, these, we think, have been unjustly deposed from the ministry.

4 For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings.

5 Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them.

6 For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

1 CLEMENT CHAPTER 45

1 Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation.

2 Look diligently into the scriptures, which are the true sayings of the Holy Spirit.

3 Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men.

4 The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

5 They, therefore, when they suffered all these things, suffered them with a good report.

6 For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions?

7 Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

8 But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen.

1 CLEMENT CHAPTER 46

1 To such examples ought we also to cleave, brethren.

2 For it is written, Cleave unto them that are holy, for they that cleave unto them shall be made holy.

3 And again, in another place he saith, With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.

4 Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

5 Why are there strivings, and anger, and division, and war among you?

6 Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ?

7 Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus,

8 for he said, Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.

9 This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

1 CLEMENT CHAPTER 47

1 Take into your hands the epistle of the blessed Apostle Paul.

2 What did he first write unto you in the beginning of his gospel?

3 Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you;

4 but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

5 But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love.

6 Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters.

7 And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

1 CLEMENT CHAPTER 48

1 Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love.

2 For this is a gate of righteousness opened unto life, as it is written, Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord:

3 this is the gate of the Lord; the righteous shall enter thereby.

4 Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties.

5 If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds,

6 by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

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1 CLEMENT CHAPTER 49

1 Let him that hath the love which is in Christ keep the commandments of Christ.

2 Who can describe sufficiently the bond of the love of God?

3 Who is sufficient to speak as he ought of the excellence of its beauty?

4 The height to which love leads up is unspeakable.

5 Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God.

6 In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

1 CLEMENT CHAPTER 50

1 Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection.

2 Who is sufficient to be found in it, except those whom God shall have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

3 All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ.

4 For it is written, Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.

5 Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us.

6 For it is written, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.

7 This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 51

1 Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope.

2 For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

3 For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest,

4 for they went down alive into hell, and death swallowed them up.

5 Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

1 CLEMENT CHAPTER 52

1 The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him.

2 For the elect David saith, I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.

3 And again he saith, Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me.

4 For the sacrifice unto God is a broken spirit.

1 CLEMENT CHAPTER 53

1 Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance.

2 For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him, Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.

3 And the Lord said unto him, I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.

4 And Moses said, Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.

5 Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them.

1 CLEMENT CHAPTER 54

1 Who among you is noble? who is compassionate? who is filled with love?

2 Let him speak in this wise: If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.

3 He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof.

4 These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

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1 CLEMENT CHAPTER 55

1 But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein.

2 We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

3 Many women, waxing strong through the grace of God, have performed many manly deeds.

4 The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens.

5 She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman.

6 To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

1 CLEMENT CHAPTER 56

1 Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

2 Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God.

3 For thus speaketh the holy word: The Lord hath chastened me with chastisements, but he hath not given me over unto death.

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.

6 And again he saith: Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee;

7 he hath smitten, and his hands have healed thee;

8 six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee.

9 In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron.

10 From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach.

11 The unjust and the sinner shalt thou laugh to scorn;

12 and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee.

13 Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail.

14 Thou shalt know that thy seed is abundant, thy children like all the herb of the field.

15 Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.

16 Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

1 CLEMENT CHAPTER 57

1 Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts.

2 Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope.

3 For thus saith the most excellent Wisdom, Behold, I will send upon you the language of my Spirit; I will teach you my word.

4 Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you.

5 For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes.

6 Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness.

7 For because they wronged the innocent they shall be slain, and judgement shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.

1 CLEMENT CHAPTER 58

1 Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness.

2 Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

1 CLEMENT CHAPTER 59

1 But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger,

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2 but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication, that the Maker of all things may keep uninjured in all the world the number of those that have been numbered as his elect, through his beloved Son, Jesus Christ, through whom he hath called us from darkness unto light, and from ignorance to a knowledge of the glory of his name.

3 That we may hope in thy name, which is the first of all things, open the eyes of our heart to know thee, who art alone highest among the highest, holy among the holy, who puttest down the haughtiness of the proud, who scatterest the reasonings of the Gentiles, who exaltest the humble on high, and lowerest the lofty, who makest rich and makest poor, who killest and makest to live, the only benefactor of spirits, and God of all flesh, who lookest into the abysses, who beholdest the works of men, who art the helper of those in danger, the saviour of those who have lost hope, who art the maker and bishop of every soul, who makest the nations to multiply upon earth, and out of all hast chosen those that love thee through Jesus Christ thy beloved Son, through whom thou hast taught us, hast sanctified us, hast honoured us.

4 We ask thee, Lord, to be our helper and assister, save those of us who are in affliction, have compassion on the humble, raise the fallen, appear to those who are in need, heal the sinners, convert those of thy people who are wandering from the way, feed the hungry, ransom our prisoners, raise up the sick, encourage the feeble-hearted, let all the nations know that thou art God alone and Jesus Christ thy Son, and that we are thy people and the sheep of thy pasture.

1 CLEMENT CHAPTER 60

1 Thou hast made manifest the everlasting constitution of the world by the things that happen. Thou, Lord, who art faithful in all generations, hast founded the world; thou who art just in thy judgements, who art wonderful in strength and greatness; thou who art wise in creating and prudent in establishing the things that are made; thou that art good in the things that are seen and faithful among them that trust upon thee, merciful and compassionate, forgive us our transgressions and unrighteousnesses, our sins and our negligences.

2 Take not into account every sin of thy servants and handmaids, but purify us with the purification of thy truth, and make straight our steps in holiness and righteousness and singleness of heart, that we may so walk and do such things as are right and well pleasing before thee, and before our rulers.

3 Yea, Lord, cause thy face to appear to us in peace to our good, that we may be sheltered by thy mighty hand, and preserved from all sin by thy lofty arm, and deliver us from those that hate us unjustly.

4 Give unity and peace both to us and to all that dwell upon the earth, as thou gavest to our fathers when they called upon thee with faith and truth, so that we should become obedient to thy all-powerful and most excellent name, and to those who rule and govern us upon the earth.

1 CLEMENT CHAPTER 61

1 Thou, Lord, hast given the authority of the kingdom to them through thy almighty and unspeakable power, so that we, knowing the estimation and honour given to them by thee, might submit ourselves to them, in no way opposing thy will; to whom give, O Lord, health, peace, concord, stability, so that they may discharge the rule given unto them by thee without offence;

2 for thou, heavenly Lord, everlasting King, givest to the sons of men glory and honour and authority over the things that are upon the earth. Do thou, Lord, direct their counsel according to what is good and pleasing before thee, that, fulfilling with peace and meekness and piety the authority given unto them by thee, they may obtain mercy from thee.

3 Thou who alone art able to do these and greater good things among us, to thee do we give thanks through the high priest and protector of our souls, Jesus Christ, through whom to thee be the glory and majesty, now and to all generations, world without end. Amen.

1 CLEMENT CHAPTER 62

1 Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren.

2 For we have handled every argument concerning faith and repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were beforementioned, approved themselves with humility both with regard to God the Father and Creator and to all men.

3 And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

1 CLEMENT CHAPTER 63

1 It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth.

2 For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle.

3 But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us;

4 and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

1 CLEMENT CHAPTER 64

1 Finally, my God, who overlooketh all things, who is the Master of spirits and Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience, long-suffering, continence,

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purity, sobriety, to the well-pleasing of his name, through our high priest and protector, Jesus Christ, through whom be ascribed unto him glory and greatness, strength and honour, both now and world without end. Amen.

1 CLEMENT CHAPTER 65

1 See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

2 The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

or the Second Epistle of Clement, or 2 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 80-140 A.D.

(The Second Epistle of Clement (Greek: Klementos pros Korinthious, lit. 'from Clement to Corinthians'), often referred to as 2 Clement (pronounced "Second Clement"), is an early Christian writing. It is considered canon by the Coptic Orthodox Church. 2 Clement appears to be a transcript of a homily or sermon that was originally delivered orally at a Christian worship service. Like most early Christian texts, 2 Clement was written in Greek, the common language of the Roman upper class.

2 Clement was traditionally believed to have been an epistle to the Christian Church in Corinth written by Clement of Rome sometime in the late 1st century. Modern scholars believe that Second Clement is actually a sermon written around 80–140 AD by an anonymous author, one who was neither the author of 1 Clement nor Clement of Rome. Nonetheless, scholars still generally refer to the work by its traditional name "Second Clement".)

2 CLEMENT CHAPTER 1

1 Brethren, we ought so to think of our Lord Jesus Christ as of God, as of the judge of quick and dead, and we ought not to think meanly concerning our salvation;

2 for if we think meanly concerning him, we expect also that we shall receive mean things; and if we listen to it as though it were a small thing, we err, not knowing from whence we are called, nor by whom, nor unto what place, nor what great things Jesus Christ hath endured to suffer on our behalf.

3 What recompense, therefore, shall we give unto him, or what fruit worthy of that which he hath given unto us? How many things that help unto holiness hath he given unto us?

4 For he hath given us the light, he hath called us sons as though he were our father, he hath saved us when we were ready to perish.

5 What praise, therefore, shall we give unto him, or what recompense of reward for the things that we have received?

6 for we were maimed in our understanding, worshipping stocks and stones, and gold and silver and iron, the work of men, and our whole life was nothing but death. We, therefore, who were surrounded with darkness, and who had our sight filled with such gloom, have recovered our sight, having, according to his will, laid aside the cloud that was around us.

7 For he hath had compassion upon us, and, pitying us, hath saved us, having beheld in us much wandering and destruction, when we had no hope of salvation except that which is from him.

8 For he hath called us when as yet we were not, and hath willed us to be when we were nothing.

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2 CLEMENT CHAPTER 2

1 |Rejoice, thou barren that bearest not; break forth and shout, thou that travailest not, for the desolate hath many more children than she that hath an husband. In that he said, Rejoice, thou barren that bearest not, he hath spoken of us, for our church was barren before that children were given unto her.

2 But in that he said, Shout, thou that travailest not, he meaneth that we should offer our prayers to God with simplicity, that we faint not like women in travail.

3 But in that he said, The children of the desolate are many more than they of her that hath an husband, he meaneth that our people seemed to be deserted of God, and now, after that we have believed, we have become more in number than they which seemed to have God.

4 And another scripture saith, I came not to call the righteous but sinners.

5 He meaneth this, that it behoveth to save them that are perishing.

6 For this is great and wonderful, not to establish the things that are standing, but the things that are falling;

7 thus Christ willed to save the things that were perishing, and he saved many, having come and called us who were already perishing.

2 CLEMENT CHAPTER 3

1 |Since, therefore, he hath showed such compassion unto us; first, that he hath caused that we who live should not sacrifice unto gods that are dead, neither worship them, but know through him the Father of truth. What is this knowledge of him except the not denying him through whom we know him?

2 For he himself saith, Whosoever hath confessed me before men, him will I confess before my Father.

3 This, therefore, is our reward if we confess him through whom we have been saved.

4 But whereby shall we confess him? Even by doing what he commandeth, and not disobeying his commandments, and honouring him not only with our lips but with our whole heart and whole understanding.

5 For he saith in Esaias, This people honoureth me with their lips, but their heart is far from me.

2 CLEMENT CHAPTER 4

1 |Let us not, therefore, only call him Lord, for that will not save us.

2 For he saith, It is not every one that sayeth unto me, Lord, Lord! that shall be saved, but he that doeth righteousness.

3 Wherefore, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, and not speaking ill of each other, neither being envious, but by being continent, compassionate, kind. We ought also to sympathize one with another, and to abstain from covetousness; it is by these works that we acknowledge him, and not by the contrary;

4 and we ought not to fear men but rather God.

5 Wherefore, if we do these things, the Lord hath said, Though ye have been gathered together with me in my bosom and do not my commandments I will cast you from me, and I will say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity.

2 CLEMENT CHAPTER 5

1 |Wherefore, brethren, having left our sojourning in this world, let us do the will of him who called us, and let us not fear to depart from this world.

2 For the Lord saith, Ye shall be as lambs in the midst of wolves.

3 But Peter answered and saith unto him, What, then, if the wolves rend the sheep?

4 Jesus saith unto Peter, Let not the lambs after that they are dead fear the wolves; and do not ye fear them that kill you but can do nothing more unto you, but fear him who after ye are dead hath authority over body and soul, even to cast them into hell fire.

5 And ye know, brethren, that the sojourning of our flesh in this world is but short and for a little while, but the promise of Christ is great and wonderful, even the rest of the kingdom which is to come, and of eternal life.

6 What, therefore, shall we do that we may attain unto them, except to lead a holy and just conversation, and to deem the things of this world to be alien unto us, and not to desire them?

7 for while we desire to obtain these things we fall from the right way.

2 CLEMENT CHAPTER 6

1 |For the Lord saith, No servant can serve two masters. If, therefore, we wish to serve both God and Mammon, it is inexpedient for us;

2 for what advantage is it if a man gain the whole world, but lose his soul?

3 Now this life and the life to come are two enemies.

4 This life preacheth adultery, corruption, covetousness, and deceit; but the life that is to come renounceth these things.

5 We cannot, therefore, be friends to both; it behoveth us then to renounce the one and to use the other.

6 Let us consider, therefore, that it is better to hate the things that are here, as being small and short-lived and corruptible, but to love the things that are there, as being good and incorruptible.

7 If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments.

8 For the scripture saith in Ezekiel, If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.

9 If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

2 CLEMENT CHAPTER 7

1 |Wherefore, my brethren, let us strive, knowing that the contest is at hand. We know, too, that many put in for corruptible contests, but all are not crowned, but they only who have laboured much and fought a good fight.

2 Let us, therefore, contend that we may all be crowned.

3 Let us run in the straight course, in the incorruptible contest; and let us be many that put into it, and let us so contend that we

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may also be crowned. And if we cannot all be crowned, let us at least come near to the crown.

4 It behoveth us to know that he who contendeth in a corruptible contest, if he be found acting unfairly is flogged, and taken away, and cast out of the course.

5 What think ye? what shall he suffer that acteth unfairly in an incorruptible contest?

6 For of them who have not kept their seal he saith, Their worm shall die not, and their fire shall not be quenched, and they shall be for a spectacle to all flesh.

2 CLEMENT CHAPTER 8

1 |While, therefore, we are upon the earth, let us repent.

2 For we are as clay in the hands of the workman. In like manner as the potter, if while he be making a vessel, it turn amiss in his hands, or be crushed, can mould it again, but if he have once cast it into the fiery furnace can no longer amend it; so let us, so long as we are in this world repent with all our hearts of the wickedness that we have committed in the flesh, that we may be saved of the Lord while as yet we have time for repentance.

3 For after that we are departed out of this world, we are no longer able there to confess or repent.

4 Wherefore, brethren, if we have done the will of the Father, and preserved our flesh pure, and kept the commandments of the Lord, we shall receive eternal life.

5 For the Lord saith in the Gospel, If ye have not kept that which is little, who shall give you that which is great? for I say unto you, he that is faithful in that which is least is faithful also in much.

6 Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?

2 CLEMENT CHAPTER 9

1 |And let not any one of you say that this our flesh is not judged nor raised again.

2 Consider this: in what were ye saved, in what did ye recover your sight, if not in this flesh?

3 We ought, therefore, to guard our flesh as the temple of God;

4 for in the same manner as ye were called in the flesh, in the flesh also shall ye come.

5 There is one Christ, our Lord who saved us, who being at the first spirit, was made flesh, and thus called us. So also shall we in this flesh receive the reward.

6 Let us, therefore, love one another, that we may all come to the kingdom of God.

7 While we have opportunity to be healed, let us give ourselves up unto God who healeth, giving a recompense unto him.

8 And of what kind? repentance from a sincere heart.

9 For he foreknoweth all things, and knoweth the things that are in our hearts.

10 Let us, therefore, give him praise, not from the mouth alone, but also from the heart, that he may receive us as sons.

11 For of a truth the Lord hath said, My brethren are they who do the will of my Father.

2 CLEMENT CHAPTER 10

1 |Wherefore, my brethren, let us do the will of the Father who hath called us, that we may live; and let us the rather pursue virtue, and abandon vice which leadeth us into sins, and let us fly ungodliness lest evil seize us; for if we are zealous to do good peace shall pursue us.

2 For this cause it is not possible that a man should find peace.

3 For they introduce the fear of men, choosing rather the present enjoyment that is here than the future promise.

4 For they are ignorant how great a torment the enjoyment of this world bringeth, and what delight hath the future promise.

5 And if they themselves alone did these things it were endurable; but now they continue to instruct in evil innocent souls, not knowing that they will have a twofold condemnation -- both themselves and they that hearken to them.

2 CLEMENT CHAPTER 11

1 |Let us, therefore, serve God with a pure heart, and we shall be righteous; but if we serve him not, because we believe not the promise of God, we shall be wretched.

2 For the prophetic word saith, Wretched are the double-minded who doubt in their heart, and say, We have heard these things of old, even in the time of our fathers, but we have seen none of them, though we expect them from day to day.

3 Ye fools, compare yourselves unto a tree; take for an example the vine. In the first place it sheddeth its leaves, then there cometh a shoot, after that the unripe grape, then the mature cluster.

4 In like manner my people hath in time past had disorder and trouble, but afterward it shall receive the things that are good.

5 Wherefore, my brethren, let us not be double-minded, but let us abide in hope, that we may obtain our reward.

6 Faithful is he that hath promised that he will give unto each the recompense of his works.

7 If, therefore, we do righteousness before God, we shall enter into his kingdom, and receive the promises which ear hath not heard nor eye seen, neither have entered into the heart of man.

2 CLEMENT CHAPTER 12

1 |Let us, therefore, in love and righteousness expect every hour the kingdom of God, since we know not the day of the appearing of God.

2 For the Lord himself, when he was asked by a certain man when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.

3 Now two are one when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies.

4 And by that which is without being as that which is within, he meaneth this: He calleth the soul that which is within, and the body that which is without; in like manner, therefore, as thy body is visible, let thy soul be made manifest by good deeds.

5 And by the male with the female neither male nor female, he meaneth this: When a brother seeing a sister doth not in any way regard her as a female, nor doth she regard him as a male; 12:6 when ye do these things, he saith, the kingdom of my Father will come.

2 CLEMENT CHAPTER 13

1 |My brethren, let us therefore repent forthwith; let us be sober and followers of what is good, for we are burdened with much folly and wickedness. Let us wipe out from among us our

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former sins, and repent sincerely and be saved. And let us not be pleasers of men, nor let us wish to please one another alone, but let us also please them that are without by our righteous conduct, that the Divine name may not be blasphemed on our account.

2 For the Lord saith, My name is continually blasphemed among all the Gentiles; and again, Wherefore is my name blasphemed, whereby is it blasphemed? in that ye do not the things that I will.

3 |For the Gentiles, when they hear from our mouth the oracles of God, admire them as beautiful and weighty; but afterwards perceiving our deeds, that they are not worthy of the words that we say, they turn thereafter to blasphemy, saying that the matter is but fable and deceit.

4 For when they hear from us that God saith, There is no thanks for you if ye love them that love you, but there is thanks for you if ye love your enemies and them that hate you; when they hear these things, they wonder at the excess of the goodness. But when they see that we do not only not love those that hate us, but do not even love those that love us, they turn us to ridicule, and the Divine name is blasphemed.

2 CLEMENT CHAPTER 14

1 |Wherefore, my brethren, by doing the will of our Father, God, we shall be of the first, the spiritual Church, which was founded before the sun and moon were made; but if we do not the will of the Lord, we shall be of the scripture that saith, My house hath become a den of thieves. Let us therefore choose to be of the Church of life that we may be saved.

2 But I do not think that you are ignorant that the living Church is the body of Christ. For the scripture saith, God made man, male and female. Now, the male signifieth Christ, the female the Church. Ye know also that both the Bible and the Apostles say that the Church is not new, but was from the beginning; for it was of a spiritual kind, as was also our Jesus, but was made manifest in the last days that it might save us.

3 But the Church, though spiritual, was manifested in the flesh of Christ, showing to us that if any one keep it in his flesh, and corrupt it not, he will receive it in the Holy Spirit; for this flesh is the counterpart of the Spirit; no one, therefore, who corrupteth the copy will receive the original in exchange. He therefore meaneth this, my brethren: Keep pure the flesh, that ye may partake of the Spirit.

4 But if we say that the flesh is the Church, and the Spirit, Christ, he then who doeth injury to the flesh doeth injury to the Church. Such an one therefore shall not partake of the Spirit, which is Christ.

5 Such life and immortality is this flesh able to partake of by the union of the Holy Spirit with it. Nor can any say or declare what the Lord hath prepared for his elect.

2 CLEMENT CHAPTER 15

1 |Now, I do not think that I have given advice of little importance concerning temperance, which, if a man practice, he will not repent of it, but will save both himself and me who advise him. For it is no small service to convert a wandering and perishing soul to salvation.

2 For this recompense are we able to give in return to God who created us, if he who speaketh and heareth both speak and hear with faith and love.

3 Let us therefore remain with righteousness and holiness in the things in which we have believed, that we may with boldness ask of God, who saith, While thou art still speaking, I will say, Lo I am here.

4 For this saying is the token of a great promise. For the Lord saith of himself that he is more ready to give than him that asketh.

5 Since, therefore, we partake in so much goodness, let us not grudge ourselves the attaining of so many good things; for by so much as his words bring pleasure to those who do them, by so much do they bring condemnation to those who disobey them.

2 CLEMENT CHAPTER 16

1 |Wherefore, brethren, since we have received no small opportunity for repentance, let us, while we have time, turn unto the God who hath called us, while we still have one who will receive us.

2 For if we bid farewell to the luxuries of this world, and conquer our soul so that we do not fulfil evil lusts, we shall partake of the mercy of Jesus.

3 But know that the day of judgement is already coming as a burning furnace, and certain of the heavens shall be melted, and the whole earth shall be as lead melting on the fire; and then shall both the secret and open deeds of men be made manifest.

4 Good, therefore, is almsgiving, as showing repentance from sin; better is fasting than prayer, and almsgiving than both; for love covereth a multitude of sins, and prayer that goeth forth from a good conscience saveth from death. Happy is every one who is found full of these things, for almsgiving becometh a lightening of sin.

2 CLEMENT CHAPTER 17

1 |Let us therefore repent with our whole heart lest any of us perish by the way. For if we have received commandments and make this our business -- to tear men away from idols and instruct them -- how much more ought a soul not to perish that hath already come to a knowledge of God?

2 Let us therefore endeavour to elevate with regard to what is good them that are weak, to the end that we may all be saved; and let us convert one another and reprove one another.

3 And let us not seem to attend and believe now only, while we are being admonished by the presbyters, but also when we have departed to our homes, let us remember the commandments of the Lord; and let us not, on the other hand, be drawn aside by the lusts of the world, but let us endeavour, by coming more frequently, to make progress in the commandments of the Lord, to the end that we all being of one mind may be gathered together unto life.

4 For the Lord hath said, I come to gather together all the nations, tribes, and tongues. And this he saith of the day of his appearing, when he shall come and recompense each of us according to his works.

5 And the unbelieving shall behold his glory and strength, and shall be astonished when they see the kingdom of the world in the hands of Jesus, and shall say, Woe unto us, for thou wast and we knew it not, and did not believe, nor did we obey the

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presbyters who preached to us concerning our salvation. And their worm shall not die, nor their fire be quenched, and they shall be for a spectacle to all flesh.

6 He speaketh of that day of judgement when they shall see punished those among us who have lived ungodly and set at nought the commandments of Jesus Christ.

7 But the just, who have done well, and have abided the tests, and have hated the luxuries of the soul, when they behold those who have missed the way and have denied Jesus either by words or deeds, how they are punished with dreadful tortures in unquenchable fire, shall give glory to their God, saying, that there shall be a hope for him who hath served God with his whole heart.

2 CLEMENT CHAPTER 18

1 |Let us, therefore, be of those who give thanks, of those who have served God, and not of the ungodly who are judged.

2 For I myself, being in all respects a sinner, and not having yet escaped temptation, but being still in the midst of the snares of the devil, yet endeavour to follow after righteousness, that I may be able, at any rate, to be near it, fearing the judgement to come.

2 CLEMENT CHAPTER 19

1 |Wherefore, my brethren and sisters, after the reading of the words of the God of truth, I read also unto you an exhortation, to the end that ye should attend to what has been written, that ye may both save yourselves and him who preacheth among you; for I ask of you, as my reward, that ye should repent with your whole heart, gaining for yourselves salvation and life. For by so doing we shall offer an aim to all the young, who are willing to labour cheerfully for the worship and goodness of God.

2 And let not those of us who are unlearned be vexed or offended when one exhorteth us and turneth us from sin to righteousness. For we at times when doing what is wrong, know it not, from the doubt and unbelief that is in our hearts, and are blinded in our understanding by vain lusts.

3 Let us, therefore, practise righteousness, that we may be saved at the last. Blessed are they who obey these commands, for if for a short time they suffer in the world that now is, they shall gather hereafter the immortal fruit of the resurrection.

4 Let not, therefore, the pious man be vexed if he be afflicted in the times that now are, a blessed time awaiteth him. He shall live above again with the fathers, and shall rejoice without sorrow for ever.

2 CLEMENT CHAPTER 20

1 |And let not even that trouble your mind, that we see the unjust prosperous and the servants of God in misery.

2 Let us have faith, my brethren and sisters. We are making trial of the living God, and contending in the present life that we may be crowned in the life to come.

3 For none of the just receiveth a speedy reward, but waiteth for it.

4 For if God gave speedily the reward of the righteous, we should forthwith practise gain and not godliness; for we should seem to be righteous, not on account of what is pious, but on account of what is profitable. And on this account hath the Divine judgement overtaken a spirit that is not righteous, and hath burdened it with chains.

5 Now to the only God, the invisible, the father of truth, who hath sent unto us the Saviour and leader of immortality, through whom he hath made known unto us the truth and the heavenly life, to him be the glory, world without end. Amen.

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SUPPLEMENT ACCORDING TO THE MURATORIAN CANON

- The (Greek) Apocalypse of Peter
- The (Coptic) Apocalypse of Peter *(comparison sample)*

THE APOCALYPSE OF PETER

The Greek Apocalypse Of Peter
From "The Apocryphal New Testament"
Translation: M.R. James, 1924
Estimated Range of Dating: 2nd - 4th centuries A.D.

(There is no complete version of this book. Therefore it was necessary to build a reconstruction from several fragment and text elements: From Clement of Alexandria's so-called Prophetical Extracts: A fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh manuscript. (discovered in a tomb) now at Cairo. Other fragments are from the Symposium of Methodius of Olympus, a fragment from the Bodleian Library, text from an Ethiopic version contained in one of the numerous forms of the books of Clement, and the last chapter was found in the Sibylline Oracles. The scientific translation by M. R. James has lots of notes and paragraphs. They had to be left out in order to make reading easier and smooth. However, the text is the original translation.

Mind that there is another book in existence with the same name but different contents in Coptic. It was found in Nag Hammadi, Egypt, in 1945. It will follow this book.)

APOCALYPSE OF PETER CHAPTER 1

1 (From Clement of Alexandria's so-called Prophetical Extracts): The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here in this life.

Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2 The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time abortively that would have been of the better part (would have been saved if they had lived)--these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. (From the Symposium, 2.6, of Methodius of Olympus): Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

4. (From the Apocritica, 4.6-7 of Macarius Magnes): And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

6. (From an old Latin homily on the Ten Virgins): The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

APOCALYPSE OF PETER CHAPTER 2

(From The Akhmim Fragment,)

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition.

2 And they shall become sons of perdition.

3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray.

5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look.

7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never

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saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance.

8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose.

9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty.

10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly.

12 And I drew near to the Lord and said: Who are these?

13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see.

14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory?

15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit.

16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there.

19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place.

22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery. And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

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APOCALYPSE OF PETER CHAPTER 3

(From The Bodleian Leaf

[. . .] women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near [. . .]

[. . .] them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and [. . .]

APOCALYPSE OF PETER CHAPTER 4

(From The Ethiopic Text)

1 The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

2 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

5 And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

7 And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

8 And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

9 Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

10 And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

11 For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were

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done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

12 And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

13 Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

14 How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

15 And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

16 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

17 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

18 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

19 Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

APOCALYPSE OF PETER CHAPTER 5

(description of torments, the Akhmim fragment.)

1 Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

2 Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

3 And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

4 And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

5 And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have

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corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

6 Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

7 Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

8 And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

9 And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

10 And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

11 And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

12 And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

13 And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

APOCALYPSE OF PETER CHAPTER 6

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues):

1 And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

2 Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging (their bodies) up and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

3 Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

4 And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

5 And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

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6 Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

7 And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

8 Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

9 And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

10 Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

11 I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

APOCALYPSE OF PETER CHAPTER 7

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

1 And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard woven of fair flowers. As the rainbow in the water (in the time of rain) so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

2 As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

3 And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

4 Thereafter was the heaven shut, that had been open. And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in

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heaven in the book of life. There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

5 'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

6 ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

7 And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.'

APOCALYPSE OF PETER CHAPTER 8

(From The Sibylline Oracles, Many lines are borrowed from the older books, especially 3 and 8.) After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

1 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

2 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

3 No straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

4 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

5 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

6 Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

7 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat. And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

8 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

9 Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that

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they may receive a due reward and expiate all that they did in their mortal life.

10 then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

11 And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

12 But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

13 And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

14 'Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

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THE APOCALYPSE OF PETER

The Coptic Apocalypse of Peter
From: Nag Hammadi Library, Egypt
Translation: James Brashler and Roger A. Bullard
Estimated Range of Dating: 100-180 AD.

(The Coptic Apocalypse of Peter is a text found amongst the Nag Hammadi library, and part of the New Testament apocrypha. It was probably written around 100-200 AD. Since it represents Gnostic views, it is also known as the Gnostic Apocalypse of Peter.

The text takes gnostic interpretations of the crucifixion to the extreme, picturing Jesus as laughing and warning against people who cleave to the name of a dead man, thinking they shall become pure. Like some of the rarer Gnostic writings, this one also doubts the established Crucifixion story which places Jesus on the cross. Instead, according to this text, there was a substitute: "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.")

1 As the Saviour was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honour - as he was about to reprove you three times in this night."

2 And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

3 And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

4 But when I had done it, I did not see anything. I said "No one sees (this way)."

5 Again he told me, "Do it again."

6 And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Saviour. And I told him about those things which I saw.

7 And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

8 And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

9 When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

10 And I listened again, "As you sit, they are praising you".

11 And when I said these things, the Saviour said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

12 "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgement, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

13 "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

14 "For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

15 "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about

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immortality, having faith, and desiring to renounce these things."

16 "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

17 "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

18 "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

19 "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

20 "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

21 "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgement of the leaders. Those people are dry canals."

22 But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

23 The Saviour said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

24 "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

25 When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

26 The Saviour said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

27 But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

28 But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

29 And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Saviour. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

30 And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Saviour, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are

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divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

31 "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honour in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

32 When he (Jesus) had said these things, he (Peter) came to himself.

SUPPLEMENT FROM THE GNOSTIC LIBRARY

- The Gospel of Didymus Judas Thomas
- The Gospel of Mary Magdalene
- The Gospel of Philip (the brother of Mary Magdalene)
- The Gospel of Judas (Iscariot)
- The Apocryphon (Secret Book) of James (the Just)
- The Apocryphon (Secret Book) of John
- The Sentence of Sextus
- The Gospel of Truth

THE GOSPEL ACCORDING TO THOMAS

or The Gospel of Didymus Judas Thomas
or The Gospel of Thomas, or The Sayings of Jesus
From: Nag Hammadi Library, Egypt
Translation: W. R. Schoedel
Estimated Range of Dating: 50-140 A.D.

(The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The Papyrus Oxyrhynchus is a papyrus in three fragments of the logia (sayings) of Jesus written in Greek. The fragments are dated to the first half of the third century. In Nag Hammadi, Egypt, a complete Coptic copy was unearthed in 1945.

The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.) The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, is however, according to its old-fashioned writing style, the oldest gospel and was probably written c. 50 or 60 AD. It seems likely that it was written by the apostle Thomas himself. He was one of Jesus' original disciples and was very successful as apostle in Persia and India.

Who was Thomas? As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome.

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For the Roman Christians of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism, as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus [Apostle Paul] into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian church. Another figure, the apostle Peter, was known as a woman-hater.

In the Gospel of Thomas we read: Simon Peter said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This story is a little more detailed and understandable in the Lotus Sutra, and it can be given briefly: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]."

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, then Sepphoris, a Silk Road station and the great capital of Galilee, was only 5 km away. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Judas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

The entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Its Buddhist teaching becomes obvious each time we read about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when willful deprivation (Asceticism) is mentioned, or righteousness, purity law, purification, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it might be useful to remember that, after the Third Buddhist Council, held under the patronage of Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public on his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamāya (Ptolemy II Philadelphos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, better known today as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada) in the Greek-speaking world around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, Egypt.*

[The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas. Philo of Alexandria reported that he sought and got a therapy delivered by Buddhist monks residing in a Buddhist monastery in the Greek City of Alexandria, Egypt.]*

From a religious-ideological point of view, the following text could have been written by a Buddhist as well as by a

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Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 [Grand Bible, p.3073]

Short description of Siddharta Gautama Buddha's psycho analysis and therapy

Buddhism originally has evolved from Hinduism. It was not a religion in the first place but actually the first a kind of psycho analysis plus its psycho therapy in recorded history. It became a religion founded later by people who wished to express their gratitude towards the Buddha. Most of the following teachings are still part of modern psychology and its treatments. Their tremendous success is based on their astounding briefness that could be written down in the palm of a hand:

***The Four Noble Truths** (Psycho-Analysis)*

1. Accept facts: life is full of suffering.

2. Be aware: the reason for suffering is that you constantly want some things. Ignoring this fact leads you to evil actions and suffering.

3. Steer away: Free yourself from suffering by no longer wanting things.

4. Therapy: Stop wanting things, follow a set of rules, a psycho therapy if you will, called the Noble Eightfold Path.

***The Noble Eightfold Path**, the appropriate psycho therapy, consists of eight principles or qualities:*

1. Right View: Try to see things the way they really are. [recognise reality and the cycle of life]

2. Right Values: Try to turn your mind away from the world and towards the Dharma (towards wisdom and salvation, the teaching of righteousness, the 5 precepts).

3. Right Speech: Try to be truthful and kind when you talk.

4. Right Actions: Try to do good things. If you cannot do a good thing, then do not do a bad thing. [obey the Golden Rule]

5. Right Livelihood: Do not work at something that can hurt yourself or other people.

6. Right Effort: Try to increase your goodness and get rid of your evil (selfishness and egoism).

7. Right Mindfulness: Remember the Dharma and use it all times. (Darma, that is at least your acceptance of the basic laws of society, the 5 Precepts [2nd half of the 10 Commandments] which is, in short, the Abstention from: 1. killing, 2. theft, 3. sexual misconduct [adultery, etc.], 4. falsehood and speaking lies, 5. intoxication of your mind and soul by coveting, boozing, or do drugs.).

8. Right Meditation: Try to reach enlightenment, discipline, and happiness. In short, use meditation (learning, concentrating, and thinking, because it makes you wise and relaxed), gain discipline by organised activities because it keeps you together, use the gained discipline to do Yoga (physical exercise or sport, because the endorphines produced by your brain can make you happy without you wanting anything else).

Text:

These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down.

1 And he said: He who shall find the interpretation of the words shall not taste of death.

2 Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.

3 Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.

4 Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.

5 Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.

6 His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.

7 Jesus said: Blessed is the lion which the man shall eat, and the lion become man*; and cursed is the man whom the lion shall eat, and the lion become man. [the cycle of life.]

8 And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.

9 Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and sent no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixtyfold and some an hundred and twentyfold.

10 Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.

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11 Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die. In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two (a twin), what will you do? [the Greek word didymos, as well as the Aramaic word tuoma / thomas, mean "Zwilling".]

12 The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.

13 Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like (for I am thy twin). Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured (explored) out. And he took him, went aside, and spoke to him three words. Now when Thomas came to his companions, they asked him: What did Jesus say unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them me; and a fire will come out of the stones and burn you up.

14 Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.

15 Jesus said: When you see him who was not born of a woman, throw yourselves down upon your face and worship him. He is your Father. [as God cannot be created, God is the creation itself.]

16 Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war*. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries. [* This chapter reflects the view of the Jewish Messianic Movement whose desired messiah was supposed to bring military victory over Greeks, Romans, and those who have supported them.]

17 Jesus said: I will give you that which eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.

18 The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste of death (for he will be born again as a new form of life.).

19 Jesus said: Blessed is he who was before he came into being. If you become my disciples and hear my words (teachings), these stones shall minister unto you. For you have five trees in Paradise which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.

20 The disciples said to Jesus: Tell us what the kingdom of heaven* is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven. [the kingdom of heaven is the enlightenment of wisdom that, if nurtured, florishes like branches of a plant.]

21 Mary said to Jesus: Whom are thy disciples like? He said They are like little children dwelling in a field which is not theirs. When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field. Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins* with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find. May there be among you a man of understanding! When the fruit was ripe, he came quickly, his sickle in his hand, and reaped it. He that hath ears to hear, let him hear. [* Protect your assets / wisdom of life.]

22 Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [The text is not talking about sex per se but about education and the to it connected ability to achieve enlightenment. Women at this period of time had no education to speak of. The "kingdom of heaven" or wisdom of life refers always to the cycle of life, to righteousness or 5 precepts, and to the 4 Noble Truths and the Noble eightfold path that all together lead to that kingdom of enlightenment.].

23 Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.

24 His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.

25 Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.

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26 Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye. [We all are too ready to see the faults of the other instead of recognising our own failures.]

27 Jesus said: If you do not fast* [turn away] from the (bad influence of the) world, you will not find the kingdom (of enlightenment); if you keep not the Sabbath as Sabbath, you will not see the Father (you will not find God in the strength of His community). [*See: 2nd point of the Buddha's Noble Eightfold Path. Right Values: Try to turn your mind away from the world and towards the Dharma; meaning: towards wisdom and salvation = the teaching of righteousness = the 5 Precepts.].

28 Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine (of bad influence), then will they repent (regret).

29 Jesus said: If the flesh has come into being because of the spirit, it is a marvel; but if the spirit has come into being because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.

30 Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him. [No matter how many gods you believe in, you always will be a part of the one Creator.)

31 Jesus said: No prophet is acceptable in his village; a physician does not heal those who know him.

32 Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.

33 Jesus said: What thou shalt hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.

34 Jesus said: If a blind man lead a blind man, both fall into a pit.

35 Jesus said: It is not possible for anyone to go into the strong man's house and take it or him by force, unless he bind his hands; then he will plunder his house.

36 Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.

37 His disciples said: On what day wilt thou be revealed us, and on what day shall we see thee? Jesus said: When you unclothe yourselves and are not ashamed, and take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.

38 Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from whom to hear them. Days will come when you will seek after me, and you will not find me.

39 Jesus said: The Pharisees (the Roman Jews) and the scribes have receive the keys of knowledge (the teachings of Platonism, Stoicism, Buddhism); they have hidden them. They did not go in, and those who wanted to go in they did not allow (Interested people were not taught). But you be ye wise as serpents and innocent as doves.

40 Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.

41 Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.

42 Jesus said: Become passers-by.

43 His disciples said to him: Who art thou, that thou shouldst say these things to us? Jesus said to them From what I say unto you, you do not understand who I am, but you have become as the [messianic] Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.

44 Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.

45 Jesus said: They do not gather grapes from thorns, no pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man bring forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.

46 Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken ? But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.

47 Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.

48 Jesus said: If two make peace with one another in this or house, they shall say to the mountain: Be moved, and it shall be moved.

49 Jesus said: Blessed are the solitary and the elect, for you shall find the kingdom; for you came forth thence, and shall go there again.

50 Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it re- vealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.

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51 His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.

52 His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning lit. in thee. He said them: You have neglected him who is alive before you, and have spoken about the dead.

53 His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circum- cision in spirit has proved entirely profitable lit.: has found usefulness altogether.

54 Jesus said: Blessed are the poor, for yours is the kingdom of heaven.

55 Jesus said: He who shall not hate his father and his mother cannot be my disciple, and he who does not hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

56 Jesus said: He who has known the world has found corpse, and he who has found a corpse, the world is not worthy of him.

57 Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.

58 Jesus said: Blessed is the man who has suffered; he has found the life.

59 Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.

60 They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kill it and it become a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.

61 Jesus said: Two shall rest upon a bed; one shall die, the other live.

Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her I am he who is from that which is equal; to me was given of the things of my Father. Salome said I am thy disciple. Jesus said to her Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness

62 Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

63 Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.

64 Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from he dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he aid to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to his servant: Go out to the roads. Bring those whom thou shall find, that they may dine. The buyers and the merchants [shall] not [enter] the places of my Father.

65 He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he receive its fruit their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir the vineyard, they seized him and killed him. He that hath ears, let him hear.

66 Jesus said: Teach me concerning this stone which the builders rejected; it is the corner -stone.

67 Jesus said: He who knows the All but fails to know himself lacks everything.

68 Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.

69 Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill the belly him who desires.

70 Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.

71 Jesus said: I will des[troy this] house, and none shall able to build it [again].

72 [A man said] to him: Speak to my brethren, that they may divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I ?

73 Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.

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74 He said: Lord, there are many about the well, but no one in the well.

75 Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.

76 Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.

77 Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood: I am there. Raise up the stone, an ye shall find me there.

78 Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? [Behold, your] kings and your great men are they who are clothed in soft [raiment], and they [shall] not be able to know the truth.

79 A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is that womb which has not conceived, and those breasts which have not given suck.

80 Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.

81 Jesus said: He who has become rich, let him become king, and he who has power let him deny.

82 Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.

83 Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.

84 Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you -- they neither die nor are made manifest -- how much will you bear?

85 Jesus said: Adam came into being out of a great power and a great wealth, and yet he was not worthy of you. For if he tad been worthy, he would not have tasted of death.

86 Jesus said: [The foxes have] the[ir holes] and the birds have [theirs nest, but the Son of Man has no place to lay his head and rest.

87 Jesus said: Wretched is the body which depends upon a body, and wretched is the soul which depends on these two.

88 Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give the what is in your hands, and say to yourselves: On what day do they come and take what is theirs?

89 Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

90 Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.

91 They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.

92 Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.

93 Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung- heap; cast not the pearls to the swine lest they grind it [to bits].

94 Jesus [said]: He who seeks shall find, and he who knock to him it shall be opened.

95 [Jesus said]: If you have money, do not lend at interest, but give [it] to him from whom you will not receive them back.

96 Jesus [said]: The kingdom of the Father is like a woman who took a little leaven and [hid] it in meal; she made large loaves of it. He that hath ears, let him hear.

97 Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.

98 Jesus said: The kingdom of the Father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.

99 The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter into the kingdom of my Father.

100 They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.

101 Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father] and his mother like me cannot be my [disciple]; for my mother [. . .] but my true [mother] gave me life.

102 And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.

103 Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his [domain] and gird up his loins before they come in.

104 They said [to him]: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

105 Jesus said: He who shall know father and mother shall be called the son of a harlot.

106 Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.

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I07 Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the biggest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.

I08 Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.

109 Jesus said: The kingdom is like a man who had in his field a [hidden] treasure about which he did not know; and [after] he died he left it to his [son. The] son also did not know; he took possession of that field and sold it. The man who bough it came to plough, and [found] the treasure. He began to lend money at interest to whomsoever he chose.

110 Jesus said: He who has found the world and become rich, let him deny the world.

111 Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.

112 Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.

113 His disciples said to him: On what day will the kingdom come? (Jesus said): It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

114 Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.

The Gospel According to Didymus Judas Thomas.

End of Text.

THE GOSPEL ACCORDING TO MARY MAGDALENE

The Gospel of Mary of Magdala (also: Mariamne Mara)
From: Berlin Codex, Akhmim, Coptic, Egypt 1896
Translation: Andrew Bernhard
Estimated Range of Dating: 120-180 A.D.

(The Gospel of Mary is an apocryphal book discovered in 1896 in a 5th-century papyrus codex called the Berlin Codex, also known as the Akhmim Codex. It also contains the Apocryphon of John, the Sophia [knowledge] of Jesus Christ, and a summary of the Act of Peter. All four works contained in the manuscript are written in the Sahidic dialect of Coptic. Two other fragments of the Gospel of Mary have been discovered since, both written in Greek (Papyrus Oxyrhynchus L 3525 and Papyrus Rylands 463). P.Oxy. L 3525", were in fact found by Grenfell and Hunt some time between 1897 and 1906, but only published in 1983," by P. J. Parsons.

Although the work is popularly known as the Gospel of Mary, it is not technically classed as a gospel because the term 'gospel' is used as a label for any written text that is primarily focused on teachings or activities of Jesus during his adult life.

Scholars are not sure if Mary is the central character of the Gospel of Mary. However, on one osuary in the cemetary of Talpiot (Jerusalem) which is identified as tomb of "Jesus' son of Joseph," bears the name Mariamne Mara (Mary the Master /teacher) denoting her as leader of the early Jesus movement.

Arguments in favour of Mary Magdalene are based on her status as a known follower of Jesus, the tradition of being the first witness of his resurrection, and her appearance in other early Christian writings. Most scholars seem to be in favour of naming Mary Magdalene as the central figure in the Gospel of Mary because it was the traditions of Mary as a woman, as an exemplary disciple, a witness to the ministry of Jesus, a visionary of the glorified Jesus, and someone traditionally in contest with Peter, that made her the only figure who could play all the roles required to convey the messages and meanings of the Gospel of Mary.

The text reveals tensions within 2nd-century Christianity, reflected in the confrontation of Mary with Peter (Simon Kepa), which is a scene also found in The Gospel of Thomas, the Pistis Sophia, and the Coptic Gospel of the Egyptians. Peter and Andrew represent chauvinistic positions which deny the leadership of women and their authority to teach.)

[. . .]
MARY MAGALENE CHAPTER 4
(Pages 1 to 6 of the manuscript,
containing chapters 1 - 3, are lost.
The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

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22 The Saviour said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear, let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Saviour said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand, let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear, let him hear.

33 When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

MARY MAGALENE CHAPTER 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour.

5 Peter said to Mary, Sister we know that the Saviour loved you more than the rest of woman.

6 Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Saviour answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

MARY MAGALENE CHAPTER 8:

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognise me. I served you as a garment and you did not know me.

12 When it said this, it (the soul went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognised. But I have recognised that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

MARY MAGALENE CHAPTER 9

1 When Mary had said this, she fell silent, since it was to this point that the Saviour had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Saviour said this. For certainly these teachings are strange ideas.

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3 Peter answered and spoke concerning these same things.

4 He questioned them about the Saviour: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Saviour?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Saviour said.

10 And when they heard this they began to go forth to teach and to preach.

The Gos]pel according to Mary.

THE GOSPEL ACCORDING TO PHILIP

The Gospel of Philip (the brother of Mary Magdalene)
From: Nag Hammadi Library, Egypt
Translation: Wesley W. Isenberg
Estimated Range of Dating: 140-250 A.D.

(The Gospel of Philip is one of the Gnostic Gospels, a text of New Testament apocrypha, dated to around the 2nd century but lost in medieval times until it was rediscovered by accident, buried in a cave near Nag Hammadi, Egypt, in 1945.

The text is not related to the canonical gospels or to any text of the Roman Empire's "Pauline Church". The Gospel of Philip is a text that reveals some connexions with Early Christian writings. It is a series of sentences which are quotations and excerpts of lost writings, without any attempt at a narrative context. It is similar to the Gospel of Thomas.

The gospel's title appears at the end of the Coptic manuscript in a colophon; the only connexion with Philip. The Gospel of Philip was written probably between 150 and 250; the papyrus copy was made at around 350 AD. A single manuscript of the Gospel of Philip, in Coptic (CG II), was found in the Nag Hammadi library, a leather folder of documents that was stored in a jar and buried in the Egyptian desert at the end of the 4th century. The text was bound in the same codex that contained the better-known Gospel of Thomas.

Scholars debate whether the original language was Aramaic or Greek. Wesley W. Isenberg, the text's translator, places the date the 2nd half of the 3rd century" and places its probable origin in Syria due to its references to Syriac-Aramaic words and eastern baptismal practices as well as its ascetic outlook.

It is still a question whether the text is a single discourse or a collection of Valentinian sayings. Valentinus (also spelled Valentinius; c. 100–160 AD), was the most successful early Christian gnostic theologian at the time. Gnosticism (those who know [the truth]) most likely derived from a non-Pauline movement close to the Christian groups whose beliefs were developed by Jesus and his brother James the Just.

Major theme is the institution of marriage. As in the other gnostic texts, the Gospel of Thomas and Gospel of Mary, the Gospel of Philip defends the tradition that gives Mary Magdalene special insight into Jesus' teachings. The Ancient Coptic manuscript describes Jesus as Mary's "koinonos", a Greek word for "companion", which implies a sexual and therefore marital relationship. Jesus was a rabbi (priest) and it was normal for a rabbi to be married with children.

Remarkable is this gospel foremostly because it shows no sign of despise and hatred against women' stuff and sexuality as we find it in the teachings of Peter and Paul in the canonical texts of the New Testament. Their miserable

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depiction of women, marriage, sex, in favour for unnatural celebacy, has caused people to suffer for generations.

From the mix of aphorisms, parables, brief polemics, narrative dialogue, biblical exegesis (especially of Genesis), and dogmatic propositions, Wesley T. Isenberg, the translator of the text, has attributed seventeen sayings (logia) to Jesus, nine of which characterise citations and interpretations of those in the canonical gospels. The Gospel emphasises the sacramental nature of the embrace between man and woman in their bedroom, which is an archetype of spiritual unity, which entails the indissoluble nature of marriage.

In different places in the Gospel of Philip, Mary Magdalene is called Jesus's companion, partner or consort, using Coptic variants of the Greek word koinonos or the Egyptian word hotre. In this text koinonos is used. There is a very interesting passage, referring to Jesus kissing Mary Magdalene:

"And the companion of the [Lord is] Mary Magdalene. [He loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples jealously complained]. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The text is incomplete because of damage to the original manuscript. Several words are missing. Guesses as to what they were are shown in brackets. In the text, the disciples jealously complain that Jesus loved Mary more than he loved them. Jesus explains to them what she means to him. Most notably, there is a hole in the manuscript after the phrase "and used to kiss her [often] on her...." Some scholars speculate whether the word after "kiss her... on her" might be cheek, forehead, hand or feet, to simply show respect. However, Isenberg (1996, pp. 139) translates it as "on her mouth" because it is the only logical translation within the text's contexts that mainly relates to marriage and sex.

The Gospel of Philip ends with a reference to Genesis 9:7, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Yet in the Gospel of Philip, the verse is rendered into a highly philosophical masterpiece:

"If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.]."

1 A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

3 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

4 Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

5 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

6 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

7 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and

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"light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

8 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

9 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

10 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

11 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

12 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

13 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

14 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

15 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

16 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

17 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

18 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

19 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

20 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels

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with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

21 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

22 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

23 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

24 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

25 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

26 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

26 Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

27 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

28 There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

29 He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

30 God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

31 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

32 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

33 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

34 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

35 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a

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Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

36 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

37 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

38 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches laboured.

39 The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

40 The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

41 As for the [Sophia, the goddess of] Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [Lord is] Mary Magdalene. [He] loved her more than all the disciples, and used to kiss her often on her [mouth]. The rest of the disciples [jealously complained]. They said to him "Why do you love her more than all of us?" The Saviour answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

42 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

43 The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

44 If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

45 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [is obvious], and the existence of [it owes it to] marriage. Think of the [sexual] relationship, for it possesses [the life's] power. Its image consists of a defilement (bad reputation).

46 The forms of evil spirit (however) include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

47 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you.

48 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

49 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

50 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

51 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of

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the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

52 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

53 The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

54 Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

55 Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

56 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

57 "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

58 [...] who has been begotten through him who [...] from God.

59 The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

60 A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

61 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptise in the two, in the light and the water. Now the light is the chrism.

62 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

63 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

64 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him (out of wedlock).

65 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

66 Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

67 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established

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everything in it through these. It is fitting for each of the disciples to enter into his rest.

68 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

69 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

70 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

71 In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

72 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

74 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

75 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

76 God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

77 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

78 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

79 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

80 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

81 A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

82 Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where

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there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

83 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

84 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

85 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

86 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

87 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

88 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

89 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

90 He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

91 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

92 Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

93 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves

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[...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

94 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

95 No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

96 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

97 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognised, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognise it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognised it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognised, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

98 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of

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truth. The holies of the holies were revealed, and the bridal chamber invited us in.

99 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].

The Gospel according to Philip.

THE GOSPEL ACCORDING TO JUDAS

The Gospel Of Judas Iscariot
(The Gospel Of Judas the Sicarius)
From: Codex Tchacos, El Minya, near Nag Hammadi, Egypt
Translation: R. Kasser, M. Meyer, G. Wurst; F. Gaudard
Estimated Range of Dating: 130-170 A.D.

(The Gospel of Judas is a non-canonical gospel which belongs to the Apocrypha. The contents consist of conversations between Jesus and Judas Iscariot. Given that it includes typical late 2nd century theology, it is thought to have been composed in the 2nd century by Gnostic Christians, rather than by the historic Judas himself. The only copy of it known to exist is a Coptic language text that has been carbon dated to 280 AD, plus or minus 60 years. It has been suggested that the text derives from an earlier manuscript in the Greek language. An English translation was first published in early 2006 by the National Geographic Society.

In contrast to the canonical gospels, which depicts Judas as a traitor who handed Jesus over to the authorities for crucifixion in exchange for money, the Gospel of Judas portrays Judas's actions as done in obedience to instructions given to him by Jesus himself. It asserts that the other disciples had not grasped Jesus' teachings fully. Jesus taught only to Judas Iscariot, the sole follower belonging to the "holy generation" [probably Jesus' family members] among the disciples.

The Codex Tchacos is important, because it contains the first known surviving copy of the Gospel of Judas, a text that was rejected as heresy by the early Christian church and was lost for 1700 years. The Gospel of Judas was mentioned and summarised by the Church Father Irenaeus of Lyons (c. 130–202 AD) in his work 'Against Heresies'. This would make the Gospel of Judas, with about 1850 years, older than the codex.

A leather-bound Coptic language papyrus document that surfaced during the 1970s, near Beni Masar, Egypt, was named the Codex Tchacos after the antiquities dealer Frieda Nussberger-Tchacos, who became concerned about the deteriorating condition of the manuscript for she could not buy the manuscript from another dealer due to lack of the staggering amount of money he wanted. It took many years until she was able to retrieve the gospel and give it to scientists. The manuscript was in a pitiful state by then. It had fallen apart into over a thousand pieces. The manuscript was radiocarbon dated, and described by the National Geographic as showing a likely date between 220-340 AD.

First translated in the early 2000s, the codex contains text that appears to be from the late 2nd century, and includes the self-titled "Gospel of Judas." (Evangelion Ioudas) which narrates the story of Jesus's death from the viewpoint of Judas. Numerous sections are missing as a result of poor handling and storage. Some passages are only scattered words; others contain many lines. According to Coptic scholar Rodolphe Kasser, the codex originally contained 31

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pages, with writing on both sides; by the time it came to the market in 1999, only 13 pages survived. Individual pages may have been removed and sold.

It has also been speculated, on the basis of textual analysis concerning features of dialect and Greek loan words, that the Coptic text contained in the codex may be a translation from an older Greek manuscript dating it between 130 and 170 AD. Cited in support is the reference to a "Gospel of Judas" by the early Christian writer Irenaeus of Lyons, who, in arguing against Gnosticism, described the text as "fictitious history". However, it is uncertain whether the text mentioned by Irenaeus is in fact the same text as the Coptic "Gospel of Judas" found in the Codex Tchacos.

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. According to the text, Judas is the only one of Jesus's disciples who accurately understands the words of his master. This document reveals that both men had an unusual close relationship with each other. That brings scholars to the ideas that the name Judas Iscariot represents a soubriquet. When we analyse his name, we can solve that problem in parts. The origin of "Judas" is the Aramaic form "Yudah" which is the short form of the Hebrew name Yehudah. Now, Yehudah (translated "God is thanked") means "Jew".

There are only two other Judases mentioned in Christian texts that may be significant: One was Jude [Judas the younger brother of Jesus], and "Didymos Judas Thomas", known as Thomas the Apostle. Now, here it is interesting what the latter person's name means. "Thomas" ist the Greek form of the original Aramaic word "ta'oma" which means "twin". so the full Aramaic name was Yehuda Ta'oma, "Judas the Twin". The issue even gets a more urgent note when we know that the Greek byname Didymos also means "twin". It is as if Didymos emphasises that the twin [or brother] is meant because twin, of course, also can mean "brother". In other words: When the New Testament talks about Jude (Judas, Yehuda) the brother of Jesus, it also talks about Didymus Judas Thomas, Thomas the Apostle.

Judas' byname "Iscariot" is usually thought to be a Greek rendering of the Hebrew phrase Is-Keriyot), meaning "the man from Kerioth", an interpretation which is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot". This might point to three different places: (1st) a town in the south of Judea (Joshua 15:25); (2nd) the ruins of el-Kureitein, an ancient fortress in northern Galilee, about 10 miles south of Hebron; and (3rd) a city of Moab, called Kirioth (Amos 2:2). This interpretation is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot".

However, the theory of having a place name is not very convincing. Any child in all Semitic languages always bears the name of the father; a son would be called Yehudah bar Simeon ("Judas son of Simon"), and a daughter Yehudit bat Simeon ("Judith daughter of Simon"). Why did Judas not bear his father's name? Suspicious scholars have therefore doubts.

What was a little more common was a byname that could represent an attribute such as in "Jesus the Nazorean" (the Keeper of the Law) or James the Just (the Righteous). Similarly, "Iscariot" could just come from the Aramaic name 'Skaryota', which is a corruption of the Latin word "sicarius", meaning "dagger man". And this word touches a very dangerous subject of the time because the "Sicarii", were a jihadist terrorist group of the Jewish Zealots.

This group was already identified by Cornelius Sulla as those people who also conducted the circumcisions (genital mutilation) which was forbidden by him in in 82 BC and written down in the Lex Cornelia (Sullae) de sicariis et veneficis (Cornelius Sulla's Laws concerning assassins and sorcerers). In the decades previous to the Roman-Jewish War (66-73 AD) those terrorists were assassinating hated people in crowds using sharp daggers hidden under their cloaks. Some scholars find this interpretation problematic because there be nothing in the gospels to associate Judas with the Sicarii. Wrong! In fact, there are many such indications that lead even directly into "Jesus' backyard".

One of the most obscure characters among the apostles of Jesus was Simon the Zealot (Acts 1:13, Luke 6:15) often named Simon o Kananites in Greek, Simon the Canaanite (Matthew 10:4, Mark 3:18) which is an obfuscation or wrong translation made in the 1st century AD by Christian writers. The term "zealot", the correct translation of the Hebrew 'kanai', frequently used in its plural form 'kana'im', means "one who is zealous on behalf of God." The English term derives from Greek 'zelotes' for "fanatic", via zelos ("zeal, jealousy"), from zelou (to rival, to be jealous).

What if this "Simon the Fanatic" is connected to Eleazar [Lazarus] ben Simon? He was a Zealot leader during the First Jewish-Roman War who fought against the armies of General Flavius Vespasian and his son General Titus Flavius. What if Simon bar Giora, another Zealot fanatic who (together with John of Giscala) was responsible for the reign of terror against his own people during the first Roman-Jewish War? Robert Eisenman has pointed out that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Romans. There are some more facts we could put under consideration:

Fact number 1: the Sicarii and the Zealots were one and the same people, the Zealots were the theorisers while the Sicarii were the acting practitioners.

Fact number 2: They were fundamentalists and nationalists who wanted to erect a theocratic dictatorship in the Holy Land.

Fact number 3: Their organisation, which we also could call the Messianic Movement, was founded in 6 AD, their leaders: Leaders: Judas of Gamala or Galilee, Menahem ben Judah, John of Giscala, Simon bar Giora, Eleazar ben Simon, Eleazar ben Yair.

Fact number 4: They all ended in the Roman-Jewish War, either slain or nailed on the cross.

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Fact number 5: With the end of the war, that organisation was dissolved in 73 AD, at least in the territories of the Roman Empire; the surviving Zealots and Sicarii fled to Arabia and returned to fight in the next Roman-Jewish Wars.

Fact number 6: There were at least 10 significant Roman-Jewish Wars. And in the last one, the Messianists were decisively beaten by Mohammed in about 624 AD. What survived was their fanatic fundamentalism and doctrine in Islam.)

JUDAS ISCARIOT CHAPTER 1;
Prologue

1 The secret account of the revelation that Jesus spake in conversation with Judas Iscariot during a week three days before he celebrated Passover.

JUDAS ISCARIOT CHAPTER 2;
The Earthly Ministry Of Jesus

1 When Jesus appeared on earth, he performed miracles and great wonders for the salvation of humanity. And since some [walked] in the way of righteousness while others walked in their transgressions, the twelve disciples were called.

2 He began to speak with them about the mysteries beyond the world and what would take place at the end. Often he did not appear to his disciples as himself, but he was found among them as a child.

JUDAS ISCARIOT CHAPTER 3;
First Dialogue (Jesus dialogues with his disciples: The prayer of thanksgiving or the eucharist

1 One day he was with his disciples in Judea, and he found them gathered together and seated in pious observance. When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving over the bread, [he] laughed.

2 The disciples said to [him], "Master, why art thou laughing at [our] prayer of thanksgiving? We have done what is right."

3 He answered and said to them, "I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised."

4 They said, "Master, thou art […] the son of our god."

5 Jesus said to them, "How do you know me? Truly [I] say to you, no generation of the people that are among you will know me."

JUDAS ISCARIOT CHAPTER 4;
The Disciples Become Angry

1 When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

2 When Jesus observed their lack of [understanding, he said] to them, "Why has this agitation led you to anger? Your god who is within you and […] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among human beings bring out the perfect human and stand before my face."

3 They all said, "We have the strength."

4 But their spirits did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

5 Judas [said] to him, "I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the one who has sent you."

JUDAS ISCARIOT CHAPTER 5;
Jesus Speaks To Judas Privately

1 Knowing that Judas was reflecting upon something that was exalted, Jesus said to him, "Step away from the others and I shall tell thee the mysteries of the kingdom. It is possible for thee to reach it, but thou wilt grieve a great deal. For someone else will replace thee, in order that the twelve [disciples] may again come to completion with their god."

2 Judas said to him, "When wilt thou tell me these things, and [when] will the great day of light dawn for the generation?"

3 But when he said this, Jesus left him.

JUDAS ISCARIOT CHAPTER 6;
Second Dialogue (Jesus Appears To The Disciples Again)

1 The next morning, after this happened, Jesus [appeared] to his disciples again.

2 They said to him, "Master, where didst thou go and what didst thou do when you left us?"

3 Jesus said to them, "I went to another great and holy generation."

4 His disciples said to him, "Lord, what is the great generation that is superior to us and holier than us, that is not now in these realms?"

5 When Jesus heard this, he laughed and said to them, "Why are you thinking in your hearts about the strong and holy generation? Truly [I] say to you, no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth can associate with it, because that generation does not come from […] which has become […]. The generation of people among [you] is from the generation of humanity […] power, which [… the] other powers […] by [which] you rule."

6 When [his] disciples heard this, they each were troubled in spirit. They could not say a word.

7 Another day Jesus came up to [them]. They said to [him], "Master, we have seen thee in a [vision], for we have had great [dreams …] night […]."

8 [He said], "Why hast [thou … when] <thou> hast gone into hiding?"

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JUDAS ISCARIOT CHAPTER 7;

The Disciples See The Temple And Discuss It

1 They [said, "We have seen] a great [house with a large] altar [in it, and] twelve men----they are the priests, we would say----and a name; and a crowd of people is waiting at that altar, [until] the priests [… and receive] the offerings. [But] we kept waiting."

2 [Jesus said], "What are [the priests] like?"

3 They [said, "Some …] two weeks; [some] sacrifice their own children, others their wives, in praise [and] humility with each other; some sleep with men; some are involved in [slaughter]; some commit a multitude of sins and deeds of lawlessness. And the men who stand [before] the altar invoke your [name], and in all the deeds of their deficiency, the sacrifices are brought to completion […]."

4 After they said this, they were quiet, for they were troubled.

JUDAS ISCARIOT CHAPTER 8;

Jesus Offers An Allegorical Interpretation Of The Vision Of The Temple

1 Jesus said to them, "Why are you troubled? Truly I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this […] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner."

2 Jesus said to them, "Those you have seen receiving the offerings at the altar----that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray before that altar. […] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After hi another man will stand there from [the fornicators], and another [will] stand there from the slayers of children, and another from those who sleep with men, and those who abstain, and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generations it has been said, 'Look, God has received your sacrifice from the hands of a priest'----that is, a minister of error.

3 But it is the Lord, the Lord of the universe, who commands, 'On the last day they will be put to shame.'"

4 Jesus said [to them], "Stop sac[rificing …] which you have […] over the altar, since they are over your stars and your angels and have already come to their conclusion there. So let them be [ensnared] before you, and let them go [----about 15 lines missing----] generations […]. A baker cannot feed all creation under [heaven]. And […] to them […] and […] to us and […].

5 Jesus said to them, "Stop struggling with me. Each of you has his own star, and every[body----about 17 lines missing----] in […] who has come [… spring] for the tree […] of this aeon […] for a time […] but he has come to water God's paradise, and the [generation] that will last, because [he] will not defile the [walk of life of] that generation, but […] for all eternity."

JUDAS ISCARIOT CHAPTER 9;

(Judas Asks Jesus About That Generation And Human Generations)

1 Judas said to [him, "Rabb]i, what kind of fruit doth this generation produce?"

2 Jesus said, "The souls of every human generation will die. When these people, however, have completed the time of the kingdom and the spirit leaves them, their bodies will die but their souls will be alive, and they will be taken up."

3 Judas said, "And what will the rest of the human generations do?"

4 Jesus said, "It is impossible to sow seed on [rock] and harvest its fruit. [This] is also the way […] the [defiled] generation […] and corruptible Sophia […] the hand that has created mortal people, so that their souls go up to the eternal realms above. [Truly] I say to you, […] angel […] power will be able to see that […] these to whom […] holy generations […]."

5 After Jesus said this, he departed.

JUDAS ISCARIOT CHAPTER 10;

Third Dialogue (Judas Recounts A Vision And Jesus Responds)

1 Judas said, "Master, as thou hast listened to all of them, now also listen to me. For I have seen a great vision."

2 When Jesus heard this, he laughed and said to him, "Thou thirteenth spirit, why dost thou try so hard? But speak up, and I shall bear with you."

3 Judas said to him, "In the vision I saw myself as the twelve disciples were stoning me and persecuting [me severely]. And I also came to the place where […] after you. I saw [a house …], and my eyes could not [comprehend] its size. Great people were surrounding it, and that house <had> a roof of greenery, and in the middle of the house was [a crowd----two lines missing----], saying, 'Master, take me in along with these people.'"

4 [Jesus] answered and said, "Judas, thy star has led you astray." He continued, "No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy. Neither the sun nor the moon will rule there, nor the day, but the holy will abide there always, in the eternal realm with the holy angels. Look, I have explained to you the mysteries of the kingdom and I have taught you about the error of the stars; and […] send it […] on the twelve aeons."

JUDAS ISCARIOT CHAPTER 11;

Judas Asks About His Own Fate

1 Judas said, "Master, could it be that my seed is under the control of the rulers?"

2 Jesus answered and said to him, "Come, that I [----two lines missing----], but that you will grieve much when you see the kingdom and all its generation."

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3 When he heard this, Judas said to him, "What good is it that I have received it? For you have set me apart for that generation."

4 Jesus answered and said, "Thou wilt become the thirteenth, and thou wilt be cursed by the other generations----and thou will come to rule over them. In the last days they will curse your ascent to the holy [generation]."

JUDAS ISCARIOT CHAPTER 12;

Jesus Teaches Judas About Cosmology: The Spirit And The Self-Generated

1 Jesus said, "[Come], that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit], which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

2 "And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.'

3 "A great angel, the enlightened divine Self-Generated, emerged from the cloud. Because of him, four other angels came into being from another cloud, and they became attendants for the angelic Self-Generated. The Self-Generated said, [48] 'Let […] come into being […],' and it came into being […]. And he [created] the first luminary to reign over him. He said, 'Let angels come into being to serve [him],' and myriads without number came into being. He said, '[Let] an enlightened aeon come into being,' and he came into being. He created the second luminary [to] reign over him, together with myriads of angels without number, to offer service. That is how he created the rest of the enlightened aeons. He made them reign over them, and he created for them myriads of angels without number, to assist them.

JUDAS ISCARIOT CHAPTER 13;

Adamas And The Luminaries

1 "Adamas was in the first luminous cloud that no angel has ever seen among all those called 'God.' He […] that […] the image […] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear […] the twelve […] the twentyfour […]. He made seventy-two luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. The seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation, in accordance with the will of the Spirit, that their number should be five for each.

2 "The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each [of them five] firmaments, [for a total of] three hundred sixty [firmaments …]. They were given authority and a [great] host of angels [without number], for glory and adoration, [and after that also] virgin spirits, for glory and [adoration] of all the aeons and the heavens and their firmaments.

JUDAS ISCARIOT CHAPTER 14;

The Cosmos, Chaos, And The Underworld

1 "The multitude of those immortals is called the cosmos----that is, perdition----by the Father and the seventy-two luminaries who are with the Self-Generated and his seventytwo aeons. In him the first human appeared with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called El. […] aeon […] after that […] said, 'Let twelve angels come into being [to] rule over chaos and the [underworld].' And look, from the cloud there appeared an [angel] whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means 'rebel'; others call him Yaldabaoth. Another angel, Saklas, also came from the cloud. So Nebro created six angels----as well as Saklas----to be assistants, and these produced twelve angels in the heavens, with each one receiving a portion in the heavens.

JUDAS ISCARIOT CHAPTER 15;

The Rulers And Angels

1 "The twelve rulers spake with the twelve angels: 'Let each of you […] and let them […] generation [----one line lost----] angels': The first is [S]eth, who is called Christ.

2 The [second] is Harmathoth, who is […].

3 The [third] is Galila.

5 The fourth is Yobel.

6 The fifth [is] Adonaios.

7 These are the five who ruled over the underworld, and first of all over chaos.

JUDAS ISCARIOT CHAPTER 16;

The Creation Of Humanity

1 "Then Saklas said to his angels, 'Let us create a human being after the likeness and after the image.' They fashioned Adam and his wife Eve, who is called, in the cloud, Zoe. For by this name all the generations seek the man, and each of them calls the woman by these names. Now, Sakla did not com[mand …] except […] the gene[rations …] this […]. And the [ruler] said to Adam, 'You shall live long, with your children.'"

JUDAS ISCARIOT CHAPTER 17;

Judas Asks About The Destiny Of Adam And Humanity

1 Judas said to Jesus, "[What] is the long duration of time that the human being will live?"

2 Jesus said, "Why are you wondering about this, that Adam, with his generation, has lived his span of life in the place where he has received his kingdom, with longevity with his ruler?"

3 Judas said to Jesus, "Does the human spirit die?"

4 Jesus said, "This is why God ordered Michael to give the spirits of people to them as a loan, so that they might offer service, but the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it----that is, the

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spirit and the soul. Therefore, the [rest] of the souls [----one line missing----].

JUDAS ISCARIOT CHAPTER 18;

Jesus Discusses The Destruction Of The Wicked With Judas And Others

1 "[…] light [----nearly two lines missing----] around […] let […] spirit [that is] within you dwell in this [flesh] among the generations of angels. But God caused knowledge to be [given] to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them."

2 Judas said to Jesus, "So what will those generations do?"

3 Jesus said, "Truly I say to you, for all of them the stars bring matters to completion. When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they will fornicate in my name and slay their children and they will […] and [----about six and a half lines missing----] my name, and he will […] your star over the [thir]teenth aeon."

4 After that Jesus [laughed].

5 [Judas said], "Master, [why art thou laughing at us]?"

6 [Jesus] answered [and said], "I am not laughing [at thee] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures."

JUDAS ISCARIOT CHAPTER 19;

Jesus Speaks Of Those Who Are Baptised, And Judas's Hand Over

1 Judas said to Jesus, "Look, what will those who have been baptised in your name do?"

2 Jesus said, "Truly I say [to you], this baptism […] my name [----about nine lines missing----] to me. Truly [I] say to thee, Judas, [those who] offer sacrifices to Saklas […] God [----three lines missing----] everything that is evil.

3 "But thou wilt exceed all of them. For thou wilt sacrifice the man that clothes me. Already thine horn has been raised, thy wrath has been kindled, thy star has shown brightly, and thine heart has […].

4 "Truly […] thy last […] become [----about two and a half lines missing----], grieve [----about two lines missing----] the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists. Look, thou hast been told everything. Lift up thine eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."

5 Judas lifted up his eyes and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice coming from the cloud, saying, […] great generation […] … image […] [----about five lines missing----].

JUDAS ISCARIOT CHAPTER 20;

Epilogue (Judas Hands Jesus Over)

1 […] Their high priests murmured because [he] had gone into the guest room for his prayer. But some scribes were there watching carefully in order to arrest him during the prayer, for they were afraid of the people, since he was regarded by all as a prophet. They approached Judas and said to him, "What art thou doing here? Thou art Jesus' disciple."

2 Judas answered them as they wished. And he received some money and handed him over to them.

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THE APOCRYPHON OF JAMES

or The Secret Book of James, the brother of Jesus
From: Nag Hammadi Library, Egypt
Translation: Francis E. Williams
Estimated Range of Dating: 100-150 A.D.

(The Apocryphon of James, also known by the translation of its title – the Secret Book of James, is a pseudonymous text amongst the New Testament apocrypha. It describes the secret teachings of Jesus to Peter and James, given after the Resurrection but before the Ascension. A major theme is that one must accept suffering as inevitable. The prominence of James and Peter suggest that the work has its origin in the Jewish Christian community once founded by James the brother of Jesus. It shows no dependence on texts of Rome's Pauline Christianity invented by Saul of Tarsos.

The text was probably written in the first half of the 2nd century. It survives in a single, damaged manuscript as the second section of the Jung Codex, first of the thirteen codices in the Nag Hammadi library. Although the text appears to be a Coptic translation from Greek, the author claims to have written in Hebrew. References to persecution and martyrdom makes it likely that the text was written by followers of James the brother of Jesus [or the him following groups of Ebionites, Nazoreans, and early Gnostics].

In this context it may be appropriate to point out that persecution and martyrdom of "Christians" as a whole, conducted by Romans, is dissimilation. After the Flavian Dynasty, persecutions increased. However, they were largely conducted by Rome's "Pauline Christians" against all other groups which they branded as "heretics", particularly when they followed the original Jewish-Christian teachings. From very early on, a battle among all variations of Christian groups ensued.

Pauline Christians quite clearly were on their path to power and they did not leave alive anyone who stood in their way. They deliberately vilified Jews, Ebionites, Marcionites, Arians, Gnostics, and others. Their own "Church Fathers" described development of Christian theology by combating heresy and defining orthodoxy.

And their texts make a chilling reading indeed. The most [in]famous authors are: Irenaeus of Lyon (c. 130–202 AD; work: Against Herecies); Titus Flavius Clemens, known as Clement of Alexandria (c. 150–c. 215 AD; works: Protrepticus, Paedagogus, Stromata, etc.); Tertullian or Quintus Septimius Florens Tertullianus (c. 155–222 AD; work: Tertullian's Works, etc.); Origen Adamantius or Origen of Alexandria (c. 185–254 AD; work: Origen's Works, etc.); Eusebius of Caesarea or Eusebius Pamphili (c. 260–340 AD; works: Life of Constantine [an unreliable propaganda work], Apologetic and dogmatic works, etc.); Athanasius of Alexandria (c. 293–373 AD; work: Athanasius' Works); John Chrysostom of Constantinople (c. 347–407 AD; work: Homilies against Jews and Judaising Christians, Homily against homosexuality, etc.); Cyril of Alexandria (c. 376 – 444 AD; work: Against Julian the Apostate [Flavius Claudius Julianus], etc.).

Lots of things they said and wrote built the path on which the Roman [Catholic and Orthodox] Church sent thousands to death and consequently smoothened the tracks to Auschwitz. The decomposing state Christianity is in today can be traced back to their propaganda and, in modern times, their failure to strongly speak up for peace before World War I and again before World War II. Speaking up against any foul doctrine of totalitarian suppremacy, promoted in Fascist, Islamic, National-Socialist, Communist, Socialist, Globalist, Utopianist egalitarian frameworks of ideologies, by bluntly exposing them, is the only way Christian virtues may have a chance to thrive again.)

Text:

James writes to [you]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Saviour did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Saviour had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments]

[Now] the twelve disciples were all sitting together and recalling what the Saviour had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Saviour appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Saviour said, "You have received mercy ...

(7 lines missing)

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person,

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and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Saviour answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labour, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before

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the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbours' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you,

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for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Saviour did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

THE APOCRYPHON OF JOHN

or The Secret Book of John, or The Secret Revelation of John, or The Apocryphon According to John
From: Nag Hammadi Library, Egypt
Translation: Frederik Wisse
Estimated Range of Dating: 120-180 A.D.

(The "Apocryphon of John", also called the "Secret Book of John" or the "Secret Revelation of John", is a Gnostic Christian text. Since it was known to the church father Irenaeus, it must have been written before 180 AD. There are four separate surviving manuscripts of "The Secret Book of John": two long versions and two short versions.

The text describes Jesus appearing and giving secret knowledge (gnosis) to John the Apostle. The author describes this having occurred after Jesus "has gone back to the place from which he came". This book is reputed to bear this revelation. The opening words of the Secret Book of John are, "The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple." The author John is immediately specified as "John, the brother of James—who are the sons of Zebedee." The remainder of the book is a vision of spiritual realms and of the prior history of spiritual humanity.

Three of these were found in the Nag Hammadi codices in 1945, while the fourth was found independently 50 years earlier from another site in Egypt. All four copies date to the 4th century. Three of these appear to be independently produced Coptic translations of an original Greek text. Two of the four are similar enough that they probably represent copies of a single source. Although the different versions of the texts have minor variants (the Berlin Codex has many minor differences with Nag Hammadi II and IV), all texts generally agree on the assertion that the main revealing entity was Jesus.

The Apocryphon of John was among the texts discovered at Nag Hammadi in Egypt, in three Coptic versions translated from the Greek. Two of the versions are very similar and represent one manuscript tradition; they incorporate a lengthy excerpt from a certain Book of Zoroaster appended to the Apocryphon (as chapters 15:29 – 19:8f). The shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition. This is a clear indication that Christians in Egypt (as in Arabia and Persia) did not follow the Roman state Church which was promoting the Pauline Christiamity created by Saul of Tarsos and promoted by the Flavian Dynasty [69-96 AD]. A shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition.

Still another version of this short edition of the text was discovered in an ancient Coptic Codex acquired by Dr. Carl Reinhardt in Cairo in 1896. This manuscript (identified as the "Berlin Gnostic Codex" or BG 8502) was used along

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with the three versions found at Nag Hammadi to produce the translations now available.

Little more was known of this text until 1945, when a sealed amphora was discovered at Nag Hammadi in Egypt. It contained thirteen leather folders (or codices) with 60 saparate texts or books that had been hidden away in the 4th century. The Apocryphon of John was among the texts, in three Coptic versions translated from the Greek.

In the three Nag Hammadi codices the Apocryphon of John appears always in the first version. The fact that four manuscript "editions" of this text survived—two "long" versions and two "short" versions—suggests how important this text was in early gnostic Christian circles. Some of the gnostic texts might have their earliest origin in those groups that thrived around James the Just the brother of Jesus; and they may have inspired the Manichaeans and Mandaeans of Persia.)

Text:

1 The teaching of the Saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

2 And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the Saviour appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken.

I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one.

Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man.

Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

4 And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we

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know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

6 "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo.

7 And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly.

And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honoured with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

8 "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory.

And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes.

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And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers.

And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

10 "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon [ruler] who took a great power from his mother.

11 And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign.

12 And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs.

13 He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for

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them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organised according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos.

14 And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognised that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

15 "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given.

And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul.

THE ZOROASTRIAN BOOK

(starts here and finishes at the end of Chapter 18.)

And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

16 "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of

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the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Laberniοum -. "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel).

17 And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster.

And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.'

18 And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognised that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

THE END OF THE ZOROASTRIAN BOOK.

19 "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond

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of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

20 "And the archons [rulers] took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognise the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the Saviour, "Lord, was it not the serpent that taught Adam to eat?"

The Saviour smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon [ruler].

21 And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the Saviour, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognised his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognised their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

22 "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognised the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons.

Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

23 And I said to the Saviour, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are

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from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

24 And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognised his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon / ruler) had brought darkness upon the whole earth.

25 "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to

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the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

26 "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognise me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honoured place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

27 "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the Saviour presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the Saviour had told him.

Jesus Christ, Amen.

The Secret Revelation according to John

THE SENTENCES OF SEXTUS

The Wisdom (or Precepts) of Sextus
The Nag Hammadi Library
Translation: Frederik Wisse
Estimated Range of Dating: 1st - 2nd centuries A.D.

(The Sentences of Sextus is a Greek Pythagorean text, modified to reflect a Christian viewpoint which was popular among Christians. The earliest mention of the Sentences is in the mid 3rd century by Origen. Origen quotes Sextus on self-castration, a widespread habit among ascetic early Christians, which Origen deplores, and mentions in passing that the work is one "that many considered to be tested by time." While previously known from other versions, a partial Coptic translation appears in one of the books of the New Testament apocrypha recovered in the Nag Hammadi library. One possible author of the Sentences is Quintus Sextius, a Roman philosopher who combined Stoicism with Pythagoreanism, and who lived in the 1st century BC.

The work is similar to the sayings gospels called the Gospel of Phillip and the Gospel of Thomas in that it is purely a collection of sayings, with no bridging framework. Unlike the Christian sayings gospels, the wisdom comes from a man named Sextus rather than Jesus. Sextus appears to have been a Pythagorean. Whoever wrote this text, the contents and wordings of the sentences bear a striking similarity to The Instructions of Shuruppak, The Teachings of Ptah-Hotep, The Meditations of Marcus Aurelius, and even Hindu and Buddhist texts such as The Yoga Sutras of Patanjali or The Lotus Sutra.)

(beginning is missing)

[. . .] is a sign of ignorance.

Love the truth, and the lie use like poison. May the right time precede your words.

Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

The untimely word is characteristic of an evil mind. When it is proper to act, do not use a word. Do not wish to speak first in the midst of a crowd.

While it is a skill to speak, it is also a skill to be silent. It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

He who is victorious through deceit is defeated by the truth. Untrue words are a characteristic of evil persons. There has to be a great crisis before the lie is necessary.

When there is someone, while you speak the truth, even if you lie there is no sin. Do not deceive anyone, especially him who needs advice.

Faithful is he who is first with all good works. Wisdom leads the soul to the place of God. There is no kinsman of the truth except wisdom. It is not possible for a believing nature to become fond of lying.

A fearful and slavish nature will not be able to partake in faith. When you are faithful, what it is fitting to say is not of

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greater value than the hearing. When you are with believing persons, desire to listen rather than to speak.

A pleasure-loving man is useless in everything. When there is no (accounting of) sin, do not speak in anything (which is) from God. The sins of those who are ignorant are the shame of those who have taught them. Those on account of whom the name of God is blasphemed are dead before God.

A wise man is a doer of good works after God. May your life confirm your words before those who hear. What it is not right to do, do not even consider doing it.

What you do not want to happen to you, do not do it yourself either. What it is shameful to do, is also [. . .].

(pages 17-26 are missing)

He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

After God, no one is as free as the wise man. Everything God possesses, the wise man has also. The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

An evil soul flees from God. Everything bad is the enemy of God.

What thinks in you, say with your mind that it is man. Where your thought is, there is your goodness.

Do not seek goodness in flesh. He who does not harm the soul neither does (so) to man. After God, honour a wise man, since he is the servant of God.

To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. The fear of death grieves man because of the ignorance of the soul.

It were better for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

A godly heart produces a blessed life. He who will plot evil against another, he is the first [. . .].

Let not an ungrateful man cause you to cease to do good. Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

You will use great property, if you give to the needy willingly. Persuade a senseless brother not to be senseless; if he is mad, protect him.

Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

The members of the body are a burden to those who do not use them. It is better to serve others than to make others serve you.

He whom God will not bring out of (the) body, let him not burden himself. Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

He who gives something without respect commits an outrage. [. . .].

If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

He whom you serve because of honour, you have served for a wage. If you have given that which honours you ..., you have given not to man, but you have given for your own pleasure.

Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. It is better to die than to darken the soul because of the immoderation of the belly.

Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgement.

Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

Do not give the word of God to everyone. For those who are corrupted by glory it is not assuring to hear about God.

It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God. The true word about God is the word of God.

Speak concerning the word about God as if you were saying it in the presence of God. If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. May your pious works precede every word about God.

Do not wish to speak with a crowd about God. Be (more) sparing with a word about God (than) about a soul. It is better to dispose of a soul than to discard at random a word about God.

You conceive the body of a god-loving man, but you will not be able to rule over his speech. The lion also rules over the body of the wise man; also the tyrant rules over it alone.

If a tyrant threatens you, then, especially, remember God. He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

It is better for you to be silent about the word of God, than to speak recklessly.

He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

It is not possible for you to know God when you do not worship him.

A man who does evil to someone will not be able to worship God. The love of man is the beginning of godliness.

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He who takes care of men while praying for all of them - this is the truth of God.

It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

When you pray for something and it happens to you through God, then say with your mind that you have [...].

A man who is worthy of God, he is God among men, and he is the son of God.

Both the great one exists and he who is next to the great one exists. It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

He who thinks that no one is in the presence of God, he is not humble towards God. He who makes his mind like unto God as far as he is able, he is the one who honours God greatly.

God does not need anything, but he rejoices over those who give to the needy. The faithful do not speak many words, but their works are numerous.

It is a faithful person fond of learning who is the worker of the truth. Adjust [. . .] the calamities, in order that [. . .].

If you do not do evil to anyone, you will not be afraid of anyone. The tyrant will not be able to take away happiness.

What is right to do, do it willingly. What is not right to do, do not do it in any way. Promise everything rather than to say "I am wise".

What you do well, say with your mind that it is God who does it. No man who <looks> down upon the earth and upon tables is wise.

The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

Guard yourself from lying; there is he who deceives and there is he who is deceived. Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

They are miserable because of whom the word is blasphemed. Death will not be able to destroy [. . .].

(pages 35-end are missing)

THE GOSPEL OF TRUTH

The Gospel of Valentinus of Rome
From: Nag Hammadi Library, Egypt
Translation: Paterson Brown
Estimated Range of Date:130-160 AD

(The Gospel of Truth is one of the Gnostic texts from the New Testament apocrypha found in the Nag Hammadi codices ("NHC"). It exists in two Coptic translations, a Subakhmimic rendition surviving almost in full in the first codex (the "Jung Codex") and a Sahidic in fragments in the twelfth.

The Gospel of Truth was probably written in Greek between 140 and 180 by Valentinian Gnostics or by Valentinus himself. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy. After its Coptic translations and their burial at Nag Hammadi, the text had been lost until the Nag Hammadi discovery.

The text is written with strong poetic skill (notable even in translation), and includes a heavily cyclical presentation of themes. It is not a "gospel" in the sense of an account of the works of Jesus of Nazareth, but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise.

Not all scholars, however, agree that the text is to be considered Gnostic. The writing is thought to cite or allude to the New Testament Gospels of Matthew and John, as well as 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Hebrews, 1 John and the Book of Revelation--John's Gospel the most often. It is also influenced by Thomas; for instance at one point (22:13-19) it cites John 3:8 alongside Thomas 28.

The text describes a theory of the rise of Error in personified form. The ignorance and yearning to see the Father bred fear, which coalesced into a fog by which Error gained power. It then describes Jesus as having been sent down by God to remove ignorance. Jesus was a teacher confounding the other scribes and teachers, and asserted they were foolish since they tried to understand the world by analyzing the law. But Error grew angry at this, and nailed Jesus to a cross. It also proceeds to describe how it is knowledge of the father that grants salvation, which constitutes eternal rest, describing ignorance as a nightmare.

Having next described the parable of the good shepherd, in an esoteric manner, it then describes how feeding the hungry and giving rest to the weary is to be understood as feeding spiritual hunger, and resting the world weary.

This is followed by a parable about anointing. The remainder of the text concerns a treatise on the connection between the relationship between the Son and the Father, and the relationship of a name to its owner. The prime example of this is the phrase it uses that the name of the Father is the Son, which is to be understood in the esoteric

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manner that the Son is the name, rather than as meaning that Son was a name for the Father. Unlike the canonical gospels, this gospel does not contain an account of Jesus' life or teaching. It does contain insights concerning the resurrected Jesus' 40-day ministry.)

1 The Gospel of Truth is joy for those who have received from the Father of Truth the gift of recognising him, through the power of the meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Saviour---That being the name of the task which he is to do for the atonement of those who had been unacquainted with the name of the Father.

2 Now the the gospel is the revelation of the hopeful, it is the finding of those who seek him. For since the totality were searching for him from whom they came forth--and the totality were within him, the Incomprehensible Inconceivable--One, he who is beyond all thought--Hence Un-acquaintance with the Father caused anxiety and fear. Then the Anxiety condensed like a fog so that no one could see.

3 Wherefore delusion grew strong, contriving its matter in emptiness and unacquaintance with the Truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Incomprehensible Inconceivable-One. For the anxiety and the amnesia and the deceitful fabrication were nothing--whereas the established Truth is immutable, imperturbable, and of unadornable beauty. Therefore despise delusion ! It has no roots and was in a fog concerning the Father, preparing labours and amnesia and fear in order thereby to entice those of the transition and take them captive.

4 The amnesia of delusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship -- this being revealed so that forgetfulness might dissolve and the Father be recognised. Since amnesia occurred because the Father was not recognised, thereafter when the Father is recognised there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed those perfected thur the mercies of the Father as the Secrecy Mystery: JESUS the Christ! He enlightened those who were in the darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the Truth which he proclaimed.

6 Therefore delusion was enraged at him, and pursued him in order to suppress and eliminate him. He was nailed to a tree, he became the fruit of recognising the Father. Yet it did not cause those who consume it to perish, but rather to those who consumed it he gave a rejoicing at such a discovery. For he found them in himself and they found him in themselves--the Incomprehensible Inconceivable--One, the Father, this Perfect--One who created the totality, in whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet bestowed upon them all.

7 The Father is not jealous, for what envy could there be between him and his members? For if the way of this Aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognise and love him. For what did they all lack except acquaintance with the Father?

8 Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst And spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test--yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all, there also approached the little Children, those who have the acquaintance of the Father. Having been confirmed, they learned of the Face-Forms of the Father. They recognised, they were recognised, they were glorified, they glorified. Revealed in their heart was the Living Book of Life, this which is inscribed in the thought and mind of the Father and which has been within his Incomprehensibility since before the foundation of the totality. No one can take this away, because it was appointed for him who would take it and be slain.

9 No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-One---JESUS!--patiently endured the sufferings in order to take this book, since he knew that his death would become life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible--this--One thur who all dimension originate. This is why JESUS appeared, clothed in that book.

10 He was nailed to a tree in order to publish the edict of the Father on the Cross. Oh sublime teaching, such that he humbled himself unto death clad in eternal life! He stripped himself off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the Living, inscribed in this Book of Life, who are taught about themselves and who receive themselves from the Father in again returning to him.

11 Because the perfection of the totality is in the Father, it is necessary that they all ascend unto him. When someone recognises, he receives the things that are his own and gathers them to himself. For he who is unacquainted has

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lack--and what he lacks is great, since what he lacks is that which will make him perfect. Because the perfection of the totality is in the Father, it is necessary for them all to ascend unto him. Thus each and every one receives himself.

12 He pre-inscribed them, having prepared this gift for those who came forth from him. Those whose names are foreknew are all called at the end. Thus someone who recognises has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone harken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

13 Thus someone with acquaintance is from above. When he is called he hears and responds and returns to him who called, ascending unto him. He discovers who it is that calls him. In recognition he does the will of him who called. He desires to please him, and granted repose he receives the name of the One. He who recognises thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

14 He has brought many back from delusion. He went before them into the spaces thur which their hearts had migrated in going astray due to the depth of him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognising him, and that they were able to depart unto themselves because they could neither comprehend nor recognise him in whom they were. For thus his violation had not yet emerged from within himself. For he revealed himself so that his emanations would reunite with him in recognition.

15 This is acquaintance with the Living Book, whereby at the ending he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognise it are them selves expressed. Each letter is perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the Eternal-Ones so that thur his alphabet they might recognise the Father.

16 His Wisdom meditates on the meaning,His Teaching expresses it, His Acquaintance revealed it,

His Dignity is Crowned by it, His Joy unites with it, His Glory Exalted it, His Appearance manifested it, Hid Repose received it, His Love embodied it, His Faith embraced it.

17 Thus the Logos of the Father comes into the totality as the fruit of his heart and the Face-form of his will. But he supports them all, he atones them and moreover he assumes the Face-form of everyone, purifying them, bringing them back--

Within the Father,

Within the Mother,

Jesus of Infinite Kindness.

The Father uncovers his bosom, which is the Holy Spirit, revealing his secret. His Secret is his Son! Thus through the compassions of the Father the Eternal-Ones recognise him. And they cease their toil of seeking the Father and repose in him, recognising that this is the repose.

18 Having replenished the deficiency, he dissolved the scheme . For the scheme is this world in which he served as a slave, and deficiency is the place of jealousy and quarreling. Yet the place of unity is perfect. Since deficiency occurred because the Father was not recognised, thereafter when the Father is recognised there shall be no deficiency. Just as with ignorance, when someone comes to know, the ignorance dissolves of itself--and also as darkness dissipates when the light shines--so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme , but rather it disappears in the fusion of the unity. For now their involvements are made equal, in the moment when the fusion perfects the spaces.

19 Each one shall receive himself in the unification, and shall be purified in acquaintanceship from the multiplicity into unity--consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the house be holy and silent for the unity.

20 It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the Master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by this which are fully perfect. This the judgement which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21 There came to the midst the Logos, which is in the heart of those who speak it. This was not a mere sound, but rather it was incarnate. A great disturbance occurred among the jars---for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. delusion was in anguish at not discerning what to do--distressed and lamenting and cropping-hair from understanding nothing.

22 Then when recognition approached with all its emanations, this was the annihilation of delusion which was emptied into nothingness. The Truth came to the midst, and all his emanations recognised and embraced the Father in Truth and united with him in perfect power. For everyone who loves the Truth attaches himself to the mouth of the Father with his language by receiving the Holy Spirit. Truth is the mouth of the Father, his language is the Holy Spirit joined to him in Truth. This it the revelation of the Father and self-manifestation to his Eternal-Ones. He has revealed his secret, explaining it all. .

23 For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognised in coming

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forth from his heart likes sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed through his self-awareness. Although indeed they had been in his mind, they had not recognised him. The Father however is perfectly acquainted with all dimensions, which are within him.

24 Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings--but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit which is not yet manifest neither recognises nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

25 Whoever lacks root also lacks fruit, but still he thinks to himself: "I have become, so I shall decease---For everything that (earlier) did not (yet) exist, (later) shall no (longer) exist." What therefore does the Father desire that such a person think about them self?: "I have been like the shadows and the phantoms of the night!" When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because the did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work through these.

26 It was as if they were sunk in sleep and found themselves in troubled dreams--either fleeing somewhere, powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from high place, or sailing through the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbours since they are sullied by their blood.

27 Then the moment comes when those who have endured all this awaken, no longer to see all those troubles--for they are naught. Such is the way of those who have cast off un-acquaintance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognising the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

28 How good for the person who returns to himself and Awakens, and blest is this-One who has open the eyes of the blind! And the spirit ran after him, resurrecting him swiftly. Extending her hand to him was was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is through the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

29 When he appeared, telling them about the Incomprehensible Father, he breathed into them what is in the thought of doing his will. Many received the Light and returned to him. But the materialists were alien and did not behold his likeness nor recognise him, although he came forth incarnate in form. Nothing obstructs his course--for imperishability is indomitable. Furthermore he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

30. Light spoke through his mouth, and his voice gave birth to life. He gave to them the thought of Wisdom, of Mercy, of Salvation, of the Spirit of Power, from the Infinity and the Kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in delusion and bondage. And with Power he pardoned them, and he humbled them in acquaintanceship.

31 He became a path for those who strayed, Acquaintance for the unaware, Discovery for those who seek, Stability for the wavering, and Immaculate Purity for those who were defiled.

32 He is the Shepherd who left behind the 99 sheep which were not lost, in order to go searching for This-One which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the one, which is the entire right hand--he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now the signification of what is in these words is the Father.

33 Even on the Sabbath he laboured for the sheep which he found fallen into the pit. He restored the sheep to life. bringing it up from the pit, so that you sons of heart--understanding may discern this Sabbath on which the work of Salvation must never cease, and so that you may speak from this day which is above, which has no night and from the perfect Light which never sets.

34 Speak therefore from your hearts,

For you are this perfect day and within you dwells this abiding Light.

Speak of the Truth with those who seek it, and of acquaintanceship unto those who in delusion have transgressed.

Support those who stumble,
Reach out your hand to the sick,
Feed those who are hungry,
Give repose to the weary ,
Uplift those who yearn to arise,
Awaken those who sleep--
For you are the Wisdom that rescues!

35 Thus strength grows in action. Give heed to yourselves--be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten--

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for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36 For Someone who violates the Torah harms himself more than the judgement harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for others. Do therefore the will of the Father, because you are from him. For the Father is kind, and things are good through his will. He has taken cognizance of whatever is yours, so that you may repose yourselves about such things--for in their fruition it is recognised whose they are.

37 The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father Loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the Light, and his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the Breath (Spirit) has the sense of smell and draws it to Oneself--and thus is someone baptised in the fragrance of the Father.

38 Thus he brings it to harbour, drawing his original fragrance which had grown cold unto the place from which it came. It was something which is psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterwards, when a warm and fragrant breeze blows, it evaporates. Thus coldness results from the separation. This is why the Faithful-One came--to abolish division and bring the warm fullness of Love, so that the cold would not return but rather there should be the unification perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the Salvation which comes from on high. Prolonged is the hope of those who await--those whose likeness is the light which contains no shadow--at that time when the fullness finally comes.

39 The deficiency of matter did not originate through the infinity of the Father, who came in the time of inadequacy--although no one could say that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of delusion was not with him. It is a topic for falling prostrate, it is a reposeful topic--to be set upright on his feet, in being found by This-One who came to bring him back. For the return is called Metanoia .

40 This is why imperishability breathed forth--to follow after the transgressor so that he may have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his hearts desire. But he who has a lack cannot hide it from him who has what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

41 (The Father) gave of himself to replenish whomever is lacking, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him a fullness, which he lacked, (then the Father) revealed to him a fullness, which is this finding of the Light of Truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst--so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

42 For Jars which are full are those which are sealed . Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant. For then something in the dynamics of the air evaporates it. But that is not emptied from which no sealant has been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43 He is good. He knows his seedlings, for it is he who planted them in his Paradise. Now his Paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the "Logoi" of his meditation. Each on of is Logoi is the product of his unitary will in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to being revealed. So it occurred that he (The Logos) was the first to come forth at the time when it pleased the will of him who intended it.

44 Now the will of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his will is Unfathomable. His will is his imprint, and none can ascertain it nor come to concern it in order to control it. But whenever he wills, what he wills exists--even if the sight does not please them. They are nothing before the Face of God and the will of the Father. For he knows the beginning and the ending of them all--at their end he shall question them Face-to-Face. Yet the ending is to receive acquaintance with This-One who was hidden. Now this is the Father--This-One from whom the beginning came forth, This-One to whom all these shall return who came forth from him. Yet they have been manifest for the Glory and Joy of his Name.

45 Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his name is Transcendental---For it alone is the Mystery of the invisible, which through him comes to ears completely filled with it.

46 For indeed the Name of the Father is "Not Spoken", yet rather it is manifested in a Son. Accordingly, Great is the Name! Who therefore could proclaim a Name for him, the Supreme Name, except him alone whose Name this is--together with the Sons of the Name, those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name? Because the Father is unchangeable, it is he alone who begot him as his own Name before he fashioned

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the Eternal-Ones, so that the Name of the Father would be Lord over their heads--This-One who is truly the name, secure in his command of Perfect Power.

47 The Name is not mere "Wordage", nor is it only "Terminology", but rather it is transcendental. He alone named him, he alone seeing him, he alone having the Power to give him a Name. Whoever does not exist has no Name--For what names are given to the Non-Existent? But this Existing-One exists together with his Name. And the Father alone knows him, and he alone names him.

48 The Son is his Name. He did not keep him hidden as a secret--but rather the Son came to be, and (The Father) alone named him. Thus the name belongs to the Father, such that the name of The Father is the Son. How otherwise would compassion find a Name, except from The Father? For after all, anyone will say to his companion: "Whoever could give a name to someone who existed before him?--As if children do not thus receive their names through those who gave them birth!"

49 Firstly, therefore, it is appropriate that we think on this topic: What is the Name? Truly he is the Name--Thus also he is the Name from The Father. He is the Existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each one who is to be created in his heart. Yet This-One is the Lords Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when he who is perfect gave expression to him alone. And it is he who has the Power to express his name and to see him. Thus it pleased him in his heart that his desired Name be his Son and he gave the Name to him--This-One who came forth from the profundity.

50 He expressed his secret, knowing that The Father is benevolent. This is exactly why he brought This-One forth--so that he might speak of the realm and his place of repose from which he came, and render Glory to the fullness, the Majesty of his Name, and the Kindness of The Father. He shall speak of the Realm from which each One came--and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving the taste of that place, receiving nourishment and growth. And his own realm of repose is his fullness.

51 Thus all the emanations of The Father are plentitudes, and the source of all his emanation is within the Heart of him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that through their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them through all the heights of Heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in kisses. Yet they are not thus made manifest by exalting themselves. They neither lack the Glory of The Father, nor do they think of him being trite or bitter or wrathful. But rather he is benevolent, imperturbable, and kind--knowing all the dimensionalities before they come into existence, and having no need of edification.

52 This is the form of those who themselves belong on High through the grandeur of the Immeasurable, as they await the single and Perfect-One who makes himself there for them. And they do not descend unto the Abode of the Dead . They have neither jealousy nor lamentation nor mortality there among them, but rather they repose in him who is reposeful. They are neither troubled nor devious concerning the Truth, but rather they themselves are the Truth. The Father is within them and they are within the Father--perfected and made indivisible in the Truly Good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these in whom his root is found and who harm no soul. "This Is The Place Of The Blest, This Is Their Place!"

53 Wherefore let the remainder understand in their places that is not appropriate for me, having been in the realm of repose, to anything further. But it is within his heart that I shall be--forever devoted to The Father of the totality, together with those true Brothers upon whom pours the Love of The Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the True and Eternal Life and speaking the Perfect Light which is filled with the seed of The Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, Glorifying him in whom they exist. His good and his Sons are perfect and worthy of his Name. For it is children of this kind that he The Father desires.

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TEXTS ON CHRISTIANITY AS STATE RELIGION

• The Life of Josephus, Titus Flavius Josephus
• Muratorium Fragment
• The Edict of Toleration / Edict of Serdica
• The Edict of Milan by Constantine and Licinius
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History:
• The Life of Flavius Constantinus (Constantine I)

THE LIFE OF FLAVIUS JOSEPHUS

Author: Titus Flavius Josephus
Translation: William Whiston, 1737
Estimated Range of Dating: 79-85 A.D.

(The Life of [Flavius] Josephus [Greek: Iosepou bios], also called the "Life of Flavius Josephus", or simply Vita, is an autobiographical text written by Titus Flavius Josephus in c. 79-81 AD where the author for the most part re-visits the events of the War.

The works of Titus Flavius Josephus belong to the most extra-ordinary books on history ever written. They provide crucial information about the Hebrew-Jewish civilisation and also represent important literary source material for understanding the context of the Dead Sea Scrolls which represent the only untampered Jewish texts that have ever been found. His 4 works are the chief source next to the Bible for the history of the Holy Land, and provide a significant extra-Biblical account of the events in the 1st century AD.

1. War of the Jews, The Jewish War, Jewish Wars, or History of the Jewish War (commonly abbreviated JW, BJ or War; 7 volumes, published one by one between c. 70 and 75 AD).

2. The Life of Flavius Josephus, or Autobiography of Flavius Josephus (abbreviated Life or Vita; 1 volume c. 79-81 AD).

3. The Antiquities of the Jews, The Jewish Antiquities, The Antiquities of the Jews, The Jewish Archaeology (frequently abbreviated AJ, AotJ or Ant. or Antiq.; 20 volumes, published one by one between c. 75 and 94 AD)

4. Flavius Josephus Against Apion, Against Apion, Contra Apionem, or Against the Greeks, on the antiquity of the Jewish people (usually abbreviated CA; 2 volumes, c. 80-95 AD).

5. The Discourse to the Greeks concerning Hades is a short treatise that once was attributed to Flavius Josephus. It is now believed to be the work of Hippolytus of Rome (c. 170 – c. 235 AD).

Manuscripts, textual Criticism, and Editions

For many years, the works of Josephus were largely known in Europe only in an imperfect Latin translation from the original Greek. Only in 1544 did a version of the standard Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in 1602, with subsequent editions appearing throughout the 17th century. The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world.

Later editions of the Greek text include that of Benedikt Niese, who made a detailed examination of all the available manuscripts. Henry St. John Thackeray used Niese's version for the Loeb Classical Library edition widely used today. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations.

Impact on History and Archaeology

The works of Josephus include useful material for historians about individuals, groups, customs, and geographical places. Josephus mentions that in his day there were 240 towns and villages scattered across Upper and Lower Galilee, some of which he names. A few of the Jewish customs named by him include the practice of hanging a linen curtain at the entrance to one's house, and the Jewish custom to partake of a Sabbath-day's meal around the sixth-hour of the day (at noon). He notes also that it was permissible for Jewish men to marry many wives (polygamy). His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. He describes the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and Jesus (found only in the Slavonic version of the Jewish War). Josephus represents an important source for studies of immediate post-Temple Judaism and the context of early Christianity.

Josephus's writings provide not only the first-known source for many stories considered as Biblical history but they also seem to be extremely truthful, at least in comparison with texts of other historians of that era. A careful reading of Josephus's writings and years of excavation allowed Ehud Netzer, an archaeologist from Hebrew University, to discover what he considered to be the location of Herod's Tomb, after searching for 35 years. It was above aqueducts and pools, at a flattened desert site, halfway up the hill to the Herodium, 12 km south of Jerusalem—as described in Josephus's writings. Above all, according to Joseph Atwill, some of Josephus' texts seem to have been used as blueprint for the gospels. The military campaign of Vespasian and Titus bears striking similarities with Jesus' journey to Jerusalem in the gospels; this includes the exact sequence of events. The crucifixion of Jesus may be based on a similar crucifixion scene in Josephus autobiography. The Gospel of Matthew bears Josephus original name Joseph bar Matathias, the Greek transcription of the Aramaic original Yosip bar Matityahu. The English name Matthew is a curruption. It

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comes from the earlier Matheu, from Old French Mathieu, from Latin Matthaeus, from Ancient Greek transcriptions Matthaios, Matathias, Matthias or Mathia, from Hebrew Aramaic Mattityahu or Matityahu, meaning: "gift of God".

The Author

Titus Flavius Josephus (37 – c. 96 AD; Aramaic: Yosep bar Matityahu (Hebrew: Yosef ben Matityahu; Greek: Iosepos Matthiou pais), was a first-century Roman-Jewish historian who was born in Jerusalem—then part of Roman Judaea—to a father of priestly descent and a mother who claimed royal ancestry of the Hasmonean family that had ruled Jerusalem a century earlier, and by birthright he was a priest. In Jerusalem he received a superb education, and at the age of 27 (in 64 AD.) he led a delegation to the court of the Roman emperor Nero.

By the radical Messianic Movement, he was forced to take part in the First Jewish–Roman War [66-73 AD]; the Messianic leaders held his family hostage giving him no chance to refuse. They knew that he symphacised with the advanced civilisation of the Roman Empire and the Pharisee party that also supported it. He was appointed General of the northern Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian and Titus after the six-week siege of Jotapata. The radical Messianists subsequently murdered some of Josephus' family members for which he took terrible revenge on them by telling Vespasian and his son General Titus everything they needed to know to win the war and catch the perpetrators. Thousands of them ended on the cross.

Josephus claimed the Jewish Messianic prophecies that initiated the First Jewish–Roman War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 AD, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius due to patronage or adoption.

In Rome Josephus resided in an apartment within the emperor's house and devoted much of his time to writing. Vespasian placed Josephus in the library of his palace in Rome where Josephus recorded Jewish history, with special emphasis on the first century AD and the First Jewish–Roman War [66–70 AD], including the Siege of Masada and his autobiography. Soon he was granted Roman citizenship. He became an advisor and became a close friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem in 70 AD. Since the siege proved ineffective at stopping the Jewish revolt, the city's pillaging and the looting and destruction of Herod's Temple [the so-called Second Temple] soon followed. Josephus rose to higher positions. He published one volume of his books after another. He was in charge of the emperor's library and presumably also of the state propaganda in general. He remained loyal also to Domitian, and when he was murdered in 96 AD, Josephus also vanished into oblivion, just like the rest of the Flavian Dynasty.

Josephus either supported the Pharisees or was one of them. Scholars identify Pharisees as members of a sect which is however a misconception. The Pharisees can be described best as political party of the Roman Jews. Roughly 5 to 10% of the population of the entire Roman Empire were Jews. They immigrated to regions of Greek-Roman civilisation between 800 and 400 BC. They became so much integrated that they forgot their Aramaic and Hebrew languages. Proof of this fact lies in the Septuagint, the Bible that has been translated From Hebrew to Greek in the 3rd and 2nd centuries BC. The Pharisees were pious Jews, following the Laws od Moses, who, at the same time, rejected the stone-age theocracy of the Messianists and embraced the modern achievements of the Greeks and Romans. Scholars often depict Flavius Josephus as traitor to the Jewish course. That is however not acceptable because his writings show that he loved the Greek-Roman civilisaton. He was closely associated to the party of the Pharisees.

The Messianists, meaning the Sadducees [Seduqim / Zaddokites, meaning "sons of Zadok", from sadaq "to be righteous, just], Zealots [Greek: follower], Sicarii [plural form of Sicarius "dagger-man", meaning Jewish jihadists, assassins], and all the other radical groups and parties, loathed the Greek and Romans, their language and their achievements. They wanted, as the Dead Sea Scrolls reported, engulf all non-Jews in an apocalyptic war, carrying it right into the territories of the infidels [sounds like Islam which might have derived from Messianist survivors who fled into the Arabian deserts].

Josephus spoke Greek. That is why he was sent to Rome in the first place. It seems more likely that Josephus was on the Roman payroll already in 63 or 64 AD when he went to Rome to see the emperor. He befriended Poppea Sabina, Nero's wife and empress, who was fond of him. There is the possibility that he went there at the same time as Saul of Tarsos [another Greek speaker, better known as Paul the Apostle]; this conveniently coincided with the murder of James the Just [the brother of Jesus. He was probably also a Pharisee who propagated peaceful co-existence of Greeks and Romans] committed by the radical High Priest Ananias. The fundamental differences between the Roman-haters and the Roman-admirers ensued in a Jewish civil war. It was fought at the same time as the Roman-Jewish War [66-73 AD]. We can assume with some certainty that all events around the Messianists, beginning already with the Herod Dynasty, the Julio-Claudian Dynasty, "the Teacher of Righteousness" [mentioned in the Dead Sea Scrolls], John the Baptist, the High Priests of the The Temple, Jesus the Nazoraean, James the Just and Saul of Tarsos, Ananus ben Ananus, Yosef ben Gurion, Joshua ben Gamla, Eleazar ben Hanania, Simon bar Giora, Jacob ben Sosa, Yohanan of Gush Halav, Eleazar ben Simon, Jacob ben Sosa, Menahem ben Yehuda, Eleazar ben Ya'ir, the Flavian Dynasty, they all knew each other in some ways, and they all contributed to the triggering of the war.

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After the war, that cost the lives of 1.1 million people, The FlavianJosephus made sure that the Messianic Movement got crushed, their books and papers got destroyed, and in the end, the Pharsees were the only Jewish party that survived in the Roman Empire. They represented the kind of Roman Judaism that we today know as Rabbinic Judaism.)

Text:

1. The family from which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendour of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. I will accordingly set down my progenitors in order. My grandfather's father was named Simon, with the addition of Psellus: he lived at the same time with that son of Simon the high priest, who first of all the high priests was named Hyrcanus. This Simon Psellus had nine sons, one of whom was Matthias, called Ephlias: he married the daughter of Jonathan the high priest, which Jonathan was the first of the sons of Asamoneus, who was high priest, and was the brother of Simon the high priest also. This Matthias had a son called Matthias Curtus, and that in the first year of the government of Hyrcanus: his son's name was Joseph, born in the ninth year of the reign of Alexandra: his son Matthias was born in the tenth year of the reign of Archclaus; as was I born to Matthias in the first year of the reign of Caius Caesar. I have three sons: Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian [74 AD], as was Justus born in the seventh [77 AD], and Agrippa in the ninth [79 AD]. Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me [as of a lower original].

2. Now, my father Matthias was not only eminent on account of his nobility, but had a higher commendation on account of his righteousness, and was in great reputation in Jerusalem, the greatest city we have. I was myself brought up with my brother, whose name was Matthias, for he was my own brother, by both father and mother; and I made mighty proficiency in the improvements of my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a mind to make trim of the several sects that were among us. These sects are three:— The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

3. But when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dieearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Caesar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppea, I returned home again.

4. And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune; and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war

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would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

5. I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain; since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings.

6. But, upon his coming and fighting, he was beaten, and a great many of those that were with him fell. And this disgrace which Gessius [with Cestius] received, became the calamity of our whole nation; for those that were fond of the war were so far elevated with this success, that they had hopes of finally conquering the Romans. Of which war another occasion was ministered; which was this:— Those that dwelt in the neighbouring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them, when they had not the least occasion of complaint against them; for they did neither attempt any innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians. But what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews their enemies came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful for us to do; and when, by their assistance, they had joined battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow citizens and confederates, and slew them all, being in number many ten thousands [13,000]. The like miseries were undergone by those Jews that were the inhabitants of Damascus. But we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers, that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it.

7. So when Gessius had been beaten, as we have said already, the principal men of Jerusalem, seeing that the robbers and innovators had arms in great plenty, and fearing lest they, while they were unprovided of arms, should be in subjection to their enemies, which also came to be the case afterward; and, being informed that all Galilee had not yet revolted from the Romans, but that some part of it was still quiet; they sent me and two others of the priests, who were men of excellent characters, Joazar and Judas, in order to persuade the ill men there to lay down their arms, and to teach them this lesson,—That it were better to have those arms reserved for the most courageous men that the nation had [than to be kept there]; for that it had been resolved, That those our best men should always have their arms ready against futurity; but still so, that they should wait to see what the Romans would do.

8. When I had therefore received these instructions, I came into Galilee, and found the people of Sepphoris in no small agony about their country, by reason that the Galileans had resolved to plunder it, on account of the friendship they had with the Romans, and because they had given their right hand, and made a league with Cestius Gallus, the president of Syria. But I delivered them all out of the fear they were in, and persuaded the multitude to deal kindly with them, and permitted them to send to those that were their own hostages with Gessius to Dora, which is a city of Phoenicia, as often as they pleased; though I still found the inhabitants of Tiberias ready to take arms, and that on the occasion following:—

9. There were three factions in this city. The first was composed of men of worth and gravity; of these Julius Capellus was the head. Now he, as well as all his companions, Herod the son of Miarus, and Herod the son of Gamalus, and Compsus the son of Compsus; [for as to Compsus's brother Crispus, who had once been governor of the city under the great king [Agrippa] he was beyond Jordan in his own possessions;] all these persons before named gave their advice, that the city should then continue in their allegiance to the Romans and to the king. But Pistus, who was guided by his son Justus, did not acquiesce in that resolution; otherwise he was himself naturally of a good and virtuous character. But the second faction was composed of the most ignoble persons, and was determined for war. But as for Justus, the son of Pistus, who was the head of the third faction, although he pretended to be doubtful about going to war, yet was he really desirous of innovation, as supposing that he should gain power to himself by the change of affairs. He therefore came into the midst of them, and endeavored to inform the multitude that "the city Tiberius had ever been a city of Galilee, and that in the days of Herod the tetrarch, who had built it, it had obtained the principal place, and that he had ordered that the city Sepphoris should be subordinate to the city Tiberias; that they had not lost this preeminence even under Agrippa the father, but had retained it until Felix was procurator of Judea. But he told them, that now they had been so unfortunate as to be made a present by Nero to Agrippa, junior; and that, upon Sepphoris's submission of itself to the Romans, that was become the capital city of Galilee, and that the royal library and the archives were now removed from them." When he had spoken these things, and a great many more, against king Agrippa, in order to provoke the people to a revolt, he added that "this was the time for them to take arms, and join with the Galileans as their confederates [whom they might command, and who

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would now willingly assist them, out of the hatred they bare to the people of Sepphoris; because they preserved their fidelity to the Romans], and to gather a great number of forces, in order to punish them." And as he said this, he exhorted the multitude, [to go to war;] for his abilities lay in making harangues to the people, and in being too hard in his speeches for such as opposed him, though they advised what was more to their advantage, and this by his craftiness and his fallacies, for he was not unskilful in the learning of the Greeks; and in dependence on that skill it was, that he undertook to write a history of these affairs, as aiming, by this way of haranguing, to disguise the truth. But as to this man, and how ill were his character and conduct of life, and how he and his brother were, in great measure, the authors of our destruction, I shall give the reader an account in the progress of my narration. So when Justus had, by his persuasions, prevailed with the citizens of Tiberias to take arms, nay, and had forced a great many so to do against their wills, he went out, and set the villages that belonged to Gadara and Hippos on fire; which villages were situated on the borders of Tiberias, and of the region of Scythopolis.

10. And this was the state Tiberias was now in. But as for Gischala, its affairs were thus:— When John, the son of Levi, saw some of the citizens much elevated upon their revolt from the Romans, he laboured to restrain them, and entreated them that they would keep their allegiance to them. But he could not gain his purpose, although he did his endeavors to the utmost; for the neighbouring people of Gadara, Gabara, and Sogana, with the Tyrians, got together a great army, and fell upon Gischala, and took Gischala by force, and set it on fire; and when they had entirely demolished it, they returned home. Upon which John was so enraged, that he armed all his men, and joined battle with the people forementioned; and rebuilt Gischala after a manner better than before, and fortified it with walls for its future security.

11. But Gamala persevered in its allegiance to the Romans, for the reason following:— Philip, the son of Jacimus, who was their governor under king Agrippa, had been unexpectedly preserved when the royal palace at Jerusalem had been besieged; but, as he fled away, had fallen into another danger, and that was, of being killed by Manahem, and the robbers that were with him; but certain Babylonians, who were of his kindred, and were then in Jerusalem, hindered the robbers from executing their design. So Philip staid there four days, and fled away on the fifth, having disguised himself with fictitious hair, that he might not be discovered; and when he was come to one of the villages to him belonging, but one that was situated at the borders of the citadel of Gamala, he sent to some of those that were under him, and commanded them to come to him. But God himself hindered that his intention, and this for his own advantage also; for had it not so happened, he had certainly perished. For a fever having seized upon him immediately, he wrote to Agrippa and Bernice, and gave them to one of his freed-men to carry them to Varus, who at this time was procurator of the kingdom, which the king and his sister had intrusted him withal, while they were gone to Berytus with an intention of meeting Gessius. When Varus had received these letters of Philip, and had learned that he was preserved, he was very uneasy at it, as supposing that he should appear useless to the king and his sister, now Philip was come. He therefore produced the carrier of the letters before the multitude, and accused him of forging the same; and said that he spake falsely when he related that Philip was at Jerusalem, fighting among the Jews against the Romans. So he slew him. And when this freed-man of Philip did not return again, Philip was doubtful what should be the occasion of his stay, and sent a second messenger with letters, that he might, upon his return, inform him what had befallen the other that had been sent before, and why he tarried so long. Varus accused this messenger also, when he came, of telling a falsehood, and slew him. For he was puffed up by the Syrians that were at Caesarea, and had great expectations; for they said that Agrippa would be slain by the Romans for the crimes which the Jews had committed, and that he should himself take the government, as derived from their kings; for Varus was, by the confession of all, of the royal family, as being a descendant of Sohemus, who had enjoyed a tetrarchy about Libanus; for which reason it was that he was puffed up, and kept the letters to himself. He contrived, also, that the king should not meet with those writings, by guarding all the passes, lest any one should escape, and inform the king what had been done. He moreover slew many of the Jews, in order to gratify the Syrians of Cesarea. He had a mind also to join with the Trachonites in Batanea, and to take up arms and make an assault upon the Babylonian Jews that were at Ecbatana; for that was the name they went by. He therefore called to him twelve of the Jews of Cesarea, of the best character, and ordered them to go to Ecbatana, and inform their countrymen who dwelt there, That Varus hath heard that "you intend to march against the king; but, not believing that report, he hath sent us to persuade you to lay down your arms, and that this compliance will be a sign that he did well not to give credit to those that raised the report concerning you." He also enjoined them to send seventy of their principal men to make a defense for them as to the accusation laid against them. So when the twelve messengers came to their countrymen at Ecbatana, and found that they had no designs of innovation at all, they persuaded them to send the seventy men also; who, not at all suspecting what would come, sent them accordingly. So these seventy went down to Caesarea, together with the twelve ambassadors; where Varus met them with the king's forces, and slew them all, together with the [twelve] ambassadors, and made an expedition against the Jews of Ecbatana. But one there was of the seventy who escaped, and made haste to inform the Jews of their coming; upon which they took their arms, with their wives and children, and retired to the citadel at Gamala, leaving their own villages full of all sorts of good things, and having many ten thousands of cattle therein. When Philip was informed of these things, he also came to the citadel of Gamala; and when he was come, the multitude cried aloud,

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and desired him to resume the government, and to make an expedition against Varus, and the Syrians of Cesarea; for it was reported that they had slain the king. But Philip restrained their zeal, and put them in mind of the benefits the king had bestowed upon them; and told them how powerful the Romans were, and said it was not for their advantage to make war with them; and at length he prevailed with them. But now, when the king was acquainted with Varus's design, which was to cut off the Jews of Caesarea, being many ten thousands, with their wives and children, and all in one day, he called to him Equiculus Modius, and sent him to be Varus's successor, as we have elsewhere related. But still Philip kept possession of the citadel of Gamala, and of the country adjoining to it, which thereby continued in their allegiance to the Romans.

12. Now, as soon as I was come into Galilee, and had learned this state of things by the information of such as told me of them, I wrote to the sanhedrim at Jerusalem about them, and required their direction what I should do. Their direction was, that I should continue there, and that, if my fellow legates were willing, I should join with them in the care of Galilee. But those my fellow legates, having gotten great riches from those tithes which as priests were their dues, and were given to them, determined to return to their own country. Yet when I desired them to stay so long, that we might first settle the public affairs, they complied with me. So I removed, together with them, from the city of Sepphoris, and came to a certain village called Bethmaus, four furlongs distant from Tiberius; and thence I sent messengers to the senate of Tiberius, and desired that the principal men of the city would come to me: and when they were come, Justus himself being also with them, I told them that I was sent to them by the people of Jerusalem as a legate, together with these other priests, in order to persuade them to demolish that house which Herod the tetrarch had built there, and which had the figures of living creatures in it, although our laws have forbidden us to make any such figures; and I desired that they would give us leave so to do immediately. But for a good while Capellus and the principal men belonging to the city would not give us leave, but were at length entirely overcome by us, and were induced to be of our opinion. So Jesus the son of Sapphias, one of those whom we have already mentioned as the leader of a seditious tumult of mariners and poor people, prevented us, and took with him certain Galileans, and set the entire palace on fire, and thought he should get a great deal of money thereby, because he saw some of the roofs gilt with gold. They also plundered a great deal of the furniture, which was done without our approbation; for after we had discoursed with Capellus and the principal men of the city, we departed from Bethmaus, and went into the Upper Galilee. But Jesus and his party slew all the Greeks that were inhabitants of Tiberias, and as many others as were their enemies before the war began.

13. When I understood this state of things, I was greatly provoked, and went down to Tiberias, and took all the care I could of the royal furniture, to recover all that could be recovered from such as had plundered it. They consisted of candlesticks made of Corinthian brass, and of royal tables, and of a great quantity of uncoined silver; and I resolved to preserve whatsoever came to my hand for the king. So I sent for ten of the principal men of the senate, and for Capellus the son of Antyllus, and committed the furniture to them, with this charge, That they should part with it to nobody else but to myself. From thence I and my fellow legates went to Gichala, to John, as desirous to know his intentions, and soon saw that he was for innovations, and had a mind to the principality; for he desired me to give him authority to carry off that corn which belonged to Caesar, and lay in the villages of Upper Galilee; and he pretended that he would expend what it came to in building the walls of his own city. But when I perceived what he endeavored at, and what he had in his mind, I said I would not permit him so to do; for that I thought either to keep it for the Romans or for myself, now I was intrusted with the public affairs there by the people of Jerusalem. But, when he was not able to prevail with me, he betook himself to my fellow legates; for they had no sagacity in providing for futurity, and were very ready to take bribes. So he corrupted them with money to decree, That all that corn which was within his province should be delivered to him; while I, who was but one, was outvoted by two, and held my tongue. Then did John introduce another cunning contrivance of his; for he said that those Jews who inhabited Cesarea Philippi, and were shut up by the order of the king's deputy there, had sent to him to desire him, that, since they had no oil that was pure for their use, he would provide a sufficient quantity of such oil for them, lest they should be forced to make use of oil that came from the Greeks, and thereby transgress their own laws. Now this was said by John, not out of his regard to religion, but out of his most flagrant desire of gain; for he knew that two sextaries were sold with them of Caesarea for one drachma, but that at Gischala fourscore sextaxies were sold for four sextaries. So he gave order that all the oil which was there should be carried away, as having my permission for so doing; which yet I did not grant him voluntarily, but only out of fear of the multitude, since, if I had forbidden him, I should have been stoned by them. When I had therefore permitted this to be done by John, he gained vast sums of money by this his knavery.

14. But when I had dismissed my fellow legates, and sent them back to Jerusalem, I took care to have arms provided, and the cities fortified. And when I had sent for the most hardy among the robbers, I saw that it was not in my power to take their arms from them; but I persuaded the multitude to allow them money as pay, and told them it was better for them to give them a little willingly, rather than to [be forced to] overlook them when they plundered their goods from them. And when I had obliged them to take an oath not to come into that country, unless they were invited to come, or else when they had not their pay given them, I dismissed them, and charged them neither to make an expedition against the Romans, nor against those their neighbours that lay round

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about them; for my first care was to keep Galilee in peace. So I was willing to have the principal of the Galileans, in all seventy, as hostages for their fidelity, but still under the notion of friendship. Accordingly, I made them my friends and companions as I journeyed, and set them to judge causes; and with their approbation it was that I gave my sentences, while I endeavored not to mistake what justice required, and to keep my hands clear of all bribery in those determinations.

15. I was now about the thirtieth year of my age; in which time of life it is a hard thing for any one to escape the calumnies of the envious, although he restrain himself from fulfilling any unlawful desires, especially where a person is in great authority. Yet did I preserve every woman free from injuries; and as to what presents were offered me, I despised them, as not standing in need of them. Nor indeed would I take those tithes, which were due to me as a priest, from those that brought them. Yet do I confess, that I took part of the spoils of those Syrians which inhabited the cities that adjoined to us, when I had conquered them, and that I sent them to my kindred at Jerusalem; although, when I twice took Sepphoris by force, and Tiberias four times, and Gadara once, and when I had subdued and taken John, who often laid treacherous snares for me, I did not punish [with death] either him or any of the people forenamed, as the progress of this discourse will show. And on this account, I suppose, it was that God, who is never unacquainted with those that do as they ought to do, delivered me still out of the hands of these my enemies, and afterwards preserved me when I fell into those many dangers which I shall relate hereafter.

16. Now the multitude of the Galileans had that great kindness for me, and fidelity to me, that when their cities were taken by force, and their wives and children carried into slavery, they did not so deeply lament for their own calamities, as they were solicitous for my preservation. But when John saw this, he envied me, and wrote to me, desiring that I would give him leave to come down, and make use of the hot-baths of Tiberias for the recovery of the health of his body. Accordingly, I did not hinder him, as having no suspicion of any wicked designs of his; and I wrote to those to whom I had committed the administration of the affairs of Tiberius by name, that they should provide a lodging for John, and for such as should come with him, and should procure him what necessaries soever he should stand in need of. Now at this time my abode was in a village of Galilee, which is named Cans.

17. But when John was come to the city of Tiberias, he persuaded the men to revolt from their fidelity to me, and to adhere to him; and many of them gladly received that invitation of his, as ever fond of innovations, and by nature disposed to changes, and delighting in seditions; but they were chiefly Justus and his father Pistus, that were earnest for their revolt from me, and their adherence to John. But I came upon them, and prevented them; for a messenger had come to me from Silas, whom I had made governor of Tiberias, as I have said already, and had told me of the inclinations of the people of Tiberias, and advised me to make haste thither; for that, if I made any delay, the city would come under another's jurisdiction. Upon the receipt of this letter of Silas, I took two hundred men along with me, and traveled all night, having sent before a messenger to let the people of Tiberias know that I was coming to them. When I came near to the city, which was early in the morning, the multitude came out to meet me; and John came with them, and saluted me, but in a most disturbed manner, as being afraid that my coming was to call him to an account for what I was now sensible he was doing. So he, in great haste, went to his lodging. But when I was in the open place of the city, having dismissed the guards I had about me, excepting one, and ten armed men that were with him, I attempted to make a speech to the multitude of the people of Tiberias: and, standing on a certain elevated place, I entreated them not to be so hasty in their revolt; for that such a change in their behavior would be to their reproach, and that they would then justly be suspected by those that should be their governors hereafter, as if they were not likely to be faithful to them neither.

18. But before I had spoken all I designed, I heard one of my own domestics bidding me come down, for that it was not a proper time to take care of retaining the good-will of the people of Tiberias, but to provide for my own safety, and escape my enemies there; for John had chosen the most trusty of those armed men that were about him out of those thousand that he had with him, and had given them orders when he sent them, to kill me, having learned that I was alone, excepting some of my domestics. So those that were sent came as they were ordered, and they had executed what they came about, had I not leaped down from the elevation I stood on, and with one of my guards, whose name was James, been carried [out of the crowd] upon the back of one Herod of Tiberias, and guided by him down to the lake, where I seized a ship, and got into it, and escaped my enemies unexpectedly, and came to Tarichese.

19. Now, as soon as the inhabitants of that city understood the perfidiousness of the people of Tiberias, they were greatly provoked at them. So they snatched up their arms, and desired me to be their leader against them; for they said they would avenge their commander's cause upon them. They also carried the report of what had been done to me to all the Galileans, and eagerly endeavored to irritate them against the people of Tiberias, and desired that vast numbers of them would get together, and come to them, that they might act in concert with their commander, what should be determined as fit to be done. Accordingly, the Galileans came to me in great numbers, from all parts, with their weapons, and besought me to assault Tiberias, to take it by force, and to demolish it, till it lay even with the ground, and then to make slaves of its inhabitants, with their wives and children. Those that were Josephus's friends also, and had escaped out of Tiberias, gave him the same advice. But I did not comply with them, thinking it a terrible thing to begin a civil war among them; for I thought that this contention ought not to proceed further than words; nay, I told them that it was not

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for their own advantage to do what they would have me to do, while the Romans expected no other than that we should destroy one another by our mutual seditions. And by saying this, I put a stop to the anger of the Galileans.

20. But now John was afraid for himself, since his treachery had proved unsuccessful. So he took the armed men that were about him, and removed from Tiberias to Gischala, and wrote to me to apologize for himself concerning What had been done, as if it had been done without his approbation, and desired me to have no suspicion of him to his disadvantage. He also added oaths and certain horrible curses upon himself, and supposed he should be thereby believed in the points he wrote about to me.

21. But now another great number of the Galileans came together again with their weapons, as knowing the man, how wicked and how sadly perjured he was, and desired me to lead them against him and promised me that they would utterly both him and Gischala. Hereupon I professed that I was obliged to them for their readiness to serve me, and that I would more than requite their good-will to me. However, I entreated them to restrain themselves, and begged of them to give me leave to do what I intended, which was to put an end to these troubles without bloodshed; and when I had prevailed with the multitude of the Galileans to let me do so, I came to Sepphoris.

22. But the inhabitants of this city having determined to continue in their allegiance to the Romans, were afraid of my coming to them, and tried, by putting me upon another action, to divert me, that they might be freed from the terror they were in. Accordingly, they sent to Jesus, the captain of those robbers who were in the confines of Ptolemais, and promised to give him a great deal of money, if he would come with those forces he had with him, which were in number eight hundred, and fight with us. Accordingly, he complied with what they desired, upon the promises they had made him, and was desirous to fall upon us when we were unprepared for him, and knew nothing of his coming beforehand. So he sent to me, and desired that I would give him leave to come and salute me. When I had given him that leave, which I did without the least knowledge of his treacherous intentions beforehand, he took his band of robbers, and made haste to come to me. Yet did not this his knavery succeed well at last; for as he was already nearly approaching, one of those with him deserted him, and came to me, and told me what he had undertaken to do. When I was informed of this, I went into the market-place, and pretended to know nothing of his treacherous purpose. I took with me many Galileans that were armed, as also some of those of Tiberias; and, when I had given orders that all the roads should be carefully guarded, I charged the keepers of the gates to give admittance to none but Jesus, when he came, with the principal of his men, and to exclude the rest; and in case they aimed to force themselves in, to use stripes [in order to repel them]. Accordingly, those that had received such a charge did as they were bidden, and Jesus came in with a few others; and when I had ordered him to throw down his arms immediately, and told him, that if he refused so to do, he was a dead man, he seeing armed men standing all round about him, was terrified, and complied; and as for those of his followers that were excluded, when they were informed that he was seized, they ran away. I then called Jesus to me by himself, and told him, "that I was not a stranger to that treacherous design he had against me, nor was I ignorant by whom he was sent for; that, however, I would forgive him what he had done already, if he would repent of it, and be faithful to me hereafter." And thus, upon his promise to do all that I desired, I let him go, and gave him leave to get those whom he had formerly had with him together again. But I threatened the inhabitants of Sepphoris, that, if they would not leave off their ungrateful treatment of me, I would punish them sufficiently.

23. At this time it was that two great men, who were under the jurisdiction of the king [Agrippa] came to me out of the region of Trachonius, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither." And when I had pacified the multitude, I provided for the men that were come to us whatsoever it was they wanted, according to their usual way of living, and that in great plenty also.

24. Now king Agrippa sent an army to make themselves masters of the citadel of Gamala, and over it Equieulus Modius; but the forces that were sent were not allow to encompass the citadel quite round, but lay before it in the open places, and besieged it. But when Ebutius the decurion, who was intrusted with the government of the great plain, heard that I was at Simonias, a village situated in the confines of Galilee, and was distant from him sixty furlongs, he took a hundred horsemen that were with him by night, and a certain number of footmen, about two hundred, and brought the inhabitants of the city Gibea along with him as auxiliaries, and marched in the night, and came to the village where I abode. Upon this I pitched my camp over against him, which had a great number of forces in it: but Ebutius tried to draw us down into the plain, as greatly depending upon his horsemen; but we would not come down; for when I was satisfied of the advantage that his horse would have if we came down into the plain, while we were all footmen, I resolved to join battle with the enemy where I was. Now Ebutius and his party made a courageous opposition for some time; but when he saw that his horse were useless to him in that place, he retired back to the city Gibea, having lost three of his men in the fight. So I followed him directly with two thousand armed men; and when I was at the city Besara, that lay in the confines of Ptolemais, but twenty furlongs from Gibea, where Ebutius abode, I placed my armed men on the outside of the village, and gave orders that they should

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guard the passes with great care, that the enemy might not disturb us until we should have carried off the corn, a great quantity of which lay there: it belonged to Bernice the queen, and had been gathered together out of the neighbouring villages into Besara; so I loaded my camels and asses, a great number of which I had brought along with me, and sent the corn into Galilee. When I had done this, I offered Ebutius battle; but when he would not accept of the offer, for he was terrified at our readiness and courage, I altered my route, and marched towards Neopolitanus, because I had heard that the country about Tiberias was laid waste by him. This Neopolitanus was captain of a troop of horse, and had the custody of Scythopolis intrusted to his care by the enemy; and when I had hindered him from doing any further mischief to Tiberias, I set myself to make provision for the affairs of Galilee.

25. But when John, the son of Levi, who, as we before told you, abode at Gischala, was informed how all things had succeeded to my mind, and that I was much in favour with those that were under me, as also that the enemy were greatly afraid of me, he was not pleased with it, as thinking my prosperity tended to his ruin. So he took up a bitter envy and enmity against me; and hoping, that if he could inflame those that were under me to hate me, he should put an end to the prosperity I was in, he tried to persuade the inhabitants of Tiberias and of Sepphoris, [and for those of Gabara he supposed they would be also of the same mind with the others,] which were the greatest cities of Galilee, to revolt from their subjection to me, and to be of his party; and told them that he would command them better than I did. As for the people of Sepphoris, who belonged to neither of us, because they had chosen to be in subjection to the Romans, they did not comply with his proposal; and for those of Tiberias, they did not indeed so far comply as to make a revolt from under me, but they agreed to be his friends, while the inhabitants of Gabara did go over to John; and it was Simon that persuaded them so to do, one who was both the principal man in the city, and a particular friend and companion of John. It is true, these did not openly own the making a revolt, because they were in great fear of the Galileans, and had frequent experience of the good-will they bore to me; yet did they privately watch for a proper opportunity to lay snares for me; and indeed I thereby came into the greatest danger, on the occasion following.

26. There were some bold young men of the village of Dabaritta, who observed that the wife of Ptolemy, the king's procurator, was to make a progress over the great plain with a mighty attendance, and with some horsemen that followed as a guard to them, and this out of a country that was subject to the king and queen, into the jurisdiction of the Romans; and fell upon them on a sudden, and obliged the wife of Ptolemy to fly away, and plundered all the carriages. They also came to me to Tarichese, with four mules' loading of garments, and other furniture; and the weight of the silver they brought was not small, and there were five hundred pieces of gold also. Now I had a mind to preserve these spoils for Ptolemy, who was my countryman; and it is prohibited by our laws even to spoil our enemies; so I said to those that brought these spoils, that they ought to be kept, in order to rebuild the walls of Jerusalem with them when they came to be sold. But the young men took it very ill that they did not receive a part of those spoils for themselves, as they expected to have done; so they went among the villages in the neighbourhood of Tiberias, and told the people that I was going to betray their country to the Romans, and that I used deceitful language to them, when I said, that what had been thus gotten by rapine should be kept for the rebuilding of the walls of the city of Jerusalem; although I had resolved to restore these spoils again to their former owner. And indeed they were herein not mistaken as to my intentions; for when I had gotten clear of them, I sent for two of the principal men, Dassion, and Janneus the son of Levi, persons that were among the chief friends of the king, and commanded them to take the furniture that had been plundered, and to send it to him; and I threatened that I would order them to be put to death by way of punishment, if they discovered this my command to any other person.

27. Now, when all Galilee was filled with this rumor, that their country was about to be betrayed by me to the Romans, and when all men were exasperated against me, and ready to bring me to punishment, the inhabitants of Tarichee did also themselves suppose that what the young men said was true, and persuaded my guards and armed men to leave me when I was asleep, and to come presently to the hippodrome, in order there to take counsel against me their commander. And when they had prevailed with them, and they were gotten together, they found there a great company assembled already, who all joined in one clamour, to bring the man who was so wicked to them as to betray them, to his due punishment; and it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond every body else. He then took the laws of Moses into his hands, and came into the midst of the people, and said, "O my fellow citizens! if you are not disposed to hate Josephus on your own account, have regard, however, to these laws of your country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who hath acted thus insolently, to his deserved punishment."

28. When he had said this, and the multitude had openly applauded him for what he had said, he took some of the armed men, and made haste away to the house in which I lodged, as if he would kill me immediately, while I was wholly insensible of all till this disturbance happened; and by reason of the pains I had been taking, was fallen fast asleep. But Simon, who was intrusted with the care of my body, and was the only person that stayed with me, and saw the violent incursion the citizens made upon me, awaked me, and told me of the danger I was in, and desired me to let him kill me, that I might die bravely and like a general, before my enemies

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came in, and forced me [to kill myself], or killed me themselves. Thus did he discourse to me; but I committed the care of my life to God, and made haste to go out to the multitude. Accordingly, I put on a black garment, and hung my sword at my neck, and went by such a different way to the hippodrome, wherein I thought none of my adversaries would meet me; so I appeared among them on the sudden, and fell down flat on the earth, and bedewed the ground with my tears: then I seemed to them all an object of compassion. And when I perceived the change that was made in the multitude, I tried to divide their opinions before the armed men should return from my house; so I granted them that I had been as wicked as they supposed me to be; but still I entreated them to let me first inform them for what use I had kept that money which arose from the plunder, and, that they might then kill me if they pleased: and upon the multitude's ordering me to speak, the armed men came upon me, and when they saw me, they ran to kill me; but when the multitude bade them hold their hands, they complied, and expected that as soon as I should own to them that I kept the money for the king, it would be looked on as a confession of my treason, and they should then be allowed to kill me.

29. When, therefore, silence was made by the whole multitude, I spake thus to them: "O my countrymen! I refuse not to die, if justice so require. However, I am desirous to tell you the truth of this matter before I die; for as I know that this city of yours [Tarichee] was a city of great hospitality, and filled with abundance of such men as have left their own countries, and are come hither to be partakers of your fortune, whatever it be, I had a mind to build walls about it, out of this money, for which you are so angry with me, while yet it was to be expended in building your own walls." Upon my saying this, the people of Taricheae and the strangers cried out, that "they gave me thanks, and desired me to be of good courage," although the Galileans and the people of Tiberias continued in their wrath against me, insomuch that there arose a tumult among them, while some threatened to kill me, and some bade me not to regard them; but when I promised them that I would build them walls at Tiberias, and at other cities that wanted them, they gave credit to what I promised, and returned every one to his own home. So I escaped the forementioned danger, beyond all my hopes, and returned to my own house, accompanied with my friends, and twenty armed men also.

30. However, these robbers and other authors of this tumult, who were afraid, on their own account, lest I should punish them for what they had done, took six hundred armed men, and came to the house where I abode, in order to set it on fire. When this their insult was told me, I thought it indecent for me to run away, and I resolved to expose myself to danger, and to act with some boldness; so I gave order to shut the doors, and went up into an upper room, and desired that they would send in some of their men to receive the money [from the spoils] for I told them they would then have no occasion to be angry with me; and when they had sent in one of the boldest of them all, I had him whipped severely, and I commanded that one of his hands should be cut off, and hung about his neck; and in this case was he put out to those that sent him. At which procedure of mine they were greatly affrighted, and in no small consternation, and were afraid that they should themselves be served in like manner, if they staid there; for they supposed that I had in the house more armed men than they had themselves; so they ran away immediately, while I, by the use of this stratagem, escaped this their second treacherous design against me.

31. But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to live, if they would not change their religion to the religion of those to whom they fled for safety: they spake reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretenses as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, that those who fled to them for refuge ought not to be persecuted: I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers, if they could overcome their enemies by wizards. Upon my saying this, the people assented for a while; but they returned again afterwards, as irritated by some ill people against the great men; nay, they once made an assault upon the house in which they dwelt at Tarichess, in order to kill them; which, when I was informed of, I was afraid lest so horrid a crime should take effect, and nobody else would make that city their refuge any more. I therefore came myself, and some others with me, to the house where these great men lived, and locked the doors, and had a trench drawn from their house leading to the lake, and sent for a ship, and embarked therein with them, and sailed to the confines of Hippos: I also paid them the value of their horses; nor in such a flight could I have their horses brought to them. I then dismissed them, and begged of them earnestly that they would courageously bear I this distress which befell them. I was also myself I greatly displeased that I was compelled to expose those that had fled to me to go again into an enemy's country; yet did I think it more eligible that they should perish among the Romans, if it should so happen, than in the country that was under my jurisdiction. However, they escaped at length, and king Agrippa forgave them their offenses. And this was the conclusion of what concerned these men.

32. But as for the inhabitants of the city of Tiberias, they wrote to the king, and desired him to send them forces sufficient to be a guard to their country; for that they were desirous to come over to him: this was what they wrote to him. But when I came to them, they desired me to build their walls, as I had promised them to do; for they had heard that the walls of Tarichess were already built. I agreed to their proposal accordingly; and when I had made preparation for the entire building, I gave order to the architects to go to work; but on the third day, when I was gone to Tarichess,

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which was thirty furlongs distant from Tiberias, it so fell out, that some Roman horsemen were discovered on their march, not far from the city, which made it to be supposed that the forces were come from the king; upon which they shouted, and lifted up their voices in commendations of the king, and in reproaches against me. Hereupon one came running to me, and told me what their dispositions were, and that they had resolved to revolt from me: upon hearing which news I was very much alarmed; for I had already sent away my armed men from Tarichess, to their own homes, because the next day was our sabbath; for I would not have the people of Tarichess disturbed [on that day] by a multitude of soldiers; and indeed, whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me. I had now about me no more than seven armed men, besides some friends, and was doubtful what to do; for to send to recall my own forces I did not think proper, because the present day was almost over; and had those forces been with me, I could not take up arms on the next day, because our laws forbade us so to do, even though our necessity should be very great; and if I should permit the people of Tarichess, and the strangers with them, to guard the city, I saw that they would not be sufficient for that purpose, and I perceived that I should be obliged to delay my assistance a great while; for I thought with myself that the forces that came from the king would prevent me, and that I should be driven out of the city. I considered, therefore, how to get clear of these forces by a stratagem; so I immediately placed those my friends of Tarichee, on whom I could best confide, at the gates, to watch those very carefully who went out at those gates: I also called to me the heads of families, and bade every one of them to seize upon a ship to go on board it, and to take a master with them, and follow him to the city of Tiberias. I also myself went on board one of those ships, with my friends, and the seven armed men already mentioned, and sailed for Tiberias.

33. But now, when the people of Tiberias perceived that there were no forces come from the king, and yet saw the whole lake full of ships, they were in fear what would become of their city, and were greatly terrified, as supposing that the ships were full of men on board; so they then changed their minds, and threw down their weapons, and met me with their wives and children, and made acclamations to me with great commendations; for they imagined that I did not know their former inclinations [to have been against me]; so they persuaded me to spare the city. But when I was come near enough, I gave order to the masters of the ships to cast anchor a good way off the land, that the people of Tiberias might not perceive that the ships had no men on board; but I went nearer to the people in one of the ships, and rebuked them for their folly, and that they were so fickle as, without any just occasion in the world, to revolt from their fidelity to me. However, assured them that I would entirely forgive them for the time to come, if they would send ten of the ringleaders of the multitude to me; and when they complied readily with this proposal, and sent me the men forementioned, I put them on board a ship, and sent them away to Tarichese; and ordered them to be kept in prison.

34. And by this stratagem it was that I gradually got all the senate of Tiberias into my power, and sent them to the city forementioned, with many of the principal men among the populace, and those not fewer in number than the other. But when the multitude saw into what great miseries they had brought themselves, they desired me to punish the author of this sedition: his name was Clitus, a young man, bold and rash in his undertakings. Now, since I thought it not agreeable to piety to put one of my own people to death, and yet found it necessary to punish him, I ordered Levi, one of my own guards, to go to him, and cut off one of Clitus's hands; but as he that was ordered to do this, was afraid to go out of the ship alone, among 'so great a multitude, I was not willing that the timorousness of the soldier should appear to the people of Tiberias. So I called to Clitus himself and said to him, "Since thou deservest to lose both thine hands for thy ingratitude to me, be thou thine own executioner, lest, if thou refusest so to be, thou undergo a worse punishment." And when he earnestly begged of me to spare him one of his hands, it was with difficulty that I granted it. So, in order to prevent the loss of both his hands, he willingly took his sword, and cut off his own left hand; and this put an end to the sedition.

35. Now the men of Tiberias, after I was gone to Taricheae, perceived what stratagem I had used against them, and they admired how I had put an end to their foolish sedition, without shedding of blood. But now, when I had sent for some of those multitudes of the people of Tiberias out of prison, among whom were Justus and his father Pistus, I made them to sup with me; and during our supper time I said to them, that I knew the power of the Romans was superior to all others, but did not say so [publicly] because of the robbers. So I advised them to do as I did, and to wait for a proper opportunity, and not to be uneasy at my being their commander; for that they could not expect to have another who would use the like moderation that I had done. I also put Justus in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem, upon an accusation laid against him, as if he had been a rogue, and had forged some letters; as also how the people of Gamala, in a sedition they raised against the Babylonians, after the departure of Philip, slew Chares, who was a kinsman of Philip, and withal how they had wisely punished Jesus, his brother Justuses sister's husband [with death]. When I had said this to them during supper time, I in the morning ordered Justus, and all the rest that were in prison, to be loosed out of it, and sent away.

36. But before this, it happened that Philip, the son of Jacimus, went out of the citadel of Gamala upon the following occasion: When Philip had been informed that Varus was put out of his government by king Agrippa, and that Equieulus Modius, a man that was of old his friend and companion, was come to succeed him, he wrote to him, and

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related what turns of fortune he had had, and desired him to forward the letters he sent to the king and queen. Now, when Modius had received these letters, he was exceedingly glad, and sent the letters to the king and queen, who were then about Berytus. But when king Agrippa knew that the story about Philip was false, [for it had been given out, that the Jews had begun a war with the Romans, and that this Philip had been their commander in that war,] he sent some horsemen to conduct Philip to him; and when he was come, he saluted him very obligingly, and showed him to the Roman commanders, and told them that this was the man of whom the report had gone about as if he had revolted from the Romans. He also bid him to take some horsemen with him, and to go quickly to the citadel of Gamala, and to bring out thence all his domestics, and to restore the Babylonians to Batanea again. He also gave it him in charge to take all possible care that none of his subjects should be guilty of making any innovation. Accordingly, upon these directions from the king, he made haste to do what he was commanded.

37. Now there was one Joseph, the son of a female physician, who excited a great many young men to join with him. He also insolently addressed himself to the principal persons at Gamala, and persuaded them to revolt from the king; and take up arms, and gave them hopes that they should, by his means, recover their liberty. And some they forced into the service, and those that would not acquiesce in what they had resolved on, they slew. They also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said. Those of Gamala also wrote to me, desiring me to send them an armed force, and workmen to raise up the walls of their city; nor did I reject either of their requests. The region of Gaulanitis did also revolt from the king, as far as the village Solyma. I also built a wall about Seleucia and Soganni, which are villages naturally of ver great strength. Moreover, I, in like manner, walled several villages of Upper Galilee, though they were very rocky of themselves. Their names are Jamnia, and Meroth, and Achabare. I also fortified, in the Lower Galilee, the cities Tarichee, Tiberias, Sepphoris, and the villages, the cave of Arbela, Bersobe, Selamin, Jotapata, Capharecho, and Sigo, and Japha, and Mount Tabor. I also laid up a great quantity of corn in these places, and arms withal, that might be for their security afterward.

38. But the hatred that John, the son of Levi, bore to me, grew now more violent, while he could not bear my prosperity with patience. So he proposed to himself, by all means possible, to make away with me; and built the walls of Gischala, which was the place of his nativity. He then sent his brother Simon, and Jonathan, the son of Sisenna, and about a hundred armed men, to Jerusalem, to Simon, the son of Gamaliel, in order to persuade him to induce the commonalty of Jerusalem to take from me the government over the Galileans, and to give their suffrages for conferring that authority upon him. This Simon was of the city of Jerusalem, and of a very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate knowledge of the laws of their country. He was a man of great wisdom and reason, and capable of restoring public affairs by his prudence, when they were in an ill posture. He was also an old friend and companion of John; but at that time he had a difference with me. When therefore he had received such an exhortation, he persuaded the high priests, Ananus, and Jesus the son of Gamala, and some others of the same seditious faction, to cut me down, now I was growing so great, and not to overlook me while I was aggrandizing myself to the height of glory; and he said that it would be for the advantage of the Galileans, if I were deprived of my government there. Ananus also, and his friends, desired them to make no delay about the matter, lest I should get the knowledge of what was doing too soon, and should come and make an assault upon the city with a great army. This was the counsel of Simon; but Artanus the high priest demonstrated to them that this was not an easy thing to be done, because many of the high priests and of the rulers of the people bore witness that I had acted like an excellent general, and that it was the work of ill men to accuse one against whom they had nothing to say.

39. When Simon heard Ananus say this, he desired that the messengers would conceal the thing, and not let it come among many; for that he would take care to have Josephus removed out of Galilee very quickly. So he called for John's brother, [Simon,] and charged him that they should send presents to Ananus and his friends; for, as he said, they might probably by that means persuade them to change their minds. And indeed Simon did at length thus compass what he aimed at; for Artanus, and those with him, being corrupted by bribes, agreed to expel me out of Galilee, without making the rest of the citizens acquainted with what they were doing. Accordingly, they resolved to send men of distinction as to their families, and of distinction as to their learning also. Two of these were of the populace, Jonathan and Ananias, by sect Pharisees; while the third, Jozar, was of the stock of the priests, and a Pharisee also; and Simon, the last of them, was of the youngest of the high priests. These had it given them in charge, that, when they were come to the multitude of the Galileans, they should ask them, what was the reason of their love to me? and if they said that it was because I was born at Jerusalem, that they should reply, that they four were all born at the same place; and if they should say, it was because I was well versed in their law, they should reply, that neither were they unacquainted with the practices of their country; but if, besides these, they should say, they loved me because I was a priest, they should reply, that two of these were priests also.

40. Now, when they had given Jonathan and his companions these instructions, they gave them forty thousand [drachmae] out of the public money: but when they heard that there was a certain Galilean that then sojourned at Jerusalem, whose name was Jesus, who had about him a band of six hundred armed men, they sent for him, and gave him three months pay, and gave him orders to follow Jonathan and his companions, and be obedient to them. They

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also gave money to three hundred men that were citizens of Jerusalem, to maintain them all, and ordered them also to follow the ambassadors; and when they had complied, and were gotten ready for the march, Jonathan and his companions went out with them, having along with them John's brother and a hundred armed men. The charge that was given them by those that sent them was this: That if I would voluntarily lay down my arms, they should send me alive to the city of Jerusalem; but that, in case I opposed them, they should kill me, and fear nothing; for that it was their command for them so to do. They also wrote to John to make all ready for fighting me, and gave orders to the inhabitants of Sepphoris, and Gabara, and Tiberins, to send auxiliaries to John.

41. Now, as my father wrote me an account of this, [for Jesus the son of Gamala, who was present in that council, a friend and companion of mine, told him of it,] I was very much troubled, as discovering thereby that my fellow citizens proved so ungrateful to me, as, out of envy, to give order that I should be slain: my father earnestly pressed me also in his letter to come to him, for that he longed to see his son before he died. I informed my friends of these things, and that in three days' time I should leave the country, and go home. Upon hearing this, they were all very sorry, and desired me, with tears in their eyes, not to leave them to be destroyed; for so they thought they should be, if I were deprived of the command over them: but as I did not grant their request, but was taking care of my own safety, the Galileans, out of their dread of the consequence of my departure, that they should then be at the mercy of the robbers, sent messengers over all Galilee to inform them of my resolution to leave them. Whereupon, as soon as they heard it, they got together in great numbers, from all parts, with their wives and children; and this they did, as it appeared to me, not more out of their affection to me, than out of their fear on their own account; for while I staid with them, they supposed that they should suffer no harm. So they all came into the great plain, wherein I lived, the name of which was Asochis.

42. But wonderful it was what a dream I saw that very night; for when I had betaken myself to my bed, as grieved and disturbed at the news that had been written to me, it seemed to me, that a certain person stood by me, and said, "O Josephus! leave off to afflict thy soul, and put away all fear; for what now grieves thee will render thee very considerable, and in all respects most happy; for thou shalt get over not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans." When I had seen this dream, I got up with an intention of going down to the plain. Now, when the whole multitude of the Galileans, among whom were the women and children, saw me, they threw themselves down upon their faces, and, with tears in their eyes, besought me not to leave them exposed to their enemies, nor to go away and permit their country to be injured by them. But when I did not comply, with their entreaties, they compelled me to take an oath, that I would stay with them: they also cast abundance of reproaches upon the people of Jerusalem, that they would not let their country enjoy peace.

43. When I heard this, and saw what sorrow the people were in, I was moved with compassion to them, and thought it became me to undergo the most manifest hazards for the sake of so great a multitude; so I let them know I would stay with them. And when I had given order that five thousand off them should come to me armed, and with provisions for their maintenance, I sent the rest away to their own homes; and when those five thousand were come, I took them, together with three thousand of the soldiers that were with me before, and eighty horsemen, and marched to the village of Chabolo, situated in the confines of Ptolimias, and there kept my forces together, pretending to get ready to fight with Placidus, who was come with two cohorts of footmen, and one troop of horsemen, and was sent thither by Cestius Gallus to burn those villages of Galilee that were near Ptolemais. Upon whose casting up a bank before the city Ptolemais, I also pitched my camp at about the distance of sixty furlongs from that village. And now we frequently brought out our forces as if we would fight, but proceeded no further than skirmishes at a distance; for when Placidus perceived that I was earnest to come to a battle, he was afraid, and avoided it. Yet did he not remove from the neighbourhood of Ptolemais.

44. About this time it was that Jonathan and his fellow legates came. They were sent, as we have said already, by Simon, and Ananus the high priest. And Jonathan contrived how he might catch me by treachery; for he durst not make any attempt upon me openly. So he wrote me the following epistle: "Jonathan and those that are with him, and are sent by the people of Jerusalem, to Josephus, send greeting. We are sent by the principal men of Jerusalem, who have heard that John of Gischala hath laid many snares for thee, to rebuke him, and to exhort him to be subject to thee hereafter. We are also desirous to consult with thee about our common concerns, and what is fit to be done. We therefore desire thee to come to us quickly, and to bring only a few men with thee; for this village will not contain a great number of soldiers." Thus it was that they wrote, as expecting one of these two things; either that I should come without armed men, and then they should have me wholly in their power; or, if I came with a great number, they should judge me to be a public enemy. Now it was a horseman who brought the letter, a man at other times bold, and one that had served in the army under the king. It was the second hour of the night that he came, when I was feasting with my friends, and the principal of the Galileans. This man, upon my servant's telling me that a certain horseman of the Jewish nation was come, was called in at my command, but did not so much as salute me at all, but held out a letter, and said, "This letter is sent thee by those that are come from Jerusalem; do thou write an answer to it quickly; for I am obliged to return to them very soon." Now my guests could not but wonder at the boldness of the soldier. But I desired him to sit down and sup with us; but

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when he refused so to do, I held the letter in my hands as I received it, and fell a talking with my guests about other matters. But a few hours afterwards, I got up, and when I had dismissed the rest to go to their beds, I bid only four of my intimate friends to stay, and ordered my servant to get some wine ready. I also opened the letter so, that nobody could perceive it; and understanding thereby presently the purportú of the writing, I sealed it up again, and appeared as if I had not yet read it, but only held it in my hands. I ordered twenty drachmae should be given the soldier for the charges of his journey; and when he took the money, and said that he thanked me for it, I perceived that he loved money, and that he was to be caught chiefly by that means; and I said to him, "If thou wilt but drink with us, thou shalt have a drachma for every glass thou drinkest." So he gladly embraced this proposal, and drank a great deal of wine, in order to get the more money, and was so drunk, that at last he could not keep the secrets he was intrusted with, but discovered them without my putting questions to him, viz. That a treacherous design was contrived against me, and that I was doomed to die by those that sent him. When I heard this, I wrote back this answer: "Josephus to Jonathan, and those that are with him, sendeth greeting. Upon the information that you are come in health into Galilee, I rejoice, and this especially because I can now resign the care of public affairs here into your hands, and return into my native country, which is what I have desired to do a great while; and I confess I ought not only to come to you as far as Xaloth, but farther, and this without your commands. But I desire you to excuse me, because I cannot do it now, since I watch the motions of Placidus, who hath a mind to go up into Galilee; and this I do here at Chabolo. Do you therefore, on the receipt of this epistle, come hither to me. Fare you well."

45. When I had written thus, and given the letter to be carried by the soldier, I sent along with him thirty of the Galileans of the best characters, and gave them instructions to salute those ambassadors, but to say nothing else to them. I also gave orders to as many of those armed men, whom I esteemed most faithful to me, to go along with the others, every one with him whom he was to guard, lest some conversation might pass between those whom I sent and those who were with Jonathan. So those men went [to Jonathan]. But when Jonathan and his partners had failed in this their first attempt, they sent me another letter, the contents whereof were as follows: "Jonathan, and those with him, to Josephus, send greeting. We require thee to come to us to the village Gabaroth, on the third day, without any armed men, that we may hear what thou hast to lay to the charge of John [of Gischala]." When they had written this letter, they saluted the Galileans whom I sent, and came to Japha, which was the largest village of all Galilee, and encompassed with very strong walls, and had a great number of inhabitants in it. There the multitude of men, with their wives and children, met them, and exclaimed loudly against them; and desired them to be gone, and not to envy them the advantage of an excellent commander. With these clamours Jonathan and his partners were greatly provoked, although they durst not show their anger openly; so they made them no answer, but went to other villages. But still the same clamours met them from all the people, who said, "Nobody should persuade them to have any other commander besides Josephus." So Jonathan and his partners went away from them without success, and came to Sepphoris, the greatest city of all Galilee. Now the men of that city, who inclined to the Romans in their sentiments, met them indeed, but neither praised nor reproached me and when they were gone down from Sepphoris to Asochis, the people of that place made a clamour against them, as those of Japha had done; whereupon they were able to contain themselves no longer, but ordered the armed men that were with them to beat those that made the clamour with their clubs. And when they came to Gabara, John met them with three thousand armed men; but, as I understood by their letter that they had resolved to fight against me, I arose from Chabolo, with three thousand armed men also; but left in my camp one of my fastest friends, and came to Jotapata, as desirous to be near them, the distance being no more than forty furlongs. Whence I wrote thus to them: "If you are very desirous that I should come to you, you know there are two hundred and forty cities and villages in Galilee; I will come to any of them which you please, excepting Gaburn and Gischala; the one of which is John's native city, and the other in confederacy and friendship with him."

46. When Jonathan and his partners had received this letter, they wrote me no more answers, but called a council of their friends together; and taking John into their consultation, they took counsel together by what means they might attack me. John's opinion was, that they should write to all the cities and villages that were in Galilee; for that there must be certainly one or two persons in every one of them that were at variance with me, and that they should be invited to come to oppose me as an enemy. He would also have them send this resolution of theirs to the city of Jerusalem, that its citizens, upon the knowledge of my being adjudged to be an enemy by the Galileans, might themselves I also confirm that determination. He said also, that when this was done, even those Galileans who were well affected to me, would desert me out of fear. When John had given them this counsel, what he had said was very agreeable to the rest of them. I was also made acquainted with these affairs about the third hour of the night, by the means of one Saccheus, who had belonged to them, but now deserted them and came over to me, and told me what they were about; so I perceived that no time was to be lost. Accordingly, I gave command to Jacob, an armed man of my guard, whom I esteemed faithful to me, to take two hundred men, and to guard the passages that led from Gahara to Galilee, and to seize upon the passengers, and send them to me, especially such as were caught with letters about them: I also sent Jeremias himself, one of my friends, with six hundred armed men, to the borders of Galilee, in order to watch the roads that led from this

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country to the city Jerusalem, and gave him charge to lay hold of such as traveled with letters about them, to keep the men in bonds upon the place, but to send me the letters.

47. When I had laid these commands upon them, I gave them orders, and bid them take their arms and bring three days' provision with them, and be with me the next day. I also parted those that were about me into four parts, and ordained those of them that were most faithful to me to be a guard to my body. I also set over them centurions, and commanded them to take care that not a soldier which they did not know should mingle himself among them. Now, on the fifth day following, when I was at Gabaroth, I found the entire plain that was before the village full of armed men, who were come out of Galilee to assist me: many others of the multitude, also, out of the village, ran along with me. But as soon as I had taken my place, and began to speak to them, they all made an acclamation, and called me the benefactor and savior of the country. And when I had made them my acknowledgments, and thanked them [for their affection to me], I also advised them to fight with nobody, nor to spoil the country; but to pitch their tents in the plain, and be content with their sustenance they had brought with them; for I told them that I had a mind to compose these troubles without shedding any blood. Now it came to pass, that on the very same day those who were sent by John with letters, fell among the guards whom I had appointed to watch the roads; so the men were themselves kept upon the place, as my orders were, but I got the letters, which were full of reproaches and lies; and I intended to fall upon these men, without saying a word of these matters to any body.

48. Now, as soon as Jonathan and his companions heard of my coming, they took all their own friends, and John with them, and retired to the house of Jesus, which indeed was a large castle, and no way unlike a citadel; so they privately laid a band of armed men therein, and shut all the other doors but one, which they kept open, and they expected that I should come out of the road to them, to salute them. And indeed they had given orders to the armed men, that when I came they should let nobody besides me come in, but should exclude others; as supposing that, by this means, they should easily get me under their power: but they were deceived in their expectation; for I perceived what snares they had laid for me. Now, as soon as I was got off my journey, I took up my lodgings over against them, and pretended to be asleep; so Jonathan and his party, thinking that I was really asleep and at rest, made haste to go down into the plain, to persuade the people that I was an ill governor. But the matter proved otherwise; for, upon their appearance, there was a cry made by the Galileans immediately, declaring their good opinion of me as their governor; and they made a clamour against Jonathan and his partners for coming to them when they had suffered no harm, and as though they would overturn their happy settlement; and desired them by all means to go back again, for that they would never be persuaded to have any other to rule over them but myself. When I heard of this, I did not fear to go down into the midst of them; I went, therefore, myself down presently to hear what Jonathan and his companions said. As soon as I appeared, there was immediately an acclamation made to me by the whole multitude, and a cry in my commendation by them, who confessed their thanks was owing to me for my good government of them.

49. When Jonathan and his companions heard this, they were in fear of their own lives, and in danger lest they should be assaulted by the Galileans on nay account; so they contrived how they might run away. But as they were not able to get off, for I desired them to stay, they looked down with concern at my words to them. I ordered, therefore, the multitude to restrain entirely their acclamations, and placed the most faithful of my armed men upon the avenues, to be a guard to us, lest John should unexpected fall upon us; and I encouraged the Galileans to take their weapons, lest they should be disturbed at their enemies, if any sudden insult should be made upon them. And then, in the first place, I put Jonathan and his partners in mind of their [former] letter, and after what manner they had written to me, and declared they were sent by the common consent to the people of Jerusalem, to make up the differences I had with John, and how they had desired me to come to them; and as I spake thus, I publicly showed that letter they had written, till they could not at all deny what they had done, the letter itself convicting them. I then said, "O Jonathan! and you that are sent with him as his colleagues, if I were to be judged as to my behavior, compared with that of John's, and had brought no more than two or three witnesses, good men and true, it is plain you had been forced, upon the examination of their characters beforehand, to discharge the accusations: that therefore you may be informed that I have acted well in the affairs of Galilee, I think three witnesses too few to be brought by a man that hath done as he ought to do; so I gave you all these for witnesses. Inquire of them how I have lived, and whether I have not behaved myself with all decency, and after a virtuous manner, among them. And I further conjure you, O Galileans! to hide no part of the truth, but to speak before these men as before judges, whether I have in any thing acted otherwise than well."

50. While I was thus speaking, the united voices of all the people joined together, and called me their benefactor and savior, and attested to my former behavior, and exhorted me to continue so to do hereafter; and they all said, upon their oaths, that their wives had been preserved free from injuries, and that no one had ever been aggrieved by me. After this, I read to the Galileans two of those epistles which had been sent by Jonathan and his colleagues, and which those whom I had appointed to guard the road had taken, and sent to me. These were full of reproaches, and of lies, as if I had acted more like a tyrant than a governor against them, with many other things besides therein contained, which were no better indeed than impudent falsities. I also informed the multitude how I came by these letters, and that those who carried them delivered them up voluntarily; for I was not willing that my

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enemies should know any thing of the guards I had set, lest they should be afraid, and leave off writing hereafter.

51. When the multitude heard these things, they were greatly provoked at Jonathan, and his colleagues that were with him, and were going to attack them, and kill them; and this they had certainly done, unless I had restrained the anger of the Galileans, and said, that "I forgave Jonathan and his colleagues what was past, if they would repent, and go to their own country, and tell those who sent them the truth, as to my conduct." When I had said this, I let them go, although I knew they would do nothing of what they had promised. But the multitude were very much enraged against them, and entreated me to give them leave to punish them for their insolence; yet did I try all methods to persuade them to spare the men; for I knew that every instance of sedition was pernicious to the public welfare. But the multitude was too angry with them to be dissuaded, and all of them went immediately to the house in which Jonathan and his colleagues abode. However, when I perceived that their rage could not be restrained, I got on horseback, and ordered the multitude to follow me to the village Sogane, which was twenty furlongs off Gabara; and by using this stratagem, I so managed myself, as not to appear to begin a civil war amongst them.

52. But when I was come near Sogane, I caused the multitude to make a halt, and exhorted them not to be so easily provoked to anger, and to the inflicting such punishments as could not be afterwards recalled: I also gave order, that a hundred men, who were already in years, and were principal men among them, should get themselves ready to go to the city of Jerusalem, and should make a complaint before the people of such as raised seditions in the country. And I said to them, that "in case they be moved with what you say, you shall desire the community to write to me, and to enjoin me to continue in Galilee, and to order Jonathan and his colleagues to depart out of it." When I had suggested these instructions to them, and while they were getting themselves ready as fast as they could, I sent them on this errand the third day after they had been assembled: I also sent five hundred armed men with them [as a guard]. I then wrote to my friends in Samaria, to take care that they might safely pass through the country: for Samaria was already under the Romans, and it was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country; for in that road you may, in three days' time, go from Galilee to Jerusalem. I also went myself, and conducted the old men as far as the bounds of Galilee, and set guards in the roads, that it might not be easily known by any one that these men were gone. And when I had thus done, I went and abode at Japha.

53. Now Jonathan and his colleagues, having failed of accomplishing what they would have done against me, sent John back to Gischala, but went themselves to the city of Tiberias, expecting it would submit itself to them; and this was founded on a letter which Jesus, their then governor, had written them, promising that, if they came, the multitude would receive them, and choose to be under their government; so they went their ways with this expectation. But Silas, who, as I said, had been left curator of Tiberias by me, informed me of this, and desired me to make haste thither. Accordingly, I complied with his advice immediately, and came thither; but found myself in danger of my life, from the following occasion: Jonathan and his colleagues had been at Tiberias, and had persuaded a great many of such as had a quarrel with me to desert me; but when they heard of my coming, they were in fear for themselves, and came to me; and when they had saluted me, they said, that I was a happy man in having behaved myself so well in the government of Galilee; and they congratulated me upon the honours that were paid me: for they said that my glory was a credit to them, since they had been my teachers and fellow citizens; and they said further, that it was but just that they should prefer my friendship to them rather than John's, and that they would have immediately gone home, but that they staid that they might deliver up John into my power; and when they said this they took their oaths of it, and those such as are most tremendous amongst us, and such as I did not think fit to disbelieve. However, they desired me to lodge some where else, because the next day was the sabbath, and that it was not fit the city of Tiberias should be disturbed [on that day].

54. So I suspected nothing, and went away to Tarichese; yet did I withal leave some to make inquiry in the city how matters went, and whether any thing was said about me: I also set many persons all the way that led from Tarichese to Tiberias, that they might communicate from one to another, if they learned any news from those that were left in the city. On the next day, therefore, they all came into the Proseucha; it was a large edifice, and capable of receiving a great number of people; thither Jonathan went in, and though he durst not openly speak of a revolt, yet did he say that their city stood in need of a better governor than it then had. But Jesus, who was the ruler, made no scruple to speak out, and said openly, "O fellow citizens! it is better for you to be in subjection to four than to one; and those such as are of high birth, and not without reputation for their wisdom;" and pointed to Jonathan and his colleagues. Upon his saying this, Justus came in and commended him for what he had said, and persuaded some of the people to be of his mind also. But the multitude were not pleased with what was said, and had certainly gone into a tumult, unless the sixth hour, which was now come, had dissolved the assembly, at which hour our laws require us to go to dinner on sabbath days; so Jonathan and his colleagues put off their council till the next day, and went off without success. When I was informed of these affairs, I determined to go to the city of Tiberias in the morning. Accordingly, on the next day, about the first hour of the day, I came from Tarichee, and found the multitude already assembled in the Proseucha; but on what account they were gotten together, those that were assembled did not know. But when Jonathan and his colleagues saw me there unexpectedly, they were in disorder; after which they raised a

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report of their own contrivance, that Roman horsemen were seen at a place called Union, in the borders of Galilee, thirty furlongs distant from the city. Upon which report, Jonathan and his colleagues cunningly exhorted me not to neglect this matter, nor to suffer the land to be spoiled by the enemy. And this they said with a design to remove me out of the city, under the pretense of the want of extraordinary assistance, while they might dispose the city to be my enemy.

55. As for myself, although I knew of their design, yet did I comply with what they proposed, lest the people of Tiberias should have occasion to suppose that I was not careful of their security. I therefore went out; but, when I was at the place, I found not the least footsteps of any enemy, so I returned as fast as ever I could, and found the whole council assembled, and the body of the people gotten together, and Jonathan and his colleagues bringing vehement accusations against me, as one who had no concern to ease them of the burdens of war, and as one that lived luxuriously. And as they were discoursing thus, they produced four letters, as written to them from some people that lived at the borders of Galilee, imploring that they would come to their assistance, for that there was an army of Romans, both horsemen and footmen, who would come and lay waste the country on the third day; they desired them also to make haste, and not to overlook them. When the people of Tiberias heard this, they thought they spake truth, and made a clamour against me, and said I ought not to sit still, but to go away to the assistance of their countrymen. Hereupon I said [for I understood the meaning of Jonathan and his colleagues] that I was ready to comply with what they proposed, and without delay to march to the war which they spake of, yet did I advise them, at the same time, that since these letters declared that the Romans would make their assault in four several places, they should part their forces into five bodies, and make Jonathan and his colleagues generals of each body of them, because it was fit for brave men, not only to give counsel, but to take the place of leaders, and assist their countrymen when such a necessity pressed them; for, said I, it is not possible for me to lead more than one party. This advice of mine greatly pleased the multitude; so they compelled them to go forth to the war. But their designs were put into very much disorder, because they had not done what they had designed to do, on account of my stratagem, which was opposite to their undertakings.

56. Now there was one whose name was Ananias [a wicked man he was, and very mischievous]; he proposed that a general religious fast should be appointed the next day for all the people, and gave order that at the same hour they should come to the same place, without any weapons, to make it manifest before God, that while they obtained his assistance, they thought all these weapons useless. This he said, not out of piety, but that they might catch me and my friends unarmed. Now, I was hereupon forced to comply, lest I should appear to despise a proposal that tended to piety. As soon, therefore, as we were gone home, Jonathan and his colleagues wrote to John to come to them in the morning, and desiring him to come with as many soldiers as he possibly could, for that they should then be able easily to get me into their hands, and to do all they desired to do. When John had received this letter, he resolved to comply with it. As for myself, on the next day, I ordered two of the guards of my body, whom I esteemed the most courageous and most faithful, to hide daggers under their garments, and to go along with me, that we might defend ourselves, if any attack should be made upon us by our enemies. I also myself took my breastplate, and girded on my sword, so that it might be, as far as it was possible, concealed, and came into the Proseucha.

57. Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in. And while we were engaged in the duties of the day, and had betaken ourselves to our prayers, Jesus got up, and inquired of me what was become of the vessels that were taken out of the king's palace, when it was burnt down [and] of that uncoined silver; and in whose possession they now were? This he said, in order to drive away time till John should come. I said that Capellus, and the ten principal men of Tiberias, had them all; and I told him that they might ask them whether I told a lie or not. And when they said they had them, he asked me, What is become of those twenty pieces of gold which thou didst receive upon the sale of a certain weight of uncoined money? I replied, that I had given them to those ambassadors of theirs, as a maintenance for them, when they were sent by them to Jerusalem. So Jonathan and his colleagues said that I had not done well to pay the ambassadors out of the public money. And when the multitude were very angry at them for this, for they perceived the wickedness of the men, I understood that a tumult was going to arise; and being desirous to provoke the people to a greater rage against the men, I said, "But if I have not done well in paying our ambassadors out of the public stock, leave off your anger at me, for I will repay the twenty pieces of gold myself."

58. When I had said this, Jonathan and his colleagues held their peace; but the people were still more irritated against them, upon their openly showing their unjust ill-will to me. When Jesus saw this change in file people, he ordered them to depart, but desired the senate to stay; for that they could not examine things of such a nature in a tumult: and as the people were crying out that they would not leave me alone, there came one and told Jesus and his friends privately, that John and his armed men were at hand: whereupon Jonathan and his colleagues, being able to contain themselves no longer, [and perhaps the providence of God hereby procuring my deliverance, for had not this been so, I had certainly been destroyed by John,] said, "O you people of Tiberias! leave off this inquiry about the twenty pieces of gold; for Josephus hath not deserved to die for them; but he hath deserved it by his desire of tyrannizing, and by cheating the multitude of the Galileans with his speeches, in order to gain the dominion over them." When he had said this, they presently laid hands upon me, and endeavored to kill me: but

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as soon as those that were with me saw what they did, they drew their swords, and threatened to smite them, if they offered any violence to me. The people also took up stones, and were about to throw them at Jonathan; and so they snatched me from the violence of my enemies.

59. But as I was gone out a little way, I was just upon meeting John, who was marching with his armed men. So I was afraid of him, and turned aside, and escaped by a narrow passage to the lake, and seized on a ship, and embarked in it, and sailed over to Tarichese. So, beyond my expectation, I escaped this danger. Whereupon I presently sent for the chief of the Galileans, and told them after what manner, against all faith given, I had been very near to destruction from Jonathan and his colleagues, and the people of Tiberias. Upon which the multitude of the Galileans were very angry, and encouraged me to delay no longer to make war upon them, but to permit them to go against John, and utterly to destroy him, as well as Jonathan and his colleagues. However, I restrained them, though they were in such a rage, and desired them to tarry a while, till we should be informed what orders those ambassadors, that were sent by them to the city of Jerusalem, should bring thence; for I told them that it was best for them to act according to their determination; whereupon they were prevailed on. At which time, also, John, when the snares he had laid did not take effect, returned back to Gischala.

60. Now, in a few days, those ambassadors whom he had sent, came back again and informed us, that the people were greatly provoked at Ananus, and Simon the son of Gamaliel, and their friends; that, without any public determination, they had sent to Galilee, and had done their endeavors that I might be turned out of the government. The ambassadors said further, that the people were ready to burn their houses. They also brought letters, whereby the chief men of Jerusalem, at the earnest petition of the people, confirmed me in the government of Galilee, and enjoined Jonathan and his colleagues to return home quickly. When I had gotten these letters, I came to the village Arbela, where I procured an assembly of the Galileans to meet, and bid the ambassadors declare to them the anger of the people of Jerusalem at what had been done by Jonathan and his colleagues, and how much they hated their wicked doings, and how they had confirmed me in the government of their country, as also what related to the order they had in writing for Jonathan and his colleagues to return home. So I immediately sent them the letter, and bid him that carried it to inquire, as well as he could, how they intended to act [on this occasion.]

61. Now, when they had received that letter, and were thereby greatly disturbed, they sent for John, and for the senators of Tiberias, and for the principal men of the Gabarens, and proposed to hold a council, and desired them to consider what was to be done by them. However, the governors of Tiberias were greatly disposed to keep the government to themselves; for they said it was not fit to desert their city, now it was committed to their trust, and that otherwise I should not delay to fall upon them; for they pretended falsely that so I had threatened to do. Now John was not only of their opinion, but advised them, that two of them should go to accuse me before the multitude [at Jerusalem], that I do not manage the affairs of Galilee as I ought to do; and that they would easily persuade the people, because of their dignity, and because the whole multitude are very mutable. When, therefore, it appeared that John had suggested the wisest advice to them, they resolved that two of them, Jonathan and Ananias, should go to the people of Jerusalem, and the other two [Simon and Joazar] should be left behind to tarry at Tiberins. They also took along with them a hundred soldiers for their guard.

62. However, the governors of Tiberias took care to have their city secured with walls, and commanded their inhabitants to take their arms. They also sent for a great many soldiers from John, to assist them against me, if there should be occasion for them. Now John was at Gischala. Jonathan, therefore, and those that were with him, when they were departed from Tiberias, and as soon as they were come to Dabaritta, a village that lay in the utmost parts of Galilee, in the great plain, they, about midnight, fell among the guards I had set, who both commanded them to lay aside their weapons, and kept them in bonds upon the place, as I had charged them to do. This news was written to me by Levi, who had the command of that guard committed to him by me. Hereupon I said nothing of it for two days; and, pretending to know nothing about it, I sent a message to the people of Tiberias, and advised them to lay their arms aside, and to dismiss their men, that they might go home. But, supposing that Jonathan, and those that were with him, were already arrived at Jerusalem, they made reproachful answers to me; yet was I not terrified thereby, but contrived another stratagem against them, for I did not think it agreeable with piety to kindle the fire of war against the citizens. As I was desirous to draw those men away from Tiberias, I chose out ten thousand of the best of my armed men, and divided them into three bodies, and ordered them to go privately, and lie still as an ambush, in the villages. I also led a thousand into another village, which lay indeed in the mountains, as did the others, but only four furlongs distant from Tiberias; and gave orders, that when they saw my signal, they should come down immediately, while I myself lay with my soldiers in the sight of every body. Hereupon the people of Tiberias, at the sight of me, came running out of the city perpetually, and abused me greatly. Nay, their madness was come to that height, that they made a decent bier for me, and, standing about it, they mourned over me in the way of jest and sport; and I could not but be myself in a pleasant humor upon the sight of this madness of theirs.

63. And now being desirous to catch Simon by a wile, and Joazar with him, I sent a message to them, and desired them to come a little way out of the city, and many of their friends to guard them; for I said I would come down to them, and make a league with them, and divide the government of Galilee with them. Accordingly, Simon was deluded on account of his imprudence, and out of the hopes of gain, and

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did not delay to come; but Joazar, suspecting snares were laid for him, staid behind. So when Simon was come out, and his friends with him, for his guard, I met him, and saluted him with great civility, and professed that I was obliged to him for his coming up to me; but a little while afterward I walked along with him as though I would say something to him by myself; and when I had drawn him a good way from his friends, I took him about the middle, and gave him to my friends that were with me, to carry him into a village; and, commanding my armed men to come down, I with them made an assault upon Tiberias. Now, as the fight grew hot on both sides, and the soldiers belonging to Tiberias were in a fair way to conquer me, [for my armed men were already fled away,] I saw the posture of my affairs; and encouraging those that were with me, I pursued those of Tiberias, even when they were already conquerors, into the city. I also sent another band of soldiers into the city by the lake, and gave them orders to set on fire the first house they could seize upon. When this was done, the people of Tiberinas thought that their city was taken by force, and so threw down their arms for fear, and implored, they, their wives, and children, that I would spare their city. So I was over-persuaded by their entreaties, and restrained the soldiers from the vehemency with which they pursued them; while I myself, upon the coming on of the evening, returned back with my soldiers, and went to refresh myself. I also invited Simon to sup with me, and comforted him on occasion of what had happened; and I promised that I would send him safe and secure to Jerusalem, and withal would give him provisions for his journey thither.

64. But on the next day, I brought ten thousand armed men with me, and came to Tiberias. I then sent for the principal men of the multitude into the public place, and enjoined them to tell me who were the authors of the revolt; and when they told me who the men were, I sent them bound to the city Jotapata. But as to Jonathan and Ananias, I freed them from their bonds, and gave them provisions for their journey, together with Simon and Joazar, and five hundred armed men who should guard them; and so I sent them to Jerusalem. The people of Tiberias also came to me again, and desired that I would forgive them for what they had done; and they said they would amend what they had done amiss with regard to me, by their fidelity for the time to come; and they besought me to preserve what spoils remained upon the plunder of the city, for those that had lost them. Accordingly, I enjoined those that had got them, to bring them all before us; and when they did not comply for a great while, and I saw one of the soldiers that were about me with a garment on that was more splendid than ordinary, I asked him whence he had it; and when he replied that he had it out of the plunder of the city, I had him punished with stripes; and I threatened all the rest to inflict a severer punishment upon them, unless they produced before us whatsoever they had plundered; and when a great many spoils were brought together, I restored to every one of Tiberias what they claimed to be their own.

65. And now I am come to this part of my narration, I have a mind to say a few things to Justus, who hath himself written a history concerning these affairs, as also to others who profess to write history, but have little regard to truth, and are not afraid, either out of ill-will or good-will to some persons, to relate falsehoods. These men do like those who compose forged deeds and conveyances; and because they are not brought to the like punishment with them, they have no regard to truth. When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; whence it is that, being belied by him, I am under a necessity to make my defense; and so I shall say what I have concealed till now. And let no one wonder that I have not told the world these things a great while ago. For although it be necessary for an historian to write the truth, yet is such a one not bound severely to animadvert on the wickedness of certain men; not out of any favour to them, but out of an author's own moderation. How then comes it to pass, O Justus! thou most sagacious of writers, [that I may address myself to him as if he were here present,] for so thou boastest of thyself, that I and the Galileans have been the authors of that sedition which thy country engaged in, both against the Romans and against the king [Agrippa, junior] For before ever I was appointed governor of Galilee by the community of Jerusalem, both thou and all the people of Tiberias had not only taken up arms, but had made war with Decapolis of Syria. Accordingly, thou hadst ordered their villages to be burnt, and a domestic servant of thine fell in the battle. Nor is it I only who say this; but so it is written in the Commentaries of Vespasian, the emperor; as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais, and desired that thou, who wast the author [of that war], mightest be brought to punishment. And thou hadst certainly been punished at the command of Vespasian, had not king Agrippa, who had power given him to have thee put to death, at the earnest entreaty of his sister Bernice, changed the punishment from death into a long imprisonment. Thy political administration of affairs afterward doth also clearly discover both thy other behavior in life, and that thou wast the occasion of thy country's revolt from the Romans; plain signs of which I shall produce presently. I have also a mind to say a few things to the rest of the people of Tiberias on thy account, and to demonstrate to those that light upon this history, that you bare no good-will, neither to the Romans, nor to the king. To be sure, the greatest cities of Galilee, O Justus! were Sepphoris, and thy country Tiberias. But Sepphoris, situated in the very midst of Galilee, and having many villages about it, and able with ease to have been bold and troublesome to the Romans, if they had so pleased, yet did it resolve to continue faithful to those their masters, and at the same time excluded me out of their city, and prohibited all their citizens from joining with the Jews in the war; and, that they might be out of danger from me, they, by a wile, got leave of me to fortify their city

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with walls: they also, of their own accord, admitted of a garrison of Roman legions, sent them by Cestlus Gallus, who was then president of Syria, and so had me in contempt, though I was then very powerful, and all were greatly afraid of me; and at the same time that the greatest of our cities, Jerusalem, was besieged, and that temple of ours, which belonged to us all, was in danger of falling under the enemy's power, they sent no assistance thither, as not willing to have it thought they would bear arms against the Romans. But as for thy country, O Justus: situated upon the lake of Gennesareth, and distance from Hippos thirty furlongs, from Gadara sixty, and from Scythopolis, which was under the king's jurisdiction, a hundred and twenty; when there was no Jewish city near, it might easily have preserved its fidelity [to the Romans,] if it had so pleased them to do, for the city and its people had plenty of weapons. But, as thou sayest, I was then the author [of their revolts]. And pray, O Justus! who was that author afterwards? For thou knowest that I was in the power of the Romans before Jerusalem was besieged, and before the same time Jotapata was taker by force, as well as many other fortresses, and a great many of the Galileans fell in the war. It was therefore then a proper time, when you were certainly freed from any fear on my account, to throw away your weapons, and to demonstrate to the king and to the Romans, that it was not of choice, but as forced by necessity, that you fell into the war against them; but you staid till Vespasian came himself as far as your walls, with his whole army; and then you did indeed lay aside your weapons out of fear, and your city had for certain been taken by force, unless Vespasian had complied with the king's supplication for you, and had excused your madness. It was not I, therefore, who was the author of this, but your own inclinations to war. Do not you remember how often I got you under my power, and yet put none of you to death? Nay, you once fell into a tumult one against another, and slew one hundred and eighty-five of your citizens, not on account of your good-will to the king and to the Romans, but on account of your own wickedness, and this while I was besieged by the Romans in Jotapata. Nay, indeed, were there not reckoned up two thousand of the people of Tiberias during the siege of Jerusalem, some of whom were slain, and the rest caught and carried captives? But thou wilt pretend that thou didst not engage in the war, since thou didst flee to the king. Yes, indeed, thou didst flee to him; but I say it was out of fear of me. Thou sayest, indeed, that it is I who am a wicked man. But then, for what reason was it that king Agrippa, who procured thee thy life when thou wast condemned to die by Vespian, and who bestowed so much riches upon thee, did twice afterward put thee in bonds, and as often obliged thee to run away from thy country, and, when he had once ordered thee to be put to death, he granted thee a pardon at the earnest desire of Bernice? And when [after so many of thy wicked pranks] he made thee his secretary, he caught thee falsifying his epistles, and drove thee away from his sight. But I shall not inquire accurately into these matters of scandal against thee. Yet cannot I but wonder at thy impudence, when thou hast the assurance to say, that thou hast better related these affairs [of the war] than have all the others that have written about them, whilst thou didst not know what was done in Galilee; for thou wast then at Berytus with the king; nor didst thou know how much the Romans suffered at the siege of Jotapata, or what miseries they brought upon us; nor couldst thou learn by inquiry what I did during that siege myself; for all those that might afford such information were quite destroyed in that siege. But perhaps thou wilt say, thou hast written of what was done against the people of Jerusalem exactly. But how should that be? for neither wast thou concerned in that war, nor hast thou read the commentaries of Caesar; of which we have evident proof, because thou hast contradicted those commentaries of Caesar in thy history. But if thou art so hardy as to affirm, that thou hast written that history better than all the rest, why didst thou not publish thy history while the emperors Vespasian and Titus, the generals in that war, as well as king Agrippa and his family, who were men very well skilled in the learning of the Greeks, were all alive? for thou hast had it written these twenty years, and then mightest thou have had the testimony of thy accuracy. But now when these men are no longer with us, and thou thinkest thou canst not be contradicted, thou venturest to publish it. But then I was not in like manner afraid of my own writing, but I offered my books to the emperors themselves, when the facts were almost under men's eyes; for I was conscious to myself, that I had observed the truth of the facts; and as I expected to have their attestation to them, so I was not deceived in such expectation. Moreover, I immediately presented my history to many other persons, some of whom were concerned in the war, as was king Agrippa and some of his kindred. Now the emperor Titus was so desirous that the knowledge of these affairs should be taken from these books alone, that he subscribed his own hand to them, and ordered that they should be published; and for king Agrippa, he wrote me sixty-two letters, and attested to the truth of what I had therein delivered; two of which letters I have here subjoined, and thou mayst thereby know their contents:— "King Agrippa to Josephus, however, when thou comest to me, I will inform thee of a great many things which thou dost not know." So when this history was perfected, Agrippa, neither by way of flattery, which was not agreeable to him, nor by way of irony, as thou wilt say, [for he was entirely a stranger to such an evil disposition of mind,] but he wrote this by way of attestation to what was true, as all that read histories may do. And so much shall be said concerning Justus which I am obliged to add by way of digression.

66. Now, when I had settled the affairs of Tiberias, and had assembled my friends as a sanhedrim, I consulted what I should do as to John. Whereupon it appeared to be the opinion of all the Galileans, that I should arm them all, and march against John, and punish him as the author of all the disorders that had happened. Yet was not I pleased with their determination; as purposing to compose these troubles without bloodshed. Upon this I exhorted them to use the

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utmost care to learn the names of all that were under John; which when they had done, and I thereby was apprized who the men were, I published an edict, wherein I offered security and my right hand to such of John's party as had a mind to repent; and I allowed twenty days' time to such as would take this most advantageous course for themselves. I also threatened, that unless they threw down their arms, I would burn their houses, and expose their goods to public sale. When the men heard of this, they were in no small disorder, and deserted John; and to the number of four thousand threw down their arms, and came to me. So that no others staid with John but his own citizens, and about fifteen hundred strangers that came from the metropolis of Tyre; and when John saw that he had been outwitted by my stratagem, he continued afterward in his own country, and was in great fear of me.

67. But about this time it was that the people of Sepphoris grew insolent, and took up arms, out of a confidence they had in the strength of their walls, and because they saw me engaged in other affairs also. So they sent to Cestius Gallus, who was president of Syria, and desired that he would either come quickly to them, and take their city under his protection, or send them a garrison. Accordingly, Gallus promised them to come, but did not send word when he would come: and when I had learned so much, I took the soldiers that were with me, and made an assault upon the people of Sepphoris, and took the city by force. The Galileans took this opportunity, as thinking they had now a proper time for showing their hatred to them, since they bore ill-will to that city also. They then exerted themselves, as if they would destroy them all utterly, with those that sojourned there also. So they ran upon them, and set their houses on fire, as finding them without inhabitants; for the men, out of fear, ran together to the citadel. So the Galileans carried off every thing, and omitted no kind of desolation which they could bring upon their countrymen. When I saw this, I was exceedingly troubled at it, and commanded them to leave off, and put them in mind that it was not agreeable to piety to do such things to their countrymen: but since they neither would hearken to what I exhorted, nor to what I commanded them to do, [for the hatred they bore to the people there was too hard for my exhortations to them,] I bade those my friends, who were most faithful to me, and were about me, to give on reports, as if the Romans were falling upon the other part of the city with a great army; and this I did, that, by such a report being spread abroad, I might restrain the violence of the Galileans, and preserve the city of Sepphoris. And at length this stratagem had its effect; for, upon hearing this report, they were in fear for themselves, and so they left off plundering and ran away; and this more especially, because they saw me, their general, do the same also; for, that I might cause this report to be believed, I pretended to be in fear as well as they. Thus were the inhabitants of Sepphoris unexpectedly preserved by this contrivance of mine.

68. Nay, indeed, Tiberias had like to have been plundered by the Galileans also upon the following occasion:— The chief men of the senate wrote to the king, and desired that he would come to them, and take possession of their city. The king promised to come, and wrote a letter in answer to theirs, and gave it to one of his bed-chamber, whose name was Crispus, and who was by birth a Jew, to carry it to Tiberias. When the Galileans knew that this man carried such a letter, they caught him, and brought him to me; but as soon as the whole multitude heard of it, they were enraged, and betook themselves to their arms. So a great many of them together from all quarters the next day, and came to the city Asochis, where I then lodged, and made heavy clamours, and called the city of Tiberias a traitor to them, and a friend to the king; and desired leave of me to go down and utterly destroy it; for they bore the like ill-will to the people of Tiberias, as they did to those of Sepphoris.

69. When I heard this, I was in doubt what to do, and hesitated by what means I might deliver Tiberias from the rage of the Galileans; for I could not deny that those of Tiborias had written to the king, and invited him to come to them; for his letters to them, in answer thereto, would fully prove the truth of that. So I sat a long time musing with myself, and then said to them, "I know well enough that the people of Tiberias have offended; nor shall I forbid you to plunder the city. However, such things ought to be done with discretion; for they of Tiberias have not been the only betrayers of our liberty, but many of the most eminent patriots of the Galileans, as they pretended to be, have done the same. Tarry therefore till I shall thoroughly find out those authors of our danger, and then you shall have them all at once under your power, with all such as you shall yourselves bring in also." Upon my saying this, I pacifie the multitude, and they left off their anger, and went their ways; and I gave orders that he who brought the king's letters should be put into bonds; but in a few days I pretended that I was obliged, by a necessary affair of my own, to out of the kingdom. I then called Crispus privately, and ordered him to make the soldier that kept him drunk, and to run away to the king. So when Tiberias was in danger of being utterly destroyed a second time, it escaped the danger by my skillful management, and the care that I had for its preservation.

70. About this time it was that Justus, the son of Pistus, without my knowledge, ran away to the king; the occasion of which I will here relate. Upon the beginning of the war between the Jews and Romans, the people of Tiberias resolved to submit to the king, and not to revolt from the Romans; while Justus tried to persuade them to betake themselves to their arms, as being himself desirous of innovations, and having hopes of obtaining the government of Galilee, as well as of his own country [Tiberias] also. Yet did he not obtain what he hoped for, because the Galileans bore ill-will to those of Tiberias, and this on account of their anger at what miseries they had suffered from them before the war; thence it was that they would not endure that Justus should be their governor. I myself also, who had been

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intrusted by the community of Jerusalem with the government of Galilee, did frequently come to that degree of rage at Justus, that I had almost resolved to kill him, as not able to bear his mischievous disposition. He was therefore much afraid of me, lest at length my passion should come to extremity; so he went to the king, as supposing that he would dwell better and more safely with him.

71. Now, when the people of Sepphoris had, in so surprising a manner, escaped their first danger, they sent to Cestius Gallus, and desired him to come to them immediately, and take possession of their city, or else to send forces sufficient to repress all their enemies' incursions upon them; and at the last they did prevail with Gallus to send them a considerable army, both of horse and foot, which came in the night time, and which they admitted into the city. But when the country round about it was harassed by the Roman army, I took those soldiers that were about me, and came to Garisme, where I cast up a bank, a good way off the city Sepphoris; and when I was at twenty furlongs distance, I came upon it by night, and made an assault upon its walls with my forces; and when I had ordered a considerable number of my soldiers to scale them with ladders, I became master of the greatest part of the city. But soon after, our unacquaintedness with the places forced us to retire, after we had killed twelve of the Roman footmen, and two horsemen, and a few of the people of Sepphoris, with the loss of only a single man of our own. And when it afterwards came to a battle in the plain against the horsemen, and we had undergone the dangers of it courageously for a long time, we were beaten; for upon the Romans encompassing me about, my soldiers were afraid, and fell back. There fell in that battle one of those that had been intrusted to guard my body; his name was Justus, who at this time had the same post with the king. At the same time also there came forces, both horsemen and footmen, from the king, and Sylla their commander, who was the captain of his guard: this Sylla pitched his camp at five furlongs' distance from Julias, and set a guard upon the roads, both that which led to Cana, and that which led to the fortress Gamala, that he might hinder their inhabitants from getting provisions out of Galilee.

72. As soon as I had gotten intelligence of this, I sent two thousand armed men, and a captain over them, whose name was Jeremiah, who raised a bank a furlong off Julias, near to the river Jordan, and did no more than skirmish with the enemy; till I took three thousand soldiers myself, and came to them. But on the next day, when I had laid an ambush in a certain valley, not far from the banks, I provoked those that belonged to the king to come to a battle, and gave orders to my own soldiers to turn their backs upon them, until they should have drawn the enemy away from their camp, and brought them out into the field, which was done accordingly; for Sylla, supposing that our party did really run away, was ready to pursue them, when our soldiers that lay in ambush took them on their backs, and put them all into great disorder. I also immediately made a sudden turn with my own forces, and met those of the king's party, and put them to flight. And I had performed great things that day, if a certain fate had not been my hinderance; for the horse on which I rode, and upon whose back I fought, fell into a quagmire, and threw me on the ground, and I was bruised on my wrist, and carried into a village named Cepharnome, or Capernaum. When my soldiers heard of this, they were afraid I had been worse hurt than I was; and so they did not go on with their pursuit any further, but returned in very great concern for me. I therefore sent for the physicians, and while I was under their hands, I continued feverish that day; and as the physicians directed, I was that night removed to Taricheee.

73. When Sylla and his party were informed what happened to me, they took courage again; and understanding that the watch was negligently kept in our camp, they by night placed a body of horsemen in ambush beyond Jordan, and when it was day they provoked us to fight; and as we did not refuse it, but came into the plain, their horsemen appeared out of that ambush in which they had lain, and put our men into disorder, and made them run away; so they slew six men of our side. Yet did they not go off with the victory at last; for when they heard that some armed men were sailed from Taricheae to Juli, they were afraid, and retired.

74. It was not now long before Vespasian came to Tyre, and king Agrippa with him; but the Tyrians began to speak reproachfully of the king, and called him an enemy to the Romans. For they said that Philip, the general of his army, had betrayed the royal palace and the Roman forces that were in Jerusalem, and that it was done by his command. When Vespasian heard of this report, he rebuked the Tyrians for abusing a man who was both a king and a friend to the Romans; but he exhorted the king to send Philip to Rome, to answer for what he had done before Nero. But when Philip was sent thither, he did not come into the sight of Nero, for he found him very near death, on account of the troubles that then happened, and a civil war; and so he returned to the king. But when Vespasian was come to Ptolemais, the chief men of Decapolis of Syria made a clamour against Justus of Tiberias, because he had set their villages on fire: so Vespasian delivered him to the king, to be put to death by those under the king's jurisdiction; yet did the king only put him into bonds, and concealed what he had done from Vespasian, as I have before related. But the people of Sepphoris met Vespasian, and saluted him, and had forces sent him, with Placidus their commander: he also went up with them, as I also followed them, till Vespasian came into Galilee. As to which coming of his, and after what manner it was ordered, and how he fought his first battle with me near the village Taricheae, and how from thence they went to Jotapata, and how I was taken alive, and bound, and how I was afterward loosed, with all that was done by me in the Jewish war, and during the siege of Jerusalem, I have accurately related them in the books concerning the War of the Jews. However, it will, I think, be fit for me to add now an account of those actions of my life which I have not related in that book of the Jewish war.

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75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamours to the emperors, and desired that they would bring me to punishment, as a traitor to them: but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered.

76. But when Titus had composed the troubles in Judea, and conjectured that the lands which I had in Judea would bring me no profit, because a garrison to guard the country was afterward to pitch there, he gave me another country in the plain. And when he was going away to Rome, he made choice of me to sail along with him, and paid me great respect: and when we were come to Rome, I had great care taken of me by Vespasian; for he gave me an apartment in his own house, which he lived in before he came to the empire. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness to me; which very thing made me envied, and brought me into danger; for a certain Jew, whose name was Jonathan, who had raised a tumult in Cyrene, and had persuaded two thousand men of that country to join with him, was the occasion of their ruin. But when he was bound by the governor of that country, and sent to the emperor, he told him that I had sent him both weapons and money. However, he could not conceal his being a liar from Vespasian, who condemned him to die; according to which sentence he was put to death. Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by God's providence I escaped them all. I also received from Vespasian no small quantity of land, as a free gift, in Judea; about which time I divorced my wife also, as not pleased with her behaviour, though not till she had been the mother of three children, two of whom are dead, and one whom I named Hyrcanus, is alive. After this I married a wife who had lived at Crete, but a Jewess by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate. By her I had two sons; the elder's name was Justus, and the next Simonides, who was also named Agrippa. And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished. He also made that country I had in Judea tax free, which is a mark of the greatest honour to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

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MURATORIAN CANON

The New Testament Canon; Latin: Canon Muratorian
(In Muratori, V. C. Antiq. Ital. Med. æv., vol. iii. col. 854.)
Author: anonymus (ascribed to Caius)
Against the Heresy of Artemon,
Ante-Nicene Fathers Vol. V, Fragments of Caius
Translation: Stewart Dingwall and Fordyce Salmond
Estimated Range of Dating: 140-155 A.D.

(The Muratorian Canon [Latin: Canon Muratori], also known as the Muratorian Fragment, is a copy of perhaps the oldest known list of the books of the New Testament. The fragment, consisting of 85 lines, is a Latin manuscript bound in a roughly 8th-century codex from the library of Columbanus's monastery at Bobbio Abbey; it contains features suggesting it is a translation from a Greek original written about 170. Other scholars suggest it might have been originally written as late as the 4th century, although this is not the consensus opinion. Both the degraded condition of the manuscript and the poor Latin in which it was written have made it difficult to translate. The beginning of the fragment is missing, and it ends abruptly. The fragment consists of all that remains of a section of a list of all the works that were accepted as canonical by the churches known to its original compiler.

***Manuscript history:** The Muratorian fragment* was discovered in the Ambrosian Library in Milan by Father Ludovico Antonio Muratori (1672–1750), the most famous Italian historian of his generation. Realising its significance and antiquity, he published it in 1740. The manuscript was likely copied sometime during or near the 8th century at Bobbio Abbey. A few lines of the Muratorian fragment were later found preserved in some codices of Paul's Epistles at the Benedictine abbey of Monte Cassino. These documents date from the 11th and 12th centuries, and the copied lines largely concur with the Bobbio version with minor variations. [* An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his Antiquitates Italicæ in 1740.]*

***Authorship and Date:** The original author of the fragment is unknown. The text of the list itself is traditionally dated to the second half of the second century because the author refers to Pius I, bishop of Rome (140—155), as recent: "But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."*

The document contains a list of books the Roman church of his era considered authoritative — a predecessor to what would become the New Testament. A similar list concerning the Old Testament likely preceded it, but if such a section was written, it was not preserved in the fragment. The fragment is in barbarous Latin which has probably been translated from an original in Greek, the language prevailing in the second century Christian community of Rome. Bruce Metzger has advocated the traditional dating, as has Charles E. Hill.

***Contents:** The canon is basically the same as most modern Protestant canons. The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Scholars find it highly likely that the missing two gospels are Matthew and Mark, although this remains uncertain. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."*

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "bearing the name of John are counted in the catholic church". 1 Peter, 2 Peter, and James are not mentioned in the fragment. It is clear that the author assumed that the author of the Gospel of John was the same as the author of the First Epistle of John, for in the middle of discussing the Gospel of John he says "what marvel then is it that John brings forward these several things so constantly in his epistles also, saying in his own person, "What we have seen with our eyes and heard with our ears, and our hands have handled that have we written," (1 John 1:1) which is a quotation from the First Epistle of John. It is not clear whether the other epistle in question is 2 John or 3 John. Another indication that the author identified the Gospel writer John with two epistles bearing John's name is that when he specifically addresses the epistles of John, he writes, "the Epistle of Jude indeed, and the two belonging to the above mentioned John." In other words, he thinks that these letters were written by the John whom he has already discussed, namely John the gospel writer. He gives no indication that he considers the John of the Apocalypse to be a different John from the author of the Gospel of John. The author also includes the Wisdom of Solomon [Book of Wisdom], "written by the friends of Solomon in his honour" [line 70] in the canon, and places the reference next to the epistles.

The fragment mentions two approved works of apocalyptic literature: the Apocalypse of John and the Apocalypse of Peter. The Apocalypse of John would go on to be better known as "Revelation" in the modern New Testament, while the Apocalypse of Peter would eventually fall out of favour in the 4th and 5th centuries. The author seems to think that the author of the Apocalypse of John (see debate on the authorship of Revelation) was a "predecessor" of Paul and wrote his epistles to the 7 churches first, although this dating does not match later scholarship, which believes Paul's

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epistles predate the Apocalypse. The author also remarks that "some of us will not allow [the Apocalypse of Peter] to be read in church". This hesitation with the Apocalypse of Peter would manifest in later centuries with it not being included in later canons. As the manuscript legacy for the Apocalypse of Peter is more sparse than books that made it into the New Testament, it is difficult to know how closely the Apocalypse of Peter read by the author of the fragment matches the few surviving manuscripts of it.

The author admires The Shepherd of Hermas and suggests it should be read, but does not consider it a work of scripture as it was "recently written," and the author considered only works from prophets or apostles to be worthy of canonicity. The remark on age is actually quite funny as the Gospel of John is not much older.)

Text:

1. . . . . those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord’s nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things so constantly in his epistles also, saying in his own person, “What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.” For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

3. As to the epistles of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the Old Testament Scriptures, and also to show them that Christ is the first object in these;—which it is needful for us to discuss severally, as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, and in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, and addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

4. The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[18] in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new Book of Psalms for Marcion, together with Basilides and the founder of the Asian Cataphrygians.

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THE EDICT OF TOLERATION

or Edict Of Serdica
Author: Emperor Galerius (311 AD)
from Lactantius, De Mort. Pers. ch. 34, 35.
Opera, ed. O. F. Fritzsche, II, P. 273.;
Bibl. Patt. Ecc. Lat. XI, Leipzig, 1844.
Translation: O. F. Fritzsche, 1844
Estimated Range of Dating: 311 A.D.

(The Edict of Serdica, also called Edict of Toleration, by Galerius, was issued in 311 in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. The Edict implicitly granted Christianity the status of "religio licita" [lawful religion], a worship recognised and accepted by the Roman Empire. It was the first edict legalising Christianity, preceding the Edict of Milan by two years.

On February 23, 303, on the Terminalia feast, Emperor Diocletian, by proposal of Galerius, issued a persecutory edict. The edict prescribed: 1. Destroying of churches and burning of the Holy Scriptures; 2. Confiscation of church property; 3. Banning Christians from undertaking collective legal action; 4. Loss of privileges for Christians of high rank who refused to recant; 5. The arrest of some state officials.

At that time, Galerius held the position of Caesar of the Roman Empire, the second most important position after the Emperors. In 305 Diocletian abdicated; Galerius, his successor, continued persecution in the East until 311, when he suddenly made a U-turn and granted Christians forgiveness, freedom of worship and, implicitly, the status of religio licita. Promulgated in the name of the other official members of the Tetrarchy, the edict marked the end of persecutions against the Christians. This edict needs some explanations.

The Empire in Crisis

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (235–284 AD), was a period in which the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability (with multiple usurpers competing for power), Roman reliance on (and growing influence of) barbarian mercenaries known as foederati and commanders nominally working for Rome (but increasingly independent), plague, debasement of currency, and economic depression.

The crisis began with the assassination of Emperor Alexander Severus at the hands of his own troops in 235 AD. This started a fifty-year period in which 20–25 rivals struggled for the throne. Most were important Roman Army generals who took control over all or part of the Empire.

By 258–260, the Empire had split into three competing states. There was the Gallic Empire, which included the Roman provinces of Gaul, Britannia and Hispania, and the Palmyrene Empire, with the eastern provinces of Syria Palaestina and Aegyptus. These became independent of the Italian Roman Empire proper, which stood between them. Later, Aurelian (270–275) reunited the empire. The crisis ended with the ascension of Diocletian and his implementation of reforms in 284 and it resulted in many changes to the Empire's institutions, society, economic life and, eventually, religion.

The Tetrarchy

One of Diocletian's reforms was the invention and institution of the Tetrarchy in 293 AD. The term "tetrarchy" describes any form of government where power is divided among four individuals. [basically like a triumvirate with 4 members] The government of the empire was divided between the two senior emperors, the augusti, and their juniors and designated successors, the caesares.

This form of government was the answer to the civil wars, peasant rebellions, political instability, the combined pressures of barbarian invasions and migrations into the Roman territory, and also the vast geographical span of the Roman Empire that was roughly 6000 km long and 4000 km wide, larger than modern China or the United States. The Tetrarchy had approximately the following chronology:

- *Diocletian as Augustus, 284–286 AD; with Maximian as Augustus of the West 286–293; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Maximian as the sole Caesar, 285–286 AD; with Diocletian as Augustus of the East 286–305 AD; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Augusti of East and West 305–306 AD; with Severus and Maximinus Daia as Caesares, 305–306 AD.*
- *Galerius and Severus as Augusti of East and West 306–307 AD; with Maximinus Daia and Constantine the Great as Caesares 306–307 AD.*
- *Galerius and Maxentius as Augusti of East and West 307–308; with Maximinus Daia and Constantine the Great as Caesares, 307–308 AD.*
- *Galerius and Licinius as Augusti of East and West 308–311 AD; with Maximinus Daia and Constantine the Great as Caesares 308–311 AD.*
- *Maxentius as usurper in Rome (and Asia Minor 311–312 AD), 308–312 AD.*
- *Maximinus Daia and Licinius as Augusti of East and West 311–312 AD; with Constantine the Great as Caesar (self-proclaimed Augustus) 311–312 AD.*
- *Licinius and Constantine the Great as Augusti of East and West 312–324 AD; with Licinius II and Constantine II, Crispus as Caesares 317–324 AD.*
- *The Tetrarchy ended with the establishment of the Second Flavian [Constantinian] dynasty.*

The new Flavian Christians

It is not a great art to find out what was going on in the past. One just has to pay attention to details. All the

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following persons were interconnected by family bond and by religion:

• Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244–311 AD) was a Roman emperor from 284 to 305 AD. Diocletian's reign stabilised the empire and marks the end of the Crisis of the Third Century. He appointed fellow officer Maximian as Augustus, co-emperor, in 286 AD. Diocletian reigned in the Eastern Empire, and Maximian reigned in the Western Empire.

• Prisca (born between 255 and 260, died 315 AD), a Christian, married Emperor Diocletian probably between 275 and 280 AD and they had one daughter: Galeria Valeria.

• Galeria Valeria (born between 275 and 280, died 315 AD) was the daughter of Roman Emperor Diocletian and his wife Prisca; in 293 AD she married his co-emperor Galerius. When Galerius died, in 311 AD, his co-emperor Licinius was entrusted with the care of Valeria and her mother Prisca, but both women, who were Christians, fled from Licinius. She and her mother were captured in Thessaloniki by Licinius' soldiers 4 years after Galerius' death, beheaded in the central square of the city, and their bodies thrown in the sea.

• Constantius I (Flavius Valerius Constantius; 250–306 AD) was a Roman emperor. He ruled as Caesar from 293 to 305 and as Augustus from 305 to 306 AD. He was the junior colleague of the Augustus Maximian under the Tetrarchy and succeeded him as senior co-emperor of the western part of the empire. Constantius ruled the West while Galerius was Augustus in the East. He was the father of Constantine the Great and founder of the Constantinian dynasty. His wife was the Greek Christian Flavia Helena. After his death he became known as Chlorus (Greek: 'the Green'), but the nickname does not appear in records before the sixth century AD.

• Flavia Julia Helena (Greek: Elene; c. 246 / 248 – c. 330 AD), a Greek Christian, was the first wife of Flavius Constantius I and mother of Roman emperor Constantine the Great.

• Maximian (Latin: Marcus Aurelius Valerius Maximianus; c. 250–310 AD), was the father of Flavia Maximiana Theodora, Maxentius, and Fausta. He was Caesar from 285 to 286, then Augustus from 286 to 305 AD. In 310 Maximian died as a consequence of an assassination plot against Constantine. Maximian killed himself by hanging in mid-310 on Constantine's orders.

• Flavia Maximiana Theodora (c. 275–336 AD), also known as Theodora, was the daughter of Maximian and the second wife of Constantius Chlorus. Her typical Christian name Theodora [meaning: "gift of god"] identifies her as Christian.

• Flavia Julia Constantia (c. 294–330 AD) the daughter of the Roman Emperor Constantius Chlorus and Flavia Maximiana Theodora. She was the half-sister of Flavius Constantinus I and a Christian supporting the Arian Christian party at the First Council of Nicaea (325 AD).

• Valerius Licinianus Licinius (c. 265–325 AD) was Roman emperor from 308 to 324. He murdered Prisca the wife of Galerius and also his daughter Galeria Valeria in 315 AD. For most of his reign he was the colleague and rival of Constantine I, with whom he co-authored the Edict of Milan, 313 AD, that granted official toleration to Christians in the Roman Empire. A similar document was already issued by Emperor Galerius two years earlier in 311 AD. His wife was the Arian Christian Flavia Julia Constantia. He was finally defeated at the Battle of Chrysopolis (324 AD), and was later executed on the orders of Constantine I.

• Maxentius (Marcus Aurelius Valerius Maxentius; c. 276–312 AD) was Roman emperor from 306 to 312 AD. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. His wife was Valeria Maximilla, a Christian. Co-emperors or rivals: Galerius (306–311); Severus (306–307); Constantine I (306–312); Maximian (306–308); Maximinus Daia (311–312 AD)

• Valeria Maximilla (fl. 293–312) was daughter of Emperor Galerius and wife of Emperor Maxentius. According to the hagiography of St. Catherine of Alexandria, she was a Christian.

• Constantine I (Flavius Valerius Constantinus; 272 – 22 May 337), also known as Constantine the Great, was Roman emperor from 306 to 337. Born in Naissus, Dacia Mediterranea (now Niš, Serbia), he was the son of Flavius Constantius, an Illyrian army officer who became one of the four emperors of the Tetrarchy. His mother, Helena, who was a Greek Christian. His first wife was Minervina with whom he had his first son Flavius Julius Crispus. There is the possibility that he had Minervina killed in 307 AD for he wanted to marry Fausta. In 326, Crispus' life came to a sudden end. On Constantine's orders, he was tried for adultery with Fausta by a local court at Pola, Istria, condemned to death and executed. His next victim was his second wife Fausta, also in 326 AD.

• Flavia Maxima Fausta (289–326 AD) was daughter of Emperor Maximian [c. 250–310 AD], sister of Emperor Maxentius [c. 276–312 AD], and the second wife of Constantine the Great. They had six children: Constantina, Constantine II; Constantius II; Constans, Helena [wife to Flavius Claudius Julianus the "Apostate", 331–363; Roman emperor 361–363], Fausta II. In 326, Fausta was put to death in an overheated bath by Constantine, following the execution of Crispus, his eldest son by Minervina. Reason: alleged adultery with Constantin's eldest son Crispus.

Constantine's position as ruler was by no means secure. Maxentius was the last "rebel" he had to fight against. This rebellion ended at the Battle of the Milvian Bridge in October 312 with the death of Maxentius. According to Eusebius of Caesarea [Maritima], Constantinus' right-hand-man, the battle marked the beginning of Constantine's conversion to Christianity. Eusebius recounts that Constantine and his soldiers had a vision sent by the Christian God. The Arch of Constantine, erected in celebration of the victory, attributes, according to Church tradition, Constantine's success to divine intervention. This claim, however, is a myth invented by Eusebius as the

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monument does not display any Christian symbolism at all. On the contrary, Constantine erected a giant statue of himself depicting him as Christ-like figure with a sun-like halo around his head copying the likeness of Mithras. It stood right between his Arch and the Flavian Amphitheatre, today known as the Colloseum. This civil war was not about religion, it was about the strive for power and total suppremacy. This appears to be very different from Church legend.

Many [mainly the female] family members of the Tetrarchy were Christians already decades before the battle and at the same time when their fathers and husbands allegedly were in the business of persecuting and killing Christians. How do these contradictions fit together? The only logical answer in an uncomfortable one. It seems the case that Christians persecuted other Christians and they blamed the Romans. Remember: lots of members of the ruling Roman families were Christians already, and the Church itself proves it to be correct by venerating Flavia Domitilla [granddaughter of Emperor Vespasian] Prisca, Galeria Valeria, Flavia Helena, and other connected or related persons as saints. Anyone who lives in a relationship knows how much influence a wife can assert on her husband, particularly on issues close to her heart. Would it really be such a surprise when Galeria Valeria brought her husband Galerius to sign the Edict of Toleration?

By the way, the family name Flavius or Flavia, came as a new invention too. It was added either by Constantine's father or by Constantine himself. There is the possibility that they knew about Vespasian, Titus, Josephus, and Domitian and that they first tried to establish Roman Christianity as a pacifying factor. For Constantine, the name Flavius was programme, only this time, he himself was the unifying factor of the Roman Empire as Christ. The name "Flavian Dynasty" was made official for the "Constantinian Dynasty" which an informal name for the ruling family of the Roman Empire from Constantius Chlorus (died 306) to the death of Julian in 363. After the Second Flavian Dynasty, the Roman emperors kept the name Flavius as regnal name at least until Flavius Constantinus IV (c. 650–685) from the Heraclian Dynasty.

The Arch of Flavius Constantinus I

The main inscription on the attic of Constantine's triumphal arch would originally have been of bronze letters. It can still be read easily; only the recesses in which the letters sat, and their attachment holes, remain. It reads thus, identically on both sides (with abbreviations completed in round brackets): IMP(eratori) CAES(ari) FL(avio) CONSTANTINO MAXIMO P(io) F(elici) AVGUSTO S(enatus) P(opulus) Q(ue) R(omanus) QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANNO QVAM DE OMNI EIVS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAM VLTVS EST ARMIS ARCVM TRIVMPHIS INSIGNEM DICAVIT. Meaning in English: (To the) Emperor Caesar Flavius Constantinus, the great, pious, blessed Augustus: (The) Senate and People of Rome (have decided) that (this) remarkable triumphal arch (is) inspired (by the) divinity (of his) great mind, (as) with his just army, he rescued the state from the tyrant and all of his followers (in) one time. Full text of the Edict of Serdica:)

Text:

Among other arrangements which we are always accustomed to make for the prosperity and welfare of the republic, we had desired formerly to bring all things into harmony with the ancient laws and public order of the Romans, and to provide that even the Christians who had left the religion of their fathers should come back to reason ; since, indeed, the Christians themselves, for some reason, had followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity, which perchance their own ancestors had first established; but at their own will and pleasure, they would thus make laws unto themselves which they should observe and would collect various peoples in diverse places in congregations. Finally when our law had been promulgated to the effect that they should conform to the institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet since most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods nor worshipped the God of the Christians, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order. But we shall tell the magistrates in another letter what they ought to do.

Wherefore, for this our indulgence, they ought to pray to their God for our safety, for that of the republic, and for their own, that the republic may continue uninjured on every side, and that they may be able to live securely in their homes.

This edict is published at Nicomedia on the day before the Kalends of May, in our eighth consulship and the second of Maximinus.

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THE EDICT OF MILAN

Freedom of worship granted to all Christians
Authors: Constantine I and Licinius
From Lactantius, De Mort. Pers., ch. 48. opera
II, p 288 sq. (Bibl Patr. Ecc. Lat. XI).
Translations and Reprints 4, Philadelphia, 1898
Translation: O. F. Fritzsche, 1897
Estimed Range of Dating: 313 A.D.

(The Edict of Milan [Latin: Edictum Mediolanense, Greek: Diatagma ton Mediolanon] was the February AD 313 agreement to treat Christians benevolently within the Roman Empire. Western Roman Emperor Constantine I and Emperor Licinius, who controlled the Balkans, met in Mediolanum (modern-day Milan) and, among other things, agreed to change policies towards Christians following the Edict of Toleration issued by Emperor Galerius two years earlier in Serdica. The Edict of Milan gave Christianity legal status and a reprieve from persecution but did not make it the state church of the Roman Empire. That occurred in AD 380 with the Edict of Thessalonica.

The document is found in Lactantius' De Mortibus Persecutorum and in Eusebius of Caesarea's History of the Church with marked divergences between the two. Whether or not there was a formal 'Edict of Milan' is debated. The version found in Lactantius is not in the form of an edict. It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating Maximinus later in the same year and issued in Nicomedia.

The actual letters have never been retrieved. However, they are quoted at length in Lactantius' On the Deaths of the Persecutors [De mortibus persecutorum], which gives the Latin text of both Galerius's Edict of Toleration as posted at Nicomedia on 30 April 311 and of Licinius's letter of toleration and restitution addressed to the governor of Bithynia and posted at Nicomedia on 13 June 313.

Eusebius of Caesarea translated both documents into Greek in his History of the Church [Historia Ecclesiastica]. His version of the letter of Licinius must derive from a copy posted in the province of Palaestina Prima [probably at its capital, Caesarea] in the late summer or early autumn of 313, but the origin of his copy of Galerius's Edict of 311 is unknown since that does not seem to have been promulgated in Caesarea. In his description of the events in Milan in his Life of Constantine, Eusebius eliminated the role of Licinius, whom he portrayed as the evil foil to his hero Constantine.

The Edict was in effect directed against Maximinus Daia, the Caesar in the East who was at that time styling himself as Augustus. Having received the emperor Galerius' instruction to repeal the persecution in 311, Maximinus had instructed his subordinates to desist, but had not released Christians from prisons or virtual death-sentences in the mines, as Constantine and Licinius had both done in the West.

Following Galerius' death, Maximinus was no longer constrained; he enthusiastically took up renewed persecutions in the eastern territories under his control, encouraging petitions against Christians. One of those petitions, addressed not only to Maximinus but also to Constantine and Licinius, is preserved in a stone inscription at Arycanda in Lycia, and is a "request that the Christians, who have long been disloyal and still persist in the same mischievous intent, should at last be put down and not be suffered by any absurd novelty to offend against the honour due to the gods."

The Edict is popularly thought to concern only Christianity, and even to make Christianity the official religion of the Empire (which recognition did not actually occur until the Edict of Thessalonica in 380). Indeed, the Edict expressly grants religious liberty not only to Christians, who had been the object of special persecution, but goes even further and grants liberty to all religions.)

Text:

When I, Constantine Augustus, as well as I Licinius Augustus had fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought -, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases ; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happems anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and

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without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency,. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

THE IMPERIAL DECREES OF FLAVIUS CONSTANTINUS

or Imperial Decrees of Constantine
Author: Eusebius (Pamphili) of Caesarea (Maritima)
From: Ecclesiastical History:
Imperial Decrees of Constantine. Book 10, Chapter 5.
Translation: by C.F. Cruse, 1897
Estimated Range of Dating: 306–337 A.D.

(Eusebius (ca. 260–340 AD) was Flavius Constantinus' right-hand man and the bishop of Caesaria Maritima (the capital of Roman Judaea) from 314 until his death, during which time he wrote his Ecclesiastical History. Although not of the highest literary quality, it is an invaluable source of information about the first few centuries of the Christian Church. Book 10, which seems to have been issued in 325, includes the text of the Edict of Milan, itself issued in 313 after the Emperor Constantine's victory at the Battle of the Milvian Bridge. The Edict of Milan not only granted Christians religious toleration but also specifically recognised them as a group already owning significant property.)

"Copy Of The Imperial Ordinances, Translated From The Latin Language"

As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augusts, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the

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Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.

"Copy Of Another Ordinance Which Was Issued By The Emperors, Indicating That The Benefit Was Conferred Solely On The Catholic (Universal) Church"

Hail, our most esteemed Anulinus. This is the course of our benevloence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.

"Copy Of The Emperor's Epistle, In Which He Ordains A Council Of Bishops To Be Held At Rome, For The Unity And Peace Of The Church"

Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Caecilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom i have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, ,I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.

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"Copy Of The Epistle In Which The Emperor Commanded Another Council To Be Held, For The Purpose Of Removing All The Dissensions Of The Bishops"

Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years."

THE LIFE OF FLAVIUS CONSTANTINUS

The Life Of The Blessed Emperor Constantine,
or The Life of Constantine the Great
A propaganda treatise by Eusebius of Caesarea
also known as Eusebius Pamphilii. From: Nicene and
Post-Nicene Fathers, Second Series, Vol. 1.
Edited by Philip Schaff and Henry Wace, 1890,
Translation: Ernest Cushing Richardson, 1890.
Estimated Range of Dating: 306–339 AD

(The Life of Constantine the Great (Latin: Vita Constantini) is a panegyric written in Greek in honour of Constantine the Great by Eusebius of Caesarea in the 4th century AD. In today's words we would call it a propaganda treatise. It was never completed due to the death of Eusebius in 339. The historical text provides scholars with one of the most comprehensive sources for the religious policies of Constantine's reign. In addition, Eusebius uses Life of Constantine to engage several of his own religious concerns, such as apologetics, as well as a semi-bibliographic account of Constantine.

Eusebius of Caesarea (c. 265–339 AD.), also known as Eusebius Pamphili (or Pamphilus), was a historian of Christianity, interpreter of the Bible, and above all a Christian polemicist. As such, he was the right-hand man of Emperor Flavius Constantinus as he was that what we would today call the propaganda minister of the Roman Empire, a position that was occupied several generations before him by Flavius Josephus. He became the bishop of Caesarea Maritima about 314 AD. Together with his teacher Saint Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History", he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

As chief censor, Eusebius had the power to promote, banish, or to change contents of any publication in the Roman Empire. And he used his postion ruthlessly when he persuaded Emperor Constantine to summon the Christian Church leaders, the bishops, to the first Council of Nicaea (now Iznik, Bursa province, Turkey). This Council had the outcome of nothing less than the marriage of the Roman Empire with the early Christian Church. After a struggle for more than two centuries, this Church meeting decided on which writing were to be accepted in the Bible and which ones were rejected as apocryphical or pseudepigrapha.)

FLAVIUS CONSTANTINUS BOOK 1

1 Preface.— Of the Death of Constantine.

Already have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the

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assembly of God's ministers, and greeted him with the due meed of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed had previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

2 The Preface Continued.

And I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honours, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honoured with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own sayings.

3 How God honours Pious Princes, but destroys Tyrants.

Having given assurance that those who glorify and honour him will meet with an abundant recompense at his hands, while those who set themselves against him as enemies and adversaries will compass the ruin of their own souls, he has already established the truth of these his own declarations, having shown on the one hand the fearful end of those tyrants who denied and opposed him, and at the same time having made it manifest that even the death of his servant, as well as his life, is worthy of admiration and praise, and justly claims the memorial, not merely of perishable, but of immortal monuments.

Mankind, devising some consolation for the frail and precarious duration of human life, have thought by the erection of monuments to glorify the memories of their ancestors with immortal honours. Some have employed the vivid delineations and colors of painting ; some have carved statues from lifeless blocks of wood; while others, by engraving their inscriptions deep on tablets and monuments, have thought to transmit the virtues of those whom they honoured to perpetual remembrance. All these indeed are perishable, and consumed by the lapse of time, being representations of the corruptible body, and not expressing the image of the immortal soul. And yet these seemed sufficient to those who had no well-grounded hope of happiness after the termination of this mortal life. But God, that God, I say, who is the common Saviour of all, having treasured up with himself, for those who love godliness, greater blessings than human thought has conceived, gives the earnest and first-fruits of future rewards even here, assuring in some sort immortal hopes to mortal eyes. The ancient oracles of the prophets, delivered to us in the Scripture, declare this; the lives of pious men, who shone in old time with every virtue, bear witness to posterity of the same; and our own days prove it to be true, wherein Constantine, who alone of all that ever wielded the Roman power was the friend of God the Sovereign of all, has appeared to all mankind so clear an example of a godly life.

4 That God honoured Constantine.

And God himself, whom Constantine worshipped, has confirmed this truth by the clearest manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an instructive example of godliness. Accordingly, by the manifold blessings he has conferred on him, he has distinguished him alone of all the sovereigns of whom we have ever heard as at once a mighty luminary and most clear-voiced herald of genuine piety.

5 That he reigned above Thirty Years, and lived above Sixty.

With respect to the duration of his reign, God honoured him with three complete periods of ten years, and something more, extending the whole term of his mortal life to twice this number of years. And being pleased to make him a representative of his own sovereign power, he displayed him as the conqueror of the whole race of tyrants, and the destroyer of those God-defying giants of the earth who madly raised their impious arms against him, the supreme King of all. They appeared, so to speak, for an instant, and then disappeared: while the one and only true God, when he had enabled his servant, clad in heavenly panoply, to stand singly against many foes, and by his means had relieved mankind from the multitude of the ungodly, constituted him a teacher of his worship to all nations, to testify with a loud voice in the hearing of all that he acknowledged the true God, and turned with abhorrence from the error of them that are no gods.

6 That he was the Servant of God, and the Conqueror of Nations.

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Thus, like a faithful and good servant, did he act and testify, openly declaring and confessing himself the obedient minister of the supreme King. And God immediately rewarded him, by making him ruler and sovereign, and victorious to such a degree that he alone of all rulers pursued a continual course of conquest, unsubdued and invincible, and through his trophies a greater ruler than tradition records ever to have been before. So dear was he to God, and so blessed; so pious and so fortunate in all that he undertook, that with the greatest facility he obtained the authority over more nations than any who had preceded him, and yet retained his power, undisturbed, to the very close of his life.

7 Comparison with Cyrus, King of the Persians, and with Alexander of Macedon.

Ancient history describes Cyrus, king of the Persians, as by far the most illustrious of all kings up to his time. And yet if we regard the end of his days, we find it but little corresponded with his past prosperity, since he met with an inglorious and dishonourable death at the hands of a woman.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.

8 That he conquered nearly the Whole World.

But our emperor began his reign at the time of life at which the Macedonian died, yet doubled the length of his life, and trebled the length of his reign. And instructing his army in the mild and sober precepts of godliness, he carried his arms as far as the Britons, and the nations that dwell in the very bosom of the Western ocean. He subdued likewise all Scythia, though situated in the remotest North, and divided into numberless diverse and barbarous tribes. He even pushed his conquests to the Blemmyans and Ethiopians, on the very confines of the South; nor did he think the acquisition of the Eastern nations unworthy his care. In short, diffusing the effulgence of his holy light to the ends of the whole world, even to the most distant Indians, the nations dwelling on the extreme circumference of the inhabited earth, he received the submission of all the rulers, governors, and satraps of barbarous nations, who cheerfully welcomed and saluted him, sending embassies and presents, and setting the highest value on his acquaintance and friendship; insomuch that they honoured him with pictures and statues in their respective countries, and Constantine alone of all emperors was acknowledged and celebrated by all. Notwithstanding, even among these distant nations, he proclaimed the name of his God in his royal edicts with all boldness.

9 That he was the Son of a Pious Emperor, and bequeathed the Power to Royal Sons.

Nor did he give this testimony in words merely, while exhibiting failure in his own practice, but pursued every path of virtue, and was rich in the varied fruits of godliness. He ensured the affection of his friends by magnificent proofs of liberality; and inasmuch as he governed on principles of humanity, he caused his rule to be but lightly felt and acceptable to all classes of his subjects; until at last, after a long course of years, and when he was wearied by his divine labors, the God whom he honoured crowned him with an immortal reward, and translated him from a transitory kingdom to that endless life which he has laid up in store for the souls of his saints, after he had raised him up three sons to succeed him in his power. As then the imperial throne had descended to him from his father, so, by the law of nature, was it reserved for his children and their descendants, and perpetuated, like some paternal inheritance, to endless generations. And indeed God himself, who distinguished this blessed prince with divine honours while yet present with us, and who has adorned his death with choice blessings from his own hand, should be the writer of his actions; since he has recorded his labors and successes on heavenly monuments.

10 Of the Need for this History, and its Value for Edification.

However, hard as it is to speak worthily of this blessed character, and though silence were the safer and less perilous course, nevertheless it is incumbent on me, if I would escape the charge of negligence and sloth, to trace as it were a verbal portraiture, by way of memorial of the pious prince, in imitation of the delineations of human art. For I should be ashamed of myself were I not to employ my best efforts, feeble though they be and of little value, in praise of one who honoured God with such surpassing devotion. I think too that my work will be on other grounds both instructive and necessary, since it will contain a description of those royal and noble actions which are pleasing to God, the Sovereign of all. For would it not be disgraceful that the memory of Nero, and other impious and godless tyrants far worse than he, should meet with diligent writers to embellish the relation of their worthless deeds with elegant language, and record them in voluminous histories, and that I should be silent, to whom God himself has vouchsafed such an emperor as all history records not, and has permitted me to come into his presence, and enjoy his acquaintance and society?

Wherefore, if it is the duty of any one, it certainly is mine, to make an ample proclamation of his virtues to all in whom the example of noble actions is capable of inspiring the love of God. For some who have written the lives of worthless characters, and the history of actions but little tending to the improvement of morals, from private motives, either love or enmity, and possibly in some cases with no better object than

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the display of their own learning, have exaggerated unduly their description of actions intrinsically base, by a refinement and elegance of diction. And thus they have become to those who by the Divine favor had been kept apart from evil, teachers not of good, but of what should be silenced in oblivion and darkness. But my narrative, however unequal to the greatness of the deeds it has to describe, will yet derive luster even from the bare relation of noble actions. And surely the record of conduct that has been pleasing to God will afford a far from unprofitable, indeed a most instructive study, to persons of well-disposed minds.

11 That his Present Object is to record only the Pious Actions of Constantine.

It is my intention, therefore, to pass over the greater part of the royal deeds of this thrice-blessed prince; as, for example, his conflicts and engagements in the field, his personal valour, his victories and successes against the enemy, and the many triumphs he obtained: likewise his provisions for the interests of individuals, his legislative enactments for the social advantage of his subjects, and a multitude of other imperial labors which are fresh in the memory of all; the design of my present undertaking being to speak and write of those circumstances only which have reference to his religious character.

And since these are themselves of almost infinite variety, I shall select from the facts which have come to my knowledge such as are most suitable, and worthy of lasting record, and endeavor to narrate them as briefly as possible. Henceforward, indeed, there is a full and free opportunity for celebrating in every way the praises of this truly blessed prince, which hitherto we have been unable to do, on the ground that we are forbidden to judge any one blessed before his death, because of the uncertain vicissitudes of life. Let me implore then the help of God, and may the inspiring aid of the heavenly Word be with me, while I commence my history from the very earliest period of his life.

12 That like Moses, he was reared in the Palaces of Kings.

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and that God, who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when in the course of time he had arrived at manhood, and the time had come for Divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from the tyrants by whom he had been brought up, openly acknowledging his true brethren and kinsfolk. Then God, exalting him to be the leader of the whole nation, delivered the Hebrews from the bondage of their enemies, and inflicted Divine vengeance through his means on the tyrant race. This ancient story, though rejected by most as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the Supreme God, and have sorely afflicted His Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as that other servant of God had done, in the very home of the tyrants, but young as he was did not share the manner of life of the ungodly: for from that early period his noble nature, under the leading of the Divine Spirit, inclined him to piety and a life acceptable to God. A desire, moreover, to emulate the example of his father had its influence in stimulating the son to a virtuous course of conduct. His father was Constantius (and we ought to revive his memory at this time), the most illustrious emperor of our age; of whose life it is necessary briefly to relate a few particulars, which tell to the honour of his son.

13 Of Constantius his Father, who refused to imitate Diocletian, Maximian, and Maxentius, in their Persecution of the Christians.

At a time when four emperors shared the administration of the Roman empire, Constantius alone, following a course of conduct different from that pursued by his colleagues, entered into the friendship of the Supreme God.

For while they besieged and wasted the churches of God, leveling them to the ground, and obliterating the very foundations of the houses of prayer, he kept his hands pure from their abominable impiety, and never in any respect resembled them. They polluted their provinces by the indiscriminate slaughter of godly men and women; but he kept his soul free from the stain of this crime. They, involved in the mazes of impious idolatry, enthralled first themselves, and then all under their authority, in bondage to the errors of evil demons, while he at the same time originated the profoundest peace throughout his dominions, and secured to his subjects the privilege of celebrating without hindrance the worship of God. In short, while his colleagues oppressed all men by the most grievous exactions, and rendered their lives intolerable, and even worse than death, Constantius alone governed his people with a mild and tranquil sway, and exhibited towards them a truly parental and fostering care. Numberless, indeed, are the other virtues of this man, which are the theme of praise to all; of these I will record one or two instances, as specimens of the quality of those which I must pass by in silence, and then I will proceed to the appointed order of my narrative.

14 How Constantius his Father, being reproached with Poverty by Diocletian, filled his Treasury, and afterwards restored the Money to those by whom it had been contributed.

In consequence of the many reports in circulation respecting this prince, describing his kindness and gentleness of character, and the extraordinary elevation of his piety, alleging too, that by reason of his extreme indulgence to his subjects, he had not even a supply of money laid up in his treasury; the emperor who at that time occupied the place of supreme power sent to reprehend his neglect of the public

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good, at the same time reproaching him with poverty, and alleging in proof of the charge the empty state of his treasury. On this he desired the messengers of the emperor to remain with him awhile, and, calling together the wealthiest of his subjects of all nations under his dominion, he informed them that he was in want of money, and that this was the time for them all to give a voluntary proof of their affection for their prince.

As soon as they heard this (as though they had long been desirous of an opportunity for showing the sincerity of their good will), with zealous alacrity they filled the treasury with gold and silver and other wealth; each eager to surpass the rest in the amount of his contribution: and this they did with cheerful and joyous countenances. And now Constantius desired the messengers of the great emperor personally to inspect his treasures, and directed them to give a faithful report of what they had seen; adding, that on the present occasion he had taken this money into his own hands, but that it had long been kept for his use in the custody of the owners, as securely as if under the charge of faithful treasurers. The ambassadors were overwhelmed with astonishment at what they had witnessed: and on their departure it is said that the truly generous prince sent for the owners of the property, and, after commending them severally for their obedience and true loyalty, restored it all, and bade them return to their homes.

This one circumstance, then, conveys a proof of the generosity of him whose character we are attempting to illustrate: another will contain the clearest testimony to his piety.

15 Of the Persecution raised by his Colleagues.

By command of the supreme authorities of the empire, the governors of the several provinces had set on foot a general persecution of the godly. Indeed, it was from the imperial courts themselves that the very first of the pious martyrs proceeded, who passed through those conflicts for the faith, and most readily endured both fire and sword, and the depths of the sea; every form of death, in short, so that in a brief time all the royal palaces were bereft of pious men. The result was, that the authors of this wickedness were entirely deprived of the protecting care of God, since by their persecution of his worshipers they at the same time silenced the prayers that were wont to be made on their own behalf.

16 How Constantius, feigning Idolatry, expelled those who consented to offer Sacrifice, but retained in his Palace all who were willing to confess Christ.

On the other hand, Constantius conceived an expedient full of sagacity, and did a thing which sounds paradoxical, but in fact was most admirable.

He made a proposal to all the officers of his court, including even those in the highest stations of authority, offering them the following alternative: either that they should offer sacrifice to demons, and thus be permitted to remain with him, and enjoy their usual honours; or, in case of refusal, that they should be shut out from all access to his person, and entirely disqualified from acquaintance and association with him. Accordingly, when they had individually made their choice, some one way and some the other; and the choice of each had been ascertained, then this admirable prince disclosed the secret meaning of his expedient, and condemned the cowardice and selfishness of the one party, while he highly commended the other for their conscientious devotion to God. He declared, too, that those who had been false to their God must be unworthy of the confidence of their prince; for how was it possible that they should preserve their fidelity to him, who had proved themselves faithless to a higher power? He determined, therefore, that such persons should be removed altogether from the imperial court, while, on the other hand, declaring that those men who, in bearing witness for the truth, had proved themselves to be worthy servants of God, would manifest the same fidelity to their king, he entrusted them with the guardianship of his person and empire, saying that he was bound to treat such persons with special regard as his nearest and most valued friends, and to esteem them far more highly than the richest treasures.

17 Of his ChristianManner of Life.

The father of Constantine, then, is said to have possessed such a character as we have briefly described. And what kind of death was vouchsafed to him in consequence of such devotion to God, and how far he whom he honoured made his lot to differ from that of his colleagues in the empire, may be known to any one who will give his attention to the circumstances of the case. For after he had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone, and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men, he passed the remainder of his life in remarkable repose and tranquillity, in the enjoyment of what is counted blessedness, — neither molesting others nor being molested ourselves.

Accordingly, during the whole course of his quiet and peaceful reign, he dedicated his entire household, his children, his wife, and domestic attendants, to the One Supreme God: so that the company assembled within the walls of his palace differed in no respect from a church of God; wherein were also to be found his ministers, who offered continual supplications on behalf of their prince, and this at a time when, with most, it was not allowable to have any dealings with the worshipers of God, even so far as to exchange a word with them.

18 That after the Abdication of Diocletian and Maximian, Constantius became Chief Augustus, and was blessed with a Numerous Offspring.

The immediate consequence of this conduct was a recompense from the hand of God, insomuch that he came into the supreme authority of the empire. For the older emperors, for some unknown reason, resigned their power; and this sudden change took place in the first year after their persecution of the churches.

From that time Constantius alone received the honours of chief Augustus, having been previously, indeed,

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distinguished by the diadem of the imperial Caesars, among whom he held the first rank; but after his worth had been proved in this capacity, he was invested with the highest dignity of the Roman empire, being named chief Augustus of the four who were afterwards elected to that honour. Moreover, he surpassed most of the emperors in regard to the number of his family, having gathered around him a very large circle of children both male and female. And, lastly, when he had attained to a happy old age, and was about to pay the common debt of nature, and exchange this life for another, God once more manifested His power in a special manner on his behalf, by providing that his eldest son Constantine should be present during his last moments, and ready to receive the imperial power from his hands.

19. Of his Son Constantine, who in his Youth accompanied Diocletian into Palestine.

The latter had been with his father's imperial colleagues, and had passed his life among them, as we have said, like God's ancient prophet. And even in the very earliest period of his youth he was judged by them to be worthy of the highest honour. An instance of this we have ourselves seen, when he passed through Palestine with the senior emperor, at whose right hand he stood, and commanded the admiration of all who beheld him by the indications he gave even then of royal greatness. For no one was comparable to him for grace and beauty of person, or height of stature; and he so far surpassed his compeers in personal strength as to be a terror to them. He was, however, even more conspicuous for the excellence of his mental qualities than for his superior physical endowments; being gifted in the first place with a sound judgement, and having also reaped the advantages of a liberal education. He was also distinguished in no ordinary degree both by natural intelligence and divinely imparted wisdom.

20. Flight of Constantine to his Father because of the Plots of Diocletian.

The emperors then in power, observing his manly and vigorous figure and superior mind, were moved with feelings of jealousy and fear, and thenceforward carefully watched for an opportunity of inflicting some brand of disgrace on his character. But the young man, being aware of their designs, the details of which, through the providence of God, more than once came to him, sought safety in flight; in this respect again keeping up his resemblance to the great prophet Moses. Indeed, in every sense God was his helper; and he had before ordained that he should be present in readiness to succeed his father.

21. Death of Constantius, who leaves his Son Constantine Emperor.

Immediately, therefore, on his escape from the plots which had been thus insidiously laid for him, he made his way with all haste to his father, and arrived at length at the very time that he was lying at the point of death. As soon as Constantius saw his son thus unexpectedly in his presence, he leaped from his couch, embraced him tenderly, and, declaring that the only anxiety which had troubled him in the prospect of death, namely, that caused by the absence of his son, was now removed, he rendered thanks to God, saying that he now thought death better than the longest life, and at once completed the arrangement of his private affairs. Then, taking a final leave of the circle of sons and daughters by whom he was surrounded, in his own palace, and on the imperial couch, he bequeathed the empire, according to the law of nature, to his eldest son, and breathed his last.

22 How, after the Burial of Constantius, Constantine was Proclaimed Augustus by the Army.

Nor did the imperial throne remain long unoccupied: for Constantine invested himself with his father's purple, and proceeded from his father's palace, presenting to all a renewal, as it were, in his own person, of his father's life and reign. He then conducted the funeral procession in company with his father's friends, some preceding, others following the train, and performed the last offices for the pious deceased with an extraordinary degree of magnificence, and all united in honouring this thrice blessed prince with acclamations and praises, and while with one mind and voice, they glorified the rule of the son as a living again of him who was dead, they hastened at once to hail their new sovereign by the titles of Imperial and Worshipful Augustus, with joyful shouts. Thus the memory of the deceased emperor received honour from the praises bestowed upon his son, while the latter was pronounced blessed in being the successor of such a father. All the nations also under his dominion were filled with joy and inexpressible gladness at not being even for a moment deprived of the benefits of a well ordered government.

In the instance of the Emperor Constantius, God has made manifest to our generation what the end of those is who in their lives have honoured and loved him.

23 A Brief Notice of the Destruction of the Tyrants.

With respect to the other princes, who made war against the churches of God, I have not thought it fit in the present work to give any account of their downfall, nor to stain the memory of the good by mentioning them in connection with those of an opposite character. The knowledge of the facts themselves will of itself suffice for the wholesome admonition of those who have witnessed or heard of the evils which severally befell them.

24 It was by the Will of God that Constantine became possessed of the Empire.

Thus then the God of all, the Supreme Governor of the whole universe, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed.

25 Victories of Constantine over the Barbarians and the Britons.

As soon then as he was established on the throne, he began to care for the interests of his paternal inheritance, and visited with much considerate kindness all those provinces

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which had previously been under his father's government. Some tribes of the barbarians who dwelt on the banks of the Rhine, and the shores of the Western ocean, having ventured to revolt, he reduced them all to obedience, and brought them from their savage state to one of gentleness. He contented himself with checking the inroads of others, and drove from his dominions, like untamed and savage beasts, those whom he perceived to be altogether incapable of the settled order of civilised life. Having disposed of these affairs to his satisfaction, he directed his attention to other quarters of the world, and first passed over to the British nations, which lie in the very bosom of the ocean. These he reduced to submission, and then proceeded to consider the state of the remaining portions of the empire, that he might be ready to tender his aid wherever circumstances might require it.

26 How he resolved to deliver Rome from Maxentius.

While, therefore, he regarded the entire world as one immense body, and perceived that the head of it all, the royal city of the Roman empire, was bowed down by the weight of a tyrannous oppression; at first he had left the task of liberation to those who governed the other divisions of the empire, as being his superiors in point of age. But when none of these proved able to afford relief, and those who had attempted it had experienced a disastrous termination of their enterprise, he said that life was without enjoyment to him as long as he saw the imperial city thus afflicted, and prepared himself for the overthrowal of the tyranny.

27 That after reflecting on the Downfall of those who had worshiped Idols, he made Choice of Christianity.

Being convinced, however, that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant, he sought Divine assistance, deeming the possession of arms and a numerous soldiery of secondary importance, but believing the co-operating power of Deity invincible and not to be shaken. He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes in a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by flattering predictions, and oracles which promised them all prosperity, and at last had met with an unhappy end, while not one of their gods had stood by to warn them of the impending wrath of heaven; while one alone who had pursued an entirely opposite course, who had condemned their error, and honoured the one Supreme God during his whole life, had found him to be the Saviour and Protector of his empire, and the Giver of every good thing. Reflecting on this, and well weighing the fact that they who had trusted in many gods had also fallen by manifold forms of death, without leaving behind them either family or offspring, stock, name, or memorial among men: while the God of his father had given to him, on the other hand, manifestations of his power and very many tokens: and considering farther that those who had already taken arms against the tyrant, and had marched to the battlefield under the protection of a multitude of gods, had met with a dishonourable end (for one of them had shamefully retreated from the contest without a blow, and the other, being slain in the midst of his own troops, became, as it were, the mere sport of death); reviewing, I say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and, after such convincing evidence, to err from the truth; and therefore felt it incumbent on him to honour his father's God alone.

28 How, while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an Inscription admonishing him to conquer by that.

Accordingly he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honoured with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, Conquer by this . At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle. intensest reality the vision of the words, so that for the moment he was living in the intensest reality of such a vision. His mind had just that intense activity to which such a thing is possible or actual. It is like Goethe's famous meeting of his own self. It is that genius power for the realistic representation of ideal things. This is not the same exactly as "hallucination," or even "imagination." The hallucination probably came later when Constantine gradually represented to himself and finally to Eusebius the vivid idea with its slight ground, as an objective reality,—a common phenomenon. When the emperor went to sleep, his brain molecules vibrating to the forms of his late intense thought, he inevitably dreamed, and dreaming naturally confirmed his thought. This does not say that the suggestive form seen, or the idea itself, and the direction of the dream itself, were not providential and the work of the Holy Spirit, for they were, and were special in character, and so miraculous (or why do ideas come?); but it is to be feared that Constantine's own spirit or something else furnished some of the later details. There is a slight difference of authority as to when and where the vision took place. The panegyrist seems to make it before leaving Gaul, and Malalas is inaccurate as usual in having it happen in a war against the barbarians. For farther discussion of the subject see monographs under Literature in the Prolegomena, especially

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under the names: Baring, Du Voisin, Fabricius, Girault, Heumann, Jacutius Mamachi, Molinet, St. Victor, Suhr, Toderini, Weidener, Wernsdorf, Woltereck. The most concise, clear, and admirable supporter of the account of Eusebius, or rather Constantine, as it stands, is Newman, Miracles (Lond. 1875), 271-286.}-->

29 How the Christ of God appeared to him in his Sleep, and commanded him to use in his Wars a Standard made in the Form of the Cross.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.

30 The Making of the Standard of the Cross.

At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

31 A Description of the Standard of the Cross, which the Romans now call the Labarum.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour's name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner.

The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.

32 How Constantine received Instruction, and read the Sacred Scriptures.

These things were done shortly afterwards. But at the time above specified, being struck with amazement at the extraordinary vision, and resolving to worship no other God save Him who had appeared to him, he sent for those who were acquainted with the mysteries of His doctrines, and enquired who that God was, and what was intended by the sign of the vision he had seen. They affirmed that He was God, the only begotten Son of the one and only God: that the sign which had appeared was the symbol of immortality, and the trophy of that victory over death which He had gained in time past when sojourning on earth. They taught him also the causes of His advent, and explained to him the true account of His incarnation. Thus he was instructed in these matters, and was impressed with wonder at the divine manifestation which had been presented to his sight. Comparing, therefore, the heavenly vision with the interpretation given, he found his judgement confirmed; and, in the persuasion that the knowledge of these things had been imparted to him by Divine teaching, he determined thenceforth to devote himself to the reading of the Inspired writings.

Moreover, he made the priests of God his counselors, and deemed it incumbent on him to honour the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.

33 Of the Adulterous Conduct of Maxentius at Rome.

For he who had tyrannically possessed himself of the imperial city, had proceeded to great lengths in impiety and wickedness, so as to venture without hesitation on every vile and impure action.

For example: he would separate women from their husbands, and after a time send them back to them again, and these insults he offered not to men of mean or obscure condition, but to those who held the first places in the Roman senate. Moreover, though he shamefully dishonoured almost numberless free women, he was unable to satisfy his ungoverned and intemperate desires. But when he assayed to corrupt Christian women also, he could no longer secure success to his designs, since they chose rather to submit their lives to death than yield their persons to be defiled by him.

34 How the Wife of a Prefect slew herself for Chastity's Sake.

Now a certain woman, wife of one of the senators who held the authority of prefect, when she understood that those who ministered to the tyrant in such matters were standing before her house (she was a Christian), and knew that her husband through fear had bidden them take her and lead her away, begged a short space of time for arraying herself in her usual dress, and entered her chamber. There, being left alone, she sheathed a sword in her own breast, and immediately expired, leaving indeed her dead body to the procurers, but declaring to all mankind, both to present and future generations, by an act which spoke louder than any words, that the chastity for which Christians are famed is the only thing which is invincible and indestructible. Such was the conduct displayed by this woman.

35 Massacre of the Roman People by Maxentius.

All men, therefore, both people and magistrates, whether of high or low degree, trembled through fear of him whose daring wickedness was such as I have described, and were oppressed by his grievous tyranny. Nay, though they

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submitted quietly, and endured this bitter servitude, still there was no escape from the tyrant's sanguinary cruelty. For at one time, on some trifling pretense, he exposed the populace to be slaughtered by his own bodyguard; and countless multitudes of the Roman people were slain in the very midst of the city by the lances and weapons, not of Scythians or barbarians, but of their own fellow citizens. And besides this, it is impossible to calculate the number of senators whose blood was shed with a view to the seizure of their respective estates, for at different times and on various fictitious charges, multitudes of them suffered death.

36. Magic Arts of Maxentius against Constantine; and Famine at Rome.

But the crowning point of the tyrant's wickedness was his having recourse to sorcery: sometimes for magic purposes ripping up women with child, at other times searching into the bowels of new-born infants. He slew lions also, and practiced certain horrid arts for evoking demons, and averting the approaching war, hoping by these means to get the victory. In short, it is impossible to describe the manifold acts of oppression by which this tyrant of Rome enslaved his subjects: so that by this time they were reduced to the most extreme penury and want of necessary food, a scarcity such as our contemporaries do not remember ever before to have existed at Rome.

37 Defeat of Maxentius's Armies in Italy.

Constantine, however, filled with compassion on account of all these miseries, began to arm himself with all warlike preparation against the tyranny. Assuming therefore the Supreme God as his patron, and invoking His Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and bodyguard, he marched with his whole forces, trying to obtain again for the Romans the freedom they had inherited from their ancestors.

And whereas, Maxentius, trusting more in his magic arts than in the affection of his subjects, dared not even advance outside the city gates, but had guarded every place and district and city subject to his tyranny, with large bodies of soldiers, the emperor, confiding in the help of God, advanced against the first and second and third divisions of the tyrant's forces, defeated them all with ease at the first assault, and made his way into the very interior of Italy.

38 Death of Maxentius on the Bridge of the Tiber.

And already he was approaching very near Rome itself, when, to save him from the necessity of fighting with all the Romans for the tyrant's sake, God himself drew the tyrant, as it were by secret cords, a long way outside the gates. And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables, yet believed by the faithful), did he in every deed confirm to all alike, believers and unbelievers, who were eye-witnesses of the wonders. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, "Pharaoh's chariots and his host has he cast into the sea and his chosen chariot-captains are drowned in the Red Sea," — so at this time Maxentius, and the soldiers and guards with him, "went down into the depths like stone," Exodus 15:5 when, in his flight before the divinely-aided forces of Constantine, he essayed to cross the river which lay in his way, over which, making a strong bridge of boats, he had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved by God. For his God stood by the one to protect him, while the other, godless, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He has made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate." Thus, in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the bridge began to sink, and the boats with the men in them went bodily to the bottom. And first the wretch himself, then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." Exodus 15:10 So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit as the people of his great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for he has been glorified exceedingly: the horse and his rider has he thrown into the sea. He has become my helper and my shield unto salvation." And again, "Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, marvelous in praises, doing wonders?"

39 Constantine's Entry into Rome.

Having then at this time sung these and suchlike praises to God, the Ruler of all and the Author of victory, after the example of his great servant Moses, Constantine entered the imperial city in triumph. And here the whole body of the senate, and others of rank and distinction in the city, freed as it were from the restraint of a prison, along with the whole Roman populace, their countenances expressive of the gladness of their hearts, received him with acclamations and abounding joy; men, women, and children, with countless multitudes of servants, greeting him as deliverer, preserver, and benefactor, with incessant shouts. But he, being possessed of inward piety toward God, was neither rendered arrogant by these plaudits, nor uplifted by the praises he heard: but, being sensible that he had received help from God, he immediately rendered a thanksgiving to him as the Author of his victory.

40 Of the Statue of Constantine holding a Cross, and its Inscription.

Moreover, by loud proclamation and monumental inscriptions he made known to all men the salutary symbol, setting up this great trophy of victory over his enemies in the midst of the imperial city, and expressly causing it to be engraven in indelible characters, that the salutary symbol was the safeguard of the Roman government and of the entire empire. Accordingly, he immediately ordered a lofty spear in the figure of a cross to be placed beneath the hand of a statue representing himself, in the most frequented part of Rome,

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and the following inscription to be engraved on it in the Latin language: by virtue of this salutary sign, which is the true test of valour, I have preserved and liberated your city from the yoke of tyranny. I have also set at liberty the roman senate and people, and restored them to their ancient distinction and splendor .

41 Rejoicings throughout the Provinces; and Constantine's Acts of Grace.

Thus the pious emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony. And the inhabitants of the city, one and all, senate and people, reviving, as it were, from the pressure of a bitter and tyrannical domination, seemed to enjoy purer rays of light, and to be born again into a fresh and new life. All the nations, too, as far as the limit of the western ocean, being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals, ceased not to praise him as the victorious, the pious, the common benefactor: all, indeed, with one voice and one mouth, declared that Constantine had appeared by the grace of God as a general blessing to mankind. The imperial edict also was everywhere published, whereby those who had been wrongfully deprived of their estates were permitted again to enjoy their own, while those who had unjustly suffered exile were recalled to their homes. Moreover, he freed from imprisonment, and from every kind of danger and fear, those who, by reason of the tyrant's cruelty, had been subject to these sufferings.

42 The Honours Conferred upon Bishops, and the Building of Churches.

The emperor also personally inviting the society of God's ministers, distinguished them with the highest possible respect and honour, showing them favor in deed and word as persons consecrated to the service of his God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he thought he saw not the man as seen by the vulgar eye, but the God in him. He made them also his companions in travel, believing that He whose servants they were would thus help him. Besides this, he gave from his own private resources costly benefactions to the churches of God, both enlarging and heightening the sacred edifices, and embellishing the august sanctuaries of the church with abundant offerings.

43 Constantine's Liberality to the Poor.

He likewise distributed money largely to those who were in need, and besides these showing himself philanthropist and benefactor even to the heathen, who had no claim on him; and even for the beggars in the forum, miserable and shiftless, he provided, not with money only, or necessary food, but also decent clothing. But in the case of those who had once been prosperous, and had experienced a reverse of circumstances, his aid was still more lavishly bestowed. On such persons, in a truly royal spirit, he conferred magnificent benefactions; giving grants of land to some, and honouring others with various dignities. Orphans of the unfortunate he cared for as a father, while he relieved the destitution of widows, and cared for them with special solicitude. Nay, he even gave virgins, left unprotected by their parents' death, in marriage to wealthy men with whom he was personally acquainted. But this he did after first bestowing on the brides such portions as it was fitting they should bring to the communion of marriage. In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who came into his presence. It was scarcely possible to be near him without receiving some benefit, nor did it ever happen that any who had expected to obtain his assistance were disappointed in their hope.

44 How he was present at the Synods of Bishops.

Such, then, was his general character towards all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgement, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God. He took his seat, too, in the midst of them, as an individual among many, dismissing his guards and soldiers, and all whose duty it was to defend his person; but protected by the fear of God, and surrounded by the guardianship of his faithful friends. Those whom he saw inclined to a sound judgement, and exhibiting a calm and conciliatory temper, received his high approbation, for he evidently delighted in a general harmony of sentiment; while he regarded the unyielding wills with aversion.

45 His Forbearance with Unreasonable Men.

Moreover he endured with patience some who were exasperated against himself, directing them in mild and gentle terms to control themselves, and not be turbulent. And some of these respected his admonitions, and desisted; but as to those who proved incapable of sound judgement, he left them entirely at the disposal of God, and never himself desired harsh measures against any one. Hence it naturally happened that the disaffected in Africa reached such a pitch of violence as even to venture on overt acts of audacity; some evil spirit, as it seems probable, being jealous of the present great prosperity, and impelling these men to atrocious deeds, that he might excite the emperor's anger against them. He gained nothing, however, by this malicious conduct; for the emperor laughed at these proceedings, and declared their origin to be from the evil one; inasmuch as these were not the actions of sober persons, but of lunatics or demoniacs; who should be pitied rather than punished; since to punish madmen is as great folly as to sympathize with their condition is supreme philanthropy.

46 Victories over the Barbarians.

Thus the emperor in all his actions honoured God, the Controller of all things, and exercised an unwearied oversight over His churches. And God requited him, by

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subduing all barbarous nations under his feet, so that he was able everywhere to raise trophies over his enemies: and He proclaimed him as conqueror to all mankind, and made him a terror to his adversaries: not indeed that this was his natural character, since he was rather the meekest, and gentlest, and most benevolent of men.

47 Death of Maximin, who had attempted a Conspiracy, and of Others whom Constantine detected by Divine Revelation.

While he was thus engaged, the second of those who had resigned the throne, being detected in a treasonable conspiracy, suffered a most ignominious death. He was the first whose pictures, statues, and all similar marks of honour and distinction were everywhere destroyed, on the ground of his crimes and impiety. After him others also of the same family were discovered in the act of forming secret plots against the emperor; all their intentions being miraculously revealed by God through visions to His servant.

For he frequently vouchsafed to him manifestations of himself, the Divine presence appearing to him in a most marvelous manner, and according to him manifold intimations of future events. Indeed, it is impossible to express in words the indescribable wonders of Divine grace which God was pleased to vouchsafe to His servant. Surrounded by these, he passed the rest of his life in security, rejoicing in the affection of his subjects, rejoicing too because he saw all beneath his government leading contented lives; but above all delighted at the flourishing condition of the churches of God.

48 Celebration of Constantine's Decennalia.

While he was thus circumstanced, he completed the tenth year of his reign. On this occasion he ordered the celebration of general festivals, and offered prayers of thanksgiving to God, the King of all, as sacrifices without flame or smoke. And from this employment he derived much pleasure: not so from the tidings he received of the ravages committed in the Eastern provinces.

49 How Licinius oppressed the East.

For he was informed that in that quarter a certain savage beast was besetting both the church of God and the other inhabitants of the provinces, owing, as it were, to the efforts of the evil spirit to produce effects quite contrary to the deeds of the pious emperor: so that the Roman empire, divided into two parts, seemed to all men to resemble night and day; since darkness overspread the provinces of the East, while the brightest day illumined the inhabitants of the other portion. And whereas the latter were receiving manifold blessings at the hand of God, the sight of these blessings proved intolerable to that envy which hates all good, as well as to the tyrant who afflicted the other division of the empire; and who, notwithstanding that his government was prospering, and he had been honoured by a marriage connection with so great an emperor as Constantine, yet cared not to follow the steps of that pious prince, but strove rather to imitate the evil purposes and practice of the impious; and chose to adopt the course of those whose ignominious end he had seen with his own eyes, rather than to maintain amicable relations with him who was his superior.

50 How Licinius attempted a Conspiracy against Constantine.

Accordingly he engaged in an implacable war against his benefactor, altogether regardless of the laws of friendship, the obligation of oaths, the ties of kindred, and already existing treaties. For the most benignant emperor had given him a proof of sincere affection in bestowing on him the hand of his sister, thus granting him the privilege of a place in family relationship and his own ancient imperial descent, and investing him also with the rank and dignity of his colleague in the empire. But the other took the very opposite course, employing himself in machinations against his superior, and devising various means to repay his benefactor with injuries. At first, pretending friendship, he did all things by guile and treachery, expecting thus to succeed in concealing his designs; but God enabled his servant to detect the schemes thus devised in darkness. Being discovered, however, in his first attempts, he had recourse to fresh frauds; at one time pretending friendship, at another claiming the protection of solemn treaties. Then suddenly violating every engagement, and again beseeching pardon by embassies, yet after all shamefully violating his word, he at last declared open war, and with desperate infatuation resolved thenceforward to carry arms against God himself, whose worshiper he knew the emperor to be.

51 Intrigues of Licinius against the Bishops, and his Prohibition of Synods.

And at first he made secret enquiry respecting the ministers of God subject to his dominion, who had never, indeed, in any respect offended against his government, in order to bring false accusations against them. And when he found no ground of accusation, and had no real ground of objection against them, he next enacted a law, to the effect that the bishops should never on any account hold communication with each other, nor should any one of them absent himself on a visit to a neighbouring church; nor, lastly, should the holding of synods, or councils for the consideration of affairs of common interest, be permitted. Now this was clearly a pretext for displaying his malice against us. For we were compelled either to violate the law, and thus be amenable to punishment, or else, by compliance with its injunctions, to nullify the statutes of the Church; inasmuch as it is impossible to bring important questions to a satisfactory adjustment, except by means of synods. In other cases also this God-hater, being determined to act contrary to the God-loving prince, enacted such things. For whereas the one assembled the priests of God in order to honour them, and to promote peace and unity of judgement; the other, whose object it was to destroy everything that was good, used all his endeavors to destroy the general harmony.

52 Banishment of the Christians, and Confiscation of their Property.

And whereas Constantine, the friend of God, had granted to His worshipers freedom of access to the imperial palaces;

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this enemy of God, in a spirit the very reverse of this, expelled thence all Christians subject to his authority. He banished those who had proved themselves his most faithful and devoted servants, and compelled others, on whom he had himself conferred honour and distinction as a reward for their former eminent services, to the performance of menial offices as slaves to others; and at length, being bent on seizing the property of all as a windfall for himself, he even threatened with death those who professed the Saviour's name. Moreover, being himself of a nature hopelessly debased by sensuality, and degraded by the continual practice of adultery and other shameless vices, he assumed his own worthless character as a specimen of human nature generally, and denied that the virtue of chastity and continence existed among men.

53 Edict that Women should not meet with the Men in the Churches.

Accordingly he passed a second law, which enjoined that men should not appear in company with women in the houses of prayer, and forbade women to attend the sacred schools of virtue, or to receive instruction from the bishops, directing the appointment of women to be teachers of their own sex. These regulations being received with general ridicule, he devised other means for effecting the ruin of the churches. He ordered that the usual congregations of the people should be held in the open country outside the gates, alleging that the open air without the city was far more suitable for a multitude than the houses of prayer within the walls.

54 That those who refuse to sacrifice are to be dismissed from Military Service, and those in Prison not to be fed.

Failing, however, to obtain obedience in this respect also, at length he threw off the mask, and gave orders that those who held military commissions in the several cities of the empire should be deprived of their respective commands, in case of their refusal to offer sacrifices to the demons. Accordingly the forces of the authorities in every province suffered the loss of those who worshipped God; and he too who had decreed this order suffered loss, in that he thus deprived himself of the prayers of pious men. And why should I still further mention how he directed that no one should obey the dictates of common humanity by distributing food to those who were pining in prisons, or should even pity the captives who perished with hunger; in short, that no one should perform a virtuous action, and that those whose natural feelings impelled them to sympathize with their fellow-creatures should be prohibited from doing them a single kindness? Truly this was the most utterly shameless and scandalous of all laws, and one which surpassed the worst depravity of human nature: a law which inflicted on those who showed mercy the same penalties as on those who were the objects of their compassion, and visited the exercise of mere humanity with the severest punishments.

55 The Lawless Conduct and Covetousness of Licinius.

Such were the ordinances of Licinius. But why should I enumerate his innovations respecting marriage, or those concerning the dying, whereby he presumed to abrogate the ancient and wisely established laws of the Romans, and to introduce certain barbarous and cruel institutions in their stead, inventing a thousand pretenses for oppressing his subjects? Hence it was that he devised a new method of measuring land, by which he reckoned the smallest portion at more than its actual dimensions, from an insatiable desire of acquisition. Hence too he registered the names of country residents who were now no more, and had long been numbered with the dead, procuring to himself by this expedient a shameful gain. His meanness was unlimited and his rapacity insatiable. So that when he had filled all his treasuries with gold, and silver, and boundless wealth, he bitterly bewailed his poverty, and suffered as it were the torments of Tantalus. But why should I mention how many innocent persons he punished with exile; how much property he confiscated; how many men of noble birth and estimable character he imprisoned, whose wives he handed over to be basely insulted by his profligate slaves, and to how many married women and virgins he himself offered violence, though already feeling the infirmities of age? I need not enlarge on these subjects, since the enormity of his last actions causes the former to appear trifling and of little moment.

56 At length he undertakes to raise a Persecution.

For the final efforts of his fury appeared in his open hostility to the churches, and he directed his attacks against the bishops themselves, whom he regarded as his worst adversaries, bearing special enmity to those men whom the great and pious emperor treated as his friends. Accordingly he spent on us the utmost of his fury, and, being transported beyond the bounds of reason, he paused not to reflect on the example of those who had persecuted the Christians before him, nor of those whom he himself had been raised up to punish and destroy for their impious deeds: nor did he heed the facts of which he had been himself a witness, though he had seen with his own eyes the chief originator of these our calamities (whoever he was), smitten by the stroke of the Divine scourge.

57 That Maximian, brought Low by a Fistulous Ulcer with Worms, issued an Edict in Favor of the Christians.

For whereas this man had commenced the attack on the churches, and had been the first to pollute his soul with the blood of just and godly men, a judgement from God overtook him, which at first affected his body, but eventually extended itself to his soul. For suddenly an abscess appeared in the secret parts of his person, followed by a deeply seated fistulous ulcer; and these diseases fastened with incurable virulence on the intestines, which swarmed with a vast multitude of worms, and emitted a pestilential odor. Besides, his entire person had become loaded, through gluttonous excess, with an enormous quantity of fat, and this, being now in a putrescent state, is said to have presented to all who approached him an intolerable and dreadful spectacle. Having, therefore, to struggle against such sufferings, at length, though late, he came to a realisation of his past crimes against the Church; and, confessing his sins before

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God, he put a stop to the persecution of the Christians, and hastened to issue imperial edicts and rescripts for the rebuilding of their churches, at the same time enjoining them to perform their customary worship, and to offer up prayers on his behalf.

58 That Maximin, who had persecutedthe Christians, was compelled to fly, and conceal himself in the Disguise of a Slave.

Such was the punishment which he underwent who had commenced the persecution. He, however, of whom we are now speaking, who had been a witness of these things, and known them by his own actual experience, all at once banished the remembrance of them from his mind, and reflected neither on the punishment of the first, nor the divine judgement which had been executed on the second persecutor. The latter had indeed endeavored to outstrip his predecessor in the career of crime, and prided himself on the invention of new tortures for us. Fire nor sword, nor piercing with nails, nor yet wild beasts or the depths of the sea sufficed him. In addition to all these, he discovered a new mode of punishment, and issued an edict directing that their eyesight should be destroyed. So that numbers, not of men only, but of women and children, after being deprived of the sight of their eyes, and the use of the joints of their feet, by mutilation or cauterisation, were consigned in this condition to the painful labor of the mines. Hence it was that this tyrant also was overtaken not long after by the righteous judgement of God, at a time when, confiding in the aid of the demons whom he worshipped as gods, and relying on the countless multitudes of his troops, he had ventured to engage in battle. For, feeling himself on that occasion destitute of all hope in God, he threw from him the imperial dress which so ill became him, hid himself with unmanly timidity in the crowd around him, and sought safety in flight.

He afterwards lurked about the fields and villages in the habit of a slave, hoping he should thus be effectually concealed. He had not, however, eluded the mighty and all-searching eye of God: for even while he was expecting to pass the residue of his days in security, he fell prostrate, smitten by God's fiery dart, and his whole body consumed by the stroke of Divine vengeance; so that all trace of the original lineaments of his person was lost, and nothing remained to him but dry bones and a skeleton-like appearance.

59 That Maximin, blinded by Disease, issued an Edict in Favor of the Christians.

And still the stroke of God continued heavy upon him, so that his eyes protruded and fell from their sockets, leaving him quite blind: and thus he suffered, by a most righteous retribution, the very same punishment which he had been the first to devise for the martyrs of God. At length, however, surviving even these sufferings, he too implored pardon of the God of the Christians, and confessed his impious fighting against God: he too recanted, as the former persecutor had done; and by laws and ordinances explicitly acknowledged his error in worshiping those whom he had accounted gods, declaring that he now knew, by positive experience, that the God of the Christians was the only true God. These were facts which Licinius had not merely received on the testimony of others, but of which he had himself had personal knowledge: and yet, as though his understanding had been obscured by some dark cloud of error, persisted in the same evil course.

FLAVIUS CONSTANTINUS BOOK 2

1 Secret Persecution by Licinius, who causes Some Bishops to be put to Death at Amasia of Pontus.

In this manner, he of whom we have spoken continued to rush headlong towards that destruction which awaits the enemies of God; and once more, with a fatal emulation of their example whose ruin he had himself witnessed as the consequence of their impious conduct, he re-kindled the persecution of the Christians, like a long-extinguished fire, and fanned the unhallowed flame to a fiercer height than any who had gone before him.

At first, indeed, though breathing fury and threatenings against God, like some savage beast of prey, or some crooked and wriggling serpent, he dared not, from fear of Constantine, openly level his attacks against the churches of God subject to his dominion; but dissembled the virulence of his malice, and endeavored by secret and limited measures to compass the death of the bishops, the most eminent of whom he found means to remove, through charges laid against them by the governors of the several provinces. And the manner in which they suffered had in it something strange, and hitherto unheard of. At all events, the barbarities perpetrated at Amasia of Pontus surpassed every known excess of cruelty.

2 Demolition of Churches, and Butchery of the Bishops.

For in that city some of the churches, for the second time since the commencement of the persecutions, were leveled with the ground, and others were closed by the governors of the several districts, in order to prevent any who frequented them from assembling together, or rendering due worship to God. For he by whose orders these outrages were committed was too conscious of his own crimes to expect that these services were performed with any view to his benefit, and was convinced that all we did, and all our endeavors to obtain the favor of God, were on Constantine's behalf.

These servile governors then, feeling assured that such a course would be pleasing to the impious tyrant, subjected the most distinguished prelates of the churches to capital punishment. Accordingly, men who had been guilty of no crime were led away, without cause punished like murderers: and some suffered a new kind of death, having their bodies cut piecemeal; and, after this cruel punishment, more horrible than any named in tragedy, being cast, as a food to fishes, into the depths of the sea. The result of these horrors was again, as before, the flight of pious men, and once more the fields and deserts received the worshipers of God. The tyrant, having thus far succeeded in his object, he farther determined to raise a general persecution of the Christians: and he would have accomplished his purpose, nor could

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anything have hindered him from carrying his resolution into effect, had not he who defends his own anticipated the coming evil, and by his special guidance conducted his servant Constantine to this part of the empire, causing him to shine forth as a brilliant light in the midst of the darkness and gloomy night.

3 How Constantine was stirred in Behalf of the Christiansthus in Danger of Persecution.

He, perceiving the evils of which he had heard to be no longer tolerable, took wise counsel, and tempering the natural clemency of his character with a certain measure of severity, hastened to succor those who were thus grievously oppressed. For he judged that it would rightly be deemed a pious and holy task to secure, by the removal of an individual, the safety of the greater part of the human race. He judged too, that if he listened to the dictates of clemency only, and bestowed his pity on one utterly unworthy of it, this would, on the one hand, confer no real benefit on a man whom nothing would induce to abandon his evil practices, and whose fury against his subjects would only be likely to increase; while, on the other hand, those who suffered from his oppression would thus be forever deprived of all hope of deliverance.

Influenced by these reflections, the emperor resolved without farther delay to extend a protecting hand to those who had fallen into such an extremity of distress. He accordingly made the usual warlike preparations, and assembled his whole forces, both of horse and foot. But before them all was carried the standard which I have before described, as the symbol of his full confidence in God.

4 That Constantine prepared himself for the War by Prayer: Licinius by the Practice of Divination.

He took with him also the priests of God, feeling well assured that now, if ever, he stood in need of the efficacy of prayer, and thinking it right that they should constantly be near and about his person, as most trusty guardians of the soul.

Now, as soon as the tyrant understood that Constantine's victories over his enemies were secured to him by no other means than the cooperation of God, and that the persons above alluded to were continually with him and about his person; and besides this, that the symbol of the salutary passion preceded both the emperor himself and his whole army; he regarded these precautions with ridicule (as might be expected), at the same time mocking and reviling the emperor with blasphemous words.

On the other hand, he gathered round himself Egyptian diviners and soothsayers, with sorcerers and enchanters, and the priests and prophets of those whom he imagined to be gods. He then, after offering the sacrifices which he thought the occasion demanded, enquired how far he might reckon on a successful termination of the war. They replied with one voice, that he would unquestionably be victorious over his enemies, and triumphant in the war: and the oracles everywhere held out to him the same prospect in copious and elegant verses. The soothsayers certified him of favorable omens from the flight of birds; the priests declared the same to be indicated by the motion of the entrails of their victims. Elevated, therefore, by these fallacious assurances, he boldly advanced at the head of his army, and prepared for battle.

5 What Licinius, while sacrificing in a Grove, said concerning Idols, and concerning Christ.

And when he was now ready to engage, he desired the most approved of his bodyguard and his most valued friends to meet him in one of the places which they consider sacred. It was a well-watered and shady grove, and in it were several marble statues of those whom he accounted to be gods. After lighting tapers and performing the usual sacrifices in honour of these, he is said to have delivered the following speech: "Friends and fellow-soldiers! These are our country's gods, and these we honour with a worship derived from our remotest ancestors. But he who leads the army now opposed to us has proved false to the religion of his forefathers, and adopted atheistic sentiments, honouring in his infatuation some strange and unheard-of Deity, with whose despicable standard he now disgraces his army, and confiding in whose aid he has taken up arms, and is now advancing, not so much against us as against those very gods whom he has forsaken. However, the present occasion shall prove which of us is mistaken in his judgement, and shall decide between our gods and those whom our adversaries profess to honour. For either it will declare the victory to be ours, and so most justly evince that our gods are the true saviours and helpers; or else, if this God of Constantine's, who comes we know not whence, shall prove superior to our deities (who are many, and in point of numbers, at least, have the advantage), let no one henceforth doubt which god he ought to worship, but attach himself at once to the superior power, and ascribe to him the honours of the victory. Suppose, then, this strange God, whom we now regard with ridicule, should really prove victorious; then indeed we must acknowledge and give him honour, and so bid a long farewell to those for whom we light our tapers in vain. But if our own gods triumph (as they undoubtedly will), then, as soon as we have secured the present victory, let us prosecute the war without delay against these despisers of the gods."

Such were the words he addressed to those then present, as reported not long after to the writer of this history by some who heard them spoken. And as soon as he had concluded his speech, he gave orders to his forces to commence the attack.

6 An Apparition seen in the Cities subject to Licinius, as of Constantine's Troops passing through them.

While these things were taking place a supernatural appearance is said to have been observed in the cities subject to the tyrant's rule. Different detachments of Constantine's army seemed to present themselves to the view, marching at noonday through these cities, as though they had obtained the victory. In reality, not a single soldier was anywhere present at the time, and yet this appearance was seen through the agency of a divine and superior power, and foreshadowed what was shortly coming to pass. For as soon as the armies were ready to engage, he who had broken through the ties of

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friendly alliance was the first to commence the battle; on which Constantine, calling on the name of "God the Supreme Saviour," and giving this as the watchword to his soldiers, overcame him in this first conflict: and not long after in a second battle he gained a still more important and decisive victory, the salutary trophy preceding the ranks of his army.

7 That Victory everywhere followed the Presence of the Standard of the Cross in Battle.

Indeed, wherever this appeared, the enemy soon fled before his victorious troops. And the emperor perceiving this, whenever he saw any part of his forces hard pressed, gave orders that the salutary trophy should be moved in that direction, like some triumphant charm against disasters: at which the combatants were divinely inspired, as it were, with fresh strength and courage, and immediate victory was the result.

8 That Fifty Men were selected to carry the Cross.

Accordingly, he selected those of his bodyguard who were most distinguished for personal strength, valour, and piety, and entrusted them with the sole care and defense of the standard. There were thus no less than fifty men whose only duty was to surround and vigilantly defend the standard, which they carried each in turn on their shoulders. These circumstances were related to the writer of this narrative by the emperor himself in his leisure moments, long after the occurrence of the events: and he added another incident well worthy of being recorded.

9 That One of the Cross-Bearers, who fled from his Post, was slain: while Another, who faithfully stood his Ground, was preserved.

For he said that once, during the very heat of an engagement, a sudden tumult and panic attacked his army, which threw the soldier who then bore the standard into an agony of fear, so that he handed it over to another, in order to secure his own escape from the battle. As soon, however, as his comrade had received it, and he had withdrawn, and resigned all charge of the standard, he was struck in the belly by a dart, which took his life. Thus he paid the penalty of his cowardice and unfaithfulness, and lay dead on the spot: but the other, who had taken his place as the bearer of the salutary standard, found it to be the safeguard of his life. For though he was assailed by a continual shower of darts, the bearer remained unhurt, the staff of the standard receiving every weapon. It was indeed a truly marvelous circumstance, that the enemies' darts all fell within and remained in the slender circumference of this spear, and thus saved the standard-bearer from death; so that none of those engaged in this service ever received a wound.

This story is none of mine, but for this, too, I am indebted to the emperor's own authority, who related it in my hearing along with other matters. And now, having thus through the power of God secured these first victories, he put his forces in motion and continued his onward march.

10 Various Battles, and Constantine's Victories.

The van, however, of the enemy, unable to resist the emperor's first assault, threw down their arms, and prostrated themselves at his feet. All these he spared, rejoicing to save human life. But there were others who still continued in arms, and engaged in battle. These the emperor endeavored to conciliate by friendly overtures, but when these were not accepted he ordered his army to commence the attack. On this they immediately turned and betook themselves to flight; and some were overtaken and slain according to the laws of war, while others fell on each other in the confusion of their flight, and perished by the swords of their comrades.

11 Flight, and Magic Arts of Licinius.

In these circumstances their commander, finding himself bereft of the aid of his followers, having lost his lately numerous array, both of regular and allied forces, having proved, too, by experience, how vain his confidence had been in those whom he thought to be gods, ignominiously took to flight, by which indeed he effected his escape, and secured his personal safety, for the pious emperor had forbidden his soldiers to follow him too closely, and thus allowed him an opportunity for escape. And this he did in the hope that he might hereafter, on conviction of the desperate state of his affairs, be induced to abandon his insane and presumptuous ambition, and return to sounder reason. So Constantine, in his excessive humanity, thought and was willing patiently to bear past injuries, and extend his forgiveness to one who so ill deserved it; but Licinius, far from renouncing his evil practices, still added crime to crime, and ventured on more daring atrocities than ever. Nay, once more tampering with the detestable arts of magic, he again was presumptuous: so that it might well be said of him, as it was of the Egyptian tyrant of old, that God had hardened his heart. Exodus 9:12

12 How Constantine, after prayingin his Tabernacle, obtained the Victory.

But while Licinius, giving himself up to these impieties, rushed blindly towards the gulf of destruction, the emperor on the other hand, when he saw that he must meet his enemies in a second battle, devoted the intervening time to his Saviour. He pitched the tabernacle of the cross outside and at a distance from his camp, and there passed his time in a pure and holy manner, offering up prayers to God; following thus the example of his ancient prophet, of whom the sacred oracles testify, that he pitched the tabernacle without the camp. He was attended only by a few, whose faith and pious devotion he highly esteemed. And this custom he continued to observe whenever he meditated an engagement with the enemy. For he was deliberate in his measures, the better to insure safety, and desired in everything to be directed by divine counsel. And making earnest supplications to God, he was always honoured after a little with a manifestation of his presence. And then, as if moved by a divine impulse, he would rush from the tabernacle, and suddenly give orders to his army to move at once without delay, and on the instant to draw their swords. On this they would immediately commence the attack, fight vigorously, so as with incredible celerity to secure the victory, and raise trophies of victory over their enemies.

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13 His Humane Treatment of Prisoners.

Thus the emperor and his army had long been accustomed to act, whenever there was a prospect of an engagement; for his God was ever present to his thoughts, and he desired to do everything according to his will, and conscientiously to avoid any wanton sacrifice of human life. He was anxious thus for the preservation not only of his own subjects, but even of his enemies. Accordingly he directed his victorious troops to spare the lives of their prisoners, admonishing them, as human beings, not to forget the claims of their common nature. And whenever he saw the passions of his soldiery excited beyond control, he repressed their fury by a largess of money, rewarding every man who saved the life of an enemy with a certain weight of gold. And the emperor's own sagacity led him to discover this inducement to spare human life, so that great numbers even of the barbarians were thus saved, and owed their lives to the emperor's gold.

14 A Farther Mention of his Prayers in the Tabernacle.

Now these, and a thousand such acts as these, were familiarly and habitually done by the emperor. And on the present occasion he retired, as his custom was before battle, to the privacy of his tabernacle, and there employed his time in prayer to God. Meanwhile he strictly abstained from anything like ease, or luxurious living, and disciplined himself by fasting and bodily mortification, imploring the favor of God by supplication and prayer, that he might obtain his concurrence and aid, and be ready to execute whatever he might be pleased to suggest to his thoughts. In short, he exercised a vigilant care over all alike, and interceded with God as much for the safety of his enemies as for that of his own subjects.

15 Treacherous Friendship, and Idolatrous Practices of Licinius.

And inasmuch as he who had lately fled before him now dissembled his real sentiments, and again petitioned for a renewal of friendship and alliance, the emperor thought fit, on certain conditions, to grant his request, in the hope that such a measure might be expedient, and generally advantageous to the community. Licinius, however, while he pretended a ready submission to the terms prescribed, and attested his sincerity by oaths, at this very time was secretly engaged in collecting a military force, and again meditated war and strife, inviting even the barbarians to join his standard, and he began also to look about him for other gods, having been deceived by those in whom he had hitherto trusted. And, without bestowing a thought on what he had himself publicly spoken on the subject of false deities, or choosing to acknowledge that God who had fought on the side of Constantine, he made himself ridiculous by seeking for a multitude of new gods.

16 How Licinius counseled his Soldiers not to attack the Standard of the Cross.

Having now learned by experience the Divine and mysterious power which resided in the salutary trophy, by means of which Constantine's army had become habituated to victory, he admonished his soldiers never to direct their attack against this standard, nor even incautiously to allow their eyes to rest upon it; assuring them that it possessed a terrible power, and was especially hostile to him; so that they would do well carefully to avoid any collision with it. And now, having given these directions, he prepared for a decisive conflict with him whose humanity prompted him still to hesitate, and to postpone the fate which he foresaw awaited his adversary. The enemy, however, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other side, the emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving sign, as at once a terror to the foe, and a protection from every harm. And for a while he paused, and preserved at first the attitude of forbearance, from respect to the treaty of peace to which he had given his sanction, that he might not be the first to commence the contest.

17 Constantine's Victory.

But as soon as he perceived that his adversaries persisted in their resolution, and were already drawing their swords, he gave free scope to his indignation, and by a single charge overthrew in a moment the entire body of the enemy, thus triumphing at once over them and their gods.

18 Death of Licinius, and Celebration of the Event.

He then proceeded to deal with this adversary of God and his followers according to the laws of war, and consign them to fitting punishment. Accordingly the tyrant himself, and they whose counsels had supported him in his impiety, were together subjected to the just punishment of death. After this, those who had so lately been deceived by their vain confidence in false deities, acknowledged with unfeigned sincerity the God of Constantine, and openly professed their belief in him as the true and only God.

19 Rejoicings and Festivities.

And now, the impious being thus removed, the sun once more shone brightly after the gloomy cloud of tyrannic power. Each separate portion of the Roman dominion became blended with the rest; the Eastern nations united with those of the West, and the whole body of the Roman empire was graced as it were by its head in the person of a single and supreme ruler, whose sole authority pervaded the whole. Now too the bright rays of the light of godliness gladdened the days of those who had heretofore been sitting in darkness and the shadow of death. Past sorrows were no more remembered, for all united in celebrating the praises of the victorious prince, and avowed their recognition of his preserver as the only true God. Thus he whose character shone with all the virtues of piety, the emperor Victor, for he had himself adopted this name as a most fitting appellation to express the victory which God had granted him over all who hated or opposed him, assumed the dominion of the East, and thus singly governed the Roman empire, re-united, as in former times, under one head. Thus, as he was the first to proclaim to all the sole sovereignty of God, so he himself, as sole sovereign of the Roman world, extended his authority

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over the whole human race. Every apprehension of those evils under the pressure of which all had suffered was now removed; men whose heads had drooped in sorrow now regarded each other with smiling countenances, and looks expressive of their inward joy. With processions and hymns of praise they first of all, as they were told, ascribed the supreme sovereignty to God, as in truth the King of kings; and then with continued acclamations rendered honour to the victorious emperor, and the Caesars, his most discreet and pious sons. The former afflictions were forgotten, and all past impieties forgiven: while with the enjoyment of present happiness was mingled the expectation of continued blessings in the future.

20 Constantine's Enactments in Favor of the Confessors.

Moreover, the emperor's edicts, permeated with his humane spirit, were published among us also, as they had been among the inhabitants of the other division of the empire; and his laws, which breathed a spirit of piety toward God, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation, and at the same time prescribed measures suited to the exigencies of the churches of God. For first of all they recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile, or ejected from their homes by the governors of their respective provinces. In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve in the civil courts, and ordained restitution to be made to any who had been deprived of property. They too, who in the time of trial had signalised themselves by fortitude of soul in the cause of God, and had therefore been condemned to the painful labor of the mines, or consigned to the solitude of islands, or compelled to toil in the public works, all received an immediate release from these burdens; while others, whose religious constancy had cost them the forfeiture of their military rank, were vindicated by the emperor's generosity from this dishonour: for he granted them the alternative either of resuming their rank, and enjoying their former privileges, or, in the event of their preferring a more settled life, of perpetual exemption from all service. Lastly, all who had been compelled by way of disgrace and insult to serve in the employments of women, he likewise freed with the rest.

21 His Laws concerning Martyrs, and concerning Ecclesiastical Property.

Such were the benefits secured by the emperor's written mandates to the persons of those who had thus suffered for the faith, and his laws made ample provision for their property also.

With regard to those holy martyrs of God who had laid down their lives in the confession of His name, he directed that their estates should be enjoyed by their nearest kindred; and, in default of any of these, that the right of inheritance should be vested in the churches. Farther, whatever property had been consigned to other parties from the treasury, whether in the way of sale or gift, together with that retained in the treasury itself, the generous mandate of the emperor directed should be restored to the original owners. Such benefits did his bounty, thus widely diffused, confer on the Church of God.

22 How he won the Favor of the People.

But his munificence bestowed still further and more numerous favors on the heathen peoples and the other nations of his empire. So that the inhabitants of our [Eastern] regions, who had heard of the privileges experienced in the opposite portion of the empire, and had blessed the fortunate recipients of them, and longed for the enjoyment of a similar lot for themselves, now with one consent proclaimed their own happiness, when they saw themselves in possession of all these blessings; and confessed that the appearance of such a monarch to the human race was indeed a marvelous event, and such as the world's history had never yet recorded. Such were their sentiments.

23 That he declared God to be the Author of his Prosperity: and concerning his Rescripts.

And now that, through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority, he openly proclaimed to all the name of Him to whose bounty he owed all his blessings, and declared that He, and not himself, was the author of his past victories. This declaration, written both in the Latin and Greek languages, he caused to be transmitted through every province of the empire. Now the excellence of his style of expression may be known from a perusal of his letters themselves which were two in number; one addressed to the churches of God; the other to the heathen population in the several cities of the empire. The latter of these I think it well to insert here as connected with my present subject, in order on the one hand that a copy of this document may be recorded as matter of history, and thus preserved to posterity, and on the other that it may serve to confirm the truth of my present narrative. It is taken from an authentic copy of the imperial statute in my own possession and the signature in the emperor's own handwriting attaches as it were the impress of truth to the statement I have made.

24 Law of Constantine respecting Piety towards God, and the ChristianReligion.

Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine.

To all who entertain just and sound sentiments respecting the character of the Supreme Being, it has long been most clearly evident, and beyond the possibility of doubt, how vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with hostility or contempt. But at this present time, we may see by still more manifest proofs, and still more decisive instances, both how unreasonable it were to question this truth, and how mighty is the power of the Supreme God: since it appears that they who faithfully observe His holy laws, and shrink from the transgression of His commandments, are rewarded with abundant blessings, and are endued with well-grounded hope as well as ample power for the

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accomplishment of their undertakings. On the other hand, they who have cherished impious sentiments have experienced results corresponding to their evil choice. For how is it to be expected that any blessing would be obtained by one who neither desired to acknowledge nor duly to worship that God who is the source of all blessing? Indeed, facts themselves are a confirmation of what I say.

25 An Illustration from Ancient Times.

For certainly any one who will mentally retrace the course of events from the earliest period down to the present time, and will reflect on what has occurred in past ages, will find that all who have made justice and probity the basis of their conduct, have not only carried their undertakings to a successful issue, but have gathered, as it were, a store of sweet fruit as the produce of this pleasant root. Again, whoever observes the career of those who have been bold in the practice of oppression or injustice; who have either directed their senseless fury against God himself, or have conceived no kindly feelings towards their fellow-men, but have dared to afflict them with exile, disgrace, confiscation, massacre, or other miseries of the like kind, and all this without any sense of compunction, or wish to direct thoughts to a better course, will find that such men have received a recompense proportioned to their crimes. And these are results which might naturally and reasonably be expected to ensue.

26 Of Persecuted and Persecutors.

For whoever have addressed themselves with integrity of purpose to any course of action, keeping the fear of God continually before their thoughts, and preserving an unwavering faith in him, without allowing present fears or dangers to outweigh their hope of future blessings — such persons, though for a season they may have experienced painful trials, have borne their afflictions lightly, being supported by the belief of greater rewards in store for them; and their character has acquired a brighter luster in proportion to the severity of their past sufferings. With regard, on the other hand, to those who have either dishonourably slighted the principles of justice, or refused to acknowledge the Supreme God themselves, and yet have dared to subject others who have faithfully maintained his worship to the most cruel insults and punishments; who have failed equally to recognize their own wretchedness in oppressing others on such grounds, and the happiness and blessing of those who preserved their devotion to God even in the midst of such sufferings: with regard, I say, to such men, many a time have their armies been slaughtered, many a time have they been put to flight; and their warlike preparations have ended in total ruin and defeat.

27 How the Persecution became the Occasion of Calamities to the Aggressors.

From the causes I have described, grievous wars arose, and destructive devastations. Hence followed a scarcity of the common necessaries of life, and a crowd of consequent miseries: hence, too, the authors of these impieties have either met a disastrous death of extreme suffering, or have dragged out an ignominious existence, and confessed it to be worse than death itself, thus receiving as it were a measure of punishment proportioned to the heinousness of their crimes. For each experienced a degree of calamity according to the blind fury with which he had been led to combat, and as he thought, defeat the Divine will: so that they not only felt the pressure of the ills of this present life, but were tormented also by a most lively apprehension of punishment in the future world.

28 That God chose Constantine to be the Minister of Blessing.

And now, with such a mass of impiety oppressing the human race, and the commonwealth in danger of being utterly destroyed, as if by the agency of some pestilential disease, and therefore needing powerful and effectual aid; what was the relief, and what the remedy which the Divinity devised for these evils? (And by Divinity is meant the one who is alone and truly God, the possessor of almighty and eternal power: and surely it cannot be deemed arrogance in one who has received benefits from God, to acknowledge them in the loftiest terms of praise.) I myself, then, was the instrument whose services He chose, and esteemed suited for the accomplishment of his will. Accordingly, beginning at the remote Britannic ocean, and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of divine power I banished and utterly removed every form of evil which prevailed, in the hope that the human race, enlightened through my instrumentality, might be recalled to a due observance of the holy laws of God, and at the same time our most blessed faith might prosper under the guidance of his almighty hand.

29 Constantine's Expressions of Piety towards God; and Praise of the Confessors.

I said, under the guidance of his hand; for I would desire never to be forgetful of the gratitude due to his grace. Believing, therefore, that this most excellent service had been confided to me as a special gift, I proceeded as far as the regions of the East, which, being under the pressure of severer calamities, seemed to demand still more effectual remedies at my hands. At the same time I am most certainly persuaded that I myself owe my life, my every breath, in short, my very inmost and secret thoughts, entirely to the favor of the Supreme God. Now I am well aware that they who are sincere in the pursuit of the heavenly hope, and have fixed this hope in heaven itself as the peculiar and predominant principle of their lives, have no need to depend on human favor, but rather have enjoyed higher honours in proportion as they have separated themselves from the inferior and evil things of this earthly existence. Nevertheless I deem it incumbent on me to remove at once and most completely from all such persons the hard necessities laid upon them for a season, and the unjust inflictions under which they have suffered, though free from any guilt or just liability. For it would be strange indeed, that the fortitude and constancy of soul displayed by such men should be fully apparent during the reign of those whose first object it was to persecute them on account of their devotion to God, and yet that the glory

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of their character should not be more bright and blessed, under the administration of a prince who is His servant.

30 A Law granting Release from Exile, from Service in the Courts, and from the Confiscation of Property.

Let all therefore who have exchanged their country for a foreign land, because they would not abandon that reverence and faith toward God to which they had devoted themselves with their whole hearts, and have in consequence at different times been subject to the cruel sentence of the courts; together with any who have been enrolled in the registers of the public courts though in time past exempt from such office; let these, I say, now render thanks to God the Liberator of all, in that they are restored to their hereditary property, and their wonted tranquility. Let those also who have been despoiled of their goods, and have hitherto passed a wretched existence, mourning under the loss of all that they possessed, once more be restored to their former homes, their families, and estates, and receive with joy the bountiful kindness of God.

31 Release likewise granted to Exiles in the Islands.

Furthermore, it is our command that all those who have been detained in the islands against their will should receive the benefit of this present provision; in order that they who till now have been surrounded by rugged mountains and the encircling barrier of the ocean, being now set free from that gloomy and desolate solitude, may fulfill their fondest wish by revisiting their dearest friends. Those, too, who have prolonged a miserable life in the midst of abject and wretched squalor, welcoming their restoration as an unlooked-for gain, and discarding henceforth all anxious thoughts, may pass their lives with us in freedom from all fear. For that any one could live in a state of fear under our government, when we boast and believe ourselves to be the servants of God, would surely be a thing most extraordinary even to hear of, and quite incredible; and our mission is to rectify the errors of the others.

32 And to those ignominiously employed in the Mines and Public Works.

Again, with regard to those who have been condemned either to the grievous labor of the mines, or to service in the public works, let them enjoy the sweets of leisure in place of these long-continued toils, and henceforth lead a far easier life, and more accordant with the wishes of their hearts, exchanging the incessant hardships of their tasks for quiet relaxation. And if any have forfeited the common privilege of liberty, or have unhappily suffered dishonour, let them hasten back every one to the country of his nativity, and resume with becoming joy their former positions in society, from which they have been as it were separated by long residence abroad.

33 Concerning those Confessors engaged in Military Service.

Once more, with respect to those who had previously been preferred to any military distinction, of which they were afterwards deprived, for the cruel and unjust reason that they chose rather to acknowledge their allegiance to God than to retain the rank they held; we leave them perfect liberty of choice, either to occupy their former stations, should they be content again to engage in military service, or after an honourable discharge, to live in undisturbed tranquillity. For it is fair and consistent that men who have displayed such magnanimity and fortitude in meeting the perils to which they have been exposed, should be allowed the choice either of enjoying peaceful leisure, or resuming their former rank.

34 The Liberation of Free Persons condemned to labor in the Women's Apartments, or to Servitude.

Lastly, if any have wrongfully been deprived of the privileges of noble lineage, and subjected to a judicial sentence which has consigned them to the women's apartments and to the linen making, there to undergo a cruel and miserable labor, or reduced them to servitude for the benefit of the public treasury, without any exemption on the ground of superior birth; let such persons, resuming the honours they had previously enjoyed, and their proper dignities, henceforward exult in the blessings of liberty, and lead a glad life. Let the free man, too, by some injustice and inhumanity, or even madness, made a slave, who has felt the sudden transition from liberty to bondage, and ofttimes bewailed his unwonted labors, return to his family once more a free man in virtue of this our ordinance, and seek those employments which befit a state of freedom; and let him dismiss from his remembrance those services which he found so oppressive, and which so ill became his condition.

35 Of the Inheritance of the Property of Martyrs and Confessors, also of those who had suffered Banishment or Confiscation of Property.

Nor must we omit to notice those estates of which individuals have been deprived on various pretenses. For if any of those who have engaged with dauntless and resolute determination in the noble and divine conflict of martyrdom have also been stripped of their fortunes; or if the same has been the lot of the confessors, who have won for themselves the hope of eternal treasures; or if the loss of property has befallen those who were driven from their native land because they would not yield to the persecutors, and betray their faith; lastly, if any who have escaped the sentence of death have yet been despoiled of their worldly goods; we ordain that the inheritances of all such persons be transferred to their nearest kindred. And whereas the laws expressly assign this right to those most nearly related, it will be easy to ascertain to whom these inheritances severally belong. And it is evidently reasonable that the succession in these cases should belong to those who would have stood in the place of nearest affinity, had the deceased experienced a natural death.

36. The Church is declared Heir of those who leave no Kindred; and the Free Gifts of such Persons Confirmed.

But should there be no surviving relation to succeed in due course to the property of those above-mentioned, I mean the martyrs, or confessors, or those who for some such cause have been banished from their native land; in such cases we ordain

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that the church locally nearest in each instance shall succeed to the inheritance. And surely it will be no wrong to the departed that that church should be their heir, for whose sake they have endured every extremity of suffering. We think it necessary to add this also, that in case any of the above-mentioned persons have donated any part of their property in the way of free gift, possession of such property shall be assured, as is reasonable, to those who have thus received it.

37 Lands, Gardens, or Houses, but not Actual Produce from them, are to be given back.

And that there may be no obscurity in this our ordinance, but every one may readily apprehend its requirements, let all men hereby know that if they are now maintaining themselves in possession of a piece of land, or a house, or garden, or anything else which had appertained to the before-mentioned persons, it will be good and advantageous for them to acknowledge the fact, and make restitution with the least possible delay. On the other hand, although it should appear that some individuals have reaped abundant profits from this unjust possession, we do not consider that justice demands the restitution of such profits. They must, however, declare explicitly what amount of benefit they have thus derived, and from what sources, and entreat our pardon for this offense; in order that their past covetousness may in some measure be atoned for, and that the Supreme God may accept this compensation as a token of contrition, and be pleased graciously to pardon the sin.

38 In what Manner Requests should be made for these.

But it is possible that those who have become masters of such property (if it be right or possible to allow them such a title) will assure us by way of apology for their conduct, that it was not in their power to abstain from this appropriation at a time when a spectacle of misery in all its forms everywhere met the view; when men were cruelly driven from their homes, slaughtered without mercy, thrust forth without remorse: when the confiscation of the property of innocent persons was a common thing, and when persecutions and property seizures were unceasing. If any defend their conduct by such reasons as these, and still persist in their avaricious temper, they shall be made sensible that such a course will bring punishment on themselves, and all the more because this correction of evil is the very characteristic of our service to the Supreme God. So that it will henceforth be dangerous to retain what dire necessity may in time past have compelled men to take; especially because it is in any case incumbent on us to discourage covetous desires, both by persuasion, and by warning examples.

39 The Treasury must restore Lands, Gardens, and Houses to the Churches.

Nor shall the treasury itself, should it have any of the things we have spoken of, be permitted to keep them; but, without venturing as it were to raise its voice against the holy churches, it shall justly relinquish in their favor what it has for a time unjustly retained. We ordain, therefore, that all things whatsoever which shall appear righteously to belong to the churches, whether the property consist of houses or fields and gardens, or whatever the nature of it may be, shall be restored in their full value and integrity, and with undiminished right of possession.

40 The Tombs of Martyrs and the Cemeteries to be transferred to the Possession of the Churches.

Again, with respect to those places which are honoured in being the depositories of the remains of martyrs, and continue to be memorials of their glorious departure; how can we doubt that they rightly belong to the churches, or refrain from issuing our injunction to that effect? For surely there can be no better liberality, no labor more pleasing or profitable, than to be thus employed under the guidance of the Divine Spirit, in order that those things which have been appropriated on false pretenses by unjust and wicked men, may be restored, as justice demands, and once more secured to the holy churches.

41 Those who have purchased Property belonging to the Church, or received it as a Gift, are to restore it.

And since it would be wrong in a provision intended to include all cases, to pass over those who have either procured any such property by right of purchase from the treasury, or have retained it when conveyed to them in the form of a gift; let all who have thus rashly indulged their insatiable thirst of gain be assured that, although by daring to make such purchases they have done all in their power to alienate our clemency from themselves, they shall nevertheless not fail of obtaining it, so far as is possible and consistent with propriety in each case. So much then is determined.

42 An Earnest Exhortation to worship God.

And now, since it appears by the clearest and most convincing evidence, that the miseries which erewhile oppressed the entire human race are now banished from every part of the world, through the power of Almighty God, and at the same time the counsel and aid which he is pleased on many occasions to administer through our agency; it remains for all, both individually and unitedly, to observe and seriously consider how great this power and how efficacious this grace are, which have annihilated and utterly destroyed this generation, as I may call them, of most wicked and evil men; have restored joy to the good, and diffused it over all countries; and now guarantee the fullest authority both to honour the Divine law as it should be honoured, with all reverence, and pay due observance to those who have dedicated themselves to the service of that law. These rising as from some dark abyss and, with an enlightened knowledge of the present course of events, will henceforward render to its precepts that becoming reverence and honour which are consistent with their pious character.

Let this ordinance be published in our Eastern provinces.

43 How the Enactments of Constantine were carried into Effect.

Such were the injunctions contained in the first letter which the emperor addressed to us. And the provisions of this enactment were speedily carried into effect, everything being

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conducted in a manner quite different from the atrocities which had but lately been daringly perpetrated during the cruel ascendancy of the tyrants. Those persons also who were legally entitled to it, received the benefit of the emperor's liberality.

44 That he promoted Christiansto Offices of Government, and forbade Gentilesin Such Stations to offer Sacrifice.

After this the emperor continued to address himself to matters of high importance, and first he sent governors to the several provinces, mostly such as were devoted to the saving faith; and if any appeared inclined to adhere to Gentile worship, he forbade them to offer sacrifice. This law applied also to those who surpassed the provincial governors in rank and dignity, and even to those who occupied the highest station, and held the authority of the Prætorian Præfecture. If they were Christians, they were free to act consistently with their profession; if otherwise, the law required them to abstain from idolatrous sacrifices.

45 Statutes which forbade Sacrifice, and enjoined the Building of Churches.

Soon after this, two laws were promulgated about the same time; one of which was intended to restrain the idolatrous abominations which in time past had been practiced in every city and country; and it provided that no one should erect images, or practice divination and other false and foolish arts, or offer sacrifice in any way. The other statute commanded the heightening of the oratories, and the enlargement in length and breadth of the churches of God; as though it were expected that, now the madness of polytheism was wholly removed, pretty nearly all mankind would henceforth attach themselves to the service of God. His own personal piety induced the emperor to devise and write these instructions to the governors of the several provinces: and the law farther admonished them not to spare the expenditure of money, but to draw supplies from the imperial treasury itself. Similar instructions were written also to the bishops of the several churches; and the emperor was pleased to transmit the same to myself, being the first letter which he personally addressed to me.

46 Constantine's Letter to Eusebius and Other Bishops, respecting the Building of Churches, with Instructions to repair the Old, and erect New Ones on a Larger Scale, with the Aid of the Provincial Governors.

Victor Constantinus, Maximus Augustus, to Eusebius.

Forasmuch as the unholy and willful rule of tyranny has persecuted the servants of our Saviour until this present time, I believe and have fully satisfied myself, best beloved brother, that the buildings belonging to all the churches have either become ruinous through actual neglect, or have received inadequate attention from the dread of the violent spirit of the times.

But now, that liberty is restored, and that serpent driven from the administration of public affairs by the providence of the Supreme God, and our instrumentality, we trust that all can see the efficacy of the Divine power, and that they who through fear of persecution or through unbelief have fallen into any errors, will now acknowledge the true God, and adopt in future that course of life which is according to truth and rectitude. With respect, therefore, to the churches over which you yourself preside, as well as the bishops, presbyters, and deacons of other churches with whom you are acquainted, do you admonish all to be zealous in their attention to the buildings of the churches, and either to repair or enlarge those which at present exist, or, in cases of necessity, to erect new ones: "We also empower you, and the others through you, to demand what is needful for the work, both from the provincial governors and from the Prætorian Præfect. For they have received instructions to be most diligent in obedience to your Holiness's orders. God preserve you, beloved brother." A copy of this charge was transmitted throughout all the provinces to the bishops of the several churches: the provincial governors received directions accordingly, and the imperial statute was speedily carried into effect.

47 That he wrote a Letter in Condemnation of Idolatry.

Moreover, the emperor, who continually made progress in piety towards God, dispatched an admonitory letter to the inhabitants of every province, respecting the error of idolatry into which his predecessors in power had fallen, in which he eloquently exhorts his subjects to acknowledge the Supreme God, and openly to profess their allegiance to his Christ as their Saviour. This letter also, which is in his own handwriting, I have judged it necessary to translate from the Latin for the present work, in order that we may hear, as it were, the voice the emperor himself uttering these sentiments in the audience of all mankind.

48 Constantine's Edict to the People of the Provinces concerning the Error of Polytheism, commencing with Some General Remarks on Virtue and Vice.

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces.

Whatever is comprehended under the sovereign laws of nature, seems to convey to all men an adequate idea of the forethought and intelligence of the divine order. Nor can any, whose minds are directed in the true path of knowledge to the attainment of that end, entertain a doubt that the just perceptions of sound reason, as well as those of the natural vision itself, through the sole influence of genuine virtue, lead to the knowledge of God. Accordingly no wise man will ever be surprised when he sees the mass of mankind influenced by opposite sentiments. For the beauty of virtue would be useless and unperceived, did not vice display in contrast with it the course of perversity and folly. Hence it is that the one is crowned with reward, while the most high God is himself the administrator of judgement to the other.

And now I will endeavor to lay before you all as explicitly as possible, the nature of my own hopes of future happiness.

49 Concerning Constantine's Pious Father, and the Persecutors Diocletian and Maximian.

The former emperors I have been accustomed to regard as those with whom I could have no sympathy, on account of the savage cruelty of their character. Indeed, my father was

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the only one who uniformly practiced the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions, but the rest, unsound in mind, were more zealous of cruel than gentle measures; and this disposition they indulged without restraint, and thus persecuted the true doctrine during the whole period of their reign. Nay, so violent did their malicious fury become, that in the midst of a profound peace, as regards both the religious and ordinary interests of men, they kindled, as it were, the flames of a civil war.

50 That the Persecution originated on Account of the Oracle of Apollo, who, it was said, could not give Oracles because of "the Righteous Men."

About that time it is said that Apollo spoke from a deep and gloomy cavern, and through the medium of no human voice, and declared that the righteous men on earth were a bar to his speaking the truth, and accordingly that the oracles from the tripod were fallacious. Hence it was that he suffered his tresses to droop in token of grief, and mourned the evils which the loss of the oracular spirit would entail on mankind. But let us mark the consequences of this.

51 That Constantine, when a Youth, heard from him who wrote the Persecution Edict that "the Righteous Men" were the Christians.

I call now on you, most high God, to witness that, when young, I heard him who at that time was chief among the Roman emperors, unhappy, truly unhappy as he was, and laboring under mental delusion, make earnest enquiry of his attendants as to who these righteous ones on earth were, and that one of the Pagan priests then present replied that they were doubtless the Christians. This answer he eagerly received, like some honeyed draught, and unsheathed the sword which was ordained for the punishment of crime, against those whose holiness was beyond reproach. Immediately, therefore, he issued those sanguinary edicts, traced, if I may so express myself, with a sword's point dipped in blood; at the same time commanding his judges to tax their ingenuity for the invention of new and more terrible punishments.

52 The Manifold Forms of Torture and Punishment practiced against the Christians.

Then, indeed, one might see with what arrogance those venerable worshipers of God were daily exposed, with continued and relentless cruelty, to outrages of the most grievous kind, and how that modesty of character which no enemy had ever treated with disrespect, became the mere sport of their infuriated fellow citizens. Is there any punishment by fire, are there any tortures or forms of torment, which were not applied to all, without distinction of age or sex? Then, it may be truly said, the earth shed tears, the all-encircling compass of heaven mourned because of the pollution of blood; and the very light of day itself was darkened in grief at the spectacle.

53 That the Barbarians kindly received the Christians.

But what is the consequence of this? Why, the barbarians themselves may boast now of the contrast their conduct presents to these creel deeds; for they received and kept in gentlest captivity those who then fled from among us, and secured to them not merely safety from danger, but also the free exercise of their holy religion. And now the Roman people bear that lasting stain which the Christians, at that time driven from the Roman world, and taking refuge with the barbarians, have branded on them.

54 What Vengeance overtook those who on Account of the Oracle raised the Persecution.

But why need I longer dwell on these lamentable events, and the general sorrow which in consequence pervaded the world? The perpetrators of this dreadful guilt are now no more: they have experienced a miserable end, and are consigned to unceasing punishment in the depths of the lower world. They encountered each other in civil strife, and have left neither name nor race behind. And surely this calamity would never have befallen them, had not that impious deliverance of the Pythian oracle exercised a delusive power over them.

55 Constantine gives Glory to God, makes Grateful Acknowledgment of the Sign of the Cross, and prays for the Churches and People.

And now I beseech you, most mighty God, to be merciful and gracious to your Eastern nations, to your people in these provinces, worn as they are by protracted miseries; and grant them healing through your servant. Not without cause, O holy God, do I prefer this prayer to you, the Lord of all. Under your guidance have I devised and accomplished measures fraught with blessings: preceded by your sacred sign I have led your armies to victory: and still, on each occasion of public danger, I follow the same symbol of your perfections while advancing to meet the foe. Therefore have I dedicated to your service a soul duly attempered by love and fear. For your name I truly love, while I regard with reverence that power of which you have given abundant proofs, to the confirmation and increase of my faith. I hasten, then, to devote all my powers to the restoration of your most holy dwelling-place, which those profane and impious men have defiled by the contamination of violence.

56 He prays that All may be Christians, but compels None.

My own desire is, for the common good of the world and the advantage of all mankind, that your people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one molest another, but let every one do as his soul desires. Only let men of sound judgement be assured of this, that those only can live a life of holiness and purity, whom you call to a reliance on your holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples of lies: we have the glorious edifice of your truth, which you have given us as our native home. We pray, however, that they too may receive the same blessing, and

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thus experience that heartfelt joy which unity of sentiment inspires.

57 He gives Glory to God, who has given Light by his Son to those who were in Error.

And truly our worship is no new or recent thing, but one which you have ordained for your own due honour, from the time when, as we believe, this system of the universe was first established. And, although mankind have deeply fallen, and have been seduced by manifold errors, yet have you revealed a pure light in the person of your Son, that the power of evil should not utterly prevail, and hast thus given testimony to all men concerning yourself.

58 He glorifies him again for his Government of the Universe.

The truth of this is assured to us by your works. It is your power which removes our guilt, and makes us faithful. The sun and the moon have their settled course. The stars move in no uncertain orbits round this terrestrial globe. The revolution of the seasons recurs according to unerring laws. The solid fabric of the earth was established by your word: the winds receive their impulse at appointed times; and the course of the waters continues with ceaseless flow, the ocean is circumscribed by an immovable barrier, and whatever is comprehended within the compass of earth and sea, is all contrived for wondrous and important ends.

Were it not so, were not all regulated by the determination of your will, so great a diversity, so manifold a division of power, would unquestionably have brought ruin on the whole race and its affairs. For those agencies which have maintained a mutual strife would thus have carried to a more deadly length that hostility against the human race which they even now exercise, though unseen by mortal eyes.

59 He gives Glory to God, as the Constant Teacher of Good.

Abundant thanks, most mighty God, and Lord of all, be rendered to you, that, by so much as our nature becomes known from the diversified pursuits of man, by so much the more are the precepts of your divine doctrine confirmed to those whose thoughts are directed aright, and who are sincerely devoted to true virtue. As for those who will not allow themselves to be cured of their error, let them not attribute this to any but themselves. For that remedy which is of sovereign and healing virtue is openly placed within the reach of all. Only let not any one inflict an injury on that religion which experience itself testifies to be pure and undefiled. Henceforward, therefore, let us all enjoy in common the privilege placed within our reach, I mean the blessing of peace, endeavoring to keep our conscience pure from all that is contrary.

60 An Admonition at the Close of the Edict, that No One should trouble his Neighbour.

Once more, let none use that to the detriment of another which he may himself have received on conviction of its truth; but let every one, if it be possible, apply what he has understood and known to the benefit of his neighbour; if otherwise, let him relinquish the attempt. For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment: "These are our words; and we have enlarged on these topics more than our ordinary clemency would have dictated, because we were unwilling to dissemble or be false to the true faith; and the more so, since we understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

61 How Controversies originated at Alexandria through Matters relating to Arius.

In this manner the emperor, like a powerful herald of God, addressed himself by his own letter to all the provinces, at the same time warning his subjects against superstitious error, and encouraging them in the pursuit of true godliness. But in the midst of his joyful anticipations of the success of this measure, he received tidings of a most serious disturbance which had invaded the peace of the Church. This intelligence he heard with deep concern, and at once endeavored to devise a remedy for the evil. The origin of this disturbance may be thus described. The people of God were in a truly flourishing state, and abounding in the practice of good works. No terror from without assailed them, but a bright and most profound peace, through the favor of God, encompassed his Church on every side. Meantime, however, the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled in the midst of the assemblies of the saints. At length it reached the bishops themselves, and arrayed them in angry hostility against each other, on pretense of a jealous regard for the doctrines of Divine truth. Hence it was that a mighty fire was kindled as it were from a little spark, and which, originating in the first instance in the Alexandrian church, overspread the whole of Egypt and Libya, and the further Thebaid. Eventually it extended its ravages to the other provinces and cities of the empire; so that not only the prelates of the churches might be seen encountering each other in the strife of words, but the people themselves were completely divided, some adhering to one faction and others to another. Nay, so notorious did the scandal of these proceedings become, that the sacred matters of inspired teaching were exposed to the most shameful ridicule in the very theaters of the unbelievers.

62 Concerning the Same Arius, and the Melitians.

Some thus at Alexandria maintained an obstinate conflict on the highest questions. Others throughout Egypt and the Upper Thebaid, were at variance on account of an earlier controversy: so that the churches were everywhere distracted by divisions. The body therefore being thus diseased, the whole of Libya caught the contagion; and the rest of the remoter provinces became affected with the same disorder. For the disputants at Alexandria sent emissaries to the bishops of the several provinces, who accordingly ranged

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themselves as partisans on either side, and shared in the same spirit of discord.

63 How Constantine sent a Messenger and a Letter concerning Peace.

As soon as the emperor was informed of these facts, which he heard with much sorrow of heart, considering them in the light of a calamity personally affecting himself, he immediately selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith, and who had before this time distinguished himself by the boldness of his religious profession, and sent him to negotiate peace between the dissentient parties at Alexandria. He also made him the bearer of a most needful and appropriate letter to the original movers of the strife: and this letter, as exhibiting a specimen of his watchful care over God's people, it may be well to introduce into this our narrative of his life. Its purport was as follows.

64 Constantine's Letter to Alexander the Bishop, and Ariusthe Presbyter.

Victor Constantinus, Maximus Augustus, to Alexander and Arius.

I call that God to witness, as well I may, who is the helper of my endeavors, and the Preserver of all men, that I had a twofold reason for undertaking that duty which I have now performed.

65 His Continual Anxiety for Peace.

My design then was, first, to bring the diverse judgements formed by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, secondly, to restore to health the system of the world, then suffering under the malignant power of a grievous distemper. Keeping these objects in view, I sought to accomplish the one by the secret eye of thought, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.

66 That he also adjusted the Controversies which had arisen in Africa.

Finding, then, that the whole of Africa was pervaded by an intolerable spirit of mad folly, through the influence of those who with heedless frivolity had presumed to rend the religion of the people into diverse sects; I was anxious to check this disorder, and could discover no other remedy equal to the occasion, except in sending some of yourselves to aid in restoring mutual harmony among the disputants, after I had removed that common enemy of mankind who had interposed his lawless sentence for the prohibition of your holy synods.

67 That Religion began in the East.

For since the power of Divine light, and the law of sacred worship, which, proceeding in the first instance, through the favor of God, from the bosom, as it were, of the East, have illumined the world, by their sacred radiance, I naturally believed that you would be the first to promote the salvation of other nations, and resolved with all energy of thought and diligence of enquiry to seek your aid. As soon, therefore, as I had secured my decisive victory and unquestionable triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.

68 Being grieved by the Dissension, he counsels Peace.

But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive in the report that divisions existed among yourselves more grievous still than those which continued in that country! so that you, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs. And yet, having made a careful enquiry into the origin and foundation of these differences, I find the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. Feeling myself, therefore, compelled to address you in this letter, and to appeal at the same time to your unanimity and sagacity, I call on Divine Providence to assist me in the task, while I interrupt your dissension in the character of a minister of peace. And with reason: for if I might expect, with the help of a higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who heard me, to recall them to a better spirit, even though the occasion of the disagreement were a greater one, how can I refrain from promising myself a far easier and more speedy adjustment of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little moment?

69 Origin of the Controversy between Alexander and Arius, and that these Questions ought not to have been discussed.

I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on festhieltest). Bag. had gave utterance to, and with this Vales., 1709, and Str. correspond.}--> what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. What then is this advice? It was wrong in the first instance to propose such questions as these, or to reply to them when propounded. For those points of discussion which are enjoined by the authority of no law, but rather suggested by the contentious spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the general ear. For how very few are there able either accurately to comprehend,

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or adequately to explain subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or, who, again, in dealing with questions of such subtle nicety as these, can secure himself against a dangerous declension from the truth? It is incumbent therefore on us in these cases to be sparing of our words, lest, in case we ourselves are unable, through the feebleness of our natural faculties, to give a clear explanation of the subject before us, or, on the other hand, in case the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or other of these causes the people be reduced to the alternative either of blasphemy or schism.

70 An Exhortation to Unanimity.

Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. For the cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are in truth of one and the same judgement: you may therefore well join in communion and fellowship.

71 There should be no Contention in Matters which are in themselves of Little Moment.

For as long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgement, since you are thus divided between yourselves. I believe it indeed to be not merely unbecoming, but positively evil, that such should be the case. But I will refresh your minds by a little illustration, as follows. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge: yet they are recalled to harmony of sentiment by the uniting power of their common doctrines. If this be true, is it not far more reasonable that you, who are the ministers of the Supreme God, should be of one mind respecting the profession of the same religion? But let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right that, on the ground of some trifling and foolish verbal difference between ourselves, brethren should assume towards each other the attitude of enemies, and the august meeting of the Synod be rent by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and rather characteristic of childish ignorance, than consistent with the wisdom of priests and men of sense. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and common Saviour of all has granted the same light to us all. Permit me, who am his servant, to bring my task to a successful issue, under the direction of his Providence, that I may be enabled, through my exhortations, and diligence, and earnest admonition, to recall his people to communion and fellowship. For since you have, as I said, but one faith, and one sentiment respecting our religion, and since the Divine commandment in all its parts enjoins on us all the duty of maintaining a spirit of concord, let not the circumstance which has led to a slight difference between you, since it does not affect the validity of the whole, cause any division or schism among you. And this I say without in any way desiring to force you to entire unity of judgement in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod may be preserved, and the communion of your whole body maintained unbroken, however wide a difference may exist among you as to unimportant matters. For we are not all of us like-minded on every subject, nor is there such a thing as one disposition and judgement common to all alike. As far, then, as regards the Divine Providence, let there be one faith, and one understanding among you, one united judgement in reference to God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in sentiment, such differences should be consigned to the secret custody of your own minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honour due to God and to the observance of his law continue immovably among you. Resume, then, your mutual feelings of friendship, love, and regard: restore to the people their wonted embracings; and do ye yourselves, having purified your souls, as it were, once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of enmity, friendship becomes even sweeter than it was before.

72 The Excess of his Pious Concern caused him to shed Tears; and his Intended Journey to the East was postponed because of These Things: "Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may henceforth be my portion. Else must I needs mourn, with constant tears, nor shall I be able to pass the residue of my days in peace. For while the people of God, whose fellow-servant I am, are thus divided among themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquillity of mind? And I will give you a proof how great my sorrow has been on this behalf. Not long since I had visited Nicomedia, and intended immediately to proceed from that city to the East. It was while I was hastening towards you, and had already accomplished the greater part of the distance, that the news of this matter reversed my plan, that I might not be compelled to see with my own eyes that which I felt myself scarcely able even to hear. Open then for me henceforward by your unity of judgement that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see yourselves and all other peoples rejoicing together, and render due acknowledgment to God in the language of praise and thanksgiving for the restoration of general concord and liberty to all."

73 The Controversy continues without Abatement, even after the Receipt of This Letter.

In this manner the pious emperor endeavored by means of the foregoing letter to promote the peace of the Church of

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God. And the excellent man to whom it was entrusted performed his part not merely by communicating the letter itself, but also by seconding the views of him who sent it; for he was, as I have said, in all respects a person of pious character. The evil, however, was greater than could be remedied by a single letter, insomuch that the acrimony of the contending parties continually increased, and the effects of the mischief extended to all the Eastern provinces. These things jealousy and some evil spirit who looked with an envious eye on the prosperity of the Church, wrought.

FLAVIUS CONSTANTINUS BOOK 3

1 A Comparison of Constantine's Piety with the Wickedness of the Persecutors.

In this manner that spirit who is the hater of good, actuated by envy at the blessing enjoyed by the Church, continued to raise against her the stormy troubles of intestine discord, in the midst of a period of peace and joy. Meanwhile, however, the divinely-favored emperor did not slight the duties befitting him, but exhibited in his whole conduct a direct contrast to those atrocities of which the cruel tyrants had been lately guilty, and thus triumphed over every enemy that opposed him. For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour's passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonour: he made their condition honourable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honour, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honoured the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration. They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside. They, the victims of avarice, voluntarily subjected themselves as it were to the pangs of Tantalus: he with royal magnificence unlocked all his treasures, and distributed his gifts with rich and high-souled liberality. They committed countless murders, that they might plunder or confiscate the wealth of their victims; while throughout the reign of Constantine the sword of justice hung idle everywhere, and both people and municipal magistrates in every provence were governed rather by paternal authority than by any constraining. Surely it must seem to all who duly regard these facts, that a new and fresh era of existence had begun to appear, and a light heretofore unknown suddenly to dawn from the midst of darkness on the human race: and all must confess that these things were entirely the work of God, who raised up this pious emperor to withstand the multitude of the ungodly.

2 Farther Remarks on Constantine's Piety, and his Open Testimony to the Sign of the Cross.

And when we consider that their iniquities were without example, and the atrocities which they dared to perpetrate against the Church such as had never been heard of in any age of the world, well might God himself bring before us something entirely new, and work thereby effects such as had hitherto been never either recorded or observed. And what miracle was ever more marvelous than the virtues of this our emperor, whom the wisdom of God has vouchsafed as a gift to the human race? For truly he maintained a continual testimony to the Christ of God with all boldness, and before all men; and so far was he from shrinking from an open profession of the Christian name, that he rather desired to make it manifest to all that he regarded this as his highest honour, now impressing on his face the salutary sign, and now glorying in it as the trophy which led him on to victory.

3 Of his Picture surmounted by a Cross and having beneath it a Dragon.

And besides this, he caused to be painted on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the Church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted

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resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that "God would bring his great and strong and terrible sword against the dragon, the flying serpent; and would destroy the dragon that was in the sea." This it was of which the emperor gave a true and faithful representation in the picture above described.

4 A Farther Notice of the Controversies raised in Egyptby Arius.

In such occupations as these he employed himself with pleasure: but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled Symplegades, coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men.

5 Of the Disagreement respecting the Celebration of Easter.

But before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed, without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgement in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

6 How he ordered a Council to be held at Nicæa.

Then as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicæa in Bithynia (named from " Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened there, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

7 Of the General Council, at which Bishops from all Nations were Present.

In effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phœnicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

8 That the Assembly was composed, as in the Acts of the Apostles, of Individuals from Various Nations.

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For it is said Acts 2:5 sqq. that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

9 Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

10 Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

11 Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

12 Constantine's Address to the Council concerning Peace: "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgement, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble. Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgement, and that common spirit of peace and concord prevailing among you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, you ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

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13 How he led the Dissentient Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbours, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement. Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed question.

14 Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honour of God.

15 How Constantine entertained the Bishops on the Occasion of His Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

16 Presents to the Bishops, and Letters to the People generally.

After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument by inserting it in this my narrative of his life. It was as follows:

17 Constantine's Letter to the Churches respecting the Council at Nicæa.

Constantinus Augustus, to the Churches.

Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgement which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

18 He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgement of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honourable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honourable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgement, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of

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the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgement in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

19 Exhortation to follow the Example of the Greater Part of the World.

Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgement. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgement of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

20 Exhortation to obey the Decrees of the Council: "Receive, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brethren!"

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

21 Recommendation to the Bishops, on their Departure, to Preserve Harmony.

And now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, among themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed. Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honour, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honoured with presents, love their benefactors in return; but few are they who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honoured by all. Of this

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kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgement at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.

22 How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honour the festive occasion of the twentieth anniversary of his reign.

23 How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honoured them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgement. And these injunctions the emperor sent by a letter written with his own hand.

24 How he wrote Frequent Letters of a Religious Character to the Bishops and People.

But besides these, his writings are very numerous on kindred subjects, and he was the author of a multitude of letters, some to the bishops, in which he laid injunctions on them tending to the advantage of the churches of God; and sometimes the thrice blessed one addressed the people of the churches generally, calling them his own brethren and fellow-servants. But perhaps we may hereafter find leisure to collect these dispatches in a separate form, in order that the integrity of our present history may not be impaired by their insertion.

25 How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

After these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

26 That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! They were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

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27 How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

28. Discovery of the Most Holy Sepulchre.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

29 How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

Immediately after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

30 Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

Victor Constantius, Maximus Augustus, to Macarius.

Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honour of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgement, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

31 That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

It will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Prætorian Præfects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall immediately be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

32 That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"With respect to the ceiling of the church, I wish to know from you whether in your judgement it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be the most beautiful form. God preserve you, beloved brother!"

33 How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

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This was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgement on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

34 Description of the Structure of the Holy Sepulchre.

This monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

35 Description of the Atrium and Porticos.

The next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

36 Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

For at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

37 Description of the Double Porticos on Either Side, and of the Three Eastern Gates.

Besides this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

38 Description of the Hemisphere, the Twelve Columns, and their Bowls.

Opposite these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

39 Description of the Inner Court, the Arcades and Porches.

In the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

40 Of the Number of his Offerings.

This temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

41 Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

In the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honour to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternised the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

42 That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

For she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

43. A Farther Notice of the Churches at Bethlehem.

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For without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honoured with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honour of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

44 Of Helena's Generosity and Beneficent Acts.

For on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

45 Helena's Pious Conduct in the Churches.

While, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking the churches of the smallest cities. In short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

46 How she made her Will, and died at the Age of Eighty Years.

And when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remoulded as it were into an incorruptible and angelic essence, was received up into her Saviour's presence.

47 How Constantine buried his Mother, and how he honoured her during her Life.

Her body, too, was honoured with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Saviour of mankind: and besides this, he had honoured her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress, and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case: for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honour from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

48 How he built Churches in Honour of Martyrs, and abolished Idolatry at Constantinople.

And being fully resolved to distinguish the city which bore his name with special honour, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind, not only within the city itself, but in its vicinity: and thus at the same time he rendered honour to the memory of the

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martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

49 Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

On the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

50 That he erected Churches in Nicomedia, and in Other Cities.

Having thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honour of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

51 That he ordered a Church to be built at Mambre.

Such was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who erewhile had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honour of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

52 Constantine's Letter to Eusebius concerning Mambre.

Victor Constantinus, Maximus Augustus, to Macarius, and the rest of the bishops in Palestine.

One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

53. That the Saviour appeared in this Place to Abraham: "She assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with

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due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

54 Destruction of Idol Temples and Images everywhere.

All these things the emperor diligently performed to the praise of the saving power of Christ, and thus made it his constant aim to glorify his Saviour God. On the other hand he used every means to rebuke the superstitious errors of the heathen. Hence the entrances of their temples in the several cities were left exposed to the weather, being stripped of their doors at his command; the tiling of others was removed, and their roofs destroyed. From others again the venerable statues of brass, of which the superstition of antiquity had boasted for a long series of years, were exposed to view in all the public places of the imperial city: so that here a Pythian, there a Sminthian Apollo, excited the contempt of the beholder: while the Delphic tripods were deposited in the hippodrome and the Muses of Helicon in the palace itself. In short, the city which bore his name was everywhere filled with brazen statues of the most exquisite workmanship, which had been dedicated in every province, and which the deluded victims of superstition had long vainly honoured as gods with numberless victims and burnt sacrifices, though now at length they learned to renounce their error, when the emperor held up the very objects of their worship to be the ridicule and sport of all beholders. With regard to those images which were of gold, he dealt with them in a different manner. For as soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these bugbears of error, wrought in gold and silver, he judged it right to remove these also, like stumbling-stones thrown in the way of men walking in the dark, and henceforward to open a royal road, plain and unobstructed to all. Having formed this resolution, he considered no soldiers or military force of any sort needful for the suppression of the evil: a few of his own friends sufficed for this service, and these he sent by a simple expression of his will to visit each several province. Accordingly, sustained by confidence in the emperor's pious intentions and their own personal devotion to God, they passed through the midst of numberless tribes and nations, abolishing this ancient error in every city and country. They ordered the priests themselves, amidst general laughter and scorn, to bring their gods from their dark recesses to the light of day: they then stripped them of their ornaments, and exhibited to the gaze of all the unsightly reality which had been hidden beneath a painted exterior. Lastly, whatever part of the material appeared valuable they scraped off and melted in the fire to prove its worth, after which they secured and set apart whatever they judged needful for their purpose, leaving to the superstitious worshipers that which was altogether useless, as a memorial of their shame. Meanwhile our admirable prince was himself engaged in a work similar to what we have described. For at the same time that these costly images of the dead were stripped, as we have said, of their precious materials, he also attacked those composed of brass; causing those to be dragged from their places with ropes and as it were carried away captive, whom the dotage of mythology had esteemed as gods.

55 Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phœnicia.

The emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watchtower a hidden and fatal snare of souls in the province of Phœnicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

56. Destruction of the Temple of Æsculapius at Ægæ.

For since a wide-spread error of these pretenders to wisdom concerned the demon worshipped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble

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philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

57 How the Gentilesabandoned Idol Worship, and turned to the Knowledge of God.

Hence it was that, of those who had been the slaves of superstition, when they saw with their own eyes the exposure of their delusion, and beheld the actual ruin of the temples and images in every place, some applied themselves to the saving doctrine of Christ; while others, though they declined to take this step, yet reprobated the folly which they had received from their fathers, and laughed to scorn what they had so long been accustomed to regard as gods. Indeed, what other feelings could possess their minds, when they witnessed the thorough uncleanness concealed beneath the fair exterior of the objects of their worship? Beneath this were found either the bones of dead men or dry skulls, fraudulently adorned by the arts of magicians, or filthy rags full of abominable impurity, or a bundle of hay or stubble. On seeing all these things heaped together within their lifeless images, they denounced their fathers' extreme folly and their own, especially when neither in the secret recesses of the temples nor in the statues themselves could any inmate be found; neither demon, nor utterer of oracles, neither god nor prophet, as they had heretofore supposed: nay, not even a dim and shadowy phantom could be seen. Accordingly, every gloomy cavern, every hidden recess, afforded easy access to the emperor's emissaries: the inaccessible and secret chambers, the innermost shrines of the temples, were trampled by the soldiers' feet; and thus the mental blindness which had prevailed for so many ages over the gentile world became clearly apparent to the eyes of all.

58 How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

Such actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phœnician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honour, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

59 Of the Disturbance at Antioch by Eustathius.

In the midst, however, of the general happiness occasioned by these events, and while the Church of God was every where and every way flourishing throughout the empire, once more that spirit of envy, who ever watches for the ruin of the good, prepared himself to combat the greatness of our prosperity, in the expectation, perhaps, that the emperor himself, provoked by our tumults and disorders, might eventually become estranged from us. Accordingly, he kindled a furious controversy at Antioch, and thereby involved the church in that place in a series of tragic calamities, which had nearly occasioned the total overthrow of the city. The members of the Church were divided into two opposite parties; while the people, including even the magistrates and soldiery, were roused to such a pitch, that the contest would have been decided by the sword, had not the watchful providence of God, as well as dread of the emperor's displeasure, controlled the fury of the multitude. On this occasion, too, the emperor, acting the part of a preserver and physician of souls, applied with much forbearance the remedy of persuasion to those who needed it. He gently pleaded, as it were by an embassy, with his people, sending among them one of the best approved and most faithful of those who were honoured with the dignity of Count; at the same time that he exhorted them to a peaceable spirit by repeated letters, and instructed them in the practice of true godliness. Having prevailed by these remonstrances, he excused their conduct in his subsequent letters, alleging that he had himself heard the merits of the case from him on whose account the disturbance had arisen. And these letters of his, which are replete with learning and instruction of no ordinary kind, I should have inserted in this present work, were it not that they might affix a mark of dishonour to the character of the persons accused. I will therefore omit these, being unwilling to revive the memory of past grievances, and will only annex those to my present narrative which he wrote to testify his satisfaction at the re-establishment of peace and concord among the rest. In these letters, he cautioned them against any desire to claim the ruler of another district, through whose intervention peace had been restored, as their own, and exhorted them, consistently with the usage of the

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Church, to choose him as their bishop, whom the common Saviour of all should point out as suited for the office. His letter, then, is addressed to the people and to the bishops, severally, in the following terms.

60 Constantine's Letter to the Antiochians, directing them not to withdraw Eusebius from Caesarea, but to seek some one else.

Victor Constantinus, Maximus Augustus, to the people of Antioch: "How pleasing to the wise and intelligent portion of mankind is the concord which exists among you! And I myself, brethren, am disposed to love you with an enduring affection, inspired both by religion, and by your own manner of life and zeal on my behalf. It is by the exercise of right understanding and sound discretion, that we are enabled really to enjoy our blessings. And what can become you so well as this discretion? No wonder, then, if I affirm that your maintenance of the truth has tended rather to promote your security than to draw on you the hatred of others. Indeed, among brethren, whom the selfsame disposition to walk in the ways of truth and righteousness promises, through the favor of God, to register among his pure and holy family, what can be more honourable than gladly to acquiesce in the prosperity of all men? Especially since the precepts of the divine law prescribe a better direction to your proposed intention, and we ourselves desire that your judgement should be confirmed by proper sanction. It may be that you are surprised, and at a loss to understand the meaning of this introduction to my present address. The cause of it I will not hesitate to explain without reserve. I confess, then, that on reading your records I perceived, by the highly eulogistic testimony which they bear to Eusebius, bishop of Caesarea, whom I have myself long well known and esteemed for his learning and moderation, that you are strongly attached to him, and desire to appropriate him as your own. What thoughts, then, do you suppose that I entertain on this subject, desirous as I am to seek for and act on the strict principles of right? What anxiety do you imagine this desire of yours has caused me? O holy faith, who givest us in our Saviour's words and precepts a model, as it were, of what our life should be, how hardly would you yourself resist the sins of men, were it not that you refuse to subserve the purposes of gain! In my own judgement, he whose first object is the maintenance of peace, seems to be superior to Victory herself; and where a right and honourable course lies open to one's choice, surely no one would hesitate to adopt it. I ask then, brethren, why do we so decide as to inflict an injury on others by our choice? Why do we covet those objects which will destroy the credit of our own reputation? I myself highly esteem the individual whom you judge worthy of your respect and affection: notwithstanding, it cannot be right that those principles should be entirely disregarded which should be authoritative and binding on all alike, so that each should not be content with his own circumstances, and all enjoy their proper privileges: nor can it be right, in considering the claims of rival candidates, to suppose but that not one only, but many, may appear worthy of comparison with this person. For as long as no violence or harshness are suffered to disturb the dignities of the church, they continue to be on an equal footing, and worthy of the same consideration everywhere. Nor is it reasonable that an inquiry into the qualifications of this one should be made to the detriment of others; since the judgement of all churches, whether reckoned of greater or less importance in themselves, is equally capable of receiving and maintaining the divine ordinances, so that one is in no way inferior to another, if we will but boldly declare the truth, in regard to that standard of practice which is common to all. If this be so, we must say that you will be chargeable, not with retaining this prelate, but with wrongfully removing him; your conduct will be characterised rather by violence than justice; and whatever may be generally thought by others, I dare clearly and boldly affirm that this measure will furnish ground of accusation against you, and will provoke factious disturbances of the most mischievous kind: for even timid flocks can show the use and power of their teeth, when the watchful care of their shepherd declines, and they find themselves bereft of his accustomed guidance. If this then be really so, if I am not deceived in my judgement, let this, brethren, be your first consideration, for many and important considerations will immediately present themselves, whether, should you persist in your intention, that mutual kindly feeling and affection which should subsist among you will suffer no diminution? In the next place, remember that he, who came among you for the purpose of offering disinterested counsel, now enjoys the reward which is due to him in the judgement of heaven; for he has received no ordinary recompense in the high testimony you have borne to his equitable conduct. Lastly, in accordance with your usual sound judgement, do ye exhibit a becoming diligence in selecting the person of whom you stand in need, carefully avoiding all factious and tumultuous clamor; for such clamor is always wrong, and from the collision of discordant elements both sparks and flame will arise. I protest, as I desire to please God and you, and to enjoy a happiness commensurate with your kind wishes, that I love you, and the quiet haven of your gentleness, now that you have cast from you that which defiled, and received in its place at once sound morality and concord, firmly planting in the vessel the sacred standard, and guided, as one may say, by a helm of iron in your course onward to the light of heaven. Receive then on board that merchandise which is incorruptible, since, as it were, all bilge water has been drained from the vessel; and be careful henceforth so to secure the enjoyment of all your present blessing, that you may not seem at any future time either to have determined any measure on the impulse of inconsiderate or ill-directed zeal, or in the first instance rashly to have entered on an inexpedient course. May God preserve you, beloved brethren!"

61 The Emperor's Letter to Eusebius praising him for refusing the Bishopric of Antioch.

The Emperor's Letter to me on my refusing the Bishopric of Antioch.

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Victor Constantinus, Maximus Augustus, to Eusebius: "I have most carefully perused your letter, and perceive that you have strictly conformed to the rule enjoined by the discipline of the Church. Now to abide by that which appears at the same time pleasing to God, and accordant with apostolic tradition, is a proof of true piety. You have reason to deem yourself happy on this behalf, that you are counted worthy, in the judgement, I may say, of all the world, to have the oversight of any church. For the desire which all feel to claim you for their own, undoubtedly enhances your enviable fortune in this respect. Notwithstanding, your Prudence whose resolve it is to observe the ordinances of God and the apostolic canon of the Church, has done excellently well in declining the bishopric of the church at Antioch, and desiring to continue in that church of which you first received the oversight by the will of God. I have written on this subject to the people of Antioch, and also to your colleagues in the ministry who had themselves consulted me in regard to this question; on reading which letters, your Holiness will easily discern, that, inasmuch as justice itself opposed their claims, I have written to them under divine direction. It will be necessary that your Prudence should be present at their conference, in order that this decision may be ratified in the church at Antioch. God preserve you, beloved brother!"

62 Constantine's Letter to the Council, depreciating the Removal of Eusebius from Caesarea.

Victor Constantinus, Maximus Augustus, to Theodotus, Theodorus, Narcissus, Aëtius, Alpheus, and the rest of the bishops who are at Antioch: "I have perused the letters written by your Prudences, and highly approve of the wise resolution of your colleague in the ministry, Eusebius. Having, moreover, been informed of the circumstances of the case, partly by your letters, partly by those of our illustrious counts, Acacius and Strategius, after sufficient investigation I have written to the people of Antioch, suggesting the course which will be at once pleasing to God and advantageous for the Church. A copy of this I have ordered to be subjoined to this present letter, in order that you yourselves may know what I thought fit, as an advocate of the cause of justice, to write to that people: since I find in your letter this proposal, that, in consonance with the choice of the people, sanctioned by your own desire, Eusebius the holy bishop of Caesarea should preside over and take the charge of the church at Antioch. Now the letters of Eusebius himself on this subject appeared to be strictly accordant with the order prescribed by the Church. Nevertheless it is expedient that your Prudences should be made acquainted with my opinion also. For I am informed that Euphronius the presbyter, who is a citizen of Caesarea in Cappadocia, and George of Arethusa, likewise a presbyter, and appointed to that office by Alexander at Alexandria, are men of tried faith. It was right, therefore, to intimate to your Prudences, that in proposing these men and any others whom you may deem worthy the episcopal dignity, you should decide this question in a manner conformable to the tradition of the apostles. For in that case, your Prudences will be able, according to the rule of the Church and apostolic tradition, to direct this election in the manner which true ecclesiastical discipline shall prescribe. God preserve you, beloved brethren!"

63 How he displayed his Zeal for the Extirpation of Heresies.

Such were the exhortations to do all things to the honour of the divine religion which the emperor addressed to the rulers of the churches. Having by these means banished dissension, and reduced the Church of God to a state of uniform harmony, he next proceeded to a different duty, feeling it incumbent on him to extirpate another sort of impious persons, as pernicious enemies of the human race. These were pests of society, who ruined whole cities under the specious garb of religious decorum; men whom our Saviour's warning voice somewhere terms false prophets and ravenous wolves: "Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you shall know them." Accordingly, by an order transmitted to the governors of the several provinces, he effectually banished all such offenders. In addition to this ordinance he addressed to them personally a severely awakening admonition, exhorting them to an earnest repentance, that they might still find a haven of safety in the true Church of God. Hear, then, in what manner he addressed them in this letter.

64 Constantine's Edict against the Heretics.

Victor Constantinus, Maximus Augustus, to the heretics.

Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. You haters and enemies of truth and life, in league with destruction! All your counsels are opposed to the truth, but familiar with deeds of baseness; full of absurdities and fictions: and by these ye frame falsehoods, oppress the innocent, and withhold the light from them that believe. Ever trespassing under the mask of godliness, you fill all things with defilement: ye pierce the pure and guileless conscience with deadly wounds, while you withdraw, one may almost say, the very light of day from the eyes of men. But why should I particularize, when to speak of your criminality as it deserves demands more time and leisure than I can give? For so long and unmeasured is the catalogue of your offenses, so hateful and altogether atrocious are they, that a single day would not suffice to recount them all. And, indeed, it is well to turn one's ears and eyes from such a subject, lest by a description of each particular evil, the pure sincerity and freshness of one's own faith be impaired. Why then do I still bear with such abounding evil; especially since this protracted clemency is the cause that some who were sound have become tainted

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with this pestilent disease? Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure?

65 The Heretics are deprived of their Meeting Places: "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times: I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded, as before said, that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer, if such be worthy of the name, which belong to heretics, and that these be made over without delay to the catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

66 How on the Discovery of Prohibited Books among the Heretics, Many of them return to the CatholicChurch.

Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harboured (I mean the chief authors of their impious doctrines) driven to flight. Of those whom they had deceived, some, intimidated by the emperor's threats, disguising their real sentiments, crept secretly into the Church. For since the law directed that search should be made for their books, those of them who practiced evil and forbidden arts were detected, and these were ready to secure their own safety by dissimulation of every kind. Others, however, there were, who voluntarily and with real sincerity embraced a better hope. Meantime the prelates of the several churches continued to make strict inquiry, utterly rejecting those who attempted an entrance under the specious disguise of false pretenses, while those who came with sincerity of purpose were proved for a time, and after sufficient trial numbered with the congregation. Such was the treatment of those who stood charged with rank heresy: those, however, who maintained no impious doctrine, but had been separated from the one body through the influence of schismatic advisers, were received without difficulty or delay. Accordingly, numbers thus revisited, as it were, their own country after an absence in a foreign land, and acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself.

FLAVIUS CONSTANTINUS BOOK 4

1 How he honoured Many by Presents and Promotions.

While thus variously engaged in promoting the extension and glory of the church of God, and striving by every measure to commend the Saviour's doctrine, the emperor was far from neglecting secular affairs; but in this respect also he was unwearied in bestowing benefits of every kind and in quick succession on the people of every province. On the one hand he manifested a paternal anxiety for the general welfare of his subjects; on the other he would distinguish individuals of his own acquaintance with various marks of honour; conferring his benefits in every instance in a truly noble spirit. No one could request a favor from the emperor, and fail of obtaining what he sought: no one expected a boon from him, and found that expectation vain. Some received presents in money, others in land; some obtained the Prætorian præfecture, others senatorial, others again consular rank: many were appointed provincial governors: others were made counts of the first, second, or third order: in numberless instances the title of Most Illustrious and many other distinctions were conferred; for the emperor devised new dignities, that he might invest a larger number with the tokens of his favor.

2 Remission of a Fourth Part of the Taxes.

The extent to which he studied the general happiness and prosperity may be understood from a single instance most beneficial and universal in its application, and still gratefully remembered. He remitted a fourth part of the yearly tribute paid for land, and bestowed it on the owners of the soil; so that if we compute this yearly reduction, we shall find that the cultivators enjoyed their produce free of tribute every fourth year. This privilege being established by law, and secured for the time to come, has given occasion for the emperor's beneficence to be held, not merely by the then present generation, but by their children and descendants, in perpetual remembrance.

3 Equalisation of the More Oppressive Taxes.

And whereas some persons found fault with the surveys of land which had been made under former emperors, and complained that their property was unduly burdened; acting in this case also on the principles of justice, he sent

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commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.

4 His Liberality, from His Private Resources, to the Losers in Suits of a Pecuniary Nature.

In cases of judicial arbitration, in order that the loser by his decision might not quit his presence less contented than the victorious litigant, he himself bestowed, and from his own private means, in some cases lands, in other money, on the defeated party. In this manner he took care that the loser, as having appeared in his presence, should be as well satisfied as the gainer of the cause; for he considered that no one ought in any case to retire dejected and sorrowful from an interview with such a prince. Thus it happened that both parties returned from the scene of trial with glad and cheerful countenances, while the emperor's noble-minded liberality excited universal admiration.

5 Conquest of the Scythians defeated through the Sign of Our Saviour.

And why should I relate even briefly and incidentally, how he subjected barbarous nations to the Roman power; how he was the first who subjugated the Scythian and Sarmatian tribes, which had never learned submission, and compelled them, how unwilling soever, to own the sovereignty of Rome? For the emperors who preceded him had actually rendered tribute to the Scythians: and Romans, by an annual payment, had confessed themselves servants to barbarians; an indignity which our emperor could no longer bear, nor think it consistent with his victorious career to continue the payment his predecessors had made. Accordingly, with full confidence in his Saviour's aid, he raised his conquering standard against these enemies also, and soon reduced them all to obedience; coercing by military force those who fiercely resisted his authority, while, on the other hand, he conciliated the rest by wisely conducted embassies, and reclaimed them to a state of order and civilisation from their lawless and savage life. Thus the Scythians at length learned to acknowledge subjection to the power of Rome.

6. Conquest of the Sarmatians, consequent on the Rebellion of their Slaves.

With respect to the Sarmatians, God himself brought them beneath the rule of Constantine, and subdued a nation swelling with barbaric pride in the following manner. Being attacked by the Scythians, they had entrusted their slaves with arms, in order to repel the enemy. These slaves first overcame the invaders and then, turning their weapons against their masters, drove them all from their native land. The expelled Sarmatians found that their only hope of safety was in Constantine's protection: and he, whose familiar habit it was to save men's lives, received them all within the confines of the Roman empire. Those who were capable of serving he incorporated with his own troops: to the rest he allotted lands to cultivate for their own support: so that they themselves acknowledged that their past misfortune had produced a happy result, in that they now enjoyed Roman liberty in place of savage barbarism. In this manner God added to his dominions many and various barbaric tribes.

7 Ambassadors from Different Barbarous Nations receive Presents from the Emperor.

Indeed, ambassadors were continually arriving from all nations, bringing for his acceptance their most precious gifts. So that I myself have sometimes stood near the entrance of the imperial palace, and observed a noticeable array of barbarians in attendance, differing from each other in costume and decorations, and equally unlike in the fashion of their hair and beard. Their aspect truculent and terrible, their bodily stature prodigious: some of a red complexion, others white as snow, others again of an intermediate color. For in the number of those I have referred to might be seen specimens of the Blemmyan tribes, of the Indians, and the Ethiopians, "that widely-divided race, remotest of mankind." All these in due succession, like some painted pageant, presented to the emperor those gifts which their own nation held in most esteem; some offering crowns of gold, others diadems set with precious stones; some bringing fair-haired boys, others barbaric vestments embroidered with gold and flowers: some appeared with horses, others with shields and long spears, with arrows and bows, thereby offering their services and alliance for the emperor's acceptance. These presents he separately received and carefully laid aside, acknowledging them in so munificent a manner as at once to enrich those who bore them. He also honoured the noblest among them with Roman offices of dignity; so that many of them thenceforward preferred to continue their residence among us, and felt no desire to revisit their native land.

8 That he wrote also to the King of Persia, who had sent him an Embassy, on Behalf of the Christiansin his Realm.

The king of the Persians also having testified a desire to form an alliance with Constantine, by sending an embassy and presents as assurances of peace and friendship, the emperor, in negotiating this treaty, far surpassed the monarch who had first done him honour, in the magnificence with which he acknowledged his gifts. Having heard, too, that there were many churches of God in Persia, and that large numbers there were gathered into the fold of Christ, full of joy at this intelligence, he resolved to extend his anxiety for the general welfare to that country also, as one whose aim it was to care for all alike in every nation.

9 Letter of Constantine Augustus to Sapor, King of the Persians, containing a truly Pious Confession of God and Christ.

Copy of his Letter to the King of Persia.

By keeping the Divine faith, I am made a partaker of the light of truth: guided by the light of truth, I advance in the knowledge of the Divine faith. Hence it is that, as my actions themselves evince, I profess the most holy religion; and this worship I declare to be that which teaches me deeper acquaintance with the most holy God; aided by whose Divine power, beginning from the very borders of the ocean, I have aroused each nation of the world in succession to a well-grounded hope of security; so that those which, groaning in servitude to the most cruel tyrants and yielding to the

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pressure of their daily sufferings, had well near been utterly destroyed, have been restored through my agency to a far happier state. This God I confess that I hold in unceasing honour and remembrance; this God I delight to contemplate with pure and guileless thoughts in the height of his glory.

10 The Writer denounces Idols, and glorifies God.

This God I invoke with bended knees, and recoil with horror from the blood of sacrifices, from their foul and detestable odors, and from every earth-born magic fire: for the profane and impious superstitions which are defiled by these rites have cast down and consigned to perdition many, nay, whole nations of the Gentile world. For he who is Lord of all cannot endure that those blessings which, in his own loving-kindness and consideration of the wants of men, he has revealed for the use of all, should be perverted to serve the lusts of any. His only demand from man is purity of mind and an undefiled spirit; and by this standard he weighs the actions of virtue and godliness. For his pleasure is in works of moderation and gentleness: he loves the meek, and hates the turbulent spirit: delighting in faith, he chastises unbelief: by him all presumptuous power is broken down, and he avenges the insolence of the proud. While the arrogant and haughty are utterly overthrown, he requires the humble and forgiving with deserved rewards: even so does he highly honour and strengthen with his special help a kingdom justly governed, and maintains a prudent king in the tranquillity of peace.

11 Against the Tyrants and Persecutors; and on the Captivity of Valerian.

I cannot, then, my brother believe that I err in acknowledging this one God, the author and parent of all things: whom many of my predecessors in power, led astray by the madness of error, have ventured to deny, but who were all visited with a retribution so terrible and so destructive, that all succeeding generations have held up their calamities as the most effectual warning to any who desire to follow in their steps. Of the number of these I believe him to have been, whom the lightning-stroke of Divine vengeance drove forth from hence, and banished to your dominions and whose disgrace contributed to the fame of your celebrated triumph.

12 He declares that, having witnessed the Fall of the Persecutors, he now rejoices at the Peace enjoyed by the Christians.

And it is surely a happy circumstance that the punishment of such persons as I have described should have been publicly manifested in our own times. For I myself have witnessed the end of those who lately harassed the worshipers of God by their impious edict. And for this abundant thanksgivings are due to God that through his excellent Providence all men who observe his holy laws are gladdened by the renewed enjoyment of peace. Hence I am fully persuaded that everything is in the best and safest posture, since God is vouchsafing, through the influence of their pure and faithful religious service, and their unity of judgement respecting his Divine character, to gather all men to himself.

13 He bespeaks his Affectionate Interest for the Christiansin his Country: "Imagine, then, with what joy I heard tidings so accordant with my desire, that the fairest districts of Persia are filled with those men on whose behalf alone I am at present speaking, I mean the Christians. I pray, therefore, that both you and they may enjoy abundant prosperity, and that your blessings and theirs may be in equal measure; for thus you will experience the mercy and favor of that God who is the Lord and Father of all. And now, because your power is great, I commend these persons to your protection; because your piety is eminent, I commit them to your care. Cherish them with your wonted humanity and kindness; for by this proof of faith you will secure an immeasurable benefit both to yourself and us."

14 How the Zealous Prayers of Constantine procured Peace to the Christians.

Thus, the nations of the world being everywhere guided in their course as it were by the skill of a single pilot, and acquiescing in the administration of him who governed as the servant of God, the peace of the Roman empire continued undisturbed, and all classes of his subjects enjoyed a life of tranquillity and repose. At the same time the emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare, felt himself constrained zealously to seek such prayers and not only himself implored the help and favor of God, but charged the prelates of the churches to offer supplications on his behalf.

15 He causes himself to be represented on his Coins, and in his Portraits, in the Attitude of Prayer.

How deeply his soul was impressed by the power of divine faith may be understood from the circumstance that he directed his likeness to be stamped on the golden coin of the empire with the eyes uplifted as in the posture of prayer to God: and this money became current throughout the Roman world. His portrait also at full length was placed over the entrance gates of the palaces in some cities, the eyes upraised to heaven, and the hands outspread as if in prayer.

16 He forbids by Law the Placing his Likeness in Idol Temples.

In this manner he represented himself, even through the medium of painting, as habitually engaged in prayer to God. At the same time he forbade, by an express enactment, the setting up of any resemblance of himself in any idol temple, that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition.

17 Of his Prayers in the Palace, and his Reading the Holy Scriptures.

Still nobler proofs of his piety might be discerned by those who marked how he modeled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein: how he took the sacred scriptures into his hands, and devoted himself to the study of those divinely inspired oracles; after which he would offer up regular prayers with all the members of his imperial court.

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18 He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty body guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honour the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honour the Saviour's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

19 That he directed even his Pagan Soldiers to pray on the Lord's Day.

With regard to those who were as yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learned. He admonished them that their confidence should not rest in their spears, or armor, or bodily strength, but that they should acknowledge the supreme God as the giver of every good, and of victory itself; to whom they were bound to offer their prayers with due regularity, uplifting their hands toward heaven, and raising their mental vision higher still to the king of heaven, on whom they should call as the Author of victory, their Preserver, Guardian, and Helper. The emperor himself prescribed the prayer to be used by all his troops, commanding them, to pronounce the following words in the Latin tongue:

20 The Form of Prayer given by Constantine to his Soldiers: "We acknowledge you the only God: we own you, as our King and implore your succor. By your favor have we gotten the victory: through you are we mightier than our enemies. We render thanks for your past benefits, and trust you for future blessings. Together we pray to you, and beseech you long to preserve to us, safe and triumphant, our emperor Constantine and his pious sons." Such was the duty to be performed on Sunday by his troops, and such the prayer they were instructed to offer up to God.

21 He orders the Sign of the Saviour's Cross to be engraven on his Soldiers' Shields.

And not only so, but he also caused the sign of the salutary trophy to be impressed on the very shields of his soldiers; and commanded that his embattled forces should be preceded in their march, not by golden images, as heretofore, but only by the standard of the cross.

22 Of his Zeal in Prayer, and the Honour he paid to the Feast of Easter.

The emperor himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at a stated hour in the innermost chambers of his palace; and there in solitary converse with his God, would kneel in humble supplication, and entreat the blessings of which he stood in need. But especially at the salutary feast of Easter, his religious diligence was redoubled; he fulfilled as it were the duties of a hierophant with every energy of his mind and body, and outvied all others in the zealous celebration of this feast. He changed, too, the holy night vigil into a brightness like that of day, by causing waxen tapers of great length to be lighted throughout the city: besides which, torches everywhere diffused their light, so as to impart to this mystic vigil a brilliant splendor beyond that of day. As soon as day itself returned, in imitation of our Saviour's gracious acts, he opened a liberal hand to his subjects of every nation, province, and people, and lavished abundant bounties on all.

23 How he forbade Idolatrous Worship, but honoured Martyrs and the Church Festivals.

Such were his sacred ministrations in the service of his God. At the same time, his subjects, both civil and military, throughout the empire, found a barrier everywhere opposed against idol worship, and every kind of sacrifice forbidden. A statute was also passed, enjoining the due observance of the Lord's day, and transmitted to the governors of every province, who undertook, at the emperor's command, to respect the days commemorative of martyrs, and duly to honour the festal seasons in the churches: and all these intentions were fullfilled to the emperor's entire satisfaction.

24 That he described himself to be a Bishop, in Charge of Affairs External to the Church.

Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, "that he himself too was a bishop," addressing them in my hearing in the following words: "You are bishops whose jurisdiction is within the Church: I also am a bishop, ordained by God to overlook whatever is external to the Church." And truly his measures corresponded with his words: for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life.

25 Prohibition of Sacrifices, of Mystic Rites, Combats of Gladiators, also the Licentious Worship of the Nile.

Consistently with this zeal he issued successive laws and ordinances, forbidding any to offer sacrifice to idols, to consult diviners, to erect images, or to pollute the cities with the sanguinary combats of gladiators. And inasmuch as the Egyptians, especially those of Alexandria, had been accustomed to honour their river through a priesthood

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composed of effeminate men, a further law was passed commanding the extermination of the whole class as vicious, that no one might thenceforward be found tainted with the like impurity. And whereas the superstitious inhabitants apprehended that the river would in consequence withhold its customary flood, God himself showed his approval of the emperor's law by ordering all things in a manner quite contrary to their expectation. For those who had defiled the cities by their vicious conduct were indeed seen no more; but the river, as if the country through which it flowed had been purified to receive it, rose higher than ever before, and completely overflowed the country with its fertilizing streams: thus effectually admonishing the deluded people to turn from impure men, and ascribe their prosperity to him alone who is the Giver of all good.

26 Amendment of the Law in Force respecting Childless Persons, and of the Law of Wills.

So numerous, indeed, were the benefits of this kind conferred by the emperor on every province, as to afford ample materials to any who might desire to record them. Among these may be instanced those laws which he entirely remodelled, and established on a more equitable basis: the nature of which reform may be briefly and easily explained. The childless were punished under the old law with the forfeiture of their hereditary property, a merciless statute, which dealt with them as positive criminals. The emperor annulled this, and decreed that those so circumstanced should inherit. He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve. But nature herself denies children to many, who long, perhaps, for a numerous offspring, but are disappointed of their hope by bodily infirmity. Others continue childless, not from any dislike of posterity, but because their ardent love of philosophy renders them averse to the conjugal union. Women, too, consecrated to the service of God, have maintained a pure and spotless virginity, and have devoted themselves, soul and body to a life of entire chastity and holiness. What then? Should this conduct be deemed worthy of punishment, or rather of admiration and praise; since to desire this state is in itself honourable, and to maintain it surpasses the power of unassisted nature? Surely those whose bodily infirmity destroys their hope of offspring are worthy of pity, not of punishment: and he who devotes himself to a higher object calls not for chastisement, but special admiration. On such principles of sound reason did the emperor rectify the defects of this law. Again, with regard to the wills of dying persons, the old laws had ordained that they should be expressed, even at the latest breath, as it were, in certain definite words, and had prescribed the exact form and terms to be employed. This practice had occasioned many fraudulent attempts to hinder the intentions of the deceased from being carried into full effect. As soon as our emperor was aware of these abuses, he reformed this law likewise, declaring that a dying man ought to be permitted to indicate his last wishes in as few words as possible, and in whatever terms he pleased; and to set forth his will in any written form; or even by word of mouth, provided it were done in the presence of proper witnesses, who might be competent faithfully to discharge their trust.

27 Among Other Enactments, he decrees that no Christianshall slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.

28 His Gifts to the Churches, and Bounties to Virgins and to the Poor.

His liberality, however, was most especially exercised on behalf of the churches of God. In some cases he granted lands, in others he issued supplies of food for the support of the poor, of orphan children, and widows; besides which, he evinced much care and forethought in fully providing the naked and destitute with clothing. He distinguished, however, with most special honour those who had devoted their lives to the practice of Divine philosophy. Hence his respect, little short of veneration, for God's most holy and ever virgin choir: for he felt assured that the God to whom such persons devoted themselves was himself an inmate of their souls.

29 Of Constantine's Discourses and Declamations.

For himself, he sometimes passed sleepless nights in furnishing his mind with Divine knowledge: and much of his time was spent in composing discourses, many of which he delivered in public; for he conceived it to be incumbent on him to govern his subjects by appealing to their reason, and to secure in all respects a rational obedience to his authority. Hence he would sometimes himself evoke an assembly, on which occasions vast multitudes attended, in the hope of hearing an emperor sustain the part of a philosopher. And if in the course of his speech any occasion offered of touching on sacred topics, he immediately stood erect, and with a grave aspect and subdued tone of voice seemed reverently to be initiating his auditors in the mysteries of the Divine doctrine: and when they greeted him with shouts of acclamation, he would direct them by his gestures to raise

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their eyes to heaven, and reserve their admiration for the Supreme King alone, and honour him with adoration and praise. He usually divided the subjects of his address, first thoroughly exposing the error of polytheism, and proving the superstition of the Gentiles to be mere fraud, and a cloak for impiety. He then would assert the sole sovereignty of God: passing thence to his Providence, both general and particular. Proceeding next to the dispensation of salvation, he would demonstrate its necessity, and adaptation to the nature of the case; entering next in order on the doctrine of the Divine judgement. And here especially he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent, and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words, and to stand with downcast eyes in the consciousness of guilt, while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God. He reminded them that God himself had given him the empire of the world, portions of which he himself, acting on the same Divine principle, had entrusted to their government; but that all would in due time be alike summoned to give account of their actions to the Supreme Sovereign of all. Such was his constant testimony; such his admonition and instruction. And he himself both felt and uttered these sentiments in the genuine confidence of faith: but his hearers were little disposed to learn, and deaf to sound advice; receiving his words indeed with loud applause, but induced by insatiable cupidity practically to disregard them.

30 That he marked out before a Covetous Man the Measure of a Grave, and so put him to Shame.

On one occasion he thus personally addressed one of his courtiers: "How far, my friend, are we to carry our inordinate desires?" Then drawing the dimensions of a human figure with a lance which he happened to have in his hand, he continued: "Though you could obtain the whole wealth of this world, yea, the whole world itself, you will carry with you at last no more than this little spot which I have marked out, if indeed even that be yours." Such were the words and actions of this blessed prince; and though at the time he failed to reclaim any from their evil ways, yet notwithstanding the course of events afforded evident proof that his admonitions were more like Divine prophecies than mere words.

31 That he was derided because of his Excessive Clemency.

Meantime, since there was no fear of capital punishment to deter from the commission of crime, for the emperor himself was uniformly inclined to clemency, and none of the provincial governors visited offenses with their proper penalties, this state of things drew with it no small degree of blame on the general administration of the empire; whether justly or not, let every one form his own judgement: for myself, I only ask permission to record the fact.

32 Of Constantine's Oration which he wrote to the Assembly of the Saints.

The emperor was in the habit of composing his orations in the Latin tongue, from which they were translated into Greek by interpreters appointed for this special service. One of the discourses thus translated I intend to annex, by way of specimen, to this present work, that one, I mean, which he inscribed "To the assembly of the saints," and dedicated to the Church of God, that no one may have ground for deeming my testimony on this head mere empty praise.

33 How he listened standing to Eusebius' Declamation in Honour of our Saviour's Sepulchre.

One act, however, I must by no means omit to record, which this admirable prince performed in my own presence. On one occasion, emboldened by the confident assurance I entertained of his piety, I had begged permission to pronounce a discourse on the subject of our Saviour's sepulchre in his hearing. With this request he most readily complied, and in the midst of a large number of auditors, in the interior of the palace itself, he stood and listened with the rest. I entreated him, but in vain, to seat himself on the imperial throne which stood near: he continued with fixed attention to weigh the topics of my discourse, and gave his own testimony to the truth of the theological doctrines it contained. After some time had passed, the oration being of considerable length, I was myself desirous of concluding; but this he would not permit, and exhorted me to proceed to the very end. On my again entreating him to sit, he in his turn was displeased and said that it was not right to listen in a careless manner to the discussion of doctrines relating to God; and again, that this posture was good and profitable to himself, since it was reverent to stand while listening to sacred truths. Having, therefore, concluded my discourse, I returned home, and resumed my usual occupations.

34 That he wrote to Eusebius respecting Easter, and respecting Copies of the Holy Scriptures.

Ever careful for the welfare of the churches of God, the emperor addressed me personally in a letter on the means of providing copies of the inspired oracles, and also on the subject of the most holy feast of Easter. For I had myself dedicated to him an exposition of the mystical import of that feast; and the manner in which he honoured me with a reply may be understood by any one who reads the following letter.

35. Constantine's Letter to Eusebius, in praise of his Discourse concerning Easter.

Victor Constantinus, Maximus Augustus, to Eusebius: "It is indeed an arduous task, and beyond the power of language itself, worthily to treat of the mysteries of Christ, and to explain in a fitting manner the controversy respecting the feast of Easter, its origin as well as its precious and toilsome accomplishment. For it is not in the power even of those who are able to apprehend them, adequately to describe the things of God. I am, notwithstanding, filled with admiration of your learning and zeal, and have not only myself read your work with pleasure, but have given directions, according to your own desire, that it be communicated to many sincere followers of our holy religion. Seeing, then, with what pleasure we receive favors of this kind from your Sagacity, be

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pleased to gladden us more frequently with those compositions, to the practice of which, indeed, you confess yourself to have been trained from an early period, so that I am urging a willing man, as they say, in exhorting you to your customary pursuits. And certainly the high and confident judgement we entertain is a proof that the person who has translated your writings into the Latin tongue is in no respect incompetent to the task, impossible though it be that such version should fully equal the excellence of the works themselves. God preserve you, beloved brother." Such was his letter on this subject: and that which related to the providing of copies of the Scriptures for reading in the churches was to the following purport.

36 Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures.

Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!"

37 How the Copies were provided.

Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form. This fact is attested by another letter, which the emperor wrote in acknowledgment, in which, having heard that the city Constantia in our country, the inhabitants of which had been more than commonly devoted to superstition, had been impelled by a sense of religion to abandon their past idolatry, he testified his joy, and approval of their conduct.

38 How the Market-Town of Gaza was made a City for its Profession of Christianity, and received the Name of Constantia.

For in fact the place now called Constantia, in the province of Palestine, having embraced the saving religion, was distinguished both by the favor of God, and by special honour from the emperor, being now for the first time raised to the rank of a city, and receiving the more honoured name of his pious sister in exchange for its former appellation.

39 That a Place in Phœnicia also was made a City, and in Other Cities Idolatry was abolished, and Churches built.

A similar change was effected in several other cities; for instance, in that town of Phœnicia which received its name from that of the emperor, and the inhabitants of which committed their innumerable idols to the flames, and adopted in their stead the principles of the saving faith. Numbers, too, in the other provinces, both in the cities and the country, became willing inquirers after the saving knowledge of God; destroyed as worthless things the images of every kind which they had heretofore held most sacred; voluntarily demolished the lofty temples and shrines which contained them; and, renouncing their former sentiments, or rather errors, commenced and completed entirely new churches. But since it is not so much my province to give a circumstantial detail of the actions of this pious prince, as it is theirs who have been privileged to enjoy his society at all times, I shall content myself with briefly recording such facts as have come to my own personal knowledge, before I proceed to notice the last days of his life.

40 That having conferred the Dignity of Caesars on his Three Sons at the Three Decennial Periods of his Reign, he dedicated the Church at Jerusalem.

By this time the thirtieth year of his reign was completed. In the course of this period, his three sons had been admitted at different times as his colleagues in the empire. The first, Constantinus, who bore his father's name, obtained this distinction about the tenth year of his reign. Constantius, the second son, so called from his grandfather, was proclaimed Caesar about the twentieth, while Constans, the third, whose name expresses the firmness and stability of his character, was advanced to the same dignity at the thirtieth anniversary of his father's reign. Having thus reared a threefold offspring, a Trinity, as it were, of pious sons, and having received them severally at each decennial period to a participation in his imperial authority, he judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church which his zealous magnificence had erected at Jerusalem might advantageously be performed.

41 That in the meantime he ordered a Council to be convened at Tyre, because of Controversies raised in Egypt.

Meanwhile that spirit of envy which is the enemy of all good, like a dark cloud intercepting the sun's brightest rays, endeavored to mar the joy of this festivity, by again raising contentions to disturb the tranquillity of the Egyptian churches. Our divinely favored emperor, however, once more convened a synod composed of many bishops, and set them as it were in armed array, like the host of God, against this malignant spirit, having commanded their presence from the whole of Egypt and Libya, from Asia, and from Europe, in order, first, to decide the questions in dispute, and

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afterwards to perform the dedication of the sacred edifice above mentioned. He enjoined them, by the way, to adjust their differences at the capital city of Phœnicia, reminding them that they had no right, while harbouring feelings of mutual animosity, to engage in the service of God, since his law expressly forbids those who are at variance to offer their gift until they have first become reconciled and mutually disposed to peace. Such were the salutary precepts which the emperor continually kept vividly before his own mind, and in accordance with which he admonished them to undertake their present duties in a spirit of perfect unanimity and concord, in a letter to the following purport.

42 Constantine's Letter to the Council at Tyre.

Victor Constantinus, Maximus Augustus, to the holy Council at Tyre: "Surely it would best consist with and best become the prosperity of these our times, that the Catholic Church should be undivided, and the servants of Christ be at this present moment clear from all reproach. Since, however, there are those who, carried away by a baleful and furious spirit of contention (for I will not charge them with intentionally leading a life unworthy of their profession), are endeavoring to create that general confusion which, in my judgement, is the most pernicious of all evils; I exhort you, forward as you already are, to meet together and form a synod without delay: to defend those who need protection; to administer remedies to your brethren who are in peril; to recall the divided members to unity of judgement; to rectify errors while opportunity is yet allowed: that thus you may restore to so many provinces that due measure of concord which, strange and sad anomaly! The arrogance of a few individuals has destroyed. And I believed that all are alike persuaded that this course is at the same time pleasing to Almighty God (as well as the highest object of my own desires), and will bring no small honour to yourselves, should you be successful in restoring peace. Delay not, then, but hasten with redoubled zeal to terminate the present dissensions in a manner becoming the occasion, by assembling together in that spirit of true sincerity and faith which the Saviour whom we serve especially demands from us, I may almost say with an audible voice, on all occasions. No proof of pious zeal on my part shall be wanting. Already have I done all to which my attention was directed by your letters. I have sent to those bishops whose presence you desired, that they may share your counsels. I have dispatched Dionysius, a man of consular rank, who will both remind those prelates of their duty who are bound to attend the Council with you, and will himself be there to superintend the proceedings, but especially to maintain good order. Meantime should any one, though I deem it most improbable, venture on this occasion to violate my command, and refuse his attendance, a messenger shall be dispatched immediately to banish that person in virtue of an imperial edict, and to teach him that it does not become him to resist an emperor's decrees when issued in defense of truth. For the rest, it will be for your Holinesses, unbiased either by enmity or favor, but consistently with ecclesiastical and apostolic order, to devise a fitting remedy whether it be for positive offenses or for unpremeditated errors; in order that you may at once free the Church from all reproach, relieve my anxiety, and, by restoring the blessings of peace to those who are now divided, procure the highest honour for yourselves. God preserve you, beloved brethren!"

43 Bishops from all the Provinces attended the Dedication of the Church at Jerusalem.

No sooner had these injunctions been carried into effect, than another emissary arrived with dispatches from the emperor, and an urgent admonition to the Council to hasten their journey to Jerusalem without delay. Accordingly they all took their departure from the province of Phœnicia, and proceeded to their destination, availing themselves of the public means of transport. Thus Jerusalem became the gathering point for distinguished prelates from every province, and the whole city was thronged by a vast assemblage of the servants of God. The Macedonians had sent the bishop of their metropolis; the Pannonians and Mœsians the fairest of God's youthful flock among them. A holy prelate from Persia too was there, deeply versed in the sacred oracles; while Bithynian and Thracian bishops graced the Council with their presence; nor were the most illustrious from Cilicia wanting, nor the chief of the Cappadocians, distinguished above all for learning and eloquence. In short, the whole of Syria and Mesopotamia, Phœnicia and Arabia, Palestine, Egypt, and Libya, with the dwellers in the Thebaid, all contributed to swell the mighty concourse of God's ministers, followed as they were by vast numbers from every province. They were attended by an imperial escort, and officers of trust had also been sent from the palace itself, with instructions to heighten the splendor of the festival at the emperor's expense.

44 Of their Reception by the Notary Marianus; the Distribution of Money to the Poor; and Offerings to the Church.

The director and chief of these officers was a most useful servant of the emperor, a man eminent for faith and piety, and thoroughly acquainted with the Divine word, who had been honourably conspicuous by his profession of godliness during the time of the tyrants' power, and therefore was deservedly entrusted with the arrangement of the present proceedings. Accordingly, in faithful obedience to the emperor's commands, he received the assembly with courteous hospitality, and entertained them with feasts and banquets on a scale of great splendor. He also distributed lavish supplies of money and clothing among the naked and destitute, and the multitudes of both sexes who suffered from want of food and the common necessaries of life. Finally, he enriched and beautified the church itself throughout with offerings of imperial magnificence, and thus fully accomplished the service he had been commissioned to perform.

45 Various Discourses by the Assembled Bishops; also by Eusebius, the Writer of this History.

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Meantime the festival derived additional luster both from the prayers and discourses of the ministers of God, some of whom extolled the pious emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded, as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which they offered for general peace, for the Church of God, for the emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavored to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our emperor's reign.

46 That Eusebius afterwards delivered his Description of the Church of the Saviour, and a Tricennial Oration before Constantine himself.

The structure of the church of our Saviour, the form of his sacred cave, the splendor of the work itself, and the numberless offerings in gold, and silver, and precious stones, I have described to the best of my ability, and dedicated to the emperor in a separate treatise, which on a fitting opportunity I shall append to this present work. I shall add to it also that oration on his Tricennalia which shortly afterwards, having traveled to the city which bears his name, I delivered in the emperor's own presence. This was the second opportunity afforded me of glorifying the Supreme God in the imperial palace itself: and on this occasion my pious hearer evinced the greatest joy, as he afterwards testified, when he entertained the bishops then present, and loaded them with distinctions of every kind.

47 That the Council at Nicæa was held in the Twentieth, the Dedication of the Church at Jerusalem in the Thirtieth, Year of Constantine's Reign.

This second synod the emperor convened at Jerusalem, being the greatest of which we have any knowledge, next to the first which he had summoned at the famous Bithynian city. That indeed was a triumphal assembly, held in the twentieth year of his reign, an occasion of thanksgiving for victory over his enemies in the very city which bears the name of victory. The present meeting added luster to the thirtieth anniversary, during which the emperor dedicated the church at the sepulchre of our Saviour, as a peace-offering to God, the giver of all good.

48 That Constantine was displeased with one who praised him excessively.

And now that all these ceremonies were completed, and the divine qualities of the emperor's character continued to be the theme of universal praise, one of God's ministers presumed so far as in his own presence to pronounce him blessed, as having been counted worthy to hold absolute and universal empire in this life, and as being destined to share the empire of the Son of God in the world to come. These words, however, Constantine heard with indignation, and forbade the speaker to hold such language, exhorting him rather to pray earnestly on his behalf, that whether in this life or in that which is to come, he might be found worthy to be a servant of God.

49 Marriage of his Son Constantius Caesar.

On the completion of the thirtieth year of his reign he solemnised the marriage of his second son, having concluded that of his first-born long before. This was an occasion of great joy and festivity, the emperor himself attending on his son at the ceremony, and entertaining the guests of both sexes, the men and women in distinct and separate companies, with sumptuous hospitality. Rich presents likewise were liberally distributed among the cities and people.

50 Embassy and Presents from the Indians.

About this time ambassadors from the Indians, who inhabit the distant regions of the East, arrived with presents consisting of many varieties of brilliant precious stones, and animals differing in species from those known to us. These offerings they presented to the emperor, thus allowing that his sovereignty extended even to the Indian Ocean, and that the princes of their country, who rendered homage to him both by paintings and statues, acknowledged his imperial and paramount authority. Thus the Eastern Indians now submitted to his sway, as the Britons of the Western Ocean had done at the commencement of his reign.

51 That Constantine divided the Empire between his Three Sons, whom he had instructed in Politics and Religion.

Having thus established his power in the opposite extremities of the world, he divided the whole extent of his dominions, as though he were allotting a patrimonial inheritance to the dearest objects of his regard, among his three sons. To the eldest he assigned his grandfather's portion; to the second, the empire of the East; to the third, the countries which lie between these two divisions. And being desirous of furnishing his children with an inheritance truly valuable and salutary to their souls, he had been careful to imbue them with true religious principles, being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time he assigned them the most accomplished teachers of secular learning, by some of whom they were taught the arts of war, while they were trained by others in political, and by others again in legal science. To each moreover was granted a truly royal retinue, consisting of infantry, spearmen, and body guards, with every other kind of military force; commanded respectively by captains, tribunes, and generals of whose warlike skill and devotion to his sons the emperor had had previous experience.

52 That after they had reached Man's Estate he was their Guide in Piety.

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As long as the Caesars were of tender years, they were aided by suitable advisers in the management of public affairs; but on their arrival at the age of manhood their father's instructions alone sufficed. When present he proposed to them his own example, and admonished them to follow his pious course: in their absence he furnished them by letter with rules of conduct suited to their imperial station, the first and greatest of which was an exhortation to value the knowledge and worship of the Sovereign Lord of all more than wealth, nay, more than empire itself. At length he permitted them to direct the public administration of the empire without control, making it his first request that they would care for the interests of the Church of God, and boldly profess themselves disciples of Christ. Thus trained, and excited to obedience not so much by precept as by their own voluntary desire for virtue, his sons more than fulfilled the admonitions of their father, devoting their earnest attention to the service of God, and observing the ordinances of the Church even in the palace itself, with all the members of their households. For their father's forethought had provided that all the attendants of his son's should be Christians. And not only so, but the military officers of highest rank, and those who had the control of public business, were professors of the same faith: for the emperor placed confidence in the fidelity of men devoted to the service of God, as in a strong and sure defense. When our thrice blessed prince had completed these arrangements, and thus secured order and tranquillity throughout the empire, God, the dispenser of all blessings, judged it to be the fitting time to translate him to a better inheritance, and summoned him to pay the debt of nature.

53 Having reigned about Thirty-Two Years, and lived above Sixty, he still had a Sound Body.

He completed the time of his reign in two and thirty years, wanting a few months and days, and his whole life extended to about twice that period. At this age he still possessed a sound and vigorous body, free from all blemish, and of more than youthful vivacity; a noble mien, and strength equal to any exertion; so that he was able to join in martial exercises, to ride, endure the fatigues of travel, engage in battle, and erect trophies over his conquered enemies, besides gaining those bloodless victories by which he was wont to triumph over those who opposed him.

54. Of those who abused His Extreme Benevolence for Avarice and Hypocrisy.

In like manner his mental qualities reached the highest point of human perfection. Indeed he was distinguished by every excellence of character, but especially by benevolence; a virtue, however, which subjected him to censure from many, in consequence of the baseness of wicked men, who ascribed their own crimes to the emperor's forbearance. In truth I can myself bear testimony to the grievous evils which prevailed during these times; I mean the violence of rapacious and unprincipled men, who preyed on all classes of society alike, and the scandalous hypocrisy of those who crept into the Church, and assumed the name and character of Christians. His own benevolence and goodness of heart, the genuineness of his own faith, and his truthfulness of character, induced the emperor to credit the profession of these reputed Christians, who craftily preserved the semblance of sincere affection for his person. The confidence he reposed in such men sometimes forced him into conduct unworthy of himself, of which envy took advantage to cloud in this respect the luster of his character.

55 Constantine employed himself in Composition of Various Kinds to the Close of his Life.

These offenders, however, were soon over-taken by divine chastisement. To return to our emperor. He had so thoroughly trained his mind in the art of reasoning that he continued to the last to compose discourses on various subjects, to deliver frequent orations in public, and to instruct his hearers in the sacred doctrines of religion. He was also habitually engaged in legislating both on political and military questions; in short, in devising whatever might be conducive to the general welfare of the human race. It is well worthy of remark, that, very shortly before his departure, he pronounced a funeral oration before his usual auditory, in which he spoke at length on the immortality of the soul, the state of those who had persevered in a life of godliness, and the blessings which God has laid up in store for them that love him. On the other hand he made it appear by copious and conclusive arguments what the end of those will be who have pursued a contrary career, describing in vivid language the final ruin of the ungodly. His powerful testimony on these subjects seemed so far to touch the consciences of those around him, that one of the self-imagined philosophers, of whom he asked his opinion of what he had heard, bore testimony to the truth of his words, and accorded a real, though reluctant, tribute of praise to the arguments by which he had exposed the worship of a plurality of gods. By converse such as this with his friends before his death, the emperor seemed as it were to smooth and prepare the way for his transition to a happier life.

56 How he took Bishops with him on an Expedition against the Persians, and took with him a Tent in the Form of a Church.

It is also worthy of record that about the time of which I am at present writing, the emperor, having heard of an insurrection of some barbarians in the East, observed that the conquest of this enemy was still in store for him, and resolved on an expedition against the Persians. Accordingly he proceeded at once to put his forces in motion, at the same time communicating his intended march to the bishops who happened to be at his court, some of whom he judged it right to take with him as companions, and as needful coadjutors in the service of God. They, on the other hand, cheerfully declared their willingness to follow in his train, disclaiming any desire to leave him, and engaging to battle with and for him by supplication to God on his behalf. Full of joy at this answer to his request, he unfolded to them his projected line of march; after which he caused a tent of great splendor, representing in shape the figure of a church, to be prepared for his own use in the approaching war. In this he intended

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to unite with the bishops in offering prayers to the God from whom all victory proceeds.

57 How he received an Embassy from the Persians and kept the Night Vigil with others at the Feast of Easter.

In the meanwhile the Persians, hearing of the emperor's warlike preparations, and not a little terrified at the prospect of an engagement with his forces, dispatched an embassy to pray for conditions of peace. These overtures the emperor, himself a sincere lover of peace, at once accepted, and readily entered on friendly relations with that people. At this time, the great festival of Easter was at hand; on which occasion he rendered the tribute of his prayers to God, and passed the night in watching with the rest.

58 Concerning the Building of a Church in Honour of the Apostles at Constantinople.

After this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

59 Farther Description of the same Church.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticos which enclosed the area and the church itself. Adjoining these porticos were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place.

60 He also erected his own Sepulchral Monument in this Church.

All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

61 His Sickness at Helenopolis, and Prayers respecting his Baptism.

At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time had come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

62 Constantine's Appeal to the Bishops, requesting them to confer upon him the Rite of Baptism: "The time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour has come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptised: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service." After he had thus spoken, the prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light: his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the

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light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.

63 How after his Baptism he rendered Thanks to God.

He then lifted his voice and poured forth a strain of thanksgiving to God; after which he added these words. "Now I know that I am truly blessed: now I feel assured that I am accounted worthy of immortality, and am made a partaker of Divine light." He further expressed his compassion for the unhappy condition of those who were strangers to such blessings as he enjoyed: and when the tribunes and generals of his army appeared in his presence with lamentations and tears at the prospect of their bereavement, and with prayers that his days might yet be prolonged, he assured them in reply that he was now in possession of true life; that none but himself could know the value of the blessings he had received; so that he was anxious rather to hasten than to defer his departure to God. He then proceeded to complete the needful arrangement of his affairs, bequeathing an annual donation to the Roman inhabitants of his imperial city; apportioning the inheritance of the empire, like a patrimonial estate, among his own children; in short, making every disposition according to his own pleasure.

64 Constantine's Death at Noon on the Feast of Pentecost.

All these events occurred during a most important festival, I mean the august and holy solemnity of Pentecost, which is distinguished by a period of seven weeks, and sealed with that one day on which the holy Scriptures attest, the ascension of our common Saviour into heaven, and the descent of the Holy Spirit among men. In the course of this feast the emperor received the privileges I have described; and on the last day of all, which one might justly call the feast of feasts, he was removed about mid-day to the presence of his God, leaving his mortal remains to his fellow mortals, and carrying into fellowship with God that part of his being which was capable of understanding and loving him. Such was the close of Constantine's mortal life. Let us now attend to the circumstances which followed this event.

65 Lamentations of the Soldiery and their Officers.

Immediately the assembled spearmen and bodyguard rent their garments, and prostrated themselves on the ground, striking their heads, and uttering lamentations and cries of sorrow, calling on their imperial lord and master, or rather, like true children, on their father, while their tribunes and centurions addressed him as their preserver, protector, and benefactor. The rest of the soldiery also came in respectful order to mourn as a flock the removal of their good shepherd. The people meanwhile ran wildly throughout the city, some expressing the inward sorrow of their hearts by loud cries, others appearing confounded with grief: each mourning the event as a calamity which had befallen himself, and bewailing his death as though they felt themselves bereft of a blessing common alike to all.

66 Removal of the Body from Nicomedia to the Palace at Constantinople.

After this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

67 He received the same Honours from the Counts and other Officers as before his Death.

The military officers, too, of the highest rank, the counts, and the whole order of magistrates, who had been accustomed to do obeisance to their emperor before, continued to fulfill this duty without any change, even after his death entering the chamber at the appointed times, and saluting their coffined sovereign with bended knee, as though he were still alive. After them the senators appeared, and all who had been distinguished by any honourable office, and rendered the same homage. These were followed by multitudes of every rank, who came with their wives and children to witness the spectacle. These honours continued to be rendered for a considerable time, the soldiers having resolved thus to guard the body until his sons should arrive, and take on themselves the conduct of their father's funeral. No mortal had ever, like this blessed prince, continued to reign even after death, and to receive the same homage as during his life: he only, of all who have ever lived, obtained this reward from God: a suitable reward, since he alone of all sovereigns had in all his actions honoured the Supreme God and his Christ, and God himself accordingly was pleased that even his mortal remains should still retain imperial authority among men; thus indicating to all who were not utterly devoid of understanding the immortal and endless empire which his soul was destined to enjoy. This was the course of events here.

68 Resolution of the Army to confer thence-forward the Title of Augustus on his Sons.

Meanwhile the tribunes selected from the troops under their command those officers whose fidelity and zeal had long been known to the emperor, and dispatched them to the Caesars with intelligence of the late event. This service they accordingly performed. As soon, however, as the soldiery throughout the provinces received the tidings of the emperor's decease, they all, as if by a supernatural impulse, resolved with one consent, as though their great emperor had been yet alive, to acknowledge none other than his sons as sovereigns of the Roman world: and these they soon after determined should no longer retain the name of Caesar, but should each be honoured with the title of Augustus, a name which indicates the highest supremacy of imperial power. Such were the measures adopted by the army; and these

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resolutions they communicated to each other by letter, so that the unanimous desire of the legions became known at the same point of time throughout the whole extent of the empire.

69 Mourning for Constantine at Rome; and the Honour paid him there through Paintings after his Death.

On the arrival of the news of the emperor's death in the imperial city, the Roman senate and people felt the announcement as the heaviest and most afflictive of all calamities, and gave themselves up to an excess of grief. The baths and markets were closed, the public spectacles, and all other recreations in which men of leisure are accustomed to indulge, were interrupted. Those who had erewhile lived in luxurious ease, now walked the streets in gloomy sadness, while all united in blessing the name of the deceased, as the one who was dear to God, and truly worthy of the imperial dignity. Nor was their sorrow expressed only in words: they proceeded also to honour him, by the dedication of paintings to his memory, with the same respect as before his death. The design of these pictures embodied a representation of heaven itself, and depicted the emperor reposing in an ethereal mansion above the celestial vault. They too declared his sons alone to be emperors and Augusti, and begged with earnest entreaty that they might be permitted to receive the body of their emperor, and perform his obsequies in the imperial city.

70 His Burial by his Son Constantius at Constantinople.

Thus did they there testify their respect for the memory of him who had been honoured by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honour did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

71 Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

As soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honour of their name, and with that of the people of God; was honoured by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

72 Of the Phœnix.

We cannot compare him with that bird of Egypt, the only one, as they say, of its kind, which dies, self-sacrificed, in the midst of aromatic perfumes, and, rising from its own ashes with new life, soars aloft in the same form which it had before. Rather did he resemble his Saviour, who, as the sown grain which is multiplied from a single grain, had yielded abundant increase through the blessing of God, and had overspread the whole world with his fruit. Even so did our thrice blessed prince become multiplied, as it were, through the succession of his sons. His statue was erected along with theirs in every province; and the name of Constantine was owned and honoured even after the close of his mortal life.

73 How Constantine is represented on Coins in the Act of ascending to Heaven.

A coinage was also struck which bore the following device. On one side appeared the figure of our blessed prince, with the head closely veiled: the reverse exhibited him sitting as a charioteer, drawn by four horses, with a hand stretched downward from above to receive him up to heaven.

74 The God whom he had honoured deservedly honoured him in Return.

Such are the proofs by which the Supreme God has made it manifest to us, in the person of Constantine, who alone of all sovereigns had openly professed the Christian faith, how great a difference he perceives between those whose privilege it is to worship him and his Christ, and those who have chosen the contrary part, who provoked his enmity by daring to assail his Church, and whose calamitous end, in every instance, afforded tokens of his displeasure, as manifestly as the death of Constantine conveyed to all men an evident assurance of his Divine love.

75 He surpassed all Preceding Emperors in Devotion to God.

Standing, as he did, alone and pre-eminent among the Roman emperors as a worshiper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour, as none before him had ever done, to his Church; having alone abolished utterly the error of polytheism, and discountenanced idolatry in every form: so, alone among them both during life and after death, was he accounted worthy of such honours as none can say have been attained to by any other; so that no one, whether Greek or Barbarian, nay, of the ancient Romans themselves, has ever been presented to us as worthy of comparison with him.

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TEXTS ON REFORMATION AND RELIGIOUS CONFLICTS

• Martin Luther: The 95 Theses, 31 Oct. 1517
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points trig-gering the Protestant Revolution, March, 1518
• Letter to John Staupitz , 1518
• Letter to Pope Leo X, 1518
• Letter of Martin Luther to Pope Leo X, 6th September, 1520
• Martin Luther on Islam and the Koran, Forewords to two Koran translations of 1530 and 1543
• An Open Letter on Translating, 8th of Sep. 1530
• The (39) Articles of Religion / The39 Articles

IMPORTANT WRITINGS OF MARTIN LUTHER

(Martin Luther (1483–1546) was a German professor of theology, monk, priest, composer, and translator. He became the most important single factor in starting the Protestant Reformation. Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly opposed the Catholic view on selling indulgence letters. It was this form of corruption that brought Luther close to the thoughts of Jesus, as Jesus wanted to get rid of corrupt practices in the Great Temple of Jerusalem for the very same reasons. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Holy Roman Emperor.

Luther found in the New Testament that salvation and, consequently, eternal life are not earned by payment for the believer's sins but are received only as the free gift of God's grace through the believer's faith in God and the teachings of Jesus as well as the faith in Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptised Christians to be a holy priesthood. As the Catholic Church and ther leaders did not want to give up their currupt practices, Luther's ideas were starting the Protestant Reformation. He started the Lutheran Church, the first Protestant church. More and more Protestant churches split from the Roman Catholic church. The following five writings give us an insight what Luther thought. See: Introduction to the Koran by Martin Luther; Grand Bible.)

THE NINETY-FIVE THESES

or: Disputation Of Doctor Martin Luther
On The Power And Efficacy Of Indulgences
Author: Martin Luther

October 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1 Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2 This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.

3 Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4 The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5 The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6 The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgement. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7 God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

8 The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

9 Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.

10 Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.

11 This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.

12 In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13 The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

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14 The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15 This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16 Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17 With souls in purgatory it seems necessary that horror should grow less and love increase.

18 It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19 Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20 Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21 Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22 Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23 If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24 It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25 The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26 The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27 They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28 It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29 Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severus and Paschal.

30 No one is sure that his own contrition is sincere; much less that he has attained full remission.

31 Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i. e., such men are most rare.

32 They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33 Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

34 For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35 They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36 Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37 Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38 Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39 It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40 True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41 Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42 Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43 Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44 Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45 Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46 Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47 Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48 Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49 Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50 Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51 Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

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52 The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53 They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54 Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55 It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56 The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57 That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58 Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59 St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60 Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61 For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62 The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63 But this treasure is naturally most odious, for it makes the first to be last.

64 On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65 Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66 The treasures of the indulgences are nets with which they now fish for the riches of men.

67 The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68 Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69 Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70 But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71 He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72 But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73 The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74 But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury, of holy love and truth.

75 To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76 We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77 It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78 We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79 To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80 The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81 This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82 To wit:—"Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83 Again:—"Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84 Again:—"What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85 Again:—"Why are the penitential canons, long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86 Again:—"Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87 Again:—"What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88 Again:—"What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

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89 "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90 To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91 If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92 Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93 Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94 Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95 And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

LETTER TO THE ARCHBISHOP ALBRECHT OF MAINZ

Author: Martin Luther
From: 31st of October, 1517

To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz, Archbishop and Primate of the Church, Margrave of Brandenburg, etc., his own lord and pastor in Christ, worthy of reverence and fear, and most gracious.

JESUS

The grace of God be with you in all its fulness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your Sublimity. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do,—moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your pontifical clemency to heed my prayer.

Papal indulgences for the building of St. Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit,—the unhappy souls believe that if they have purchased letters of indulgence they are sure of their salvation;[38] again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i. e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say — though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt.

O God, most good! Thus souls committed to your care, good Father, are taught to their death, and the strict account, which you must render for all such, grows and increases. For this reason I have no longer been able to keep quiet about this matter, for it is by no gift of a bishop that man becomes sure of salvation, since he gains this certainty not even by the "inpoured grace" of God, but the Apostle bids us always "work out our own salvation in fear and trembling," and Peter says, "the righteous scarcely shall be saved." Finally, so narrow is the way that leads to life, that the Lord, through the prophets Amos and Zechariah, calls those who shall be saved "brands plucked from the burning," and everywhere declares the difficulty of salvation.

Why, then, do the preachers of pardons, by these false fables and promises, make the people careless and fearless? Whereas indulgences confer on us no good gift, either for salvation or

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for sanctity, but only take away the external penalty, which it was formerly the custom to impose according to the canons.

Finally, works of piety and love are infinitely better than indulgences, and yet these are not preached with such ceremony or such zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! Will not Christ say to them, "straining at a gnat and swallowing a camel"

In addition to this. Most Reverend Father in the Lord, it is said in the Instruction to the Commissaries which is issued under your name. Most Reverend Father (doubtless without your knowledge and consent), that one of the chief graces of indulgence is that inestimable gift of God by which man is reconciled to God, and all the penalties of purgatory are destroyed. Again, it is said that contrition is not necessary in those who purchase souls [out of purgatory] or buy confessionalia.

But what can I do, good Primate and Most Illustrious Prince, except pray your Most Reverend Fatherhood by the Lord Jesus Christ that you would deign to look [on this matter] with the eye of fatherly care, and do away entirely with that treatise[56] and impose upon the preachers of pardons another form of preaching; lest, perchance, one may some time arise, who will publish writings in which he will confute both them and that treatise, to the shame of your Most Illustrious Sublimity. I shrink very much from thinking that this will be done, and yet I fear that it will come to pass, unless there is some speedy remedy.

These faithful offices of my insignificance I beg that your Most Illustrious Grace may deign to accept in the spirit of a Prince and a Bishop, i. e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

If it please the Most Reverend Father he may see these my Disputations, and learn how doubtful a thing is the opinion of indulgences which those men spread as though it were most certain.

To the Most Reverend Father,

Brother Martin Luther.

A SERMON ON INDULGENCES AND GRACE

An Abbreviation of the (Latin) 95 Theses
Eyn Sermon von dem Ablass vnnd Gnade
Author: Martin Luther
Language: Late Middle High German
Translation: Lord Henfield, 2016
Estimated Range of Dating: March, 1518 A.D.

(Martin Luther's Sermon on Indulgences and Grace (Middle German: Eynn Sermon von dem Ablasz und Gnade, modern German: Sermon Von Ablass Und Gnade) is a pamphlet written in Wittenberg in the latter part of March, 1518 and published in April of that year. It is a short version of his 95 Theses which he wrote in Latin for discourse of experts inside the Roman Catholic Church. Due the negative response of the Church, Luther did an extraordinary thing: He wrote this short version of the 95 Theses in German, the language of the ordinary people, for anyone to understand, and he ruthlessly used Gutenberg's new printing technology to spread this pamphlet in several thousand copies. By using the language of the people, he stepped over the invisible line of academic secrecy. In the Sermon, Luther addressed his audience directly. It stresses good works and sincere repentance over indulgences, with Luther criticising indulgences as non-scriptural and the Catholic clergy as being greedy and wasting money on St. Peter's Basilica when it could be better spent on the poor in their own neighbourhoods. With that what Luther said in the pamphlet, and also how he said it, he brought millions of people behind him. When the Church leaders grasped the magnitude of his linguistic and rhetoric skills, it was too late.

The sermon swept through the major centres of the Holy Roman Empire. It was an instant hit and was reprinted 14 times in 1518 alone. Thousands of copies ran quickly from hand to hand. It has been described as "the world's first printed bestseller" and is regarded by many as the true starting point of the Reformation.)

Text:

First of all, you should know that several new teachers, such as Petrus Lombardus, Thomas Aquinas and their successors, give three parts to penance, namely: repentance, confession, satisfaction. And although, in their opinion, this difference is difficult or even not at all to be found in the Holy Scriptures nor in the old, holy Christian teachers, we want to let it stay that way and speak in their own way.

Secondly, they say: indulgence does not take away the first or second part, that is: repentance or confession, but the third, namely the satisfaction.

Thirdly: the satisfaction is further divided into three parts, that is: praying, fasting, giving alms, namely as follows: "praying" means all works peculiar to souls, such as reading, thinking, hearing God's word, preaching, teaching and the like; "Fasting" means all works of mortification of his flesh,

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such as waking, working, hard bed, rough clothes, etc .; "Giving alms" means all works of love and mercy towards one's neighbour.

Fourth, it is unquestionable in all of them that indulgence takes away the works of satisfaction, which is established as necessary for sin to be done. Because if he were to take away all of these works, nothing good would remain that we could do.

Fifth, it has been a great and as yet undecided question for many whether indulgence also takes away something more than such imposed works, namely, whether it also takes away the punishment that divine justice demands for sins.

Sixth, I leave your opinions undisputed for this time. That (but) I say that one cannot prove from the Scriptures that divine righteousness desires some punishment or satisfaction from the sinner or asks for his heartfelt and true repentance or conversion with the resolution to carry the cross of Christ from now on and to practice the above works (even if they are not prescribed by anyone). For God says through Ezekiel: If the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, I will no longer remember his sin. (Ezek. 18:21; 14 ff.). He has also pardoned all of them himself: Mary Magdalene, the gout-frail, the adulteress, etc. I would like to hear who is supposed to prove something else, apart from the fact that a number of doctors thought so.

Seventh: One finds that God punishes some according to his righteousness or urges them to repent through punishments, as in Psalm 89, 31 ff .: "If my children break my statutes, I will visit their transgression with the rod, but my lovingkindness will I not utterly take from them." But to remit this punishment is in the power of no one but God alone; in fact, he does not want to remit it, but promises that he will impose it.

Eighth: That is why you cannot give the imagined punishment a name, and nobody knows what it is, unless it is this punishment, the good works mentioned above are not.

Ninth, I say: If the Christian Church is still resolving today and declaring that indulgence takes away more than the works of satisfaction, it would still be a thousand times better that no Christian would solve or desire the indulgence, but that they would rather do the works and suffered the punishment. For indulgences are nothing else, nor can they become a decree of good works and salutary punishments, which should be chosen more cheaply than abandoned (although some of the new preachers have invented two kinds of punishments: one for satisfaction, the other for improvement). But we have more freedom to despise such and similar chats (praise to God) than they have to invent; for all punishment, yes, everything that God imposes is useful and beneficial for Christians for improvement.

Tenth: That is not said that the punishments and works are too many, so that man, for the sake of the brevity of his life, cannot perform them, which is why the indulgence is necessary for him. To which I reply that there is no reason for it and that it is a mere fiction. For God and the holy church do not impose more on anyone than is possible for him to bear, as also Paul 1 Cor. 10, 13 says that God does not allow anyone to be tempted more than he can bear. And Christendom is not a little disgraced that it is blamed for putting on more than we can bear.

Eleventh: Even if the penances stipulated in spiritual law were still valid, that seven years of penance would be imposed for every mortal sin, Christianity would have to let them be stipulated and not impose any further than they should be borne by everyone. The less one should pay attention to the fact that more is imposed than anyone can comfortably carry, since they are no longer valid now.

Twelfth: It is said that the sinner should be sent to purgatory or indulgence with the rest of the punishment, but more things are said without justification or proof.

The thirteenth: It is a great mistake that someone thinks he wants to do enough for his sins, although God always forgives them for free, out of priceless grace and desires nothing in return but that one leads a good life from now on. Christianity is asking for something; so it can and should also enact it and not impose anything difficult or unbearable.

Fourteenth: Indulgence is allowed for the sake of imperfect and lazy Christians who do not want to practice good works undauntedly or are intolerable. Because indulgence does not encourage anyone to improve, but rather tolerates their imperfection and allows it. That is why one should not speak against indulgences; but neither should one support them.

Fifteenth: It would be much safer and better to do something for God's sake for St. Peter's Church, or whatever is called, than to indulge in it. For it is dangerous that he should give such a gift for indulgence and not for God's sake.

Sixteenth: Much better is the good work done to a needy than that it is given to the building, also much better than the indulgence given for it. Because, as I said, it is better to do a good work than to leave a lot in place. But indulgences are the issuance of many good works, or nothing is left behind.

Yes, that I also teach correctly, so note: You should above all (neither look at St. Peter's Church nor indulgences) give your next poor man if you want to give something. But if it comes to the point that there is no one in your city who needs help (which, God willing, should never happen), then you should give, if you want, to the churches, altars, jewellery, chalices that are in your city are. And if that is no longer necessary, then - if you want - you can give to St. Peter's Church or something else. You should not do that for the sake of indulgences either. Because Paul says 1. Tim. 5:8: "Anyone who does not do his housemates good is not a Christian and is worse than a pagan." would be better to him than all souls.

If you ask: "I would never solve indulgences like that?" I answer: I have already said above that my will, desire, request and advice is that no one should solve indulgences. Let the lazy and sleepy Christians release indulgences, you go for yourself!

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Regarding the seventeenth: Indulgence is neither required nor advised, but from the number of things that are permitted and permitted. Therefore it is not a work of obedience, not even meritorious, but an excuse for obedience. Although one should not prevent anyone from redeeming it, one should therefore withdraw all Christians from it and encourage and strengthen them to the works and punishments that are issued there.

Eighteenth: I do not know whether the souls will be drawn out of purgatory by the indulgence, and I do not yet believe either, although a number of new doctors say that. But it is impossible for them to prove it, nor has the Church decided yet. Therefore, for greater security, it is much better that you pray and work for them yourself; for this is more proven and is certain.

The nineteenth: I have no doubt on these points, they are sufficiently founded in the Scriptures. Therefore you should have no doubt, and let scholastic doctors be scholastics; they are all not enough with their school opinions that they should confirm a sermon.

As for the twentieth: Even though some of them scold me for a heretic, for whom such truth in the cash register is very harmful, I still do not pay much attention to such blaring, since no one else does that than a number of dark brains who never smelled the Bible, the Christian teachers never read, never understood their own teachers, but almost rotten in their riddled and torn school opinions. Because if they understood them, they would know that they should not blaspheme anyone unheard of and unconquerably. But God give them and us the right sense! Amen.

(Published by Luther probably February / March 1518 - underlining by Peter R. Seeber from: Kurt Aland (Martin Luther's 95 theses with the corresponding documents from the history of the Reformation, pp. 110f.) Writes: "When Luther on March 5, 1518 Schurl expresses the wish to write a German script that would replace the theses for the community, one would think that he had the sermon in mind here. However, the sermon would then have to be written down immediately after this letter (that would be no difficulty with Luther's fast working method) and printed (in view of the slowness of the printers and the printing at that time the main obstacle to this assumption lies. The question is also whether Luther would have called the little sermon "writing" - libellus).)

LETTER TO JOHN STAUPITZ ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Martin Luther

To his Reverend and Dear Father
John Staupitz, Professor of Sacred Theology, Vicar of the Augustinian Order,

Brother Martin Luther,
his pupil, sendeth greeting.

I remember, dear Father, that once, among those pleasant and wholesome talks of thine, with which the Lord Jesus ofttimes gives me wondrous consolation, the word poenitentia was mentioned. We were moved with pity for many consciences, and for those tormentors who teach, with rules innumerable and unbearable, what they call a modus confitendi. Then we heard thee say as with a voice from heaven, that there is no true penitence which does not begin with love of righteousness and of God, and that this love, which others think to be the end and the completion of penitence, is rather its beginning.

This word of thine stuck in me like a sharp arrow of the mighty, and from that time forth I began to compare it with the texts of Scripture which teach penitence. Lo, there began a joyous game! The words frollicked with me everywhere! They laughed and gamboled around this saying. Before that there was scarcely a word in all the Scriptures more bitter to me than "penitence," though I was busy making pretences to God and trying to produce a forced, feigned love; but now there is no word which has for me a sweeter or more pleasing sound than "penitence," For God's commands are sweet, when we find that they are to be read not in books alone, but in the wounds of our sweet Saviour.

After this it came about that, by the grace of the learned men who dutifully teach us Greek and Hebrew, I learned that this word is in Greek metanoia and is derived from meta and noun, i. e., post and mentem, so that poenitentia or metanoia is a "coming to one's senses," and is a knowledge of one's own evil, gained after punishment has been accepted and error acknowledged; and this cannot possibly happen without a change in our heart and our love. All this answers so aptly to the theology of Paul, that nothing, at least in my judgement, can so aptly illustrate St. Paul.

Then I went on and saw that metanoia cap be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i. e., the grace of God. For that "passing over of the mind," which is true repentance, is of very frequent mention in the Scriptures. Christ has displayed the true significance of that old word "Passover"; and long before the Passover, Abraham was a type of it, when he was called a "pilgrim," i.

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e., a "Hebrew," that is to say, one who "passed over" into Mesopotamia, as the Doctor of Bourgos learnedly explains. With this accords, too, the title of the Psalm in which Jeduthun, i. e., "the pilgrim," is introduced as the singer.

Depending on these things, I ventured to think those men false teachers who ascribed so much to works of penitence that they left us scarcely anything of penitence itself except trivial satisfactions[98] and laborious confession, because, forsooth, they had derived their idea from the Latin words poenitentiam agere, which indicate an action, rather than a change of heart, and are in no way an equivalent for the Greek metanoia.

While this thought was boiling in my mind, suddenly new trumpets of indulgences and bugles of remissions began to peal and to bray all about us; but they were not intended to arouse us to keen eagerness for battle. In a word, the doctrine of true penitence was passed by, and they presumed to praise not even that poorest part of penitence which is called "satisfaction," but the remission of that poorest part of penitence; and they praised it so highly that such praise was never heard before. Then, too, they taught impious and false and heretical doctrines with such authority (I wished to say "with such assurance") that he who even muttered anything to the contrary under his breath, would straightway be consigned to the flames as a heretic, and condemned to eternal malediction.

Unable to meet their rage half-way, I determined to enter a modest dissent, and to call their teaching into question, relying on the opinion of all the doctors and of the whole Church, that to render satisfaction is better than to secure the remission of satisfaction, i. e., to buy indulgences. Nor is there anybody who ever taught otherwise. Therefore, I published my Disputation; in other words, I brought upon my head all the curses, high, middle and low, which these lovers of money (I should say "of souls") are able to send or to have sent upon me. For these most courteous men, armed, as they are, with very dense acumen, since they cannot deny what I have said, now pretend that in my Disputation I have spoken against the power of the Supreme Pontiff.

That is the reason. Reverend Father, why I now regretfully come out in public. For I have ever been a lover of my corner, and prefer to look upon the beauteous passing show of the great minds of our age, rather than to be looked upon and laughed at. But I see that the bean must appear among the cabbages, and the black must be put with the white, for the sake of seemliness and loveliness.

I ask, therefore, that thou wilt take this foolish work of mine and forward it, if possible, to the most Excellent Pontiff, Leo X, where it may plead my cause against the designs of those who hate me. Not that I wish thee to share my danger! Nay, I wish this to be done at my peril only. Christ will see whether what I have said is His or my own; and without His permission there is not a word in the Supreme Pontiff's tongue, nor is the heart of the king in his own hand. He is the Judge whose verdict I await from the Roman See.

As for those threatening friends of mine, I have no answer for them but that word of Reuchlin's—"He who is poor fears nothing; he has nothing to lose." Fortune I neither have nor desire; if I have had reputation and honor, he who destroys them is always at work; there remains only one poor body, weak and wearied with constant hardships, and if by force or wile they do away with that (as a service to God), they will but make me poorer by perhaps an hour or two of life. Enough for me is the most sweet Saviour and Redeemer, my Lord Jesus Christ, to Whom I shall always sing my song; if any one is unwilling to sing with me, what is that to me? Let him howl, if he likes, by himself.

The Lord Jesus keep thee eternally, my gracious Father!

Wittenberg, Day of the Holy Trinity, 1518.

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LETTER TO POPE LEO X, ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Martin Luther

To the
Most Blessed Father,
LEO X.

Martin Luther,
Augustinian Friar,
wisheth everlasting welfare.

I have heard evil reports about myself, most blessed Father, by which I know that certain friends have put my name in very bad odor with you and yours, saying that I have attempted to belittle the power of the keys and of the Supreme Pontiff. Therefore I am accused of heresy, apostasy, and perfidy, and am called by six hundred other names of ignominy. My ears shudder and my eyes are astounded. But the one thing in which I put my confidence remains unshaken—my clear and quiet conscience. Moreover, what I hear is nothing new. With such like decorations I have been adorned in my own country by those same honorable and truthful men, i. e., by the men whose own conscience convicts them of wrongdoing, and who are trying to put their own monstrous doings off on me, and to glorify their own shame by bringing shame to me. But you will deign, blessed Father, to hear the true case from me, though I am but an uncouth child.

It is not long ago that the preaching of the Jubilee indulgences was begun in our country, and matters went so far that the preachers of indulgences, thinking that the protection of your name made anything permissible, ventured openly to teach the most impious and heretical doctrines, which threatened to make the power of the Church a scandal and a laughing-stock, as if the decretals De abusionibus quaestorum did not apply to them.

Not content with spreading this poison of theirs by word of mouth, they published tracts and scattered them among the people. In these books—to say nothing of the insatiable and unheard of avarice of which almost every letter in them vilely smells—they laid down those same impious and heretical doctrines, and laid them down in such wise that confessors were bound by their oath to be faithful and insistent in urging them upon the people. I speak the truth, and none of them can hide himself from the heat thereof. The tracts are extant and they cannot disown them. These teachings were so successfully carried on, and the people, with their false hopes, were sucked so dry that, as the Prophet says, "they plucked their flesh from off their bones";<ref>Mic. 3:2<ref> but they themselves meanwhile were fed most pleasantly on the fat of the land.

There was just one means which they used to quiet opposition, to wit, the protection of your name, the threat of burning at the stake, and the disgrace of the name "heretic." It is incredible how ready they are to threaten, even, at times, when they perceive that it is only their own mere silly opinions which are contradicted. As though this were to quiet opposition, and not rather to arouse schisms and seditions by sheer tyranny!

None the less, however, stories about the avarice of the priests were bruited in the taverns, and evil was spoken of the power of the keys and of the Supreme Pontiff, and as evidence of this, I could cite the common talk of this whole land. I truly confess that I was on fire with zeal for Christ, as I thought, or with the heat of youth, if you prefer to have it so; and yet I saw that it was not in place for me to make any decrees or to do anything in these matters. Therefore I privately admonished some of the prelates of the Church. By some of them I was kindly received, to others I seemed ridiculous, to still others something worse; for the terror of your name and the threat of Church censures prevailed. At last, since I could do nothing else, it seemed good that I should offer at least a gentle resistance to them, i. e., question and discuss their teachings. Therefore I published a set of theses, inviting only the more learned to dispute with me if they wished; as should be evident, even to my adversaries, from the Preface to the Disputation.

Lo, this is the fire with which they complain that all the world is now ablaze! Perhaps it is because they are indignant that I, who by your own apostolic authority am a Master of Theology, have the right to conduct public disputations, according to the custom of all the Universities and of the whole Church, not only about indulgences, but also about God's power and remission and mercy, which are incomparably greater subjects. I am not much moved, however, by the fact that they envy me the privilege granted me by the power of your Holiness, since I am unwillingly compelled to yield to them in things of far greater moment, viz., when they mix the dreams of Aristotle with theological matters, and conduct nonsensical disputations about the majesty of God, beyond and against the privilege granted them.

It is a miracle to me by what fate it has come about that this single Disputation of mine should, more than any other, of mine or of any of the teachers, have gone out into very nearly the whole land. It was made public at our University and for our University only, and it was made public in such wise that I cannot believe it has become known to all men. For it is a set of theses, not doctrines or dogmas, and they are put, according to custom, in an obscure and enigmatic way. Otherwise, if I had been able to foresee what was coming, I should have taken care, for my part, that they would be easier to understand.

Now what shall I do? I cannot recant them; and yet I see that marvelous enmity is inflamed against me because of their dissemination. It is unwillingly that I incur the public and perilous and various judgement of men, especially since I am unlearned, dull of brain, empty of scholarship; and that too in this brilliant age of ours, which by its achievements in

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letters and learning can force even Cicero into the corner, though he was no base follower of the public light. But necessity compels me to be the goose that squawks among the swans.

And so, to soften my enemies and to fulfil the desires of many, I herewith send forth these trifling explanations of my Disputation; I send them forth in order, too, that I may be more safe under the defense of your name and the shadow of your protection. In them all may see, who will, how purely and simply I have sought after and cherished the power of the Church and reverence for the keys; and, at the same time, how unjustly and falsely my adversaries have befouled me with so many names. For if I had been such a one as they wish to make me out, and if I had not, on the contrary, done everything correctly, according to my academic privilege, the Most Illustrious Prince Frederick, Duke of Saxony, Imperial Elector, etc., would never have tolerated such a pest in his University, for he most dearly loves the Catholic and Apostolic truth, nor could I have been tolerated by the keen and learned men of our University. But what has been done, I do because those most courteous men do not fear openly to involve both the Prince and the University in the same disgrace with myself.

Wherefore, most blessed Father, I cast myself at the feet of your Holiness, with all that I have and all that I am. Quicken, kill, call, recall, approve, reprove, as you will. In your voice I shall recognise the voice of Christ directing you and speaking in you. If I have deserved death, I shall not refuse to die. For the earth is the Lord's and the fulness thereof. He is blessed forever. Amen.

May He have you too forever in His keeping. Amen.

ANNO MDXVIII.

ANOTHER LETTER OF MARTIN LUTHER TO POPE LEO X

From: 6th of September, 1520.
Author: Martin Luther
Translation: by Erika Bullmann Flores

Letter of Martin Luther to Pope Leo X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgement of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much reverenced throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgements of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind,

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hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust

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still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it

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with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgement of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

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MARTIN LUTHER ON ISLAM AND THE KORAN

Two Prefaces of two Latin Koran Translations:
Author: Dr Martin Luther
Preface to the Libellus de ritu et moribus Turcorum, 1530
Preface to Bibliander's Edition of the Koran,1543
Source: Word & World, Volume 16, Number 2, Spring 1996
Translatiom: Sarah Henrich and James L. Boyce, 1996
Estimated Range of Dating: 1530 and 1543 A.D.

(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. The Turks also pressed westward into Europe, conquering Greece and the Baltics, not for territory but for spreading Islam! In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp.161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by sword-wielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force] my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p.184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe. This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clamouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favour of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for

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a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lies he kills souls and with murder he kills bodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg: We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of his own preface. Then on January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau: A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for some twenty years before his release in 1458. Although Luther dates the writing almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author's reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules. A translation of the preface referred to in Dietrich.s letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther's preface in WA 30/2: 198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran and the Critique of the Alcoran by Nicholas of Cusa; I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with

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as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies—and, I might almost say, in customs—than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us—or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendour of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople—i.e., written some seventy years ago—but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendour of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed. Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of

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our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KORAN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any sane or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind.

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles

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show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: “This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever.” And Christ says: “If you abide in me, and my words abide in you; whatever you ask will be done for you.” And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God’s Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church’s teachings be eternal; yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitiation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

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This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

AN OPEN LETTER ON TRANSLATING, 1530

Author: Dr Martin Luther, 1483-1546
From: Martin Luthers Werke,
Weimar: Hermann Boehlaus Nachfolger, 1909,
Band 30, Teil II, pp. 632-646
Translation: Gary Mann, 1995

(His translation of the Bible into the German vernacular (instead of Latin) made it accessible to any common person who could read and understand German, an event that had a tremendous impact on both the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible

The Luther Bible is a German language Bible translation from the Hebrew Old Testament and ancient Greek New Testament by Martin Luther. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534.

The project absorbed Luther's later years. Thanks to the then recently invented printing press, the result was widely disseminated and contributed significantly to the development of today's modern High German language.

The Luther Bible was not the first translation of the Bible into German. The previous German translation from 1350, printed by Johann Mentelin in 1466, was linguistically clumsy, partially incomprehensible, and translated from the Vulgate.

He adapted the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He turned the Hebrew shekel into a Silberling, (32) the Greek drachma and Roman denarius into a German Groschen, the quadrans into a Heller, the Hebrew measures into Scheffel, Malter, Tonne, Centner, and the Roman centurion into a Hauptmann.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version follows this example being the first English classic.

The German language was divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxons and Bavarians, Hanoverians and Swabians, could scarcely understand each other. Each author wrote in the dialect of his district, Zwingli in his Schwyzerdütsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms."

As Luther grew up and lived right in the middle of the German language border, where southern High German meets northern Low German, he had the abilty to converse in

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both German languages equally well. By using Saxon Chancery German as basis together with common and spoken phrases from the north as well as from the south, Luther brought harmony out of this German language and dialect confusion. As a matter of fact, he created an entire new language, and turned this modernised High German into the common book language which is still in use today.

Luther was not the first, but by far the greatest translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the older translation into the shade and out of use, and has not been surpassed or even equalled by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsäcker), but none that can rival Luther's for popular authority and use. William Tyndale, who also lived in Germany at that time, recognised Luther's new power language and used his principles to translate the Bible into English. The result was the same success so that we can say that the existence of modern German and English are based on Luther's relentless efforts. The following letter clearly shows what Luther thought.)

Preface

Wenceslas Link to all believers in Christ:

The wise Solomon says in Proverbs 11: "The people who withhold grain curse him. But there is a blessing on those who sell it." This verse speaks truly concerning all that can serve the common good or the well-being of Christendom. This is the reason the master in the gospel reprimands the unfaithful servant like a lazy scoundrel for having hidden and buried his money in the ground. So that this curse of the Lord and the entire Church might be avoided, I must publish this letter which came into my possession through a good friend. I could not withhold it, as there has been much discussion about the translating of the Old and New Testaments. It has been charged by the despisers of truth that the text has been modified and even falsified in many places, which has shocked and startled many simple Christians, even among the educated who do not know any Hebrew or Greek. It is devoutly hoped that with this publication the slander of the godless will be stopped and the scruples of the devout removed, at least in part. It may even give rise to more writing on such matters and questions such as these. So I ask all friends of the Truth to seriously take this work to heart and faithfully pray to God for a proper understanding of the divine Scriptures towards the improvement and increase of our common Christendom. Amen.

Nuremberg 15, Sept. 1530.

To the Honorable and Worthy N., my favourite lord and friend.

Grace and peace in Christ, honorable, worthy and dear Lord and friend. I received your writing with the two questions or queries requesting my response. In the first place, you ask why I, in the 3rd chapter of Romans, translated the words of St. Paul: "Arbitramur hominem iustificari ex fide absque operibus" as "We hold that the human will be justified without the works of the law but only by faith." You also tell me that the Papists are causing a great fuss because St. Paul's text does not contain the word sola (alone), and that my changing of the words of God is not to be tolerated. Secondly, you ask if the departed saints intercede for us. Regarding the first question, you can give the papists this answer from me—if you so desire.

On the first hand, if I, Dr. Luther, had thought that all the Papists together were capable of translating even one passage of Scripture correctly and well, I would have gathered up enough humility to ask for their aid and assistance in translating the New Testament into German. However, I spared them and myself the trouble, as I knew and still see with my own eyes that not one of them knows how to speak or translate German. It is obvious, however, that they are learning to speak and write German from my translations. Thus, they are stealing my language from me—a language they had little knowledge of before this. However, they do not thank me for this but instead use it against me. Yet I readily grant them this as it tickles me to know that I have taught my ungrateful students, even my enemies, to speak.

Secondly, you might say that I have conscientiously translated the New Testament into German to the best of my ability, and that I have not forced anyone to read it. Rather I have left it open, only doing the translation as a service to those who could not do it as well. No one is forbidden to do it better. If someone does not wish to read it, he can let it lie, for I do not ask anyone to read it or praise anyone who does! It is my Testament and my translation—and it shall remain mine. If I have made errors within it (although I am not aware of any and would most certainly be unwilling to intentionally mistranslate a single letter) I will not allow the papists to judge for their ears continue to be too long and their hee-haws too weak for them to be critical of my translating. I know quite well how much skill, hard work, understanding and intelligence is needed for a good translation. They know it less than even the miller's donkey for they have never tried it.

It is said, "The one who builds along the pathway has many masters." It is like this with me. Those who have not ever been able to speak correctly (to say nothing of translating) have all at once become my masters and I their pupil. If I were to have asked them how to translate the first two words of Matthew "Liber Generationis" into German, not one of them would have been able to say "Quack!" And they judge all my works! Fine fellows! It was also like this for St. Jerome when he translated the Bible. Everyone was his master. He alone was entirely incompetent as people, who were not good enough to clean his boots, judged his works. This is why it takes a great deal of patience to do good things in public for the world believes itself to be the Master of Knowledge, always putting the bit under the horse's tail, and not judging itself for that is the world's nature. It can do nothing else.

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I would gladly see a papist come forward and translate into German an epistle of St Paul's or one of the prophets and, in doing so, not make use of Luther's German or translation. Then one might see a fine, beautiful and noteworthy translation into German.

We have seen that bungler from Dresden play master to my New Testament. (I will not mention his name in my books as he has his judge and is already well-known). He does admit that my German is good and sweet and that he could not improve it. Yet, anxious to dishonor it, he took my New Testament word for word as it was written, and removed my prefaces and glosses, replacing them with his own. Then he published my New Testament under his name! Dear Children, how it pained me when his prince in a detestable preface condemned my work and forbid all from reading Luther's New Testament, while at the same time commending the Bungler's New Testament to be read—even though it was the very same one Luther had written!

So no one thinks I am lying, put Luther's and the Bungler's New Testaments side by side and compare them. You will see who did the translation for both. He has patched it in places and reordered it (and although it does not all please me) I can still leave it be for it does me no particular harm as far as the document is concerned. That is why I never intended to write in opposition to it. But I did have a laugh at the great wisdom that so terribly slandered, condemned and forbade my New Testament, when it was published under my name, but required its reading when published under an other's name! What type of virtue is this that slanders and heaps shame on someone else's work, and then steals it, and publishes it under one's own name, thereby seeking glory and esteem through the slandered work of someone else! I leave that for his judge to say. I am glad and satisfied that my work (as St. Paul also boasts) is furthered by my enemies, and that Luther's work, without Luther's name but that of his enemy, is to be read. What better vengeance?!

Returning to the issue at hand, if your Papist wishes to make a great fuss about the word "alone" (sola), say this to him: "Dr Martin Luther will have it so and he says that a papist and an ass are the same thing." Sic volo, sic iubeo, sit pro ratione voluntas. (I will it, I command it; my will is reason enough) For we are not going to become students and followers of the papists. Rather we will become their judge and master. We, too, are going to be proud and brag with these blockheads; and just as St. Paul brags against his madly raving saints, I will brag over these asses of mine! They are doctors? Me too. They are scholars? I am as well. They are philosophers? And I. They are dialecticians? I am too. They are lecturers? So am I. They write books? So do I.

I will go even further with my bragging: I can exegete the psalms and the prophets, and they cannot. I can translate, and they cannot. I can read Holy Scriptures, and they cannot. I can pray, they cannot. Coming down to their level, I can do their dialectics and philosophy better than all of them put together. Plus I know that not one of them understands Aristotle. If, in fact, any one of them can correctly understand one part or chapter of Aristotle, I will eat my hat! No, I am not overdoing it for I have been educated in and have practiced their science since my childhood. I recognize how broad and deep it is. They, too, know that everything they can do, I can do. Yet they handle me like a stranger in their discipline, these incurable fellows, as if I had just arrived this morning and had never seen or heard what they know and teach. How they do so brilliantly parade around with their science, teaching me what I grew beyond twenty years ago! To all their shouting and screaming I join the harlot in singing: "I have known for seven years that horseshoe nails are iron."

So this can be the answer to your first question. Please do not give these asses any other answer to their useless braying about that word "sola" than simply "Luther will have it so, and he says that he is a doctor above all the papal doctors." Let it remain at that. I will, from now on, hold them in contempt, and have already held them in contempt, as long as they are the kind of people that they are—asses, I should say. And there are brazen idiots among them who have never learned their own art of sophistry—like Dr. Schmidt and Snot-Nose, and such like them. They set themselves against me in this matter, which not only transcends sophistry, but as St. Paul writes, all the wisdom and understanding in the world as well. An ass truly does not have to sing much as he is already known for his ears.

For you and our people, however, I shall show why I used the word "sola"—even though in Romans 3 it wasn't "sola" I used but "solum" or "tantum". That is how closely those asses have looked at my text! However, I have used "sola fides" in other places, and I want to use both "solum" and "sola". I have continually tried translating in a pure and accurate German. It has happened that I have sometimes searched and inquired about a single word for three or four weeks. Sometimes I have not found it even then. I have worked Meister Philip and Aurogallus so hard in translating Job, sometimes barely translating three lines after four days. Now that it has been translated into German and completed, all can read and criticize it. One can now read three or four pages without stumbling one time—without realizing just what rocks and hindrances had once been where now one travels as as if over a smoothly-cut plank. We had to sweat and toil there before we removed those rocks and hindrances, so one could go along nicely. The plowing goes nicely in a clear field. But nobody wants the task of digging out the rocks and hindrances. There is no such thing as earning the world's thanks. Even God cannot earn thanks, not with the sun, nor with heaven and earth, or even the death of his Son. It just is and remains as it is, in the devil's name, as it will not be anything else.

I also know that in Rom. 3, the word "solum" is not present in either Greek or Latin text—the papists did not have to teach me that—it is fact! The letters s-o-l-a are not there. And these knotheads stare at them like cows at a new gate, while at the same time they do not recognise that it conveys the sense of the text—if the translation is to be clear

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and accurate, it belongs there. I wanted to speak German since it was German I had spoken in translation—not Latin or Greek. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word "solum" only along with the word "not" (nicht) or "no" (kein). For example, we say "the farmer brings only (allein) grain and no money"; or "No, I really have no money, but only (allein) grain"; "I have only eaten and not yet drunk"; "Did you write it only and not read it over?" There are a vast number of such everyday cases.

In all these phrases, this is a German usage, even though it is not the Latin or Greek usage. It is the nature of the German tongue to add "allein" in order that "nicht" or "kein" may be clearer and more complete. To be sure, I can also say "The farmer brings grain and no (kein) money", but the words "kein money" do not sound as full and clear as if I were to say, "the farmer brings allein grain and kein money." Here the word "allein" helps the word "kein" so much that it becomes a clear and complete German expression.

We do not have to ask about the literal Latin or how we are to speak German—as these arses do. Rather we must ask the mother in the home, the children on the street, the common person in the market about this. We must be guided by their tongue, the manner of their speech, and do our translating accordingly. Then they will understand it and recognise that we are speaking German to them.

For instance, Christ says: Ex abundatia cordis os loquitur. If I am to follow these asses, they will lay the original before me literally and translate it as: "Out of the abundance of the heart the mouth speaks." Is that speaking with a German tongue? What German could understand something like that? What is this "abundance of the heart?" No German can say that; unless, of course, he was trying to say that someone was altogether too magnanimous, or too courageous, though even that would not yet be correct, as "abundance of the heart" is not German, not any more than "abundance of the house", "abundance of the stove" or "abundance of the bench" is German. But the mother in the home and the common man say this: "What fills the heart overflows the mouth." That is speaking with the proper German tongue of the kind I have tried for, although unfortunately not always successfully. The literal Latin is a great barrier to speaking proper German.

So, as the traitor Judas says in Matthew 26: "Ut quid perditio haec?" and in Mark 14: "Ut quid perditio iste unguenti facta est?" Subsequently, for these literalist asses I would have to translate it: "Why has this loss of salve occurred?" But what kind of German is this? What German says "loss of salve occurred"? And if he does understand it at all, he would think that the salve is lost and must be looked for and found again; even though that is still obscure and uncertain. Now if that is good German why do they not come out and make us a fine, new German testament and let Luther's testament be? I think that would really bring out their talents. But a German would say "Ut quid, etc.." as "Why this waste?" or "Why this extravagance?" Even "it is a shame about the ointment"—these are good German, in which one can understand that Magdalene had wasted the salve she poured out and had done wrong. That was what Judas meant as he thought he could have used it better.

Now when the angel greets Mary, he says: "Greetings to you, Mary, full of grace, the Lord is with you." Well up to this point, this has simply been translated from the simple Latin, but tell me is that good German? Since when does a German speak like that—being "full of grace"? One would have to think about a keg "full of" beer or a purse "full of" money. So I translated it: "You gracious one". This way a German can at last think about what the angel meant by his greeting. Yet the papists rant about me corrupting the angelic greeting—and I still have not used the most satisfactory German translation. What if I had used the most satisfactory German and translated the salutation: "God says hello, Mary dear" (for that is what the angel was intending to say and what he would have said had he even been German!). If I had, I believe that they would have hanged themselves out of their great devotion to dear Mary and because I have destroyed the greeting.

Yet why should I be concerned about their ranting and raving? I will not stop them from translating as they want. But I too shall translate as I want and not to please them, and whoever does not like it can just ignore it and keep his criticism to himself, for I will neither look at nor listen to it. They do not have to answer for or bear responsibility for my translation. Listen up, I shall say "gracious Mary" and "dear Mary", and they can say "Mary full of grace". Anyone who knows German also knows what an expressive word "dear"(liebe) is: dear Mary, dear God, the dear emperor, the dear prince, the dear man, the dear child. I do not know if one can say this word "liebe" in Latin or in other languages with so much depth of emotion that it pierces the heart and echoes throughout as it does in our tongue.

I think that St. Luke, as a master of the Hebrew and Greek tongues, wanted to clarify and articulate the Greek word "kecharitomene" that the angel used. And I think that the angel Gabriel spoke with Mary just as he spoke with Daniel, when he called him "Chamudoth" and "Ish chamudoth, vir desiriorum", that is "Dear Daniel." That is the way Gabriel speaks, as we can see in Daniel. Now if I were to literally translate the words of the angel, and use the skills of these asses, I would have to translate it as "Daniel, you man of desires" or "Daniel, you man of lust". Oh, that would be beautiful German! A German would, of course, recognize "Man", "Lueste" and "begirunge" as being German words, although not altogether pure as "lust" and "begir" would be better. But when those words are put together you get "you man of desires" and no German is going to understand that. He might even think that Daniel is full of lustful desires. Now wouldn't that be a fine translation! So I have to let the literal words go and try to discover how the German says what the Hebrew "ish chamudoth" expresses. I discover that the German says this, "You dear Daniel", "you dear Mary", or "you gracious maiden", "you lovely maiden", "you gentle

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girl" and so on. A translator must have a large vocabulary so he can have more words for when a particular one just does not fit in the context.

Why should I talk about translating so much? I would need an entire year were I to point out the reasons and concerns behind my words. I have learned what an art and job translating is by experience, so I will not tolerate some papal ass or mule as my critic, or judge. They have not tried the task. If anyone does not like my translations, they can ignore it; and may the devil repay the one who dislikes or criticizes my translations without my knowledge or permission. Should it be criticized, I will do it myself. If I do not do it, then they can leave my translations in peace. They can each do a translation that suits them—what do I care?

To this I can, with good conscience, give witness—that I gave my utmost effort and care and I had no ulterior motives. I have not taken or wanted even a small coin in return. Neither have I made any by it. God knows that I have not even sought honor by it, but I have done it as a service to the blessed Christians and to the honor of the One who sits above who blesses me every hour of my life that had I translated a thousand times more diligently, I should not have deserved to live or have a sound eye for even a single hour. All I am and have to offer is from his mercy and grace—indeed of his precious blood and bitter sweat. Therefore, God willing, all of it will also serve to his honor, joyfully and sincerely. I may be insulted by the scribblers and papists but true Christians, along with Christ, their Lord, bless me. Further, I am more than amply rewarded if just one Christian acknowledge me as a workman with integrity. I do not care about the papists, as they are not good enough to acknowledge my work and, if they were to bless me, it would break my heart. I may be insulted by their highest praise and honor, but I will still be a doctor, even a distinguished one. I am certain that they shall never take from me until the final day.

Yet I have not just gone ahead, ignoring the exact wording in the original. Instead, with great care, I have, along with my helpers, gone ahead and have kept literally to the original, without the slightest deviation, wherever it appeared that a passage was crucial. For instance, in John 6 Christ says: "Him has God the Father set his seal upon (versiegelt)." It would be more clear in German to say "Him has God the Father signified (gezeiehent)" or even "God the Father means him." But rather than doing violence to the original, I have done violence to the German tongue. Ah, translating is not every one's skill as some mad saints think. A right, devout, honest, sincere, God-fearing Christian, trained, educated, and experienced heart is required. So I hold that no false Christian or divisive spirit can be a good translator. That is obvious given the translation of the Prophets at Worms which although carefully done and approximating my own German quite closely, does not show much reverence for Christ due to the Jews who shared in the translation. Aside from that it shows plenty of skill and craftsmanship there.

So much for translating and the nature of language. However, I was not depending upon or following the nature of language when I inserted the word "solum" (alone) in Rom. 3 as the text itself, and St. Paul's meaning, urgently necessitated and demanded it. He is dealing with the main point of Christian doctrine in this passage—namely that we are justified by faith in Christ without any works of the Law. In fact, he rejects all works so completely as to say that the works of the Law, though it is God's law and word, do not aid us in justification. Using Abraham as an example, he argues that Abraham was so justified without works that even the highest work, which had been commanded by God, over and above all others, namely circumcision, did not aid him in justification. Instead, Abraham was justified without circumcision and without any works, but by faith, as he says in Chapter 4: "If Abraham is justified by works, he may boast, but not before God." However, when all works are so completely rejected—which must mean faith alone justifies—whoever would speak plainly and clearly about this rejection of works would have to say "Faith alone justifies and not works." The matter itself and the nature of language necessitates it.

"Yet", they say, "it has such an offensive tone that people infer from it that they need not do any good works." Dear, what are we to say? IS it not more offensive for St. Paul himself to not use the term "faith alone" but spell it even more clearly, putting the finishing touches on it by saying "Without the works of the Law?" Gal. 1 [2.16] says that "not by works of the law" (as well as in many other places) for the phrase "without the works of the law" is so ever offensive, and scandalous that no amount of revision can help it. How much more might people learn from "that they need not do any good works", when all they hear is preaching about the works themselves, stated in such a clear strong way: "No works", "without works", "not by works"! If it is not offensive to preach "without works", "not by works", "no works", why is it offensive to preach "by faith alone"?

Still more offensive is that St. Paul does not reject just ordinary works, but works of the law! It follows that one could take offense at that all the more and say that the law is condemned and cursed before God and one ought only do what is contrary to the law as it is said in Rom. 3: "Why not do evil so that there might be more good?" which is what that one divisive spirit of our time was doing. Should one reject St. Paul's word because of such 'offense' or refrain from speaking freely about faith? Gracious, St. Paul and I want to offend like this for we preach so strongly against works, insisting on faith alone for no other reason than to offend people that they might stumble and fall and learn that they are not saved by good works but only by Christ's death and resurrection. Knowing that they cannot be saved by their good works of the law, how much more will they realize that they shall not be saved by bad works, or without the law! Therefore, it does not follow that because good works do not help, bad works will; just as it does not follow that because

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the sun cannot help a blind person see, the night and darkness must help him see.

It astounds me that one can be offended by something as obvious as this! Just tell me, is Christ's death and resurrection our work, what we do, or not? It is obviously not our work, nor is it the work of the law. Now it is Christ's death and resurrection alone which saves and frees us from sin, as Paul writes in Rom. 4: "He died for our sin and arose for our righteousness." Tell me more! What is the work by which we take hold of Christ's death and resurrection? It must not be an external work but only the eternal faith in the heart that alone, indeed all alone, which takes hold of this death and resurrection when it is preached through the gospel. Then why all this ranting and raving, this making of heretics and burning of them, when it is clear at its very core, proving that faith alone takes hold of Christ's death and resurrection, without any works, and that his death and resurrection are our life and righteousness? As this fact is so obvious, that faith alone gives, brings, and takes a hold of this life and righteousness—why should we not say so? It is not heretical that faith alone holds on to Christ and gives life; and yet it seems to be heresy if someone mentions it. Are they not insane, foolish and ridiculous? They will say that one thing is right but brand the telling of this right thing as wrong—even though something cannot be simultaneously right and wrong.

Furthermore, I am not the only one, nor the first, to say that faith alone makes one righteous. There was Ambrose, Augustine and many others who said it before me. And if one is to read and understand St. Paul, the same thing must be said and not anything else. His words, as well, are blunt—"no works"—none at all! If it is not works, it must be faith alone. Oh what a marvelous, constructive and inoffensive teaching that would be, to be taught that one can be saved by works as well as by faith. That would be like saying that it is not Christ's death alone that takes away our sin but that our works have something to do with it. Now that would be a fine way of honoring Christ's death, saying that it is helped by our works, and that whatever it does our works can also do—that we are his equal in goodness and power. This is the devil itself for he cannot ever stop abusing the blood of Christ.

Therefore the matter itself, at its very core, necessitates that one say: "Faith alone makes one righteous." The nature of the German tongue teaches us to say it in the same way. In addition, I have the examples of the holy fathers. The dangers confronting the people also compel it so they do not continue to hang onto works and wander away from faith, losing Christ, especially at this time when they have been so accustomed to works they have to be pulled away from them by force. It is for these reasons that it is not only right but also necessary to say it as plainly and forcefully as possible: "Faith alone saves without works!" I am only sorry I did not add "alle" and "aller", and said "without any (alle) works or any (aller) laws." That would have stated it most effectively. Therefore, it will remain in the New Testament, and though all the papal asses rant and rave at me, they shall not take it away from me. Let this be enough for now. I will have to speak more about this in the treatise "On Justification" (if God grants me grace).

On the other question as to whether the departed saints intercede for us. For the present I am only going to give a brief answer as I am considering publishing a sermon on the beloved angels in which I will respond more fully on this matter (God willing).

First, you know that under the papacy it is not only taught that the saints in heaven intercede for us—even though we cannot know this as the Scripture does not tell us such—but the saints have been made into gods, and that they are to be our patrons to whom we should call. Some of them have never existed! To each of these saints a particular power and might has been given—one over fire, another over water, another over pestilence, fever and all sorts of plagues. Indeed, God must have been altogether idle to have let the saints work in his place. Of this atrocity the papists themselves are aware, as they quietly take up their pipes and preen and primp themselves over this doctrine of the intercession of the saints. I will leave this subject for now—but you can count on my not forgetting it and allowing this primping and preening to continue without cost.

And again, you know that there is not a single passage from God demanding us to call upon either saints or angels to intercede for us, and that there is no example of such in the Scriptures. One finds that the beloved angels spoke with the fathers and the prophets, but that none of them had ever been asked to intercede for them. Why even Jacob the patriarch did not ask the angel with whom he wrestled for any intercession. Instead, he only took from him a blessing. In fact, one finds the very opposite in revelation as the angel will not allow itself to be worshipped by John. [Rev. 22] So the worship of saints shows itself as nothing but human nonsense, our own invention separated from the word of God and the Scriptures.

As it is not proper in the matter of divine worship for us to do anything that is not commanded by God (and that whoever does is putting God to the test), it is therefore also not advisable or tolerable for one to call upon the saints for intercession or to teach others to do so. In fact, it is to be condemned and people taught to avoid it. Therefore, I also will not advise it and burden my conscience with the iniquities of others. It was difficult for me to stop from worshipping the saints as I was so steeped in it to have nearly drowned. But the light of the gospel is now shining so brightly that from now on no one has an excuse for remaining in the darkness. We all very well know what we are to do.

This is itself a very risky and blasphemous way to worship for people are easily accustomed to turning away from Christ. They learn quickly to trust more in the saints than in Christ himself. When our nature is already all too prone to run from God and Christ, and trust in humanity, it is indeed difficult to learn to trust in God and Christ, even though we

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have vowed to do so and are therefore obligated to do so. Therefore, this offense is not to be tolerated whereby those who are weak and of the flesh participate in idolatry, against the first commandment and our baptism. Even if one tries nothing other than to switch their trust from the saints to Christ, through teaching and practice, it will be difficult to accomplish, that one should come to him and rightly take hold of him. One need not paint the Devil on the door—he will already be present.

We can finally be certain that God is not angry with us, and that even if we do not call on the saints for intercession, we are secure for God has never commanded it. God says that God is a jealous God granting their iniquities on those who do not keep his commandments [Ex.20]; but there is no commandment here and, therefore, no anger to be feared. Since, then, there is on this side security and on the other side great risk and offense against the Word of God, why should we go from security into danger where we do not have the Word of God to sustain, comfort and save us in the times of trial? For it is written, "Whoever loves danger will perish by it" [Ecclus. 3], and God's commandment says, "You shall not put the Lord your God to the test" [Matt. 4].

"But," they say, "this way you condemn all of Christendom which has always maintained this—until now." I answer: I know very well that the priests and monks seek this cloak for their blasphemies. They want to give to Christendom the damage caused by their own negligence. Then, when we say, "Christendom does not err," we shall also be saying that they do not err, since Christendom believes it to be so. So no pilgrimage can be wrong, no matter how obviously the Devil is a participant in it. No indulgence can be wrong, regardless of how horrible the lies involved. In other words, there is nothing there but holiness! Therefore to this you reply, "It is not a question of who is and who is not condemned." They inject this irrelevant idea in order to divert us from the topic at hand. We are now discussing the Word of God. What Christendom is or does belongs somewhere else. The question here is: "What is or is not the Word of God? What is not the Word of God does not make Christendom."

We read that in the days of Elijah the prophet there was apparently no word from God and no worship of God in Israel. For Elijah says, "Lord, they have killed your prophets and destroyed your altars, and I am left totally alone" [1 Kings 19]. Here King Ahab and others could have said, "Elijah, with talk like that you are condemning all the people of God." However God had at the same time kept seven thousand [1 Kings 19]. How? Do you not also think that God could now, under the papacy, have preserved his own, even though the priests and monks of Christendom have been teachers of the devil and gone to hell? Many children and young people have died in Christ. For even under the anti-Christ, Christ has strongly sustained baptism, the bare text of the gospel in the pulpit, the Lord's Prayer, and the Creed. By this means he sustained many of his Christians, and therefore also his Christendom, and said nothing about it to these devil's teachers.

Now even though Christians have done some parts of the papal blasphemy, the papal asses have not yet proved that they did it gladly. Still less does it prove that they even did the right thing. All Christians can err and sin, but God has taught them to pray in the Lord's Prayer for the forgiveness of sins. God could very well forgive the sins they had to unwillingly, unknowingly, and under the coercion of the Antichrist commit, without saying anything about it to the priests and monks! It can, however, be easily proven that there has always been a great deal of secret murmuring and complaining against the clergy throughout the world, and that they are not treating Christendom properly. And the papal asses have courageously withstood such complaining with fire and sword, even to the present day. This murmuring proves how happy Christians have been over these blasphemies, and how right they have been in doing them!

So out with it, you papal asses! Say that this is the teaching of Christendom: these stinking lies which you villains and traitors have forced upon Christendom and for the sake of which you murderers have killed many Christians. Why each letter of every papal law gives testimony to the fact that nothing has ever been taught by the counsel and the consent of Christendom. There is nothing there but "districte precipiendo mandamus" ["we teach and strictly command"]. That has been your Holy Spirit. Christendom has had to suffer this tyranny. This tyranny has robbed it of the sacrament and, not by its own fault, has been held in captivity. And still the asses would pawn off on us this intolerable tyranny of their own wickedness as a willing act and example of Christendom—and thereby acquit themselves!

But this is getting too long. Let this be enough of an answer to your questions for now. More another time. Excuse this long letter. Christ our Lord be with us all. Amen.

Martin Luther,
Your good friend.
The Wilderness, 8th of September, 1530

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THE ARTICLES OF RELIGION

The Thirty-nine Articles of Religion
The XXXIX Articles or The 39 Articles
Authors: King Henry VIII; Queen Elizabeth I
Estimated Range of Dating: 1536-1571 A.D.

(The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles or the XXXIX Articles) are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by both the Church of England and the Episcopal Church.

King Henry VIII was most attracted by three things: dangerous games (such as jousting and hunting), political and personal power, and intelligent women. And it was such a woman who changed the course of history forever: Anne Boleyn. Compared to most women of her time, Anne was unusually well-educated. And she was a Protestant Christian. She kept her religious sympathies for herself, the Roman Catholic Church would have hunted her to death. She grew up abroad, and it was there that she was introduced to a movement to religious reform which sought to renew Christianity by return to its sources in scripture. One of those reformers was Martin Luther in Germany. He questioned the legitimacy of the papacy as well as the Latin Bible. Due to the Black Death in the 14th century, the Church had lost almost all educated people. A decline in Bible knowledge was inevitable, corruption of Church representatives was rampant. Islam was on the March in eastern Europe. The medieval stubbornness and greed brought the reputation of the Roman Church down.

Henry was married to Catherine of Aragon. The marriage began to cause a problem the older Henry grew, it did not produce a male heir, at that time a requirement for a dynasty that wants to survive. Henry tried to annul the marriage in order to marry Anne Boleyn. The Pope in Rome did not agree. Anne Boleyn had convinced Henry more and more to have his own way against the Roman Church. Henry started to cut off Rome's power over England and over him. His eloquent treatise "A Glasse of the Truthe", published in 1531, bears witness to his theological and political expertise.

When Henry VIII broke with the Catholic Church and was excommunicated, he began the reform of the Church of England, which would be headed by the monarch (himself) rather than the pope. At this point, he needed to determine what its doctrines and practices would be in relation to the Roman Catholic Church and the new Protestant movements in continental Europe. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570. These positions began with the Ten Articles in 1536, and concluded with the finalisation of the Thirty-nine articles in 1571. The Thirty-nine articles ultimately served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman Catholic practice.

The articles went through at least five major revisions prior to their finalisation in 1571. The first attempt was the Ten Articles in 1536, which showed some slightly Protestant leanings – the result of an English desire for a political alliance with the German Lutheran princes. The next revision was the Six Articles in 1539 which swung away from all reformed positions, and then the King's Book in 1543, which re-established most of the earlier Roman Catholic doctrines. During the reign of Edward VI, Henry VIII's son, the Forty-two Articles were written under the direction of Archbishop Thomas Cranmer in 1552. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to Edward VI's death and the reversion of the English Church to Roman Catholicism under Henry VIII's elder daughter, Mary I.

Finally, upon the coronation of Elizabeth I and the re-establishment of the Church of England as separate from the Roman Catholic Church, the Thirty-nine Articles of Religion were initiated by the Convocation of 1563, under the direction of Matthew Parker, the Archbishop of Canterbury. The articles pulled back from some of the more extreme Calvinist thinking and created the distinctive English reformed doctrine.)

The 10 Articles (1536)

The Church of England's break with Rome inaugurated a period of doctrinal confusion and controversy as both conservative and reforming clergy attempted to shape the church's direction, the former as "Catholicism without the Pope" and the latter as Protestant. In an attempt "to establish Christian quietness and unity", the Ten Articles were adopted by clerical Convocation in July 1536 as the English Church's first post-papal doctrinal statement. The Ten Articles were crafted as a rushed interim compromise between conservatives and reformers. Historians have variously described it as a victory for Lutheranism and a success for Catholic resistance. Its provisions have also been described as "confusing".

The five principal doctrines were the Bible and ecumenical creeds, baptism, penance, the Eucharist and justification. The core doctrine in the Ten Articles was justification by faith. Justification – which was defined as remission of sin and accepting into God's favour – was through "the only mercy and grace of the Father, promised freely unto us for his Son's sake Jesus Christ, and the merits of his blood and passion". Good works would follow, not precede, justification. However, the Lutheran influence was diluted with qualifications. Justification was attained "by contrition and faith joined with charity". In other words, good works were "necessarily required to the attaining of everlasting life".

The Anglican Church was trying to pacify the conflict-ridden English society by choosing a "middle way". The

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Articles defended therefore the use of a number of Catholic rituals and practices opposed by Protestants, such as kissing the cross on Good Friday, while mildly criticizing popular abuses and excesses. The use of religious images was permitted, but people were to be taught not to kneel before them or make offerings to them. Prayer to Mary, mother of Jesus, and all the other saints was permitted as long as superstition was avoided.

In summary, the Ten Articles asserted:

1. The Bible and the three ecumenical creeds are the basis and summary of true Christian faith.

2. Baptism imparts remission of sins and regeneration and is necessary for salvation, even in the case of infants. It condemns the opinions of Anabaptists and Pelagians as heresy.

3. The sacrament of penance, with confession and absolution, is necessary to salvation.

4. That the body and blood of Christ are really present in the Eucharist.

5. Justification is by faith, but good works are necessary.

6. Images can be used as representations of virtue and good example and also to remind people of their sins but are not objects of worship.

7. Saints are to be honoured as examples of life and as furthering the prayers of the faithful.

8. Praying to saints is permitted, and holy days should be observed.

9. The observance of various rites and ceremonies, such as clerical vestments, sprinkling of holy water, bearing of candles on Candlemas, giving of ashes on Ash Wednesday, is good and laudable. However, none of these has power to forgive sin.

10. It is a good and charitable deed to pray for the dead. However, the doctrine of purgatory is biblically uncertain. Abuses related to purgatory, such as the claim that papal indulgences or masses for the dead offered at certain localities (such as the scala coeli mass) can deliver immediately from purgatory, are to be rejected.

The 6 Articles (1539)

The failure of the Ten Articles to settle doctrinal controversy led Thomas Cromwell, the King's vicegerent in spirituals, to convene a national synod of bishops and high-ranking clergy for further theological discussion in February 1537. This synod produced a book called The Institution of the Christian Man (popularly called The Bishops' Book), the word institution being synonymous with instruction. The Bishops' Book preserved the semi-Lutheranism of the Ten Articles, and the articles on justification, purgatory, and the sacraments of baptism, the Eucharist and penance were incorporated unchanged into the new book.

When the synod met, conservatives were still angry that four of the traditional seven sacraments (confirmation, marriage, holy orders and extreme unction) had been excluded from the Ten Articles. In the end, the missing sacraments were restored but placed in a separate section to emphasise "a difference in dignity and necessity." Only baptism, the Eucharist and penance were "instituted of Christ, to be as certain instruments or remedies necessary for our salvation".

England was in religious turmoil. Impatient Protestants took it upon themselves to further reform – More and more bishops refused compulsory clerical celibacy and some priests said mass in English rather than Latin and married without authorisation (Archbishop Cranmer was himself secretly married). Protestants themselves were divided between establishment reformers who held Lutheran beliefs upholding the real presence of Christ in the Eucharist and radicals who held Anabaptist and Sacramentarian views denying real presence. In May 1539, a new Parliament met, and Lord Chancellor Audley told the House of Lords that the King desired religious uniformity. A committee of four conservative and four reformist bishops was appointed to examine and determine doctrine. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything and proposed that the Lords examine six controversial doctrinal questions that became the basis of the Six Articles:

1. whether the Eucharist could be the true body of Christ without transubstantiation,

2. whether it needed to be given to the laity under both kinds,

3. whether vows of chastity needed to be observed as part of divine law,

4. whether clerical celibacy should be compulsory,

5. whether private masses were required by divine law,

6. whether auricular confession (that is, confession to a priest) was necessary as part of divine law?

Over the next month, these questions were argued in Parliament and Convocation with the active participation of the King. The final product was an affirmation of traditional teachings on all questions. Communion in one kind, compulsory clerical celibacy, vows of chastity and votive masses were acceptable by divine law. Protestants achieved a minor victory on auricular confession, which was declared "expedient and necessary to be retained" but not required by divine law. In addition, although the real presence was affirmed in traditional terminology, the word transubstantiation itself did not appear in the final version.

The Act of Six Articles became law in June 1539, which, unlike the Ten Articles, gave the Six Articles statutory authority. Harsh penalties were attached to violations of the Articles. Denial of transubstantiation was punished by burning without an opportunity to recant. Denial of any of the other articles was punished by hanging or life imprisonment. Married priests had until 12 July to put away their wives, which was likely a concession granted to give Archbishop Cranmer time to move his wife and children outside of England. After the act's passage, bishops Latimer and Shaxton, outspoken opponents of the measure, were forced to resign their dioceses. The Act of Six Articles was repealed in 1547 during the reign of Henry's son, Edward VI.

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The 42 Articles (1553)

The Forty-two Articles were intended to summarise Anglican doctrine, as it now existed under the reign of Edward VI, who favoured a Protestant faith. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing ecumenical creeds. Completed in 1552, they were issued by Royal Mandate on 19 June 1553. The articles were claimed to have received the authority of a Convocation, although this is doubtful. With the coronation of Mary I and the reunion of the Church of England with the Catholic Church, the Articles were never enforced. However, after Mary's death, they became the basis of the Thirty-nine Articles. In 1563, Convocation met under Archbishop Parker to revise the articles. Convocation passed only 39 of the 42, and Elizabeth reduced the number to 38 by throwing out Article 29 to avoid offending her subjects with Catholic leanings. In 1571, despite the opposition of Bishop Edmund Gheast, Article 29 was re-inserted, declaring that the wicked do not eat the Body of Christ. This was done following the queen's excommunication by the Pope Pius V in 1570. That act destroyed any hope of reconciliation with Rome and it was no longer necessary to fear that Article 29 would offend Catholic sensibilities. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent.

The Thirty-nine Articles were finalised in 1571, and incorporated into the Book of Common Prayer. Although not the end of the struggle between Catholic and Protestant monarchs and citizens, the book helped to standardise the English language, and was to have a lasting effect on religion in the United Kingdom and her many colonies elsewhere through its wide use.)

The 39 Articles (1571)

The Articles highlight the Anglican positions with regard to orthodox Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth, into four sections: Articles 1–8, "The Catholic Faith"; Articles 9–18, "Personal Religion"; Articles 19–31, "Corporate Religion"; and Articles 32–39, "Miscellaneous." The articles were issued both in English and in Latin, and both are of equal authority.

Articles 1–8: The Catholic Articles: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles 6 and 7 deal with scripture, while Article 8 discusses the essential creeds.

Articles 9–18: The Protestant and Reformed Articles: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19–31: The Anglican Articles: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles 32–39: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere. Article 37 additionally states among other things that the Bishop of Rome (the Pope) has no jurisdiction in the realm of England.)

A Table of the 39 Articles

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original or Birth-sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
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26. Of the Unworthiness of Ministers.
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30. Of both kinds.
31. Of Christ's one Oblation.
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33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.
The Ratification.

1. Of faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

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2. Of the Word, or Son of God, which was made very man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

6. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit;

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and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

18. Of obtaining eternal salvation only by the name of Christ.

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They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

21. Of the authority of General Councils.

Gereral Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

24. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

27. Of Baptism.

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive

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baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

30. Of Both Kinds.

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicated Persons, how they are to be avoided.

That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.

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15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

38. Of Christian men's goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

The Ratification.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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MESOPOTAMIAN PRECEPTS AND LAWS

• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C.
• The Law Code of Ur-Nammu Sumer; c. 2100-2000 B.C.
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C.
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C.
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C.
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C.

ANCIENT LITERATURE FROM MESOPOTAMIA

(Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BC. It has been identified as having "inspired some of the most important developments in human history, including the invention of systematic writing and the wheel, the planting of the first cereal crops, and the development of mathematics, astronomy, and agriculture". It has been known as one of the earliest civilisations to ever exist in the world.

Mesopotamia (Greek for "Between the two Rivers," refering to the River Euphrates and the River Tigris; Aramaic: Aram-Nahrin or Bet Nahrin) is a historical region of Western Asia situated in the eastern and northern part of the Fertile Crescent, the western part to be represented by Egypt and Canaan (Phoenicia and Judaea).

Mesopotamia occupies the area of present-day Iraq, and parts of Iran, Turkey, Syria and Kuwait. The Sumerians and Akkadians (including Assyrians, Canaanites, Hebrews, Phoenicians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Persian Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire. Later, Arameans and Hebrews dominated major parts of Mesopotamia (c. 900 BC – 270 AD)

Around 150 BC, Mesopotamia was under the control of the Persian Parthian Empire. Mesopotamia became a battleground between the Romans and Parthians, with western parts of Mesopotamia coming under Roman control. A number of primarily neo-Assyrian and Christian native Mesopotamian states existed between the 1st century BC and 3rd century BC, including Adiabene, Osroene, and Hatra. In 226 AD, the eastern regions of Mesopotamia fell to the Sassanid Persians. The division of Mesopotamia between Roman and Sassanid Empires lasted until the 7th century Muslim conquest of Persia of the Sassanid Empire and Muslim conquest of the Levant from the (Eastern) Romans. Up to that time, Mesopotamia represented one of the most influencial driving forces of civilisation. Having the Sumerian texts before our very eyes means looking back for 5.000 years.

ARCHAEOLOGY

In Ancient Mesopotamia, a foundation deposit of the Akkadian Empire ruler Naram-Sin (ruled circa 2200 BC) was discovered and analysed by king Nabonidus, circa 550 BC, who is thus known as the first archaeologist. Not only did he lead the first excavations which were to find the foundation deposits of the temples of Shamash the sun god, the warrior goddess Anunitu (both located in Sippar), and the sanctuary that Naram-Sin built to the moon god, located in Harran*, but he also had them restored to their former glory. He was also the first to date an archaeological artifact in his attempt to date Naram-Sin's temple during his search for it. Even though his estimate was inaccurate by about 1,500 years, it was still quite a good one considering the lack of accurate dating technology at the time.

[* Harran in the south of Turkey is, by virtually all scholars, associated with the biblical place Haran (Hebrew Aramaic: Charan). The Biblical Haran was where Terah, his son Abram (Abraham), his nephew Lot, and Abram's wife Sarai settled on the way to Canaan and Egypt, coming from "Ur of the Chaldees" (Genesis 11:26–32), meaning Ur / Urim in Sumer. The name Aram also might well be a short form refering to Abram / Abraham which here coule represent an entire tribe rather than a person. Aram as toponym, Aramean as ethnonym, and Aramaic as name for the language go back to Aram, son of Shem, a grandson of Noah in the Hebrew Bible, Genesis 10:20-22: "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."]

Particularly between the 18th and the 20th centuries, famous archaeologists made ground-breaking discoveries in Mesopotamia. Names like George Smith, Abbe Beauchamp, Robert Koldewey, Paul-Emile Botta, Austen H. Layard, Jacques de Morgan, Charles Leonard Woolley, Gertrude Bell, and even illustrious persons such as Benjamin de Tulela or Thomas Edward Lawrence, speak for themselves. Phantastic discoveries in Ur, Uruk, Babylon, or Susa thrilled the public. However, the discoveries of millions of cuneiform tablets, found in the ancient libraries, changed our horizon of knowledge fundamentally.

Between half a million and two million cuneiform tablets are estimated to have been excavated in modern times [Cuneiform Tablets: Who's Got What?", Biblical Archaeology Review, 31 (2), 2005, archived from the original on July 15, 2014], of which only approximately 30,000–100,000 have been read or published. The British Museum holds the largest collection (approx. 130,000 tablets), followed by the Vorderasiatisches Museum Berlin, the Louvre, the Istanbul Archaeology Museums, the National Museum of Iraq, the Yale Babylonian Collection (approx. 40,000), and Penn Museum. Most of these have "lain in these collections for a century without being translated, studied or published", as there are only a few

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hundred qualified cuneiformists in the world. The Electronic Text Corpus of Sumerian Literature (ETCSL) was an attempt of the Faculty of Oriental Studies, University of Oxford, to promote the important translation work of ancient documents. The project was founded by Jeremy Black in 1997 and is based at the Oriental Institute of the University of Oxford in Britain. It was funded by the University along with the Leverhulme Trust and the Arts and Humanities Research Board. With the death of Black in 2004, the project died in 2006. The ETCSL web site with all the transliterations and translations remains available.

Cuneiform is the world's oldest known writing system. The earliest texts appear in Mesopotamia around 3200 BC and the last native cuneiform texts were written around 75 AD. The ancient scribes pressed the ends of their styluses into damp clay in order to write the approximately 800 different logographic, syllabic, or alphabetic signs. The clay tablets were sun-dried or oven-baked and were thus preserved in the sands of the Near East for millennia.

Cuneiform script was in use up the the 2nd century AD and Biblical scholars and the authors of the Dead Sea Scrolls still could read the tablets. With the death of those writers, the ability to read cuneiform died with them. More than 17 hundred years later, script analists tried to decipher that mysterious writing. It took almost 200 years before they have learned to read most cuneiform documents which were written in over a dozen different ancient languages.

Since the decipherment of Babylonian cuneiform some 150 years ago museums have accumulated perhaps 300,000 tablets written in most of the major languages of the Ancient Near East - Sumerian, Akkadian (Babylonian and Assyrian), Eblaite, Hittite, Persian, Hurrian, Elamite, and Ugaritic. These texts include genres as variegated as mythology and mathematics, law codes and beer recipes.

In most cases these documents are the earliest exemplars of their genres, and cuneiformists, like Jeremy Black and Irwing Finkel, have made unique and valuable contributions to the study of such moderns disciplines as history, law, religion, linguistics, mathematics, and science.

THE INSTRUCTIONS OF SHURUPPAK

The Teachings Of King Shuruppak
The 100 Commandments of Shuruppak
Original Translation: Anonymus
Estimated Range of Dating: 2600-2500 BC.

(Language is one of the main attributes that can make us understand cultural relations. Sumerian was a language isolate spoken by most people in Mesopotamia throughout the 4th and 3rd millenia BC. The Semitic Akkadian language, spoken by Assyrians and Babylonians, gradually replaced Sumerian during the last half of the 3rd millenium and it even became a kind of international language used in Egypt, Anatolia, and Persia. The Sumerian cuneiform script and most contents of the Sumerian cuneiform tablets, however, were absorbed by these new Semitic people. Their language and culture was closely related to Phoenician Canaanite, a Semitic language spoken by Phoenicians, Hebrews, and Aramaeans. These people replaced the very complex Akkadian cuneiform script with a consonantal cuneiform alphabet (Abjad) from around either the 15th or 14th century BC; which in turn was replaced with the easy-to-use consonantal Phoenician alphabet only 2 or 3 centuries later (See Grand Bible, Image Plate 57-60). This was the very ancestor of all alphabets in the World that followed. The Semitic Aramaic language gradually replaced Akkadian as well as Canaanite and Hebrew towards the beginning of the 1st millenium BC. Scholars though, still read the original cuneiform records up until the 2nd century AD.

This line of language and script evolution explains to a large extent why precepts, laws, and narratives that we can find in the Torah [Pentateuch, 5 Books of Moses; the Ten Commandment, or the 613 Mitzvot], are surpisingly similar to the contents of the cuneiform tablets found in Mesopotamia. In fact, the conveyed precepts and laws of the ancient cuneiform tablets build the basis of the Halaka, the Jewish Law. As the Christians have taken the Hebrew Bible, which they call "Old Testament," as part of their very own scripture, these contents have influenced also Christianity. A fair amount of those ancient precepts, such as Purity Laws and the Five Precepts, can also be found in India and China.)

(In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book is a sensation as it is the very oldest example of the Commandments or Precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh, Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third

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millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the Commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou shouldst not speak arrogantly to thy mother.

Thou shouldst not kill.

Thou shouldst not steal.

Thou shouldst not commit robbery.

Thou shouldst not speak improperly.

Thou shouldst not play around with a married young woman.

Thou shouldst not have sex with thy slave girl.

Thou shouldst not wish for the money chest.

Thou shouldst not pass judgement when thou drinkst beer.

Thou shouldst not pick a quarrel.

Some of the Commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). Community opinion and the possibility of slander (line 35) play a major role, whether the valued opinion of "the courtyard" (line 62) or the less valued opinion of the marketplace, where insults and stupid speaking receive the attention of the land. (line 142).)

[The square brackets [. . .] refer to the gaps of the text, the round brackets (. . .) contain the editor's suggestions or give extra information.]

Text:
BOOK 1
The First Delivery Of Commandments.

In those days, in those far remote days, in those nights, in those faraway nights, in those years, in those far remote years, at that time the wise one who kneweth how to speak in elaborate words lived in the Land; Shuruppak, the wise one, who kneweth how to speak with elaborate words lived in the Land. Shuruppak gave instructions to his son; Shuruppak, the son of Ubara-Tutu gave instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! instructions of an old man are precious; thou shouldst comply with them!

Thou shouldst not buy a donkey which brays; it will split thy midriff.

Thou shouldst not locate a field on a road; thou shouldst not plough a field at a road or a path; thou shouldst not make a well in thy field: people will cause damage on it for thee. Thou shouldst not place thy house next to a public square: there is always a crowd there.

Thou shouldst not vouch for someone: that man will have a hold on thee; and thee thyself, thou shouldst not let somebody vouch for thee. That man will despise thee.

Thou shouldst not make an inspection on a man: the flood will give it back to thee.

Thou shouldst not loiter about where there is a quarrel; thou shouldst not let the quarrel make thee a witness. Thou shouldst not let thyself [involved] in a quarrel. Thou shouldst not cause a quarrel; [. . .] [. . .] the gate of the palace [. . .] Stand aside from a quarrel, [and] thou shouldst not take another way.

Thou shouldst not steal anything; thou shouldst not [betray] thyself. Thou shouldst not break into a house; thou shouldst not wish for the money chest [of others]. A thief is a lion, but after he has been caught, he will be a slave. My son, thou shouldst not commit robbery; thou shouldst not cut thyself with an axe (as a punishment of law).

Thou shouldst not make a young man best man. Thou shouldst not [mislead] thyself. Thou shouldst not play around with a married young woman: the slander could be serious. My son, thou shouldst not sit alone in a chamber with a married woman.

Thou shouldst not pick a quarrel; thou shouldst not disgrace thyself. Thou shouldst not [tell] lies; [. . .] Thou shouldst not boast; then thy words will be trusted. Thou shouldst not deliberate for too long; thou canst not bear [losing the] glances.

Thou shouldst not eat stolen food with a thief. Thou shouldst not sink thy hand into blood. After thou hast apportioned the bones, thou wilt be made to restore the ox, thou wilt be made to restore the sheep.

Thou shouldst not speak improperly; later it will lay a trap for thee.

Thou shouldst not scatter thy sheep into unknown pastures. Thou shouldst not hire someone's ox for an uncertain [time]. A safe [way] means a safe journey.

Thou shouldst not travel during the night: it can hide both good and evil.

Thou shouldst not buy an onager: it lasteth only until the end of the day (Reason: Onagers are a species of the horse family. Unlike most horses and donkeys, they have never

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been domesticated. They are among the fastest mammals, as they can run as fast as 70 km/h or 43 mph).

Thou shouldst not have sex with thy slave girl: she will chew thee up [making thee her slave].

Thou shouldst not curse strongly: it reboundeth on thee.

Thou shouldst not draw up water which thou canst not reach nor grasp: it will maketh thee weak.

(1 line unreadable)

Thou shouldst not drive away a debtor: he will be hostile towards thee.

Thou shouldst not establish a home with an arrogant man: he will make thy life like that of a slave girl. Thou wilt not be able to travel through any human dwelling without be being shouted at: "There thou goest! There thou goest!"

Thou shouldst not undo the [laces] of the garden's reed fence; "Restore it! Restore it!" they will say to thee.

Thou shouldst not provide a stranger with food; thou shouldst not wipe out [and be oblivious to] a quarrel.

My son, thou shouldst not use violence; Listen! Thou shouldst not commit rape on someone's daughter; the courtyard will learn of it [and punish thee].

Thou shouldst not drive away a powerful and strong man; thou shouldst not destroy the outer wall. Thou shouldst not drive away a young man; thou shouldst not make him turn against the city.

The eyes of the slanderer always move around as shiftily as a spindle. Thou shouldst never remain in his presence; his intentions should not be allowed to have an effect on thee.

Thou shouldst not boast in beer halls and breweries like a deceitful man: then thy words will be trusted.

Having reached the field of manhood, thou shouldst not jump with thy hand. The warrior is unique, he alone is the equal of many; Utu is unique, he alone is the equal of many. With thy life thou shouldst always be on the side of the warrior; with thy life thou shouldst always be on the side of Utu [the God of the Sun, justice, morality, and truth].

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 2
The Second Delivery Of Commandments.

A second time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (1 ms. adds the line: The instructions of an old man are precious; thou shouldst comply with them!)

The beer-drinking mouth [talketh]. My little one [be careful]. The beer-drinking mouth [flustereth]. Ninkasi (the Goddess of alcohol and beer) [laugheth at thee]

(5 lines unclear)

Thine own man will not repay it for thee. The reed-beds are [thick], they can hide slander.

The palace is like a mighty river: its middle is goring bulls; what floweth in is never enough to fill it, and what floweth out can never be stopped.

When it is about someone's else bread, it is easy to say "I will give it to thee", but the time of actual giving can be as far away as the sky. If thou goest after the man who said "I will give it to thee", he will say "I cannot give it to thee -- the bread has just been finished up".

Property is something to be expanded; but nothing can equal my little ones (my children).

The artistic mouth recites words; the harsh mouth brings litigation documents; the sweet mouth gathers sweet herbs.

The garrulous and liar) filleth his bread bag; the haughty one brings an empty bag and can fill his empty mouth only with boasting.

Who works with leather will eventually work with his own leather.

The strong one can escape from anyone's hand.

The fool loseth something. When sleeping, the fool loseth something. "Do not tie me up!" he pleads; "Let me live!" he pleads.

The imprudent decrees fateth; the shameless one pileth up things in another's lap: "I am such that I deserve admiration".

A weak wife is always seized (and overwhelmed) by fate.

If thou hirest a worker, he will share the bread bag with thee; he eats with thee from the same bag, and finishes up the bag with thee. Then he will quit working with thee and, saying "I have to live on something", he will serve at the palace.

Thou tellest thy son to come to thy home; thou tellest thy daughter to go to her women's quarters.

Thou shouldst not pass judgement when thou drinkest beer.

Thou shouldst not worry unduly about what leaveth the house.

Heaven is far, earth is most precious, but it is with heaven that thou augmentest thy goods, and all foreign lands breathe under it.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Who insulteth can hurt only the skin; greedy eyes, however, can kill. The liar, shouting, teareth up his garments. Insults bring (only) advice to the wicked. To speak arrogantly is like an abscess: a herb that makes the stomach sick.

(1 line is unclear)

My words of prayer bring abundance. Prayer is cool water that cools the heart. Only insults and stupid speaking receive the attention of the Land.

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Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 3
The Third Delivery Of Commandments.

A third time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (Some mss. add the line: The instructions of an old man are precious; thou shouldst comply with them!)

Thou shouldst not beat a farmer's son: he has constructed thy embankments and ditches.

Thou shouldst not buy a prostitute: she is a mouth that bites. Thou shouldst not buy a house-born slave: he is a herb that makes the stomach sick. Thou shouldst not buy a free man: he will always lean against the wall. Thou shouldst not buy a palace slave girl: she will always be the bottom of the barrel.Thou shouldst rather bring down a foreign slave from the mountains, or thou shouldst bring somebody from a place where he is an alien; my son, then he will pour water for thee where the sun rises and he will walk before thee. He doth not belong to any family, so he doth not want to go to his family; he doth not belong to any city, so he doth not want to go to his city. He cannot knock at the door of [. . .], he cannot enter [. . .]. He will not [. . .] with thee, he will not be presumptuous with thee.

My son, thou shouldst not travel alone eastwards. Thine acquaintance should not [. . .]

A name placed on another one [. . .]; thou shouldst not pile up a mountain on another one.

Fate is a wet bank; it can make one slip.

The elder brother is indeed like a father; the elder sister is indeed like a mother. Listen therefore to thine elder brother, and thou shouldst be obedient to thine elder sister as if she were thy mother.

Thou shouldst not work using only thine eyes; thou wilt not multiply thy possessions using only thy mouth.

The negligent one ruineth his family.

The need for food maketh some people ascend the mountains; it also bringeth traitors and foreigners, since the need for food brings down other people from the mountains.

A small city provides its king with a calf; a huge city digs a house plot.

[The rich man] is well equipped. The poor man inflicteth all kinds of illnesses on the rich man. The married man is well equipped; the unmarried maketh his bed in a haystack. He who wisheth to destroy a house will go ahead and destroy the house; he who wisheth to raise up will go ahead and raise up.

By grasping the neck of a huge ox, thou canst cross the river. By moving along at the side of the mighty men of thy city, my son, thou wilt certainly ascend (to greater wealth and power).

When thou bringest a slave girl from the hills, she bringeth both good and evil with her. The good is in the hands; the evil is in the heart. The heart doth not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart doth not abandon the good. Evil is a store-room [. . .]

(1 ms. adds: 2 lines unclear)

May the boat with the evil sink in the river! May his waterskin split in the desert!

A loving heart maintains a family; a hateful heart destroys a family.

To have authority, to have possessions and to be steadfast are princely divine powers. Thou shouldst submit to the respected; thou shouldst be humble before the powerful. My son, thou wilt then survive against the wicked.

Thou shouldst not choose a wife during a festival. Her inside is illusory; her outside is illusory. The silver on her is borrowed; the lapis lazuli on her is borrowed; the jewellery on her is borrowed; the dress on her is borrowed; the linen garment on her is borrowed. With [. . .] nothing is comparable.

Thou shouldst not buy a [. . .] bull. Thou shouldst not buy a vicious bull; [. . .] a hole in the cattle-pen [. . .]

One appointeth a reliable woman for a good household.

Thou shouldst not buy a donkey at the time of harvest. A donkey which eateth [. . .] will [. . .] with another donkey.

A vicious donkey hangeth its neck; however, a vicious man, my son, [. . .]

A woman with her own property ruineth the house.

A drunkard will drown the harvest.

A female burglar [. . .] ladder; she flieth into the houses like a fly. A she-donkey [. . .] on the street. A sow suckleth its child on the street. A woman who pricked herself beginneth to cry and holdeth the spindle which pricked (?) her in her hand. She cometh into every house; she peereth into all streets. [. . .] she keepeth saying "Get out!" She looketh around from all parapets. She panteth where there is a quarrel.

(2 lines unclear)

Marry [never a woman] whose heart hateth. My son, [. . .]

(4 lines unclear)

A heart which overfloweth with joy [. . .]

Nothing at all is to be valued, but life should be sweet. Thou shouldst not serve things; things should serve thee. My son, [. . .]

Thou shouldst not [. . .] grain; its [. . .] are numerous.

Thou shouldst not abuse a ewe; otherwise thou wilt give birth to a daughter. Thou shouldst not throw a lump of

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earth into the money chest; otherwise thou wilt give birth to a son.

Thou shouldst not abduct a wife; thou shouldst not make her cry. The place where the wife is abducted to [becometh the graveyard of her heart].

"Let us run in circles, saying: "Oh, my foot, oh, my neck!". Let us with united forces make the mighty bow!"

Thou shouldst not kill a [. . .], he is a child born by [. . .]. Thou shouldst not kill [. . .] like [. . .]; thou shouldst not bind him.

The wet-nurses in the women's quarters determine the fate of their lord.

Thou shouldst not speak arrogantly to thy mother; that causes hatred for thee. Thou shouldst not question the words of thy mother and thy personal God. The mother, like Utu, giveth birth to the man; the father, like a god, maketh him bright. The father is like a god: his words are reliable. The instructions of the father should be complied with.

Without suburbs a city hath no centre either.

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income.

It is inconceivable that something is lost forever.

[. . .] of Dilmun [. . .]

An unknown place is terrible; to get lost is shameful for a dog. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.

(1 line unclear)

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field.

(1 line unclear)

This gift of words is something which sootheth the mind [. . .]; when it cometh into the palace, it sootheth the mind [. . .]. The gift of many words [. . .] stars.

These are the instructions given by Shuruppak, the son of Ubara-Tutu.

Praise be to the lady who completed the great tablets, the maiden Nisaba (the Goddess of writing, learning, and the harvest), that Shuruppak, the son of Ubara-Tutu gave his instructions!

End of Text.

THE CODE OF UR-NAMMU

Possible Author: Shulgi the son of Ur-Nammu
Translation: Samuel Noah Kramer, 1952
Estimated Range of Dating: 2100-2000 B.C.

(The Code of Ur-Nammu is the oldest known law code surviving today. It is from Mesopotamia and is written on tablets, in the Sumerian language c. 2100–2050 BC. The first copy of the code, in two fragments found at Nippur, was translated by Samuel Noah Kramer in 1952. These fragments are held at the Istanbul Archaeological Museums. Owing to its partial preservation, only the prologue and 5 of the laws were discernible. Further tablets were found in Ur and translated in 1965, allowing some 30 of the 57 laws to be reconstructed. Another copy found in Sippar contains slight variants.

The preface directly credits the laws to king Ur-Nammu of Ur (also known as Ur-Namma; 2112–2095 BC). The author who had the laws written onto cuneiform tablets is still somewhat under dispute. Some scholars have attributed it to Ur-Nammu's son Shulgi. Shulgi of Ur was the second king of the Third Dynasty of Ur during the Sumerian Renaissance. He reigned for 48 years, from (c. 2094–2046 BC)

Although it is known that earlier law-codes existed, such as the Code of Urukagina, this represents the earliest extant legal text. It is three centuries older than the Code of Hammurabi. The laws are arranged in casuistic form of IF (crime) THEN (punishment)—a pattern followed in nearly all later codes. It institutes fines of monetary compensation for bodily damage as opposed to the later lex talionis ('eye for an eye') principle of Babylonian law. However, murder, robbery, adultery and rape were capital offenses.

The code reveals a glimpse at societal structure during the "Sumerian Renaissance". Beneath the lugal ("great man" or king), all members of society belonged to one of two basic strata: the "lu" or free person, or the slave (male, arad; female geme). The son of a lu was called a dumu-nita until he married, becoming a "young man" (gurus). A woman (munus) went from being a daughter (dumu-mi) to a wife (dam), then if she outlived her husband, a widow (nu-ma-su), who could remarry.)

PROLOGUE

(The prologue, typical of Mesopotamian law codes, invokes the deities for Ur-Nammu's kingship, Nanna and Utu, and decrees "equity in the land".)

"…After An and Enlil had turned over the Kingship of Ur to Nanna, at that time did Ur-Nammu, son born of Ninsun, for his beloved mother who bore him, in accordance with his principles of equity and truth... Then did Ur-Nammu the mighty warrior, king of Ur, king of Sumer and Akkad, by the might of Nanna, lord of the city, and in accordance with the true word of Utu, establish equity in the land; he banished malediction, violence and strife, and set the monthly Temple expenses at 90 gur of barley, 30 sheep, and

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30 sila of butter. He fashioned the bronze sila-measure, standardised the one-mina weight, and standardised the stone weight of a shekel of silver in relation to one mina... The orphan was not delivered up to the rich man; the widow was not delivered up to the mighty man; the man of one shekel was not delivered up to the man of one mina."

[One mina (1/60 of a talent) was made equal to 60 shekels (1 shekel = 8.3 grams, or 0.3 oz.).]

1 If a man commits a murder, that man must be killed.

2 If a man commits a robbery, he will be killed.

3 If a man commits a kidnapping, he is to be imprisoned and pay 15 shekels of silver.

4 If a slave marries a slave, and that slave is set free, he does not leave the household.^

5 If a slave marries a native (i.e. free) person, he/she is to hand the firstborn son over to his owner.

6 If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.

7 If the wife of a man followed after another man and he slept with her, they shall slay that woman, but that male shall be set free.

8 If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

9 If a man divorces his first-time wife, he shall pay (her) one mina of silver.

10 If it is a (former) widow whom he divorces, he shall pay (her) half a mina of silver.

11 If the man had slept with the widow without there having been any marriage contract, he need not pay any silver.

13 If a man is accused of sorcery he must undergo ordeal by water; if he is proven innocent, his accuser must pay 3 shekels.

14 If a man accused the wife of a man of adultery, and the river ordeal proved her innocent, then the man who had accused her must pay one-third of a mina of silver.

15 If a prospective son-in-law enters the house of his prospective father-in-law, but his father-in-law later gives his daughter to another man, the father-in-law shall return to the rejected son-in-law twofold the amount of bridal presents he had brought.

16 If [text destroyed...], he shall weigh and deliver to him 2 shekels of silver.

17 If a slave escapes from the city limits, and someone returns him, the owner shall pay two shekels to the one who returned him.

18 If a man knocks out the eye of another man, he shall weigh out ½ a mina of silver.

19 If a man has cut off another man's foot, he is to pay ten shekels.

20 If a man, in the course of a scuffle, smashed the limb of another man with a club, he shall pay one mina of silver.

21 If someone severed the nose of another man with a copper knife, he must pay two-thirds of a mina of silver.

22 If a man knocks out a tooth of another man, he shall pay two shekels of silver.

24 [text destroyed...] If he does not have a slave, he is to pay 10 shekels of silver. If he does not have silver, he is to give another thing that belongs to him.

25 If a man's slave-woman, comparing herself to her mistress, speaks insolently to her, her mouth shall be scoured with 1 quart of salt.

26 If a slave woman strikes someone acting with the authority of her mistress, [text destroyed...]

28 If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver.

29 If a man appears as a witness, but withdraws his oath, he must make payment, to the extent of the value in litigation of the case.

30 If a man stealthily cultivates the field of another man and he raises a complaint, this is however to be rejected, and this man will lose his expenses.

31 If a man flooded the field of a man with water, he shall measure out three kur of barley per iku of field.

32 If a man had let an arable field to a(nother) man for cultivation, but he did not cultivate it, turning it into wasteland, he shall measure out three kur of barley per iku of field.

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THE LAWS OF ESHNUNNA

(Excavated at Tell Abu Harmal* near Baghdad
by the Iraq Directorate of Antiquities
in Pre-Hammurabi layers.)
Source: Iraq Museum Inventory number: 51059 and 52614
From: "The Ancient Near East, Volume I An Anthology of Texts and Pictures" Edited by James B. Pritchard
Language: Akkadian; Script: cuneiform
Translation: Albrecht Goetze, 1948
Estimated Range of Dating: 2000-1900 B.C.

[* Abu Harmal formed part of the kingdom of Eshnunna—the Diyala region east of Baghdad—which flourished between the downfall of the Third Dynasty of Ur (about 2000 B.C.) and the creation of Hammurabi's Amurrite (Canaanite Amorite that is) empire. Eshnunna was one of the numerous Canaanite Amurrite-controlled states in Mesopotamia of the period. The city of Eshnunna itself is located at Tell Asmar which was excavated by the Oriental Institute of the University of Chicago.]

(The Laws of Eshnunna are inscribed on two cuneiform tablets discovered in Tell Abū Harmal, Baghdad, Iraq. The Iraqi Directorate of Antiquities headed by Taha Baqir unearthed two parallel sets of tablets in 1945 and 1947. The two tablets are separate copies of an older source and date back to ca. 1930 BC. The differences between the Code of Hammurabi and the Laws of Eshnunna significantly contributed to illuminating the development of ancient and cuneiform law. Eshnunna was north of Ur on the Tigris River and became politically important after the fall of the third dynasty of Ur, founded by Ur-Nammu.

In distinction from the other Mesopotamian collections of law, this one got its name after the city where it had originated – Eshnunna, located on the bank of the Diyala River, tributary to the Tigris. This collection of laws is not a real systemised codex; nearly sixty of its sections are preserved. The Laws are written in Akkadian and consist of two tablets which are marked with A and B. In 1948, Albrecht Goetze of the Yale University had translated and published them. In some sources the Laws of Eshnunna are mentioned as the Laws of Bilalama due to the belief that the Eshnunnian ruler probably was their originator, but Goetze maintained that tablet B was originated under the reign of Dadusha. The text of the prologue is broken at the point where the ruler who promulgated the laws was specified.

Albrecht Goetze has noticed the specific style of expression. The laws were composed in a mode that facilitated memorising. A distinguished Israeli scientist and one of the foremost experts on this collection of laws, Reuven Yaron of the University of Jerusalem concerning this matter stated: "What matters to me – and might have mattered to those who fashioned them almost 4000 years ago – is the ease of remembering the text."

The conditional sentence ("If A then B" – as it also is the case with the other Mesopotamian laws) is an attribute of this codification. In 23 paragraphs, it appears in the form shumma awilum – "If a man ..." After the disposition, a precise sanction follows, e.g. LU42(A): "If a man bit and severed the nose of a man, one mina silver he shall weigh out."

The Laws clearly show signs of social stratification, mainly focussing on two different classes: the muškenum and awilum. The audience of the Laws of Eshnunna is more extensive than in the case of the earlier cuneiform codifications: awilum – free men and women (mar awilim and marat awilim), mushkenum, wife (ashatum), son (maru), slaves of both sexes – male (wardum) and female (amtum) – which are not only objects of law as in classical slavery, and delicts where the victims were slaves have been sanctioned, and other class designations as ubarum, apparum, mudum that are not ascertained.

Reuven Yaron has divided the offences of the Laws of Eshnunna into five groups. The articles of the first group had to be collected from all over the Laws and the articles of the other four were roughly ordered one after the other:

1. Theft and related offences,
2. False distraint,
3. Sexual offences,
4. Bodily injuries,
5. Damages caused by a goring ox and comparable cases.

The majority of these offences were penalised with pecuniary fines (an amount of silver), but some serious offences such as burglary, murder, and sexual offences were punished with death. It seems that the capital punishment was avoidable (in contrast to the Code of Hammurabi), because of the standard formulation: "It is a case of life … he shall die".)

Text:

1: 1 kor of barley is priced at 1 shekel of silver; 3 qa of "best oil" are priced at 1 shekel of silver; 1 seah and 2 qa of sesame oil are priced at 10 shekel of silver; 1 seah and 5 qa of lard are priced at 1 shekel of silver; 1 seah of "river oil" are priced at 1 shekel of- silver; 6 minas of wool are priced at 1 shekel of silver; 2 kor of salt are priced at 1 shekel of silver; 1 kor . . . is priced at 1 shekel of silver; 3 minas of copper are priced at 1 shekel of silver; 2 minas of refined copper are priced at 1 shekel of silver.

2: 1 qa of sesame oil la nishatim—its (value in) barley is 3 seah; 1 qa of lard la nishatim—its (value in) barley is 2 seah and 5 qa; 1 qa of "river oil" la nishatim—its (value in) barley is 8 qa.

3: The hire for a wagon together with its oxen and its driver is 1 pan (and) 4 seah of barley. If it is paid in silver, the hire is one third of a shekel. He shall drive it the whole day.

4: The hire for a boat is 2 qa per kor (of capacity), 1 seah 1 qa is the hire for the boatman. He shall drive it the whole day.

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5: If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sink-ing of which he caused.

6: If a man ... [Possibly "(who finds himself) in great peril."] takes possession of a boat which is not his, he shall pay lo shekels of silver.

7: The wages of a harvester are 2 seah of barley; if they are paid in silver, his wages are 12 grain.

8: The wages of winnowers are 1 seah of barley.

9: Should a man pay 1 shekel of silver to a hired man for harvesting—if he (the hired man) does not place himself at his disposal and does not complete for him the harvest work everywhere, he [shall pay 10 shekels of silver. Should he have received 1 seah and 5 qa (of barley) as wages and leave the rations of barley, oil and cloth shall also be refunded.

10: The hire for a donkey is 1 seah of barley, and the wages for its driver are 1 seah of barley. He shall drive it the whole day.

11: The wages of a hired man are 1 shekel of silver; his provender is 1 pan of barley. He shall work for one month.

12: A man who is caught in the field of a muskenum* in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die, he shall not get away alive. [* The muskenum is a member of a social class which at Eshnunna seems to be closely connected with the palace or the temple.]

13: A man who is caught in the house of a muskenum, in the house, during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.

14: The fee of a ... [The word must denote some kind of "money-lender" or "merchant."]—should he bring 5 shekels of silver the fee is 1 shekel of silver; should he bring 10 shekels of silver the fee is 2 shekels of silver.

15: The tamkarrum* and the sabitum [The woman to whom trade in liquour is entrusted.] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment. [* The official "finance officer" who has a state monopoly on certain commercial transactions.]

16: To a coparcener or a slave a mortgage cannot be furnished.

17: Should the son of a man bring bride-money to the house of (his) father-in-law, if one of the two deceases, the money shall revert to its owner.

18 A: If he takes her (the girl) and she enters his house, but afterward the young woman should decease, he (the husband) can not obtain refunded that which he brought to his father-in-law, but will retain the excess in his hand.

18 B: Per 1 shekel of silver there will accrue 1/6 shekel and 6 grain as interest; per 1 kor of barley there will accrue r pan and 4 seah as interest.

19: The man who gives a loan in terms of his retake shall make the debtor pay on the threshing floor.

20: If a man gives a loan . . . expressing the value of the silver in barley, he shall at harvest time receive the barley and its interest, 1 pan (and) 4(?) seah per kor.

21: If a man gives silver (as a loan) at face value, he shall receive the silver and its interest, one sixth (of a shekel) and [6 grain] per shekel.

22: If a man has no claim against another man, but (nevertheless) distrains the other man's slave-girl, the owner of the slave-girl shall [decla]re under oath: "Thou hast no claim against me" and he shall pay him silver in full compensation for the slave-girl.

23: If a man has no claim against another man, but (nevertheless) distrains the (other) man's slave-girl, detains the distrainee in his house and causes her death, he shall give two slave-girls to the owner of the slave-girl as a replacement.

24: If a man calls at the house of his father-in-law, and his father-in-law accepts him in servitude, but (nevertheless) gives his daughter to another man, the father of the girl shall refund the bride-money which he received twofold.

25: If a man gives bride-money for another man's daughter, but another man seizes her forcibly without asking the permission of her father and her mother and deprives her of her virginity, it is a capital offence and he shall die.

26: If a man takes another man's daughter without asking the permission of her father and her mother and concludes no formal marriage contract with her father and her mother, even though she may live in his house for a year, she is not a housewife.

27: On the other hand, if he concludes a formal contract with her father and her mother and cohabits with her, she is a housewife. When she is caught with another man, she shall die, she shall not get away alive.

28: If a man has been made prisoner during a raid or an invasion or (if) he has been carried off forcibly and stayed in a foreign country for a long time, and if another man has taken his wife and she has born him a son—when he returns, he shall get his wife back.

30: If a man hates his town and his lord and becomes a fugitive, (and if) another man takes his wife—when he returns, he shall have no right to claim his wife.

31: If a man deprives another man's slave-girl of her virginity, he shall pay one-third of a mina of silver; the slave-girl remains the property of her owner.

ADOPTION RULES

32: If a man gives his son away for having him nursed and brought up, but does not give the nurse rations of barley, oil and wool for three years, he shall pay her 10 minas of silver for bringing up his son and shall take back his son.

33: If a slave-girl by subterfuge gives her child to another man's daughter, if its lord sees it when it has become older, he may seize it and take it back.

34: If a slave-girl of the palace gives her son or her daughter to a muskenum for bringing him / her up, the palace may take back the son or the daughter whom she gave.

35: Also the adoptant of the child of a slave-girl of the palace shall recompense the palace with its equivalent.

36: If a man gives property of his as a deposit to .. . and if the property he gives disappears without that the house was

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burglarised, the sippu [Part of the house at or near the door.] broken down or the window forced, he the depositary will replace his the depositor's property.

37: If the man's the depositary's house either collapses or is burglarized and together with the property of the deposit(or) which he gave him loss on the part of the owner of the house is incurred, the owner of the house shall swear him an oath in the gate of Tishpak [The main god of Eshnunna] saying: "Together with your property my property was lost; I have done nothing improper or fraudulent." If he swears him such an oath, he shall have no claim against him.

38: If one of several brothers wants to sell his share in a property common to them and his brother wants to buy it, he shall pay... [This expression seems to imply a preferential treatment.]

39: If a man is hard up and sells his house, the owner of the house shall be entitled to redeem it whenever the purchaser (re)sells it. [It would only be right to give the former owner, who fell into hard luck, the 1st chance to redeem buy back the house. If he does not have the price of redemption, then the house sells to another buyer.]

40: If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.

41: If an ubarum, a naptarum or a mudum* wants to sell his beer, the sabitum shall sell the beer for him at the current price. [* Social classes who seem to be entitled to a ration of beer.]

42: If a man bites the nose of another man and severs it, he shall pay 1 mina of silver. For an eye he shall pay 1 mina of silver; for a tooth 1/2 mina; for an ear 1/2 mina; for a slap in the face 10 shekels of silver.

43: If a man severs a(nother) man's finger, he shall pay two-thirds of a mina of silver.

44: If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 1/2 mina of silver.

45: If he breaks his foot, he shall pay 1/2 mina of silver.

46: If a man assaults another man and breaks his . . . he shall pay two-thirds of a mina of silver.

47: If a man hits another man accidentally, he shall pay 10 shekels of silver.

48: And in addition, in cases involving penalties from two-thirds of a mina to 1 mina, they shall formally try the man. A capital offence comes before the king.

49: If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.

50: If the governor, the river commissioner or an-other official whoever it may be, seizes a lost slave, a lost slave-girl, a lost ox, a lost donkey belonging to the palace or a muskenum and does not surrender it to Eshnunna but keeps it in his house, even though he may let pass only seven days, the palace shall prosecute him for theft.

51: A slave or a slave-girl of Eshnunna which is marked with a kannum, a maikanum or an abbuttum [Markings that can easily be removed.] shall not leave the gate of Eshnunna without its owner's permission.

52: A slave or a slave-girl which has entered the gate of Eshnunna in the custody of a foreign envoy shall be marked with a kannum, a malkanum or an abbuttum, but remains in the custody of its master.

LIABILITY LAWS

53: If an ox gores an other ox and causes its death, both ox owners shall divide among themselves the price of the live ox and also the equivalent of the dead ox.

54: If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned, it gores a man and causes his death, then the owner of the ox shall pay two-thirds of a mina of silver.

55: If it gores a slave and causes his death, he shall pay 15 shekels of silver.

56: If a dog is vicious and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not keep it in, it bites a man and causes his death, then the owner of the dog shall pay two-thirds of a mina of silver.

57: If it bites a slave* and causes its death, he shall pay 15 shekels of silver. [* Slavery is Not Condemned in the Bible. Politically correct Christians may think slavery abhorrent. But God and the Bible did not.]

58: If a wall is threatening to fall and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not strengthen his wall, the wall collapses and causes a free man's death, then it is a capital offence; jurisdiction of the king.

59: If a man divorces his wife after having made her bear children and takes another wife, he shall be driven from his house and from whatever he owns and may go after him who will accept him.

[The following articles No. 60 and 61 are badly mutilated and therefore cannot be translated.]

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THE CODE OF LIPIT-ISHTAR

Translation: Anonymus
Estimated Range of Dating: 1870-1860 B.C.

(Lipit-Ishtar (r. c. 1870 BC — c. 1860 BC by the short chronology of the ancient near east) was the 5th king of the First Dynasty of Isin, according to the "Sumerian King List" (SKL). Also according to the SKL: he was the successor of Ishme-Dagan. Ur-Ninurta then succeeded Lipit-Ishtar. Some documents and royal inscriptions from his time have survived, however; Lipit-Ishtar is mostly known due to the Sumerian language hymns that were written in his honour, as well as a legal code written in his name (preceding the famed Code of Hammurabi by about 100 years)—which were used for school instruction for hundreds of years after Lipit-Ishtar's death. The annals of Lipit-Ishtar's reign recorded that he also repulsed the Amorites. The text exists on several partial fragments. The following complete laws have been reconstructed:)

8 If a man gave bare ground to another man to set out as an orchard and the latter did not complete setting out that bare ground as an orchard, he shall give to the man who set out the orchard the bare ground which he neglected as part of his share.

9 If a man entered the orchard of another man and was seized there for stealing, he shall pay ten shekels of silver.

10 If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver.

11 If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house: strengthen your house," and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.

12 If a slave-girl or slave of a man has fled into the heart of the city and it has been confirmed that he (or she) dwelt in the house of (another) man for one month, he shall give slave for slave.

13 If he has no slave, he shall pay fifteen shekels of silver.

14 If a man's slave has compensated his slave-ship to his master and it is confirmed (that he has compensated) his master two-fold, that slave shall be freed.

15 If a miqtum [servant] is the grant of a king, he shall not be taken away.

16 If a miqtum went to a man of his own free will, that man shall not hold him; he (the miqtum) may go where he desires.

17 If a man without authorisation bound another man to a matter of which he (the latter) had no knowledge, that man is not affirmed (i.e., legally obligated); he (the first man) shall bear the penalty in regard to the matter to which he had bound him.

18 If the master of an estate or the mistress of an estate has defaulted on the tax of an estate and a stranger has borne it, for three years he (the owner) may not be evicted. Afterwards, the man who bore the tax of the estate shall possess that estate and the former owner of the estate shall not raise any claim.

22 If the father is living, his daughter whether she be a high priestess, a priestess, or a hierodule shall dwell in his house like an heir.

24 If the second wife whom he had married bore him children, the dowry which she brought from her father's house belongs to her children but the children of his first wife and the children of his second wife shall divide equally the property of their father.

25 If a man married his wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.

27 If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil and clothing for that harlot. The children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with the wife.

29 If a son-in-law has entered the house of his (prospective) father-in-law and afterwards they made him go out (of the house) and gave his wife to his companion, they shall present to him the betrothal gifts which he brought and that wife may not marry his companion.

34 If a man rented an ox and injured the flesh at the nose ring, he shall pay one-third of its price.

35 If a man rented an ox and damaged its eye, he shall pay one-half its price.

36 If a man rented an ox and broke its horn, he shall pay one-fourth its price.

37 If a man rented an ox and damaged its tail, he shall pay one-fourth its price.

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THE CODE OF HAMMURABI

by King Hammurabi, 1st (Amorite) Babylonian Dynasty
Estimated Time Range: c. 1760 B.C.
Translation: Leonard William King, 1910

(The stele was discovered in 1901, at the site of Susa in present-day Iran, where it had been taken as plunder 600 years after its creation. The top of the stele features an image in relief of Hammurabi with Shamash, the Babylonian sun god and god of justice. Below the relief are about 4,130 lines of cuneiform text: one fifth contains a prologue and epilogue in poetic style, while the remaining four fifths contain what are generally called the laws. The laws, which numbered from 1 to 282 (numbers 13 and 66-99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The code is often pointed to as the first example of the legal concept that some laws are so basic as to be beyond the ability of even a king to change. Because Hammurabi had the laws inscribed in basalt stone (also known as diorite which was most likely quarried in Yesemek, Anatolia which was then the North of Canaan), they were indestructible.

The stele is about 2.25 m tall, weighs about a tonne and has been a valuable object at that time. According to the Mohs scale of mineral hardness which is a qualitative ordinal scale, from 1 to 10 (characterising scratch resistance of various minerals through the ability of harder material to scratch softer material) fine basalt or diorite has a hardness of about 7. This means that the sculptor's tool have to have a similar hardness of 7. Iron or steel with a harness of only 5 would have been too soft for that task. The sculptor might have used quite expensive tools made of quartz, topaz or even diamond to finish that stele in a feasible time.

The code was created circa 1760 BC, is one of the earliest extant sets of laws and one of the best preserved examples of this type of document from ancient Mesopotamia. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen's conduct. The Code does not provide opportunity for explanation or excuses, though it does imply one's right to present evidence. The Code of Hammurabi and the Law of Moses in the Torah contain numerous similarities, These are probably due to shared background and the strong influence of the Babylonian Empire on all neighbour regions.

Hammurabi and his dynasty spoke Amorite, meaning a northern Canaanite dialect from Phoenicia and closely related to the Canaanite from Ugarit. The Amorites, were called "Amurru," in Akkadian cuneiform tablets which was also a region nearby. Amurru, the "Amorite kingdom" (c. 2000-1200 BC) was established in a region spanning present-day western and north-western Syria and northern Lebanon. Phoenician Canaanites were not only exploring the Mediterranean Sea in the West but they went also to the East, to Sumer in about 2000 BC. That Hamurabi's dynasty ruled Babylon shows that the Amorite-Canaanites settled there. Already a few decades later, Abraham left Sumer with his tribe, first heading towards Harran in Anatolia, then to Egypt. There, it was most likely Abraham's tribe who became known as "Hyksos," the Hekau Khasut, meaning "rulers of foreign lands" in Egyptian.

This edition was translated by Leonard William King in 1910. Some portions of the text have been lost in the intervening centuries; these are designated with [...].)

PROLOGUE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and

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Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favour before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in [...], and brought about the well-being of the oppressed.

The Laws

1 If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2 If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3 If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4 If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5 If a judge try a case, reach a decision, and present his judgement in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6 If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony — both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[13 missing]

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

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18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19 If he hold the slaves in his house, and they are caught there, he shall be put to death.

20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22 If any one is committing a robbery and is caught, then he shall be put to death.

23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and [...] on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24 If persons are stolen, then shall the community and [...] pay one mina of silver to their relatives.

25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33 If a [...] or a [...] enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the [...] or [...] shall be put to death.

34 If a [...] or a [...] harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the [...] or [...] shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45 If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46 If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47 If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48 If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any

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grain, he washes his debt-tablet in water and pays no rent for this year.

49 If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50 If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51 If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52 If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53 If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55 If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

56 If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.

57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[66-99 missing]

100 [...] interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

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110 If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111 If an inn-keeper furnish sixty ka of usakani-drink to [...] she shall receive fifty ka of corn at the harvest.

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

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137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150 If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152 If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160 If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161 If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

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164 If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165 If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166 If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167 If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168 If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169 If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170 If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171 If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172 If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173 If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bear no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180 If a father give a present to his daughter — either marriageable or a prostitute (unmarriageable) — and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall

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receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194 If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strike his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out.

197 If he break another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200 If a man knock out the teeth of his equal, his teeth shall be knocked out.

201 If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210 If the woman die, his daughter shall be put to death.

211 If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212 If this woman die, he shall pay half a mina.

213 If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214 If this maid-servant die, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

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226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kill the son of the owner the son of that builder shall be put to death.

231 If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232 If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233 If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234 If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235 If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236 If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237 If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238 If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239 If a man hire a sailor, he shall pay him six gur of corn per year.

240 If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241 If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242 If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243 As rent of herd cattle he shall pay three gur of corn to the owner.

244 If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245 If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246 If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247 If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248 If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249 If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kill a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hire a field laborer, he shall pay him eight gur of corn per year.

258 If any one hire an ox-driver, he shall pay him six gur of corn per year.

259 If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261 If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep [...]

263 If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

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265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hire an ass for threshing, the hire is twenty ka of corn.

270 If he hire a young animal for threshing, the hire is ten ka of corn.

271 If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hire a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artizan, he shall pay as wages of the [...] five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of [...] gerahs, [...] of a ropemaker four gerahs, of [...] gerahs, of a mason [...] gerahs per day.

275 If any one hire a ferryboat, he shall pay three gerahs in money per day.

276 If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282 If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

THE EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say: "Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady.

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription;

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the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgement and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life. May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

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THE CODE OF THE NESILIM

The Ancient Laws Of The Hittites
Source: Hatusha cuneiform tablets CTH 291-292
From: The Library of Original Sources
Vol. 3: The Roman World, pp. 9-11.
Translation: Oliver J. Thatcher, 1901
Estimated Range of Dating: c. 1650-1500 B.C.

(Written somewhere from 1650-1500 BC, the Code of Nesilim was a document that stated ancient laws of the Hittites. Nesilim is the Hittites' name for themselves. The Hittites ruled the central Anatolian kingdom of Hatti from c. 1900 – 800 BC. They formed the earliest known Anatolian civilisation and employed an advanced system of government based on an established legal system. The Hittites created Hattusha, the capital of the kingdom, located in Turkey. The Hittite empire reached its height during the mid-14th century BC when it encompassed an area that included most of Asia Minor. Their military was well trained, well equipped, and employed chariots that were the lightest and fastest of their time.

After 1180 B.C. the empire came to an end during the Bronze Age collapse. Several independent Neo-Hittite city-states were established and some of them survived until the 8th century BC.

The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

In general, the Code of Nesilim reveals much about the social structure of the society. The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

One of its most significant topics concerned the treatment of slaves.

As in all other ancient civilisations, slaves were not on the same level as free men. Yet, the Code of Nesilim was surprisingly fair, allowing slaves to marry whomever they wanted, to buy property, to open businesses, and to purchase their freedom. Under the Code of Nesilim, slaves were not treated as human chattel, or property that could be used and abused by their masters however they saw fit. They had a limited number of rights that guaranteed them a level of dignity and protection.

Some laws in the Code of Nesilim were rather unusual according to modern standards. For example, if a man raped a woman outdoors, he was sentenced to death. However, if the rape happened at home, it was deemed to be the fault of the woman and she was sentenced to die.

However, compared to the Code of Hammurabi, where death was the punishment for the majority of the offenses described the punishments stated in the Code of Nesilim were not very severe, almost humane.)

Text:

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.

2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.

3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.

4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.

5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.

6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.

8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.

10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.

17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.

18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.

20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.

21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.

24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.

31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.

32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

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33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

34. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

36. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

40. If a soldier disappear, and a vassal arise and the vassal say, AThis is my military holding, but this other one is my tenancy,@ and lay hands upon the fields of the soldier, he may both hold the military holding and perform the tenancy duties. If he refuse the military service, then he forfeits the vacant fields of the soldier. The men of the village shall cultivate them. If the king give a captive, they shall give the fields to him, and he becomes a soldier.

98. If a free man set a house ablaze, he shall build the house, again. And whatever is inside the house, be it a man, an ox, or a sheep that perishes, nothing of these he need compensate.

99. If a slave set a house ablaze, his master shall compensate for him. The nose of the slave and his ears they shall cut off, and give him back to his master. But if he do not compensate, then he shall give up this one.

158. If a man go for wages, bind sheaves, load it into carts, spread it on the straw barn and so forth "till they clear the threshing floor, for three months his wages are thirty pecks of barley. If a woman go for wages in the harvest, for two months he shall give twelve pecks of barley.

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgement of the king, his house shall become a ruin. If anyone oppose the judgement of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shekels of silver for the instruction.

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EGYPTIAN PRECEPTS AND LAWS

• The Teaching of Kagemna c. 2613-2589 BC
• The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC.
• The Commandments Of Maat c. 2500-2345 BC.
• The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC.
• The Teaching of King Khati for his son Merikara c. 2025-1700 BC.
• The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC.
• The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC.
• The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024

DOCUMENTS FROM EGYPT

(This chapter will present a series of translations of the moral teachings of Egyptian kings and officials, arranged chronologically so that we can see the evolution of moral ideas in Egypt through a period of about two thousand years, and their development into the religious philosophy which we know as the Tanakh or the Old Testament. Morality and religion appear to have existed in Egypt from the earliest times, and the oldest remains show that although neither, judged from a modem standard, was of a very high character, primitive man recognised that he owed certain duties to his village god and to his neighbour. The god and his worshippers formed one family, and every member of the community, whether it was large or small, regarded the god as his natural protector and, as time went on, as his father. In some cases the object of worship was a goddess, who was eventually regarded as the mother of the community.

By reading these amazing documents, it quickly becomes clear that even in earliest times there must have been men in every Egyptian community who possessed feelings of kindness and humanity towards man and beast, and it is probable that such men soon realised that it did not pay to retaliate, or take vengeance, or exact their due to the uttermost. Old men with experience and discretion would have found out that there were cases in which it was good policy to temper justice with mercy, and their actions and decisions would permeate the community and serve as examples and guides to the younger men.

And as religion developed, morality would develop, and men would be more than ever convinced that it was profitable to discharge their moral obligations honourably. It would happen of necessity that sometimes the head man or leader of a community would earn the reputation of being a good lawgiver, or a good judge, and in such a case his decisions would help to form the foundation of the law of the land, and his influence would make itself felt on the customs of the people. And when the judgements of such a leader represented the will of the family god, men in general would soon discover that the way of the transgressor was hard, and that it only led to loss and ruin.

When, at the end of the Neolithic Period, the Egyptians had learned to write, among the first things their scribes wrote down were the legal decisions and judgements of the "ancestors," and the religious and moral laws of the country were also done into writing. Under the 3rd dynasty the scribe Methen, received certain royal benefactions which were "recorded in the register of the king", and we are sure therefore that even at this early period the king kept a scribe, or scribes, who wrote at his command. Each temple must have numbered among its officials scribes whose duty it was to draft and make copies of religious texts, and presumably of the moral precepts that were composed by various authors, and were current at that time. The religious texts and the moral precepts formed two distinct classes of literature, and the object of each was different: the former were written to help the souls of the dead to secure immortality and happiness in the next world, and the latter to help a man to lead a safe and reputable life in this world.

The priestly theologian spared no pains in collecting the information that would benefit the dead, and the wise and experienced public official spent anxious days in trying to make the knowledge of men and things that he had acquired available for the living, who were generally his own kinsfolk. The collector of moral precepts, as we shall see, existed in all periods of dynastic history, and surprisingly, we can find similar religious texts and the moral precepts in Mesopotamia as, for instance, the Instructions of Shuruppak from exactly the same time as the Instructions of Kagemna and Ptah-Hotep. There is no doubt whatsoever that the writings of both, Egypt and Mesopotamia, are the "spiritual, moral, legal, and philosophical origins" of the Hebrew Bible and in particular the famous Covenant of the Jewish Peoples. Even more so, the development of western and eastern philosophies and belief-systems, that rule our soul and mind today, would have been impossible without these two parents.)

THE TEACHING OF KAGEMNA

or The Instructions of Kagemna / Kagemni
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2613–2589 BC

(The Instructions of Kagemna or Kagemni is an ancient Egyptian teaching text of wisdom literature (known as sebayt genre). Although the earliest evidence of its compilation dates to the Middle Kingdom of Egypt, its authorship has traditionally yet dubiously been attributed to Kagemni, a Vizier who served during the reign of the Pharaoh Sneferu (r. 2613–2589 BC), founder of the 4th dynasty of Egypt (belonging to the Pyramid builders of the Old Kingdom). The earliest known source for the Instructions of Kagemni is the Prisse Papyrus. This text

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dates to the much later 12th dynasty of the Middle Kingdom of Egypt (perhaps by the reign of Amenemhat II from 1929 BC to 1895 BC, or a bit later in the 12th dynasty). It is written in the Middle Egyptian language and in an archaic style of cursive hieratic.

Written as a pragmatic guidebook of advice for the son of a Vizier, the Instructions of Kagemni is similar to The Maxims of Ptahhotep. It differs from later teaching texts such as the Instruction of Amenemope, which emphasizes piety, and the Instructions of Amenemhat, which William Simpson (a professor emeritus of Egyptology at Yale University) described as a "political piece cast in instruction form." Kagemni advises that one should follow a path of modesty and moderation, which is contrasted with things to avoid: pride and gluttony.)

Text:

[The beginning is lost.]

1 The timid man is strong, and he who is just in word and deed is praised. The hall is opened to the humble man, and a wide room [is given to him] that is gentle in speech; but sharp knives are against him that would force a way. A man should not seek an entrance except at his [appointed] time.

2 If thou art seated at meat with many people hate (i.e., abstain from) the food which thou lovest. It is only a minute's restraint of the appetite, and greediness is a disgrace and tends to gluttony. A cup of water will quench the thirst satisfactorily, and a mouthful only will stablish the heart. One good thing takes the place of another, and a small quantity even of something which is of inferior quality will take the place of a large quantity. He who is intent on satisfying the lust of the beUy is a shameful person. Passing the time he is unable to loosen the body in strange houses.

3 If thou art seated at meat with a greedy man eat thou when he has finished his meal; and if thou art seated at meat with a winebibber, accept thou a drink whenever it pleases him to offer thee one. Reject not the pieces of flesh which [are found with] a man of bestial appetite. Take what he offers thee, and refuse it not; remember acceptance conduces to gentleness on his part.

4 If a man lacks the knowledge of what a man should know, and if nothing said [to him] moves him, and if he maintains a sullen attitude to the person who is well-disposed towards him, he is a calamity for his mother and for his neighbours and for people in general. Make thy name to come forth {i.e., be known). Being silent (or, modest) in thy speech, thou shalt be proclaimed.

5 Be not arrogant because of thy strength when thou art among thy contemporaries. Take care to act in such a way that people do not oppose thee. No man knows what is going to happen, or what God will do when He strikes. And the Wazir (or, mayor) caused his children to be summoned to him having made himself fully acquainted with the dispositions of men, and they came being filled with wonder . . . . . He said to them: "Whatsoever is in writing on this roll pay heed unto it as if I myself were repeating it to you . . . . ." And the children laid themselves down flat upon their bellies, and they recited these sa3dngs according to what was written. And in their opinion these sayings were more beautiful than everything else in the whole land, and [they recited them] both standing up and sitting down. His Majesty King Huni died, and His Majesty Seneferu, the King of the South and the North, became the gracious King of all this land. And Kagemna was appointed governor of the town and Wazir.

THE TEACHINGS OF PTAH-HOTEP

or The Maxims of Ptah-Hotep
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(The Instructions of Ptah-Hotep or Maxims of Ptah-Hotep is an ancient Egyptian literary composition based on the Vizier Ptah-Hotep's wisdom and experiences. The Instructions were composed by the Vizier Ptah-Hotep, during the rule of King Izezi of the Fifth Dynasty 2494–2345 BC. The text was discovered in Thebes in 1847 by Egyptologist M. Prisse d'Avennes. The Instructions of Ptah-Hotep are called wisdom literature, specifically under the genre of Instructions that teach something. They are four copies of the Instructions, and the only complete version, Papyrus Prisse, is located in the Bibliothèque Nationale in Paris. According to William Kelly Simpson, some scholars debate that the Instructions of Ptah-Hotep were written during the twelfth dynasty, Middle Kingdom. The earlier copies of the text were altered to make them understandable for the Egyptians of the New Kingdom. It is not only directed for the Old Kingdom thought and morality, it is beneficial for anyone that reads it. The text presents a very good picture of the general attitudes of that period. The Instructions of Ptah-Hotep addresses various virtues that are necessary to live a good life and how to live accordingly to Maat, which was an important part of the Egyptian culture.

The Prisse Papyrus, dating from the twelfth dynasty Egyptian Middle Kingdom, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque nationale de France in Paris.

The papyrus document contains the last two pages of the Instructions of Kagemni, who purportedly served under the 4th Dynasty king Sneferu, and is a compilation of moral maxims and admonitions on the practice of virtue. The conclusion of the Instructions of Kagemni is followed by the only complete surviving copy of the Instruction of Ptah-Hotep.

The Teaching is set at court, with the highest official ('vizier' in Egyptological translation), a man named Ptah-Hotep, requesting retirement from the king. The official paints a bleak picture of old age, evidently to convince the

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king that retirement is necessary, and asks that he be replaced in office by his son as 'staff of old age', a term also found in a late Middle Kingdom legal document to denote a son taking the office of his father, presumably on condition that he continues to support the father. This term, the Middle Egyptian syntax and the late Middle Kingdom date of the two earliest surviving manuscript copies, point to a Twelfth Dynasty date of composition.

The king consents to the request of Ptah-Hotep, with the observation that the young cannot be born with wisdom - by implication they need the experience given by advanced age. The Teaching presents then both a positive and the dramatised negative aspects of growing old in ancient Egyptian society.

E. A. Wallis Budge wrote: The only complete copy of this work known was purchased from a native of Western Thebes by Prisse d'Avennes, who was making excavations there, and was given by him to the Bibliotheque Royale in Paris in 1847. He published the text in an oblong quarto volume, entitled Facsimile d'un papyrus Egyptien en caracteres hieratiques, trouve Thebes, donne a la Bibliotheque Royale de Paris, et publie par E. Prisse d'Avennes, Paris, 1847. The papyrus was written under the 11th or 12th dynasty, and supplies us with a copy, more or less accurate, of the text as it was received about 2500 B.C. or earlier. Hieroglyphic transcripts of this text were published by Virey, Etudes sur le Papyrus Prisse, Paris, 1887, and by myself, Reading Book, London, 1896, pp. 244-274. A later Version of a portion of the Teaching is found in a papyrus which I acquired for the British Museum (No. 10,509), and on an ostracon [Greek: ostrakon, plural: ostraka, is a piece of pottery, usually broken off from a vase or other earthenware vessel.] which was discovered by the 5th Earl of Carnarvon (1866–1923). A valuable edition of all the available texts of both Versions has been published by E. Devaud, Les Maximes de Ptah-hotep, Fribourg, 1916. Translations of the Teaching, in whole or in part, have been made by Dr. Heath (Proverbs of Aphobis, 1864), Chabas {Rev. Arch., XV, 1858), Lauth {Sitzungsberichte der Konig. Bayer. Akad. 1869, p. 530 ff.; 1870, p. 245), Virey (Etudes, Paris, 1887), Maspero (Recuell, XXXI, 146), Virey (Records of the Past, 2nd ed., Vol. III, p. i), and others. The title of the work of Ptah-Hotep reads:—)

THE TEACHING OF THE GOVERNOR OF THE TOWN, THE WAZIR PTAH-HOTEP, [WHO LIVED] UNDER THE MAJESTY OF THE KING OF THE SOUTH AND THE KING OF THE NORTH, ASSA, WHO LIVES FOR EVER AND EVER.

The Governor of the Town, the Wazir (Vizier) Ptah-Hotep senior (who was buried in a mastaba tomb at Sakkara.), says to the Majesty of the King of the South and the King of the North, Assa (most likely Pharao Userkaf), who lives for ever and ever: "O King my Lord, grey hairs have come upon me, old age has advanced, decay has come to me, oldness has taken the place of newness, some new defect settles upon one every day. The eyesight fads, the ears become stopped, the strength diminishes, the heart is sluggish, the mouth is silent and speaks not, the mind forgets and cannot remember the things of yesterday, every bone in the body aches, happiness turns into discomfort, the taste of everything vanishes. Old age makes men miserable in every way. The nose becomes stopped up and can smell nothing. It is misery for the old man whether he sits or stands up. Give the order then on behalf of thy servant here present to make a staff for my old age, and let my son stand in my place. Then will I tell him the speech of those who hearkened and the weighty sayings of the ancestors, and those who have obeyed the gods. And thou likewise, mayest thou act in such a way as to drive out strife from among the people, and to make those who dwell on both banks of the Nile serve thee loyally." The Majesty of this god King Assa) said: "Instruct him in the speech of olden time as thou sittest. O make him to be a marvel to the children of the princes. May obedience enter into him, together with all rightmindedness which has been described. No one is bom who possesses understanding naturally."

Here begin the Precepts in noble language which were uttered by the Prince and hereditary Chief, the father of the god, the beloved of the god, the son of the king, truly begotten by him, the Governor of the Town, the Wazir Ptah-Hotep. They will teach the ignorant man to become a man of knowledge and to express himself in the best possible way, and will prove a blessing to him that will hearken to them, and a curse to him that will cast them behind him. He spake to his son (Ptah-Hotep junior) thus:—

1. Magnify not thy heart because of thy knowledge, and fill not thy heart with the thought about it because thou hast knowledge. Hold converse with the ignorant man as well as with the learned. No limit has been set to a handicraft, and no handicraftsman is equipped with all its excellences. Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill.

2. If thou meetest a man of words who is bolder and better equipped than thyself in his hour (i.e. when he is coming to the conclusion of his speech), bend thy arm and bow thy back. Let not thy heart be carried away, let him not rest upon thee; [but] make thou thyself small. When he says things that are evil make no attempt to stop him in his hour, so that he may be called the "man who knows nothing about things." Bear thy disgust. It is his treasure (or, food).

3. If thou meetest a man of words in his hour, if he be one like thyself, that which is on thy shoulders set down and become wiser than he is through thy silence, whenever he is speaking evil things. Those who are listening will applaud him, but thy name will be fair in the opinion of the princes.

4. If thou meetest a man of words in his hour, curse him not if he be thy inferior. Let not thy heart rage because of him, for he is a miserable being. Let him remain on the ground, he will punish himself.

5. If thou art in the position of a leader and it is thy duty to give orders to a great number of people, pursue thou a course

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which is wholly excellent, and continue in it until there is no defect whatsoever in thy administration. Truth (Maat) is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris (var. since Ra created it); the man who transgresses her behests (or, laws) is sorely punished. She is the path of him that is [not] a robber. The wicked can indeed steal possessions, but the wicked cannot attain to her state. There is great power in Truth, for she is permanent; the good man says: "She was a possession of my father."

6. Make not terror to exist among the people, for it effects nothing; it is what God has decreed that happens.

7. If thou art one of those who are sitting at table with a man who is greater than thyself, accept what he gives thee, what is set before thy nose. Look not at that which he has before him, but set thy gaze upon that which is before thee. Cast not a multitude of prying glances upon him, for this behaviour will cause him discomfort. Keep thy face turned downwards until he addresses thee, and speak only when he speaks to thee. Laugh thou when he laughs. That will be exceedingly pleasing to his mind, and what thou doest will be very good behaviour. What is in the heart cannot be known. When a great man is [sitting] behind food, his commands are in accordance with his (disposition). A great man gives to the person whom he can reach, but the Ka makes him stretch his hands to those beyond. The eating of bread is under the dispensation of God. When plans of the night come into being, the ignorant man suffers loss thereby.

8. If thou art in the position of a man who is treated with confidence, whom one nobleman sends to another on business, when he sends thee on a mission conduct the business in a right and fitting manner. Perform the mission according to what he says to thee. Let not thy heart eat (i.e. hide) anything of what is said to thee, and guard thyself carefully against forgetting any part of it. Guard thyself also against making harsh the words which one nobleman may speak about another contemptuously by using the utterances of folk in general. Whether it be a nobleman or a man of no account, it is disgrace to the (god) Ka.

9. When thou ploughest, and there is abundant growth in thy field, and God gives a plentiful crop into thy hand, praise not the man who has no children, curse not, boast not, and eat not thy fill from the provisions of thy family. The fear of silence works great things; the man who is master of the kat weight is master of the goods [also], he seizes like the crocodile among the qenbet officials . . . . .

10. If thou art a man in a menial position, and art in the service of a man of honourable estate, and thy treatment by God is good (or, generous). seek not to acquire any knowledge whatsoever about his former estate. Make not great thy heart (i.e. be not arrogant) towards him because of what thou knowest about him and his former condition. Fear him because of what has happened to him, for behold, wealth comes not of itself; it is a law to those who love it. If he squanders it one fears him. It is God Who creates his honourable estate; if he fights on his own behalf he falls down (i.e. dies).

11. Follow thy heart's desire as long as thou livest, and do not more than is ordered. Waste not the time in which thou canst follow thy heart's desire, for it is a hateful thing to the Ka (i.e. the natural disposition) to limit its period. Weary not thyself concerning the affairs of the day, nor be anxious overmuch about thy house and estate; things happen (or, come), follow [thy] inclination . . . . .

12. If thou wouldst be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and his behaving is perfect in thy house, and he cares for thy property as if it was his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire has begotten; let not thy heart drift away from him . . . . . But if he follows an evil course, and opposes thy plans, and does not carry out thy instructions, and his behaviour in thy house is detestable, and he treats with contempt all thy words, and sets his mouth in motion with vile words, and his face is turned away, and nothing remains in his hands, cast him away, for he is no son of thine, and he was not bom for thee. He is thy servant by his tongue through his qualities (or, characteristics); he is one who blames them. God will smite him in the body. He will never turn back to control them. The shipwrecked ones will not find a boat for themselves.

13. If thou art in the ante-chamber of a nobleman, whether thou art standing up or squatting, abase thyself the first day. Press not forward, lest thy being turned back should take place. Keep a keen watch on the confidential servant who announces thee; the man who is summoned [by the nobleman] finds a wide seat (i.e. plenty of room). The ante-chamber of a nobleman is governed by precedence, and all its procedure is according to rule. It is God who advances the seat of him that is advanced. It is not effected by the shoulder of a man (i.e. by force).

14. If thou art with common people make thyself like the peasant folk by concealing thy mind. The man who conceals his mind enjoys a good reputation, if he does not wander about after the word of his body. He becomes his own master, a master of affairs by his own planning. Thy name is good without thy word. Thy limbs (or, body) are fat; thy face is with thee, thou praisest thyself without knowing it. The man who is small of heart (timid) hearkens to his body, he sets his defects (or, littlenesses) in the place of his love, his heart becomes a wretched thing, his members dwindle to nothing. The man who is great of heart (i.e. bold) is one of God's men. He hearkens to the command of his heart, his enemy becomes his possession.

15. Declare thy mission and conceal nothing. Devote all thy thought to the counsel of thy lord . . . . . Supposing that a noble destroys his possessions: even if he (i.e. the envoy) thinks of opposing him in the matter, he must hold his peace, having already spoken to him.

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16. If thou art in the position of a leader, press forward thy plans by thy commands; do thou what thou hast decided upon. But remember (or, take good heed concerning) the days that are to follow. If there be no word on thy behalf among those who are praised, calamity overwhelm thee and misery will overtake thee.

17. If thou art in the position of a leader (or, one to whom petitions are made), be courteous, and listen to the petition of the petitioner. Stop not his words, until he has poured out all that is in his heart and has said what he came to say. A man with a petition to make loves the official who will agree to what he says, and will let him talk out his grievance fully. Every petitioner rejoices to have his grievance heard. A fair word rejoices (literally, paints) the heart. If an official stops the flow of words of the petitioner, the people say: "Why is this fellow there having the power to act in this way?"

18. If thou wishest to maintain a permanent friendship in the house to which thou art in the habit of going, whether as master, or whether as brother, or whether as friend, or in fact in any place to which thou hast the entry, strive against associating with the women. The place which they frequent is not good. The man who is not prudent follows after them. A thousand men seeking what is beautiful are destroyed by them. A man is made a fool of by their shining limbs, but they turn into things that are harder than quartzite sandstone. The pleasure is only for a little moment, and it [passes] like a dream, and a man at the end thereof finds death through knowing it . . . . .

19. If thou wouldst have thy lot as a leader a happy one, guard thyself against every evil deed, and above all, fight against the vice of avarice, which is a disease fraught with pain that cannot be conquered. Confidence cannot exist side by side with it. It turns fathers and mothers into evil folk, and also the brothers of the mother. It turns the kindly friend into a bitter enemy, it drives away the trusted servant from his master, and it makes a wife hateful to her husband. It is a strong treasure-house of every kind of evil, and a purse containing abominable vices of every kind. The man who has truth (maat) for his tow-line walks whither her steps lead him, and acquires house and estate; but the avaricious possesses not even a tomb.

20. Be not avaricious when a division of property is made, and be not greedy, and what is thy due shall come to thee. Be not avaricious in thy dealings with thy kinsfolk. The prayer of the long-suffering man is greater than force, even though he be of no account among the people of his own time, and is destitute of the gifts of speech. A very little avarice about a matter of the kind will make hostility to arise even in the man who is usually cool-hearted (i.e., unexcitable).

21. If thou wouldst be wise (or, prosperous) stablish thyself in a house (i.e., get married). Love thou thy wife in the house wholly and rightly. Fill her belly and clothe her back; oil for anointing is the medicine for her limbs. Make her heart to rejoice as long as thou livest; she is a profitable field for her lord. Enter not into disputes with her. She will withdraw herself before force . . . . . Make her to prosper permanently in thy house. If thou art hostile to her she is a well (or, ditch); she gives herself to herself.

22. Satisfy thy servants whom thou trustest with thy possessions, so that they may feel as if they had been rewarded by God. If a man is niggardly in satisfying his trusted servants, he is declared to be a thievish person . . . . . No man knows what will happen as he meditates in the morning. When troublesome events come upon him it will be the trusted servants who will bid him "Welcome." Peace cannot be brought to the town (or, estate), and when it is brought by the servants ruin supervenes.

23. Repeat not the words spoken by a man who is furiously angry ; hearken not to him; they are the outpouring of a heated mind (or, body). At the repetition of a matter, look on, hear not; let it go to the ground . . . . .

24. If thou art in the position of a man of high rank who sits in the council of his lord, devote thy heart entirely to what is good (or, perfect). To hold thy peace is better for thee than the teftef flower. Speak thou only when thou knowest a matter and canst explain it. Behold, the word is a handicraftsman who speaks in the council, and speech is the most laborious of all works. The explanation thereof hands one over to the staff [of punishment].

25. If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not except when thou canst guide; abuse brings a man to calamity. Be not haughty in thy heart, lest it be humbled. Keep not silence entirely, take care as to the path thou treadest. Answer a word in a suitable manner. Put away . . . . . control thyself. Subdue the heated emotions of an ardent mind. The man who walks softly fashions his path aright. The man who toils the whole day long never passes a happy moment; and the man who indulges in pleasure all the day long never acquires possessions. Seize a time for rest as does the steersman; the time he is on land another toils (i.e., grasps the pole) . . . . .

26. Approach not a great man in his hour, and irritate not the heart of him who is heavily burdened with care. Injury caused by him comes upon him that is hated by him. He sets free his Ka, he loves him who gives food, who is with God. What he loves he does . . . . . There is peace with his Ka [when] the calamity has fallen.

27. Instruct thou a nobleman in the matters which will be advantageous to him; make his splendour to be among the people; make thou that what a man knows shall fall (i.e., be attributed) to his lord. Thine own food depends upon his Ka (i.e., good pleasure); a kindly (or, loving) heart obtains the meals which satisfy, and thine own back becomes clothed thereby. His light is upon thee to make thy house to live . . . . . He offers a gracious (i.e., helpful) shoulder . . . . . Verily he who hearkens is a being who is loved.

28. If thou art the son of a man who is a member of council and art chosen to go on a mission to make tranquil the multitude, search out the matter with strict justice, and declare thy finding, taking no side. Take heed to what one

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says as do the chiefs . . . . . it is for thee to adjust the case rather than to act as judge.

29. If thou hast been long-suffering with a man in time past, and thou art wearied by a man suing for his right, turn thyself away from him, and remember him not. Whilst he keeps silent to thee . . . . . the first day.

30. If thou hast become great, having been once in a very lowly state, and if thou hast acquired possessions, having been at one time in a state of destitution in the quarter of the city that is known to thee, forget not that which happened to thee in the times that are past. Set not thy heart's confidence on thy goods, which have, after all, only come to thee as gifts of God. Thou wouldst not be superior to any other man if what has happened to thee had happened to him.

31. Bend thy back in reverence to him that is thy chief and thy governor by virtue of the power that he derives from the House (i.e., authority) of the King. Thy house and all that is in it shall prosper thereby, and thou shalt receive the wages that it is meet for thee to have. It is a bad thing to set oneself in opposition to the man who is appointed chief. A man lives as long as he displays gentleness and patience. A man should never injure the shoulder that covers (i.e., protects) him. Rob not the house of the peasants, and seize not by force the property that comes into thy hands. He (i.e., thy chief) will not revile thee because of what thou hast heard . . . . . If he knows it he will be hostile to thee. It is a bad thing to set thyself in opposition in the place which thou hast entered.

32. Have no intercourse with a womanchild . . . . . [text wanting]

33. If thou seekest for friendship with a man, ask not for it, but go to his house, and pass the time (or, pay a visit) with him alone, so that he may not be able to make his attitude to thee unpleasant. Talk wisely to him after a certain period. Find out what his mind is by conversing with him. If there comes up as a subject something that he has seen thee do, or if he does something that makes thee to be ashamed, hold thy peace or show thyself friendly to him ; browbeat him not. Prepare an answer for him with words that will tell, answer not in a way that will irritate him; do not leave him, and do not harass him. His moment must not come, and he must not be cast down at what has been ordered for him.

34. Let thy face shine with cheerfulness as long as thou livest. When there comes forth from the storehouse one of those who went in at the distribution of loaves of bread and his face is set in a frown, he makes known the emptiness of his belly, and he becomes an enemy, being unsatisfied. Do not let any man approach thee and find thee with a gloomy face. A man wishes to remember what is pleasant in the years that he has yet to live.

35. Know thy people (or, acquaintances) when thy prosperity is at a low ebb; thy character (or, reputation) is more than thy friends. It fills the river-side; it is greater than a man's valuable possessions. Riches pass from one man to another. It is an excellent thing for the son of a man to have a [good] character. Good qualities are remembered.

36. . . . . [text wanting]

37. If thou takest as a handmaid a woman who has always enjoyed good cheer, and is of a merry disposition and is well known to her fellow townsfolk, and she is as thy lawful wife, and is good to look upon, drive her not away, but supply her with food to eat (or, make her fat with good food).

[Here ends the Teaching of Ptah-Hotep.]

Ptah-Hotep's Comments on his Teaching.

A. If thou wilt hearken to these things which I have said to thee, thy condition of life will be like unto that of all those who have gone before thee. And besides the truth that belongs to them remains their beauty: the memory of them shall never depart from the mouths of men by reason of the beauty of their phrasing. Every word will pass current as a thing that can never perish in this land, and it will beautify exceedingly the utterances that the princes and nobles make. It is the Teaching that a man should hand on when speaking to his posterity, so that they may hear it. Thereby he becomes a craftsman in speech, and having heard fine speech himself, he declares it to those who shall come after him, so that they likewise may hear what he has heard. If a well-doing disposition exists in him that is set at the head of affairs he will always be beneficent, and all his wisdom shall endure for ever and ever. The soul that is well trained (or, is understanding) rejoices when its wisdom is established, and it is happy when it is prosperous on the earth. Behold, he becomes a prince through his well-doing disposition, his heart serves as the counterpoise to his tongue, and his lips are true when he speaks, his eyes see rightly, and his two ears hear at the same time. It is a very excellent thing for his son to do what is right, and to keep himself from falsehood [in word and deed].

B. It is a good thing for the son who hears to have heard. He who hears enters in as one who has heard, and he who has heard becomes a hearer who hears what is good and speaks what is good. Everyone who has heard is an excellent person, and it is an excellent thing for him that has already heard [teaching] to hear [more]. To hear is the best of all qualities (or, characteristics), and beautiful affection springs into being thereby. How beautiful is it to see a son searching into the Teaching of his father; through this act he will attain to old age. The man who loves God will hear, but he whom God hates will not hear. Behold, it is the heart of a man that makes its possessor hear or not hear. The heart of a man is life, strength and health to him. Behold, he who has heard hears the word, and he who loves to hear is he who will perform words. How beautiful it is when a son hearkens to his father! And how happy is he (i.e., the father) to whom these words are applicable! How beautiful is the son as a lord of hearing, who has heard and of whom it can be said, He is good in his body, and is treasured by his father! The memorial of him shall be ever in the mouths of those who are alive on the earth at this present, and in the mouths of unborn generations.

C. If the son of a man receives what his father says to him, none of his plans shall fail. Thou art instructed by a son who

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hearkens. His merit [becomes known] among the princes. His control is over that which he speaks—seeing in hearing . . . . . Calamity overtakes [the son who] will not hear. The man of knowledge rises betimes to stablish himself, but the fool of a man injures himself.

D. The fool of a man who has not hearkened effects nothing whatsoever. He looks upon the man of knowledge as a man who knows nothing, and the qualities of virtue and excellence he considers to be defects. He does every kind of thing that is reprehensible, and these cause him to be abused daily. He lives (i.e., flourishes) upon that through which men die, and his bread is that which is filthy and abominable. But his character and disposition are well known to the princes. He goes on living day by day, but he is as one dead, and people keep themselves at a distance from him because of his evil moods, and because of the many calamities that come upon him every day.

E. The son who has hearkened is like a Follower of Horus, and when he has hearkened good [comes] to him. When he is old and has attained the state when reverence is paid to him, he tells his children the things that were told to him, and so makes new the instruction of his father. Every man instructs as he has been instructed, and tells his children what he has been told, and they tell it again to their children.

F. Build up a character and gainsay not thy precept. Make Truth to flourish, give life to thy children. If . . . . . it will come bearing sins (or, defects). Act thou in such a way that the people when they see thee shall say; "Behold, he is exactly like that one"; and that when they hear of thee they shall also say: "Behold, he is exactly like that one." The people shall see and shall [say] . . . . . subduing the multitude . . . . .

G. Suppress no word [in this book], and add nothing to it, and set not one thing in the place of another. Take good heed not to open the writings (book, documents) that thou hast; instruct according to the [traditional] word. Thou, a man of learning, hearken thyself. Desire thou to establish thy behest in the mouths of those who hear. [Let thy speech be suitable to the occasion] and let every plan of thine be in its place.

H. Make thy heart to sink as in water, control thy mouth, so shall thy plans be among the princes. Make thyself to be wholly in accord with thy lord, make him to say: "This is my son." Then shall those who hear these words say: "Assuredly praise is due to his begetters." Concentrate thy mind at the time when thou art speaking, and thou shalt make remarkable utterances, and the princes who hear them shall say: "Good, good are the things that come forth from his mouth."

I. Act in such a way that thy lord shall say of thee:—The Teaching of his father must have been very, very good. He came forth from him (i.e., his father), the first of his loins. He has declared his Teaching to him, and the whole of it is in his body, and what he did in making him was greater than what he said to him. Behold a good son, of the gift of God, who has done more than his lord ordered him to do. He does that which is right, and his heart does (i.e., follows) according to his footsteps.

May thy members have strength (or, good health) similar to that which I have obtained, the King at the same time being satisfied with everything that has happened, and mayest thou be master of [many] years of life. It is not a little thing that I have upon the earth. I have obtained one hundred and ten years of life, which the King has given to me, in addition to the favours which surpassed those of my ancestors, for doing what was right for the King up to the place of reverence (i.e., to old age).

Here ends [the book]—its beginning to its end as it was found in writing.

THE COMMANDMENTS OF MAAT

E. A. Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(Maat or Ma'at refers to the ancient Egyptian concepts of truth, balance, order, harmony, law, morality, and justice. Maat was also the goddess who personified these concepts, and regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation.

The earliest surviving records indicating that Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom of Egypt, the earliest substantial surviving examples being found in the Pyramid Texts of Unas from between ca. 2375 BC and 2345 BC.

As A Principle

Maat represents the ethical and moral principle that every Egyptian citizen was expected to follow throughout their daily lives. They were expected to act with honor and truth in manners that involve family, the community, the nation, the environment, and the gods.

Maat as a principle was formed to meet the complex needs of the emergent Egyptian state that embraced diverse peoples with conflicting interests. The development of such rules sought to avert chaos and it became the basis of Egyptian law. From an early period the King would describe himself as the "Lord of Maat" who decreed with his mouth the Maat he conceived in his heart.

The significance of Maat developed to the point that it embraced all aspects of existence, including the basic equilibrium of the universe, the relationship between constituent parts, the cycle of the seasons, heavenly movements, religious observations and fair dealings, honesty and truthfulness in social interactions.

The ancient Egyptians had a deep conviction of an underlying holiness and unity within the universe. Cosmic harmony was achieved by correct public and ritual life. Any disturbance in cosmic harmony could have consequences for the individual as well as the state. An impious King could bring about famine, and blasphemy could bring blindness to an individual)

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THE LAW

There is little surviving literature that describes the practice of ancient Egyptian law. Maat was the spirit in which justice was applied rather than the detailed legalistic exposition of rules. Maat represented the normal and basic values that formed the backdrop for the application of justice that had to be carried out in the spirit of truth and fairness. From the Fifth Dynasty (c. 2510–2370 BC) onwards, the vizier responsible for justice was called the Priest of Maat and in later periods judges wore images of Maat.

Later scholars and philosophers also would embody concepts from the Sebayt, a native wisdom literature. These spiritual texts dealt with common social or professional situations and how each was best to be resolved or addressed in the spirit of Maat. It was very practical advice, and highly case-based, so few specific and general rules could be derived from them.

During the Greek period in Egyptian history, Greek law existed alongside Egyptian law. The Egyptian law preserved the rights of women who were allowed to act independently of men and own substantial personal property and in time this influenced the more restrictive conventions of the Greeks and Romans. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt.

In funerary texts

Egyptians were often entombed with funerary texts in order to be well equipped for the afterlife as mandated by ancient Egyptian funerary practices. These often served to guide the deceased through the afterlife, and the most famous one is the Book of the Dead or Papyrus of Ani (known to the ancient Egyptians as The Book of Coming Forth by Day). The lines of these texts are often collectively called the "Forty-Two Declarations of Purity"

A passage in the Instruction of Ptah-Hotep presents Ma'at as follows:

Ma'at is good and its worth is lasting.
It has not been disturbed since the day of its creator,
whereas he who transgresses its ordinances is punished.
It lies as a path in front even of him who knows nothing.
Wrongdoing has never yet brought its venture to port.
It is true that evil may gain wealth but the strength of truth is that it lasts;
a man can say: "It was the property of my father."

Ptah-Hotep was the city administrator and vizier (first minister) during the reign of Pharaoah Djedkare Isesi, the 8th and penultimate pharao of the Fifth Dynasty. He is credited with authoring The Instructions of Ptah-Hotep, an early piece of Egyptian "wisdom literature" meant to instruct young men in appropriate behaviour.

Ptah-Hotep (meaning "Peace of Ptah"), sometimes known as Ptah-Hotep I or Ptahhotpe, was an ancient Egyptian vizier during the late 25th century BC and early 24th century BC Fifth Dynasty of Egypt.

The doctrine of Maat is represented in the declarations to Rekhti-merti-f-ent-Maat and the 42 Negative Confessions listed in the Papyrus of Ani. The following are translations by E. A. Wallis Budge.)

The 42 Negative Confessions from the Papyrus of Ani.

1 I have not committed sin.
2 I have not committed robbery with violence.
3 I have not stolen.
4 I have not slain men and women.
5 I have not stolen grain.
6 I have not purloined offerings.
7 I have not stolen the property of the gods.
8 I have not uttered lies.
9 I have not carried away food.
10 I have not uttered curses.
11 I have not committed adultery.
12 I have made none to weep.
13 I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14 I have not attacked any man.
15 I am not a man of deceit.
16 I have not stolen cultivated land.
17 I have not been an eavesdropper.
18 I have slandered [no man].
19 I have not been angry without just cause.
20 I have not debauched the wife of any man.
21 I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
22 I have not polluted myself.
23 I have terrorized none.
24 I have not transgressed [the Law].
25 I have not been wroth.
26 I have not shut my ears to the words of truth.
27 I have not blasphemed.
28 I am not a man of violence.
29 I am not a stirrer up of strife (or a disturber of the peace).
30 I have not acted (or judged) with undue haste.
31 I have not pried into matters.
32 I have not multiplied my words in speaking.
33 I have wronged none, I have done no evil.
34 I have not worked witchcraft against the King (or blasphemed against the King).
35 I have never stopped [the flow of] water.
36 I have never raised my voice (spoken arrogantly, or in anger).
37 I have not cursed (or blasphemed) God.
38 I have not acted with evil rage.
39 I have not stolen the bread of the Gods.
40 I have not carried away the khenfu cakes from the spirits of the dead.
41 I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42 I have not slain the cattle belonging to the God.

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THE TEACHING OF TUAUF THE SON OF KHATTAI

Source: British Museum Papyrus No. 10,182
and No. 10,222
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2345 - 2181 BC.

(The next oldest Book of Moral Precepts known to us is probably the Teaching of Tuauf, the son of Khattai, who wrote it for the benefit of his son Pepi; when and where Tuauf lived is unknown. The Teaching of Tuauf is considered to be a work of the 6th dynasty (2345 to 2181 BC.) or soon after. The Teaching of Tuauf was very popular under the New Empire (1550–1077 BC), and it seems to have been used as a text-book in schools and colleges, partly because its contents were more interesting than the religious texts that were usually studied, and partly because from one end to the other it is an eulogy of the profession of the scribe and the man of books.

A copy found in a more or less complete state only in papyri of the 19th or 20th dynasty (1292 to 1077 BC.). From the copy's composition it seems clear that the copyists of it at that time did not understand what they were writing; the obvious mistakes in the text are very numerous, and many passages mean nothing, or at any rate, are untranslatable. In spite of these defects, the main object of Tuauf in writing his work was to instil into the mind of his son Pepi a love for letters and for the profession of the scribe, and also to make him study the apophthegns of the Ancestors.

What Tuauf's social position was we know not, but by some means or other he learned to write and to express himself with tolerable clearness. He was probably not a man of high rank, and he seems to have worked at some kind of trade. In the course of this he found his ability to read and write of such importance that he determined to have his son properly educated, and to make him a scribe. He lacked the skill of the professional scribe in turning his sentences, and he employed in his Teaching the words that were in common use among the people of his own class. A thousand or twelve hundred years later, when the temple scribes and teachers under the Ramessid kings began to use his Teaching as a text-book, these archaic words were no longer understood, and others of more modern use were substituted for them. Blunders in copying and attempts at emendation have brought the text of Tuauf's Teaching into the unsatisfactory state in which we find it to-day.)

Text:

THE BEGINNING OF THE TEACHING THAT WAS COMPOSED BY A MAN OF THE THART, WHOSE NAME IS TUAUF, THE SON OF KHATTAI, FOR HIS SON WHOSE NAME IS PEPI, WHEN HE WAS SAILING UP THE RIVER WITH HIM TO KHENNU (OR TO THE COURT?), TO PLACE HIM IN THE HOUSE OF THE TEACHING OF BOOKS (IX., WITH THE SONS OF THE PRINCES OF KHENNU). HE SAID TO HIM:—

1 I have considered the exhaustion caused by labour, I repeat I have considered it; [therefore] devote thy mind to books, I have also considered who has been released from the corvee, and assuredly there is nothing more [to be esteemed] than books. They are like a well. Dig down deeply therefore into the depth of Kamit {ix., the literature of Egypt), and thou wilt find the following aphorism: As for the scribe, any (or every) position at Court may be his ; he needs not be a beggar therein. The man who works to satisfy another never obtains a settled position. I have considered the other professions likewise, and to them also this aphorism may be applied. I would make thee to love books as thy mother. I would bring in their beauties before thy face, for the profession of the scribe is greater than any other—there is nothing equal to it upon the earth. Even when he is a beginner and is making progress, though still a mere youth, his views are discussed. He is despatched on missions of state, but does not come [back] to place himself under restraint.

2 I have never seen the blacksmith (literally, the man who casts statues in metal) in charge of a mission, or the gold-worker despatched on one. But I have seen the coppersmith at his work at the door of his blazing fiery furnace. His fingers are [knotted and rough] like the hide of the crocodile, and he stinks more than the guts of fish.

3 Every artisan who wields the chisel, has he any more rest than the ploughman? (Or, perhaps, "he needs more rest than the ploughman.") His fields are [made of] wood, his tools of tillage are of copper. He is released from work in the nightseason, 0and works more than he did with his arms [in the day-time]; in the night-season he lights his lamp.

4 The stone-mason is always seeking blocks of sandstone of aU kinds suitable for his work. When his period of work is ended in the evening, his arms are weary, and he (i.e., his whole body) is exhausted. He sits himself down when Ra enters [the Tuat], and his thighs and the bones of his back [seem] as if they were coming asunder.

5 The barber shaves until far into the night. When he sets himself to eat he must put himself on his upper arm. He betakes himself from one quarter of the town to another in search of the men who want shaving {i.e., his customers). He tortures his hands and arms to fill his belly, just as do the honey-flies {i.e., bees) which devour their own productions.

6 The waterman has to work down the river into the Delta in order to gain his wages. He must toil excessively and work as long as his arms are able to do so. The mosquitoes and gnats sting him to death, his stink chokes him. He sets out for his garden, he sets out for his house . . . . .

7 The workman (or, mud-puddler) who builds dams (or, makes bricks) in the fields must pass his time among the cattle. He has to do work in the vineyards and for the pigs. He cooks his food in the fields. His garments are stiff with the mud which is caked on them, the straps break. If he goes into the wind it stifles him; when his fire appears (i.e., bums up)

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he is comfortable. He works wooden tools with his feet. If he frees himself from them and crosses the threshold, he is driven from the place.

8 I will speak to thee also about the builder of walls. He is eaten up with disease, for he lives out in the open air among the winds. Tlie building material is in his garb. He is tied to the walls like the Lilies in order to attain to what he seeks. His arms are in evil case . . . . . all his clothes are dilapidated. He eats the bread of his fingers, he washes himself once only. His misery is so great that it can hardly be described correctly . . . . . from one chamber to another, ten cubits . . . . . by six cubits from one month to another he clings to the scaffolding like the lilies on the houses, doing work of every kind. If he has bread [to eat] it is to his house that he gives it. His children are cruelly beaten [by him].

9 The gardener brings in to me gazelle (sic). His shoulders are bowed under crushing loads, and his arms and his neck become diseased. He spends the forenoon in watching the onions and the afternoon in attending to the vines. He is obliged to work every day, and everything he does exhausts his body.

10 The farm-labourer, his clothes [last] for ever.* (*Or, perhaps, "The farm-labourer is always held accountable by his employer.") He has a raucous voice like that of the corncrake (?) His fingers and hands and arms are dried up by the winds and are cracked. He is worked to exhaustion . . . . . a man would choose the security afforded by lions to that which he has. The taste of death is in him. His roof is the earth among them. He comes through the fields, he comes to his house in the evening, and is utterly worn out by the journey.

11 The weaver sits in a closed hut, and has a lot which is worse than that of a woman. His thighs are drawn up close to his body, and he cannot breathe freely. The day on which he fails to do his tale of woven work he is dragged out [from his hut] like a lily (or lotus) from the pool. Only by bribing the watchman at the door with [his] bread-cakes can he make him let him see the sunlight.

12 The spear-maker (literally, the maker of weapons for fighting) suffers sorely when he has to go out into the hills. He must pay much money for the hire of the asses and [their drivers], and his expenses for provender for them on the way are very great. He comes through the fields, he comes to his house, and is utterly worn out by the journey.

13 The envoy when he is about to come forth into the mountainous country (or, desert) bequeaths his possessions to his children, being afraid of lions and the thievish nomads, the Aamu. And when he returns to Egypt, and has come through the fields, and reaches his house at nightfall, he is utterly broken by the fatigues of the journey.

14 The reed-cutter, his fingers are filthy, and the stink of them is that of the dealer in fish His eyes are dazed (or, sunken), his hand never rests. He passes the whole day in cutting papyrus, he detests [wearing] clothes.

15 The lot of the sandal-maker is an evil one indeed. He must beg [for work] everlastingly. His health is the health of a hooked-fish He gnaws the strips of leather.

16 The washerman who toils on the river bank is a neighbour of the crocodile . . . . . filth rises on the water, his hand never stops. It is not a restful profession which I now set before thee, or the happiest of all professions! His food is mixed up with his apparel, not one of his members is clean, he must put himself into the garments of women. His miserable state is one to weep over. He spends his whole day with the stick for beating the clothes [in his hands]. When clothes are brought to him to wash he is told that if he delays he will be beaten.

17 The snarer of wild-fowl toils exceedingly hard when he tries to see the birds as they fly high in the sky. When he sees the birds in a mass in the sky, he says: "How I wish that I had a net handy!" but God does not give him his heart's desire to help him to carry out his thoughts.

18 Moreover I tell thee that the trade of the fisherman is the worst of all trades. Does he not verily have to toil in the waters of the river, where he is mixed up with the crocodiles? When the river-plants are sparse there is no one to cry out to him, "A crocodile lurking there." Fear blinds his eyes . . . . . Verily there is no occupation than which better cannot be found except the profession of the scribe, which is the best of all.

19 When a man knows the books one will say, "They are good for thee," No other profession will I set before thee; verily each worker curses his work [except the scribe]. No man says to the scribe, " Work in the fields for such and such a man." Verily that which I am now doing as I sail up the river to Khennu (the Court?), behold, I do it for love of thee. Even one day [spent] in the house of instruction (i.e., school) is profitable for thee, and the work done therein will endure as long as the mountains. These are the things that I would have thee to know quickly, quickly, for they drive away the Beast (or. Serpent?) Betennu.

20 I will [now] speak to thee words concerning other matters, to instruct thee and make thee to know [how to behave] and how to avoid contention (or, quarrelling). Be thou one of those who have weight (a settled object?) in their plans, for if a man adopts an object hastily he knows not where his plans will end. A man may have lapis lazuli in his hand [for] the lions . . . . .

21 When thou art following in the train of princes walk decorously, as if thou wert feeling pleasure. When thou goest into a house and findest the master therein, the hands of another not being before thee*, sit down, [lay] thy hand on thy mouth, and ask no questions of anyone who may happen to be near thee. (*Or, perhaps, "and findest the master therein [engaged] in discussing with another man affairs [of which thou art ignorant]." He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig* (*Tuauf is here quoting a proverb; he quotes it again a few paragraphs later.)

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22 Ur-shefit lays a burden upon thee. Utter no cryptic words; he who conceals his body (or, mind) works against him. Speak not words of pride and arrogance, even when thou art sitting by thyself, or, according to a variant reading, alone.

23 When thou comest out of the house of teaching {i.e., school)—it having been told thee that midday has come—and thou goest singing (or, shouting) about the courtyards of the houses, I charge thee not to enter into [the houses] to which they belong.

24 When a great man of the town sends thee on an errand, deliver the message which he gave thee word for word, even as he uttered it. Take nothing away from the message which he gave, and abandon [the idea] of making any addition to it. Let him not set his heart. He is filled with [good] qualities of every kind, there exist no hidden things to him, no place is large enough to contain him.

25 Speak not lies to (or, concerning) thy mother, for the sake of this Great Chief (Osiris?). . . . . Act not in any wise against her, not even when thou art by thyself or, according to a variant reading, alone. If thou art one who despises the belly thou wilt be hearkened to. If, when thou hast eaten three bread-cakes, and hast drunk two pitchers of beer, thy belly is not full, thou must fight against it (i.e., thy ravenous appetite). If another man is filled therewith make no stand: it is like a man trying to break a cudgel with a twig.

26 Behold, it is a good thing for thee to dismiss the crowd of people that are about thee, [so that] thou canst hear [privily] the words of the nobles. O that I could make myself like imto thee—son of men (a title also found in Qumran texts and New Testament writings). Thou marchest like one who has made himself the master of . . . . . The scribe who hears (or, obeys) is seen [and known]; he who obeys becomes a man of might. Fight against the words that are against (i.e., condemn) it. Make thy feet hasten when thou marchest and spare not thyself . . . . . Make thyself to be friendly with thy young companions.

27 Behold, the goddess Renenit is on the way of God, and it is the goddess Renenit whom the scribe has upon his shoulder on the day of his birth, and when having become a man, he enters the Council Chamber. Verily there is no scribe who does not eat the food of the King; life, strength, and health be to him!

28 The goddess Meskhenit makes the scribe to flourish and to prosper, and sets him at the head of the Council. Tua-Ra is his father and his mother (or, his father and his mother praise Ra). They set him on the path of life. Behold, these are the things that I would set before thee, and before the children of his (i.e., his son's) children.

THE TEACHINGWHICH KING KHATI WROTE FOR HIS SON MERIKARA

or: Instruction Addressed to King Merikare
or: The Teaching for King Merykara
Source: Vladimir Semyonovich Golenishchev, 1913,
Ermitage, St. Petershurg, No. 1115, 1116a & 1116b
Translation: Alan Henderson Gardiner, 1914
Estimated Range of Dating: 2025-1700 BC.

(Instruction Addressed to King Merikare or The Teaching for King Merykara, is a literary composition in Middle Egyptian, the classical phase of the Egyptian language, probably of Middle Kingdom date (2025-1700 BC).

In this "sebayt" (wisdom teaching) the author has a First Intermediate Period king of Egypt possibly named Kheti address his son, the future king Merykara, advising him on how to be a good king, and how to avoid evil. Merykara is the name of a king of Dynasty 9 or 10, the line or lines of kings who ruled northern Egypt during a period of division, the First Intermediate Period (about 2150-2025 BC). Perhaps this allowed the author of this composition greater freedom in describing the limits of royal authority than might have been possible in referring to kings of a unified Egypt; the Teaching for King Merykara is effectively a treatise on kingship in the form of a royal testament, the first of this genre. Similar works were created later in the Hellenistic and Islamic world, and, in the speculum regum, had a parallel in medieval Europe. Like similar later "royal testaments" one of its functions may have been the legitimization of the ruling king.

Synopsis: The first, mostly destroyed, section deals with the putting down of rebellion, the second with how to treat the king's subjects. The third section gives advice on how to run the army and religious services. The fourth describes the king's achievements and how to emulate them. Next, in contrast to the continual recycling of architectural blocks, the king is instructed to quarry new stone, not reuse old monuments; the reality of reuse is acknowledged, but the ideal of new work is commended. Similarly, the destruction of a sacred territory at Abydos is recorded; the king expresses remorse, as if accepting responsibility for the unthinkable that must have recurred throughout history - sacrilege in the name of the ruling king, subject to divine retribution during a judgement of the dead.[6] The importance of upholding Maat, the right world order, is stressed. The last two sections contain a hymn to the creator god (who remains unnamed) [7] and an exhortation to heed these instructions.

The contrast between real and ideal make the composition a reflection on power unparalleled in Ancient Egyptian writing.

Principal sources: The text is known from three fragmentary papyri. They only partly complement one another and the most complete one, the Leningrad Papyrus, contains the largest number of scribal errors and omissions, making it very difficult work with.

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• Papyrus Hermitage 1116A, late Dynasty 18
• Papyrus Moscow, Pushkin Museum of Fine Arts 4658, late Dynasty 18
• Papyrus Carlsberg 6, late Dynasty 18

The "Teaching of King Khati" is a remarkable composition. King Khati wrote it for the benefit of his son Meri-ka-Ra. Unfortunately the only version of it which we have is the work of the scribes of the 19th dynasty, but there seems to be little doubt that the composition itself is about two thousand years older. This Teaching of Khati is different in every way from that of his predecessors, and this royal author intended to teach his son something more than morality. The first six paragraphs advise Meri-ka-Ra how to deal with disloyal, noisy sedition-mongers, who go about the city talking and inciting men to overthrow the existing government. He is to use no half measures, but to seize such folk, kill them, blot out their name and memorial, and destroy their adherents.

The next three paragraphs counsel just and considerate treatment of the nobles and the people in general : Stablish thy boundaries and provide for the future, seize not all the land. [Life] passes quickly upon earth and is of short duration.

The next seven paragraphs deal with an incident in a fight which King Khati had with the princes of Thebes at This, near Abydos; the subjugation of the peoples to the north-west and north-east of Herakleopolis; the nomad tribes of the Aamu (or Syrians) and their warlike and unconquerable disposition.

The rest of the text, and this is a surprise, is monotheistic, meaning it deals with only One God. The passages contain the simplest and grandest description of the power and majesty of the God of Creation which has been found in Egyptian papyri. It is clear from some of the lines in them that the god whose power Khati describes is Ra, the oldest sun-god of Heliopolis, who was undoubtedly regarded as the creator of the material universe. King Khati's monotheism is of a very high order, but Ra was, apparently, not almighty, for he had enemies, who subsisted against his will, and whom he had to slay. And his power over the men whom he had created in his image was not great enough to prevent them from conspiring against him. Moreover, to help men to overcome "happenings," (i.e., accidents and calamities) and diurnal and nocturnal visions, he was obliged to invent for them Hekau, "words of power" (i.e., magical spells, incantations, exorcisms, and the like). As these were to be recited whilst certain ceremonies, of a symbolic and magical character, were being performed, and as both the spells and ceremonies were designed to destroy the power and works of evil beings, they must be regarded as the foundation of the "White Magic," which Ra invented to defeat "Black Magic."

(The hieratic text of this Teaching is only found in copies of it which were made by the scribes who flourished under the New Empire, and is preserved at St. Petersburg and Moscow. It was published in 1913 by Vladimir Semyonovich Golenishchev in Les Papyrus Hieratiques No. 1115, 1116a et 1116b de L'Ermitage Imperial a St. Petershourg,.and translated into English by Alan Henderson Gardiner in the Journal of Egyptian Archaeology, Vol. I, p. 22 ff.)

[The first two or three columns are much mutilated, and little connected sense can be got from the fragments.]

1 [The few words which remain suggest that the king tells his son what characteristic in a man he considers to be absolutely essential for ruling successfully.]
2-4 [These paragraphs deal with the suppression of rebellion.]

5 The king, considering the case of a man who is friendly with disloyal folk, and possesses the gift of fluent speech, and is very popular with many in the city and can bend them to his will, and is a mischievous chatterer, advises his son to seize him, and kill him, and blot out his name, and wipe out every memorial of his existence, and suppress all who were his adherents.

6 A quarrelsome discontented man causes uproar in a city, and will split the community into two parties. If thou dost find a man of this kind, but canst not thyself deal adequately with him, summon him to appear before the council, and prosecute him as a rebel, for he is one. A chatterer in any case causes trouble in a city. Curb the mob. The man with nothing to lose rebels naturally.

7 A king must not punish in the heat of passion; use discretion in punishing, and thy people will rejoice. Show thyself to be a speaker of the truth before the God . . . . . The heaven of a man is a good disposition (or, nature); the curse of a man who is broken-hearted through suffering is a terrible thing (or, calamity).

8 Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart . . . . . Those who do not know cannot seize the man who knows, and where he is no evil thing takes place. Truth comes to him in a well rubbed-down state in the form of the sayings of the ancestors.

9 Follow after (or, imitate) thy fathers of olden time. The [mind] is trained by knowledge. Behold, their words stand fast in writing. Open [their book], read, and follow their wise counsels, and in this wise shall the workman become a man who has been taught. Be not evil; good is graciousness (or, sympathy). Let thy loving sympathy stand as a permanent memorial of thee. Multiply thy [benefit] . . . . . in the city. The people will give thanks to God for thy benefactions, and they will praise thy goodness, and will pray for thy health [in years to come].

10 Pay honour to princes, and treat thy people well. Make the boundaries of thy country to flourish enlarge them), and the districts about thee. It is a good thing to work (i.e., make provision) for what is (or, those who are) to come after. Pay honour to a life of work, for he who is satisfied in heart

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becomes an evil . . . . . It is a despicable thing for a man to fetter the land (his estate?). The man who has nothing is greedy for the property [of others] upon earth has no continuity . . . . .

11 Make great thy princes and they will carry out thy laws. The man who possesses wealth in his house favours no man; the man with possessions has no need of [bribes]. The poor man does not say what it would be right for him [to say], and the man who says, "I would have more" is not trustworthy for he will favour the side that will bribe him. A prince is truly great when his princes are great; a king is strong when he has shenit (i.e., mighty men) about him. Awe-inspiring is he who has many princes about him. Speak what is true in thy house, and the princes who are on the earth shall fear thee. All is well when the Lord is right of heart, [for] the chief (or, innermost?) chamber makes reverence to be felt for the outside thereof.

12 Do the right, and thou shalt continue upon the earth. Make the weeper to cease his plaint. Fleece not the widow woman. Drive no man away from the property of his father (i.e., ancestral estate). Defraud not the princes by removing them from their hereditary offices. Take good heed not to inflict punishment unjustly. Slay none unnecessarily; it will not be profitable for thee. Inflict punishment by means of beatings and putting men under restraint; through treatment of this kind this land shall have a sure foundation. But an exception to this treatment shall be the rebel whose plottings have been found out. God knows the evil-hearted. God smites him for transgressions against Him even to blood . . . . . Slay not the man with whose virtues thou art acquainted, with whom thou hast in times past sung the writings [in school] and read the [Sapu Book] of God. Enter with a long stride the place of hidden things (or, mysteries). The soul of the man who is slain comes to the place which it knows, it steps not aside from the ways of yesterday. No words of power (i.e., magical spells) can turn it back, and it advances to the place where waters flow for it.

[We will now refer to three paragraphs 13, 27 and 28, but which give to the Teaching of Khati a character possessed by no other moral work except that of Amen-em-apt. These paragraphs deal with religion and not morality, and that they should occur in a work written nearly three thousand years before Christ is very remarkable. Paragraph XIII carries on the subject of the preceding paragraph, in which the King says:

13 “Do right deeds, thou shalt remain on the earth,” He goes on to say, If thou wilt oppress the widow, and usurp the orphans' possessions, and dismiss the magistrates who judge rightly, and punish innocent men, and murder people, thou wilt be judged and punished after death. [The passage concerning the Judgement is so important that I reproduce Golenischeff's transcript of it, and a translation of it:—]

THE JUDGEMENT.

"[Remember] the Tchatchaut* who judge wrongdoers. (*i.e., the Company of Assessors in the Other World, presumably the Forty-two great gods of the Hall of Maati, which was presided over by Osiris) Know thou that they will not be lenient (or, pitiful) [On] that day of the judgement of wretched man, [In] the hour of the doing of [their] appointed duty. It is a terrible thing for a man who knows [his sin] to be charged with it. Fill not thy heart [with hope] because of length of years, [For] they regard a whole lifetime as a single hour. They prove [a man] after [his] arrival in port (i.e., death). His qualities are placed near him as means of subsistence. There (i.e., in the Other World) existence is everlasting. A fool is he who has put [the remembrance of] it away from him. The man who attains to that place without wrongdoing Has an existence there like that of God, Going about unhampered like the Everlasting Lords."

14 Train up the young men to be soldiers and thou wilt be beloved by the Court, and let thy retinue of servants be great and numerous. See that thy town is always filled with hale young men who have newly arrived, being twenty years of age. Young men rejoice in following the dictates of their hearts. Successors of dependants appear, and a father with his children . . . . . Thus I raised soldiers when I ascended the throne. Make great thy great men, promote [those who fight] for thee. I pray thee to increase thy young men who follow thee, provided with inventories, endowed with fields and supplied with cattle.

15 Make no distinction in thy behaviour towards the son of a man of rank and the son of a man of humble parentage, but attach to thyself a man by reason of what his hands have effected. All handicrafts are performed according to the . . . . . the Lord of Strength. Guard thy border, set up thy lasting monuments, so that the corvde gangs may be profitable to their lord. Set up thy [fine] monumental buildings to God, for this will make to live the name of him that builds them. Let a man do what is of benefit to his souls, [that is to say] let him make the monthly purification, and take the white sandals, and betake himself to the temple, and unveil what is usually secret, and enter the shrine (or, sanctuary), and eat bread in the house of the god.

16 Make the libation tank to overflow, make great (or, large) the bread-cakes, multiply the daily offerings, for it benefits the man who does this. Make to flourish thy monuments according to thy wealth (or, power). One day [only] will provide for eternity, and one hour [only] will produce benefit for him that comes after. God has knowledge of the man who works for him. Carry statues of thyself into a remote land, and let not the people count [the labour] of doing so. Sick is the man who lacks a thing to fight about, in the interior of Egypt the fighting man is never cool.

17 Young recruits attack young recruits, according to what the men of olden time have said about the matter. Egypt fights in the cemetery, smashing the tombs and smashing . . . . . Thus did I myself and thus did it happen . . . . . Entreat not evilly the country of the South.

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Thou knowest what the Court said concerning it in times past, and it came to pass even as these things came to pass. They did not invade it, as they said . . . . . The town of Ten (Thinis), which was the boundary on the south, and as far Taut (?), I captured it like a water flood. King Meri[ka]-Ra, whose word is truth (i.e., this king was dead), did not do this. Be long-suffering in ruling that country act wisely, having regard to the future.

18 Keep on good terms with the region of the South. Men will come to thee bowed under loads with offerings. I acted as the men of olden time did. If a man has no grain to give [as tribute] be compassionate, for they are feeble folk by the side of thee. Fill thyself full of thine own bread-cakes and beer. Then shall the granite come to thee [from Sun, i.e., Syene] without any hindrance. Destroy not the monuments of another man, but hew stone for thyself in Reau.* (*i.e., the quarries of Turah, about 20 miles south of Cairo on the East bank of the Nile.) Build not thy tomb with stones from a wrecked tomb . . . . . Behold, thou King, Lord of joy of heart, thou art lazy, thou sleepest in thy strength. Follow thy inclination as I have done and thou shalt not have an enemy within thy border.

19 A certain man stood up, he was a lord of the town, and his heart was broken because of Ta-Mehu (i.e., the Delta), from Het-shennu to Sebaqa, its southern border as far as the marsh land of Khaui (near Herakleopolis). I settled the country on the west [of the Delta] as far as the margins of the Lake (or, Sea). They work (or, pay tribute), it yields . . . . . The Eastern country is full of nomad Arabs, their tribute . . . . .

[The next five paragraphs, 20-24, are full of difficult words and passages. They refer to the writer's conquest of the country to the north-east of Egypt, including Syria. He had subjugated it as far as Kantarah, and apparently had established garrisons to keep away the Semites and other Asiatic peoples. He now wishes to see a strong man arise in the person of his son. And, moreover, he says, the Pett peoples (i.e., the nomad tribes of Palestine and Syria) may be described thus:-]

20 The Amu are a despicable folk. The region in which they live is a miserable place, the water of the well[s] is horrible, it is difficult to travel about in because of the great number of the trees (or, jungle), and their roads are bad because of the mountainous districts.

21 The Amu is never to be found in the same place, and his feet are always on the move, marching from one place to another. He has been fighting ever since the time of Horus. He conquers nobody and nobody conquers him. He never announces the day on which he is going to fight, and is like the captain who rushes off suddenly to quell a rebellion. During my time the Pett tribes of the Amu were like a weapon in a fortress . . . . . I allowed the people of Ta-Mehu (i.e., the North-land, or Delta) to fight them.

22 I carried away captive their holders of land and their cattle . . . . . the Amu are a beastly folk to the Egyptians. Let not thy heart have concern about him. He will attack and rob an isolated encampment, but he will not attack a walled town. Dig down the dyke and flood half of the district as far as Kamui (Athribis), verily it is the navel-cord of the nomads of the desert. Its walls are manned with armed men, its inhabitants are many and they know how to handle . . . . . Then there is the town of Tetu-Asut (A part of the modem district of Sakkarah, to the South of Memphis), the people whereof are ten thousand in number, and they are free and untaxed.

23 There are princes in it who from the time of Ra have gone to the Court [of Memphis]. Its borders are well defined, its coast-guards are strong, and it has many Northern men (i.e., Delta folk) in it, and they irrigate it. The North-land gives tribute in the shape of grain. Behold, it is the lands of wood of the North-land. They built a dyke that reached to Hensu (Hanes—Herakleopolis) . . . . . Take good care not to be hemmed in by hostile subjects . . . . .

24 When there is revolt on thy southern border it is the Pett folk (i.e., nomad tribes) who will take up arms against thee. Therefore build forts (blockhouses?) in the North-land. A man's name is not belittled because of what he has done, and the city that is protected cannot be injured. Build forts . . . . . The enemy loves the man who is evil-hearted, for his disposition is vile. King Kha-ti (Presumably Khati I, the founder of the Herakleopolitan Dynasty), whose word is truth, has laid down the following in his wise counsel; He who is silent (i.e., inactive) against the man of violent heart is destroyed; God fights against the man who is an enemy of the temple. Here the section of the text that contains Khati's advice of a political character comes to an end; he now harks back to his moral Teaching.

25 There shall come one . . . . . who shall carry it out; he shall understand what has been decreed . . . . . the day of his coming. Provide drink offerings in abundance. Pay honour to God, and say not: "He is poor-spirited." Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is apathy. Monuments are regarded by an enemy, [for] he does not destroy them because he wishes that what he himself has made shall be maintained in good order by him who comes after him. There exists no man who has not an enemy. [The Lord] of the Two Lands understands affairs, and the King who is surrounded by nobles does not act stupidly. He was wise even when he came forth from the womb; he was set apart (or, distinguished) to be at the head of the land of millions [of men].

26 Kingship is a splendid rank. Even when [a king] has no son and no brother to perpetuate his monuments, lo, one king maintains the reputation of another. A man works on behalf of his predecessor, because he wishes that what he himself has done shall be maintained in good order by his successor. Behold, an evil happening took place in my time, that is to say, the funerary districts of Tenu (Thinis) were laid waste. It took place because of an act of my own, and I only had knowledge of it after the deed was done. Verily my

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punishment was in proportion to what I had done. A contemptible man and unprofitable is he who thinks that he can make to flourish again what he has laid waste, or build up what he has overthrown, restoring its perfect state and beauty. Take good heed to this matter; a blow struck brings a counter blow in its train; and this is the irresistible result of every action (or, deed).

27 God the Creator. His Worship and Power. "God has hidden Himself; [He] knows the dispositions [of men]. None can resist the lord of the hand* (see page 20) Who attacks the things which are seen by the eyes (or, whilst the eyes look on). God is to be adored [when] He is on His way. Stones are worked upon, copper (or, bronze) is wrought [into images of Him]. The parched land is rewarded with a stream. A river will not permit itself to disappear, it destroys (or, dissolves away) that ground in which it hid itself. The soul journeys to the place which it knows. Found [and] make perfect (or, magnificent) thy house of Ament (i.e., the west bank of the Nile), Beautify thy house of Khert-Neter (i.e., the cemetery) As is right to do, like one who observes the law. For the minds (or, hearts) of men rely upon it. The disposition of him that is right of heart is more acceptable than the ox of the worker of iniquity. Work for God, He will work for thee in like manner. Make offerings 130. to keep the tables for offerings well-supplied, [And] with the cutting [of funerary texts add] the similitude of thy name. God knows well [the man] who works for him."

28 [King Khati continues his advice thus:-] "Regulate (or, keep order among) men and women, who [are] the flocks and herds of God. (Compare Psalm 74,1; 79,13; 95,7; 100,3.) He made heaven [and] earth for their will (i.e., pleasure), He dissipated the darkness of the waters, He made the breezes of life (or, the life-giving air) for their nostrils. They are the images (or, likenesses) of Him, (Compare Gen. 1,26-27; 9,6.) Who came forth from His members. He mounts up into the sky for their hearts (i.e., gratification). He has made for them fruits and vegetables, flocks and herds, feathered fowl [and] fish for their subsistence. He has slain his enemies, he destroyed his own children because they conspired and made rebellion. He made the daylight for their hearts (i.e., gratification). He made himself to travel in a boat so that he could see them. He has raised up a shrine behind them. [When] they weep he hearkens [to their cry]. He made for them a governor in the egg (i.e., governors who were kings before they were born.), A captain to strengthen the back of the feeble man. He made for them words of power [for] weapons To repulse the might of [untoward] happenings [And terrifying] visions by night as well as by day. He has slain those who were rebels in heart As a man chastises his son for his brother. God knows every name."

29 Do no evil thing. My mouth gives laws of every kind for the King. Make direct thy face before thee, lift up thyself like a man. O that thou mayest come to where I am without any laying information against thee. Slay not any man who approaches thee and whom thou hast favoured, for God knows him. He who flourishes on earth is one of them; those who follow the King are gods. Make the love of thee to be among all the peoples. A generous (or, well-doing) character is held in remembrance . . . . . it was said concerning thee the time of the feeble man is at an end. Thus said those who were dependants in the House of King Khat-ti when prophesying about him that was to come to-day. Behold, I have declared to thee the profitable things of my mind; make them to be firmly grounded before thee.

30 Colophon (descriptive Conclusion): It (i.e., the book) has gone out (i.e., it is finished) in peace, as it was found in writing in the writing of Khamuas for himself, the silent one of truth, of kindly nature, generous and a lover of men. He stood not in the eye of another, he was not one given to scurrilous (or, blasphemous) abuse, he was the servant of his lord, a scribe who a man skilled in the craft of Thoth, the scribe Khamuas, and for his brother whom he loved dearly, the silent one of truth, of kindly nature, a man skilled in the craft of Thoth, the scribe Mahu.

THE INSCRIPTIONS OF ANTEF THE SON OF SENT

The Philosophy Of Antef, The Son Of Sent.
Source: British Museum stele, No. 197
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 2120 - 2070 BC.

(Antef, or more precisely Sehertawy Intef I, was a local nomarch at Thebes during the early First Intermediate Period and the first member of the 11th Dynasty to lay claim to a Horus name. Intef reigned from 4 to 16 years c. 2120 BC or c. 2070 BC during which time he probably waged war with his northern neighbour, the Coptite nomarch Tjauti. Intef was buried in a saff tomb at El-Tarif, known today as Saff el-Dawaba.

Intef, whose name is commonly accompanied by epithets such as the Elder, the Great (= Intef-Aa) or born of Iku, was a Theban nomarch during the First Intermediate Period c. 2150 BC and later considered a founding figure of the 11th Dynasty, which eventually reunified Egypt.

Intef the Elder was not a pharaoh but rather the nomarch of Thebes c. 2150 BC. As such he would have nominally served either a king of the Eighth Dynasty or one of the Herakleopolitan kings of 9th or 10th Dynasty. Intef the Elder would have controlled the territory from Thebes to Aswan to the south and not farther north than Koptos, which was then controlled by another dynasty of nomarchs.[3] Intef is believed to be the father of his successor on the Theban throne, Mentuhotep I.

From his stele in the British Museum, No. 197 [581]. Published by Sharpe, Egyptian Inscriptions, II, pi. 83; and Hall, H. R., Hieroglyphic Texts, Part II, pi. 23; and Moret, La Profession, p. 80.)

"Antef, the governor of the offices of the Government (The equivalent of the Mudiriyah of our days), smells the ground

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(i.e., does homage) before Khenti-Amenti, and looks upon the beneficent deeds of Up-uatu. He says : Now as concerning this tomb which I have made in the mountain (i.e., cemetery: To this day the Egyptians call the region where the tombs are situated "gabal," i.e., mountain.) of Abydos, this region which is surrounded by walls, which was made in the beginning by Nebertcher (i.e., "Lord to the uttermost limit," perhaps a God), a place profitable (or glorious) since the time of Osiris, a settlement of Homs for his Fathers, [the place] that the stars in the sky serve, [the place that is] the mistress of the henmemet beings, whereto come the great ones of Tetu (Mendes), the sister-site of Anu (Heliopolis), [the place of] Homs-splendours, whereon rests Nebertcher— may offerings appear at the word here for the loyal servant, the governor of the offices of the Government, Antef, the son of Sent.)

1 I am a silent man before a raging man and before a fool, in order to suppress wrath.

2 I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

3 I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

4 I am a long-suffering man. I pay heed to my name (or, reputation); it gives (?) [me] what is in my heart.

5 I am a man who collects [his facts or thoughts], returning to a matter, longsuffering (or, patient), silencing the weeper with happiness.

6 I am a man who has a bright (i.e., pleasant) face for his subordinate, and who does good to the man who is like himself (i.e., is in the same social position).

7 I am an impartial man in the house of his lord, knowing what will heal the man who is diseased in speech.

8 I am a man who is bright (i.e., pleasant) of face, open-handed, a lord of food, without withdrawal of face [from any man].

9 I am a friend towards those who are in a lowly condition, and to the man who has nothing my true (or, just) dealing is sweet.

10 I am the food of the hungry man who has no possessions, and open-handed to the destitute.

11 I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

12 I am the impartial man in the house of the king, knowing that which is said in every court-house.

13 I am a man who hearkens, I hearken to Maat (the Law, or the Truth), and, indeed, cause it to declare its message to my heart.

14 I am the peacemaker of the house of his lord, being remembered by reason of his amiable qualities.

15 I am a good one in the courts when cases are being tried, equable of mind, free from words (or, acts) that irritate.

16 I am a good man, not acting hastily, not coercing a man because of an utterance [of his].

17 I am a man of justice, like the scales, impartial, true like Thoth.

18 I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

19 I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

20 I am a man who speaks in the Court of Law (or. Truth), who sets (literally, sharpens) his mouth against the restrictions of the mind."

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THE TEACHING OF THE SCRIBE ANI, WHICH WAS WRITTEN FOR HIS SON, KHENSU-HOTEP.

Source: Mariette's Papyri, Nos. 5 and 7,
Egyptian Museum, Cairo
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2120 - 2070 BC.

(The Instruction of Ani, or Any, is an Ancient Egyptian text written in the style of wisdom literature which is thought to have been composed in the Eighteenth Dynasty of the New Kingdom, with a surviving manuscript dated from the Twenty-First or Twenty-Second Dynasty. Due to the amount of gaps and corruption it has been considered a difficult, and at times obscure, text to translate. The papyrus lacks one or more columns at the beginning, so it is impossible to know the contents of the title of this Teaching, and how the opening lines ran.

The Teaching of the scribe Ani is preserved in a hieratic papyrus which was written under the 21st or 22nd dynasty, and now forms No. 4 of the Collection of Papyri in the Egyptian Museum in Cairo. This papyrus is said to have been found, together with other Egyptian papyri (Nos. 5 and 7, according to Mariette's numbering) and a collection of Coptic letters written on papyrus, in a wooden box in the tomb of a Christian monk at Deir al-Madinah, or Western Thebes. Papyrus No. 5 contains part of the Demotic text of the story of Khamuas, the great magician and son of Rameses II, and No. 7 contains prayers in the hieratic character addressed to the hours of the night, and a description of them. If all these documents were found together in the tomb of a Christian monk it is difficult not to assume that this monk (who lived at a time when the knowledge of the old language is commonly supposed to have died out) was a student of ancient books of moral precepts, and could read and understand works written in the hieratic and Demotic characters. Fragments of the text are found in three other papyrus sections in the Musée Guimet, Paris the Papyrus Chester Beatty V held in the British Museum, London, and in four ostraca from Deir el-Medina.

As for its contents, the text retains the traditional format of an older man giving advice to a younger man – as the scribe Any, who works in the court of Nefertari, advises his son. However the Instruction of Any is distinguished from earlier works, as its intended audience was the ordinary person rather than the aristocracy. The themes covered by the instructions include respect for religion, motherhood, honesty, restraint and the avoidance of relations with unfaithful women. Unlike other works of instruction, the endings of which tend towards acquiescence and gratitude for the wisdom imparted, this text contains an epilogue in which a son first responds to his father's maxims critically rather than compliantly. The father refutes the son's objections by force of argument. The beginning of the document is fragmented and the text does not become understandable until we reach Plate 16, line 1. There we have:—)

Text:

1 Work a woman {i.e., marry a wife) whilst thou art a young man; she will produce thy son. If thou dost produce thy son whilst thou art still young, thou wilt be able to train him to become a proper man. Good is it for a man if his men (i.e., posterity) are numerous, [and] he will be applauded by reason of his children.

2 Make (i.e., celebrate) the festival of thy God, repeat continually his praises. God (literally, Gods) is angry with the man who breaks (or invades) his ordinance. Establish (or, set up), witnesses round about thy offerings. He who has done this has [done] most excellently for himself.

3 If it be that a man comes to seek for thy opinions (or, views), I pray thee to let it cause thee to sink thyself in the writings of the past.

4 The opportunity having come [and let pass], one may seek [in vain] to seize another.

5 Let His (i.e., God's) Will be exalted. Singing, dancing, and incense form his service (or, perhaps, form his meat and drink). The receipit of homage is among what belongs to him. Offer these things to the god, so as to magnify his name.

6 If there be a man who is drunk, go not into his presence at the instigation of another, even though his making [thee] to enter would make thee honoured (or, revered).

7 Look not too closely at the behaviour of a neighbour in thy (or his) house. Whatsoever thine eye sees thou shalt hold thy peace. Describe it not to any person in the street, lest the man who hears of it shall later inflict upon thee a punishment of a serious character [and perhaps] death.

8 Guard thyself well against the woman from the outer district who is not known in her town (or, quarter of the city). Cast no longing glances after her as do those who are like to her, and have no carnal intercourse or other relation with her. She is a deep ditch (or, lake), and where her currents will lead no man knows. When a woman, whose husband is absent from her, [shows her] beauty and invites thee to her every day, saying that there are no witnesses present, and puts her net in position [to snare thee], it is a great, abominable deed deserving the death penalty for a man to hearken to her, even if she has not succeeded in her object . . . . . Yet men will commit abominable deeds in order to gratify this one passion.

9 Go not in and out of the town-council, so that thy name may not stink.

10 When an interrogation in court takes place, multiply not thy words. Hold thy peace and thou wilt occupy a favourable position. Make thyself no mere tongue-wagger.

11 Noisy, vain repetitions are an abomination to the sanctuary of God. Pray thou thy prayer with a loving heart, all the words (or, petitions) are hidden. He will do for thee all that is necessary for thy daily needs; He will hearken to thy supplications, receiving thine offerings.

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12 Pour out libations to thy father and to thy mother, who rest in the cemetery in the mountain. The water is a witness for those who offer what is due, or what is acceptable to the gods. Fail not to do this . . . . . what thou doest thy son shall do for thee.

13 Undertake nothing as the result of having drunk beer, for if thou dost, words which can have a second meaning may come forth from thy mouth without thy knowing it. When thou fallest down and breakest thy bones (or, members) there will be no one there to put out his hand [to help thee]. Thy boon companions will stand up and say, "Away with this drunken beast!" When people come to have speech with thee they will find thee lying prostrate on the ground, and thou wilt be as helpless as a little child.

14 Go not forth from thy house to any place with which thou art not acquainted; have no hankering for it. Eat at any place which thou lovest, remember that [place] which thou knowest.

15 I pray thee to set before thyself the path that must be traversed, and let old age testify to thee this fact. Thou must be found to have prepared for thyself a fine tomb in the cemetery in the mountain, which shall be the Tuat that shall hide thy body. I pray thee to set it before thee in the midst of thy daily occupations and the business under thy eye. [Do this] even as did the very ancient ones who [now] rest in their sepulchres. The man who does thus on his own behalf suffers no calamity, and it shall be well with thee if thou also art furnished with thy tomb (or, domain). Thy messenger shall come to thee to take thee, he shall find thee provided with a tomb, assuredly thou shalt have no anxiety. Verily his terrifying form will come and set itself before thee; say not, "I am too young for thee to snatch me away." Thou knowest not thy death (i.e., how or when it shall be). Death comes and bears away the child who is at the breast of his mother, as well as the man who has reached old age.

16 Behold, I will declare unto thee also other good advice whereon thou shalt meditate in thy heart. Act upon it and thou wilt become a good man, and evil hap of every kind shall be far from thee.

17 Take good heed to avoid the man of evil speech . . . . . Keep thyself far from men who act crookedly, and make none of them thy companion. [On the other hand]

18 Be friendly and associate thyself with one who is just and true, when thou hast observed the manner in which he acts. Thy rectitude will take possession of his balance; their . . . . . strengthen thy hand to him that is in thy house, since thy possessions are under his care.

19 Let not thy hand waste thy goods on a man whom thou knowest not; he comes to thee [bringing] ruin. When [thy] goods are placed in their storehouses he comes to thee as one who reports, and he has the safe keeping of thine own possessions. Thy people will find him on thy road.

20 Gifts being made to the small man, he acquires the [greatness of the] great man, even as does a brick built up (?) [with others].

21 Teaching in the house is life; by the use of correction (or, chastisement) thou thyself shalt find it.

22 Let thine eye be open, so that thou dost not come out as a beggar. The man who becomes one of the many inert, helpless folk will never be applauded as is the man who has marked out the course of his life.

23 Open not up a friendship with the slave of another man. If his name stinks it will become a matter for evil report; if he be a great and important man, though unknown [to thee], he will rise up, and an answer must be returned to him concerning the theft of his servant, whom he will seize with his hand, and he will follow after him and command him to safeguard that which was in his [master's] house. [If thou doest this] thou wilt sorrow, saying, "What shall I do?" and all thy household will upbraid thee, to make thee to know upon earth that a man seeks to found a house [for himself].

24 Thou markest out an estate and settest bounds to it. Thou makest the forepart of it into arable land to produce fodder and fencest it in, thou plantest avenues of sycamore trees round about thy house, thou fillest thy hand with flowers of every kind, so that thine eye may gaze upon them, but in spite of all this, thou wilt feel discontent. Lucky is the man who does not forsake these things.

25 Fill not thy heart with love for the possessions of another man; guard thyself [against this], and do it not. Support not thyself with the things that belong to another man unless he has made them enter thy house.

26 Build thou a house for thyself when thou findest enmity in a dwelling shared with others (?). Say not:—The father of my mother has a house When thou goest to divide the property with thy brethren the granaries shall be thine.

27 God grant that children may be born to thee whom thy father knows. As for him that is in want, let every one have his fill in his house; be thou his girdle wall. Make none destitute at thy desire, for it is God Who provides that whereon men live.

28 Sit not whilst another man stands, if he be older than thyself, or if he has attained to a higher grade in his profession than thyself.

29 A man cannot expect to attain to a good disposition if he speaks with an evil intent.

30 Make thyself to walk daily in the path of thy hands (i.e., a correct path), and thou shalt succeed in reaching the place whither thou wouldst go.

31 What is there that remains (or, continues) to be spoken about every day? A profession carries with it its regulations (or, obligations). A woman must necessarily talk about (or, discuss) her husband, a man in office must discuss his work.

32 Make use of no evil speech towards any who comes; a word [dropped] on the day of thy gossiping may turn thy house upside down.

33 If thou findest thyself able to keep an even mind during the time when thou art friendly with everybody, when adversity comes thou wilt find thyself able to bear it.

34 The boastful flatterer makes himself a supporter [of thine]. Now, even the useful dispositions of the man who is a

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flatterer wfll be as dirt to [thy] brother. The members of thy household will sing and rejoice outwardly, but will weep in their hearts.

35 If thou art a well-doing man thou wilt be observed. Whether thou art with many (or, wealthy), or whether thou art alone, thy kinsfolk will find thee, and will do everything that thou commandest.

36 Make thyself learned in the written rolls. Go deeply into the written rolls, and I beseech thee to set them in thy heart, and then everything that thou sayest will be valuable (or, profitable). If a scribe be placed in any profession (or, occupation) he must consult the writings that deal with the same. The governor of the White House (the Treasury, the Bet al-Mal) has no son, and the Keeper of the Seal has no heir. Princes value the scribe. His hand is his profession, it cannot be handed on to children. Their needy state is his living, their seniors form his protection.

37 Let not thy heart be exalted (or, displayed) before the flatterer, A word capable of two meanings, spoken hastily, if it comes forth from thy mouth, being repeated will make thee bitter enemies. A man is overthrown and ruined through his tongue. Take good heed that thou dost not thyself produce thine own ruin.

38 Since the body of a man is more capacious than a government granary, and is full of answers of every kind, thou shalt make a selection of those that are good and give expression to them, and those that are evil thou shalt guard closely within thyself. A violent answer sets weapons of fight in motion; speak therefore with the sweetness (or, graciousness) of affection, and [thou shalt be beloved?] for ever.

39 He who has been accused by a liar in defiance of God, Who judges the right, may return an answer, but his (the liar's) calamity shall come and shall carry him off.

40 When thou art making thy offerings to God, take good heed that thou doest not that which He holds in abomination. Discuss not the forms in which He appears, walk not with bold and careless strides when He makes Himself manifest [in the streets]. Thrust not thyself among those who bear Him [in his shrine]. Bawl not [the words of] His books. Take heed not to add aught to the praises that are directed to be sung to Him. Let thine eye watch carefully His dispensations [and] wrath, and do thou adore His name. He gives will (or, strength) to millions of forms, He makes great him that magnifies Him. The God of this earth is Shu (i.e., the Sun-god), who is on the horizon, and his similitudes are upon the earth. The incense which is offered is their food daily. His rising makes all green things to flourish.

41 Increase (or, make double) the breadcakes which thou givest to thy mother, and carry her as she carried thee. She carried thee as a heavy load many times, and left me nothing to do [for thee]. When she brought thee forth after thy months, she set thee like a veritable yoke upon her neck, and her breasts were in thy mouth for three years. Whilst thou wast growing, disgusting in thy excrement, she felt no disgust at thee, saying, “What I have to do!” Afterwards she placed thee in the house of instruction (i.e., school), and whilst thou wast being taught [thy] letters, she [came] to thee there day by day, regularly and unfailingly, with bread-cakes and beer from her house. When thou art a young man, and dost marry a wife, and art the master and possessor of a house, I pray thee to look [back] at thine own childhood and how thou wast reared, and do for the child that shall be born to thee everything that tliy mother did for thee. Let it not happen that she has cause to blame thee, and may she not lift up her hands to God [in complaint] and may He not hear her supplications.

42 Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it. It has never been known whether a man will become destitute. One man has riches, and another man is poor; bread is constant (?) . . . . . The man who was rich a year ago is a stable servant this year.

43 Be not anxious to fill thy belly, for whither thy course tends is unknown . . . . . I will give thee another good [saying?].

44 The course that a stream followed last year has changed this year and moved elsewhere: large masses of water have become tracts of dry land; the dykes have become abysses. There exists not for a man one state of life (i.e., nothing remains unchanged); this is the answer of the lord of life.

45 I would have thee note that whether thou pass thy pferiod of existence in a lowly condition or in a high one thou wilt not attain to full happiness; go forth on thy way, and thy foot shall find its place.

46 Go not into the house of a man in a too familiar manner, but go into it only after thou hast been announced. When he greets thee with words of welcome from his mouth, thou wilt understand his views [concerning thee], A repast will be then set out.

47 He who hates waiting comes without being invited.

48 Without making haste the runner reaches his goal.

49 Let a man [give] himself to God. Take good heed to thyself daily for God, to-morrow as well as to-day. Make thyself to observe what God does; He will punish the man who punishes thee.

50 Go not into a crowd of people if thou findest that thou art stirred up [to fight] in the presence of men who are about to strike each other.

51 Make no trespass (i.e., claim) in any domain, guard thyself carefully from tampering with any title deeds, so that thou mayest not be seized and accused before the Council, in the presence of the governors after the witnesses have made their depositions.

52 Remove thyself far from the men who transgress the laws (i.e., are sedition-mongers). The man who is silent of mouth (i.e., is of a peaceful disposition) among soldiers (or, troops) is not haled before the Council and accused [of sedition], and is not put under restraint, and knows not propitiatory gifts (i.e., has no need to bribe men to hold their tongues).

53 The actions of a man who loves one are profitable. He is free from his deeds of abomination, thou art safe from many

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annoyances. Take good heed to avoid any break [in this friendship].

54 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

55 When the crops on the cultivated lands in the fields are laid waste, then the spirits [of the ancestors] are appealed to in earnest.

56 The man who is of an indolent disposition makes strife to arise in his house, and he himself destroys the boundaries thereof in very truth.

57 Attempt not to direct a married woman in her house, when thou knowest that she is a perfect housewife. Say not to her, " Where is that (i.e., such and such a thing) Bring it to us," when she has put [the object] in the proper place. Make thine eye to watch her, and hold thy peace, and then thou wilt be able to appreciate her wise and good management. Happy wilt thou be if thou art hand in hand with her. There are very many men who do not understand [this]. The interfering man only sets confusion in his house, and never finds himself the actual master thereof in all matters, in reality. He who would be master of his house should speedily make firm his mind.

58 Follow not after [the counsels of] a woman, and let her not lead captive thy understanding.

59 Answer not a man in authority over thee when he is wroth, but set him aside (or, make him to be remote from thee, (i.e., remove thyself fax from him). Speak thou that which is sweet (i.e., return him a soft answer) when he speaks words that are bitter (or, rankle), and pacify his heart

60 Answers that provoke to strife carry [in their train] staves that will overthrow thy frowardness. Anger will react upon thy occupation (or, affairs).

61 Let not thy heart grieve concerning thyself, for it will reverse its action and will speedily applaud thee after its temporary depression.

62 When thy words are such as to be restful for the heart, the heart inclines itself gladly to receive them.

63 Seek after silence and submit thyself to the man who keeps it. Keep on friendly terms with the administrative officer of thy district, and give him no opportunity of bringing a charge against thee. Give him food when it is in thy house and do not set aside his request. Say to him words of approval

64 At thy entrances into the town (or, village) at first there is acclamation, but at thy goings forth thou must save thyself by thy hand.

65 The answer of the scribe Khensu-Hetep TO HIS FATHER, THE SCRIBE ANI:— Oh, I wish that I were even as thou art ! being known (or, learned) like thyself. Then certainly I would act according to thy testimonies, and the son would be brought to the position of the father, and every man would be drawn to be like him (i.e., be of the Scune character). Thou art a man with exalted aspirations, whose every word is chosen (or, selected). The son who speaks words of contempt [concerning] books [of admonition] has a depraved judgement in him. Thy words give rest and satisfaction to my heart, and my heart inclines willingly to receive them. Nay, more, my breast (or, mind) rejoices in them. But make not thy excellent instructions to be too numerous. A young man who has borne (or, endured) good counsels has not hitherto been found to put into practice teaching and testimonies because he has the books on his tongue (i.e., because he can quote glibly the precepts of the fathers).

66 The scribe Ani makes answer to his SON Khensu-hetep the scribe, saying:— Grieve not thy heart by pondering on these depressing matters, and take care how thou makest thy complaints, which will in no way afflict my heart. I have testified to thee concerning our speech which thou sayest thou dost wish to read. The old bull which has smashed the slaughter-house to pieces, is unable to get free from the place where he has kicked and struggled, and is obliged to fashion his will according to the discipline of the herdsman who rears (or, fattens) cattle. The fierce-eyed lion lays aside his ferocity and paces side by side with the poor-spirited ass. The horse enters under the yoke, and goes hither and thither obediently. The dog hearkens to the words spoken to him and follows his master. The kadriu beast carried a load of the maqurau pots, which its dam never carried. The wild goose flies out into the lake where the snarer of water-fowl pursues it and drags it shrieking into his net. The Sudani man is made to learn the language of the people of Egypt, as are also the Syrians and every other foreign people. Therefore have I made thee to know concerning every profession; and having heard thou [now] knowest what to do.

67 The scribe Khensu-hetep, the son OF THE SCRIBE ANI, MAKES ANSWER, SAYING:— Make not to be terrifying thy mighty deeds, for I am overburdened with the things that thou hast laid down. A man does not become slack of hand (apathetic?) through hearing an answer in its proper place. Now a man is the fellow (counterpart?) of God. Their (i.e., men's) admonitions (or, orderings) must be hearkened to; a man possesses his own answer (?). The one knows not his fellow. There is a great number of every kind of bad ones, and one knows not his teaching. There may be one possessing meaning, but many are worthless. Everything that thou hast said is excellent (or, perfect). Make no of them from the time of the blessed dead. I swear to thee an oath by God that I will carry them out. Set them (i.e., my words) on thy path (i.e., before thee).

68 The scribe Ani makes answer to HIS SON, THE SCRIBE KHENSU-HETEP, SAYING:— Put behind thy back these many words which are too remote [from the subject] to be heard (i.e., understood). The dry branch of the tree which [lies] on the ground, and which has been matured (?) by the light of the day and the darkness of the night, is taken by the handicraftsman and worked straight, and made into the walking-stick of princes ; but the sound wood [of the tree] he makes into beams (or, planks). O thou simplehearted one, is it the wish of thy heart to give (or, take) an oath, or art thou still feeble (?) Observe what one who knows well the strength which is in his hand is like; [he is like] the child who lies in his

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mother's bosom. When the child knows that he has sucked [enough], behold, he finds his mouth and cries out "Give me bread."

THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE

Type: Coptic (Egyptian) Apocrypha
Source: British Museum, London
(Brit. Mus. MS. Oriental, No. 7024)
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 300-350 AD

(The Instructions of Apa Pachomius the Archimandrite is an Egyptian papyrus document which was written by Christians in the first half of the 4th century. The title Archimandrite [Greek: archimandrites], primarily used in the Eastern Catholic and the Eastern Orthodox churches [Egypt, Persia, China], originally referred to a superior abbot [Greek: hegumenos, present participle of the verb meaning to lead] whom a bishop appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. It is also used purely as a title of honour, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church.

This document was translated by Sir Ernest Alfred Thompson Wallis Budge (1857–1934), an English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works on the ancient Near East. He made many trips to Egypt, Turkey, Mesopotamia and Sudan on behalf of the British Museum. He particular specialsed in Egyptian papyri, Mesopotamian cuneiform tablets, Greek and Syriac-Aramaic texts of all kinds. When he translated this document, he discovered that the over 4,500 years' old Egyptian tradition of writing "wisdom literature", such as the Instructions of Ptah-Hotep, was continued in the time of Christianity.)

THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA (father) PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OE APA EBONKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNESE (the island of Tabene). HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth. There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham (Gen. xii. 1.), who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac.

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He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter God called him, 'My companion (or, friend; 2 Chron. 20.7; Is. 41.8; Jas. 2.23.). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called Israel.' And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. 'My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble (Compare Ps. lxxii. 13.). 'If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times. He shalldeliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente (Holy Land = Judaea, Israel).

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, ' My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers"? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but

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endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Remember Habakkuk in Judea, and Daniel in Chaldaea (Babylon, southern Mesopotamia), though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts (Dan. vi. 16.), He prepared a meal for him. Remember Elijah in the desert (1 Kings xix. 1 ff.), and the widow in Zarephath (I Kings xvii. 9.), who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles (cf. Rom. v. 3; 2 Cor. xii. 9-11.).' If thou dost contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is, written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place (Col. ii. 16, 17.).'

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee. When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego (See Dan. iii.) disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him (Heb. xi. 6.).' These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee/ Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive in the struggle against the passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

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My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee (Gen. xlix. 8.).' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed (2 Tim. ii. 15.).' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them like Sihon (Num. xxi. 34 ; Deut. iii. 2 ; Ps. cxxxv. 11 ; cxxxvi. 19.), and Og (Deut. xxxi. 4 ; Joshua ii. 10.), and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus (Hebrew: Joshua, Yehoshua), fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted I Cry out, saying, 'Who shall separate us from the love of God? (Rom. viii. 36.)' If thou sayest, 'My outer [man] will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us (Matt. x. 16.). If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour (1 Sam. ii. 80.). And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you (Luke vi. 26.).' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments,' and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue (Acts V. 40.) came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods (Gen. iii. 5.).' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her. Therefore did the Word of God come, and take upon Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or ^I was not told about it before yesterday, and the day before yesterday'. For it is written, ^ The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world (Rom. x. 18.).'

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him

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because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear

scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, ' Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established (Ps. lxv. 4. The latter part of the verse differs from that of the received text.).'

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, ' I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth (Jer. xxiii. 24.).' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up (Ps. cxxxix. 9, 11.).' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. 'Behold, Judas himself in the midst of the Apostles betrayed his Lord.' Behold Rahab and her fornication! (Joshua vi. 17.) She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss. Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

As for thee, O my son, how long wilt thou be careless? What is the limit of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture, that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah (2 Sam. xii. 18.).' And moreover it is written, 'Ye see my stroke, be afraid. And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost bum until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. "What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head (?). But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou longsuffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, ' There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of

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my Lord Jesus, the Christ (cts xxi. 13.).' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou, to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai (God), the Lord of Sabaoth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the Fol. 38 b buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Geon (i. e. Nile) which; is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' 'Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time.' If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven. Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat (Joel iii. 2-12.).' The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente (the Holy Land).' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels (Matt. xxv. 41.).' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee.' Consider Elijah, who settled himself by the o brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely unto any man, for he who is bound to his brother becometh an enemy imto God. And he who is at peace 'with his brother is at peace with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother ; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity, for they are bound together. And again it is written, And even if I have all the faith, so that [I can]

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remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah,' He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'

Thus He saith: He who is at enmity with his brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you (Matt. V. 44.).' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned (Matt. vii. 1.).' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terrorstricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were the disease of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways (Ezek. xvi. 29.).' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Lightgivers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will

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they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest gird thyself about therewith, and mightest cast down headlong Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente (or: the Holy Land into filth).'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christ-likeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure.

For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin (Prov. XX. 1).' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even [exposed] like a corn-stalk.

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy (See 1 Tim. v. 23.), whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine]. And soberness is beneficial; for he who keepeth himself sober shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for

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ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, ' On whom shall I look except upon him that is humble and long-suffering? (Isa. Ixvi. 21.)' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour (Cf. Mic. vii. 2.).'

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his (Rev. ii. 17.).' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. it happen then that every one [here] may enter into that place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire [or: ardour], by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong? (Luke xii. 20.)' Of similar import too are the words, ' He gathereth together, [but] he knoweth not for whom he is gathering (Ps. xxxix. 6.).'

Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying. If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them (Cf. Jer. V. 9.).' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire (jag. y. 3.).' And, 'He chose a man (Ps. Ixxviii. 70; 1 Sam. xvi. 11, 12.), a righteous man who had no idol, he saw their affliction (Exod. iv. 31.),' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God (Jas. iv. 8.).'

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one

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among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass,' but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart | against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also] ; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven (Matt, xviii. 22.)'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother I And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, ' Blessed are the peacemakers, for it is they who shall be called the sons of God (Matt. v. 9.).' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyseK unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord, through Whom and to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

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SUPPLEMENTS FROM THE QUMRAN LIBRARY

- The War Scroll (IQM, 1Q33, 4Q491-7, 4Q471)
- The Book Of War (4Q285, 11Q14)
- The Temple Scroll (11QT=11Q19-21, 4Q365a, 4Q524)
- The Habakkuk Pesher (Commentary) (IQpHab)

DEAD SEA SCROLLS

(A Small Selection)
Source: The Grand Bible, 5th edition, 2023
Translation: Geza Vermes, 1962
Robert Eisenman, Michael Wise1992
Estimated Range of Dating: 200 BC - 68 AD

(The Dead Sea Scrolls are ancient manuscripts (of papyrus, vellum, parchment, and copper) first found in the Judaean wilderness on the northwestern shore of the Dead Sea in 1947. The discovery of the Dead Sea Scrolls rank first among the more important finds in the history of modern archaeology. The Dead Sea Scrolls come from various sites and date from the 3rd century BC to the 2nd century AD.

The term Dead Sea Scrolls usually refers more specifically to manuscripts found in 11 caves near the ruins of Qumran, which are nearest to Jerusalem. This gave room to speculations that some of the scrolls originally belonged to the Temple of Jerusalem (destroyed by the Romans in 70 AD). Titus Flavius Josephus called the community of Qumran the Essenes. That name is probably Greek and short for Edessenes, it could have something to do with Edessa (today Şanlıurfa, formerly Urfa), a strategic important city in southeastern Turkey. As capital of the principality of Osroëne, Edessa became a major centre of Hebrew and Christian activities. Modern scholars call those Qumran people the Messianic Movement who were also known as Zealots in the Bible.

The documents were recovered from five principal sites: Khirbat Qumran, Wadi Al-Murabba'at, Nahal Ḥever (Wadi Khabrah) and Nahal Ze'elim (Wadi Seiyal), Wadi Daliyeh, and Masada.

The first manuscripts, accidentally discovered in 1947 by a shepherd boy in a cave at Khirbat Qumran on the northwestern shore of the Dead Sea, were almost immediately labeled Dead Sea Scrolls. A great number and variety of manuscripts were discovered at Qumran. The best-preserved documents at that site are those found in Cave 1, including an Isaiah Scroll; the Rule of the Community (also called the Manual of Discipline); The War of the Sons of Light Against the Sons of Darkness, or War Scroll; a scroll of thanksgiving hymns; and a commentary on Habakkuk. Cave 2 contained only fragments, but Cave 3 yielded the Copper Scroll, a list of Temple treasures and their hiding places. Cave 4 sheltered the main deposit of what some believe to have been an Essene library, which contained approximately 400 manuscripts, generally in poor condition. Most of the manuscripts are sectarian writings, and about 100 of them are biblical texts, covering the entire Hebrew Bible except Esther. Several well-preserved documents were recovered from Cave 11, including a large scroll with canonical, apocryphal, and unknown psalms. There was also a copy of Leviticus (dated to the 3rd century BC) as well as the very important Temple Scroll. Its 66 preserved columns give details for the construction of the ideal Temple of Jerusalem.

The second site, Wadi Al-Murabba'at, 11 miles (18 km) south of Qumran, contained documents left by fugitives from the armies of Bar Kokhba, the leader of the Second Jewish Revolt against Rome in AD 132–135. Archaeologists recovered two letters of Bar Kokhba, legal documents in Hebrew, Aramaic, and Greek, and fragmentary biblical works of the 1st and 2nd centuries AD. They also found a remarkably well-preserved scroll of the 12 Minor Prophets that is virtually identical with the traditional biblical text.

The third site was discovered by shepherds in 1952 south of En Gedi. The discoveries at this site include a lost Greek translation (1st century AD) of the Minor Prophets, a letter of Bar Kokhba, biblical fragments, and legal documents of the Bar Kokhba era in Aramaic, Greek, and Nabataean. Excavations at Nahal Ze'elim, in the "Cave of Scrolls," uncovered clear evidence of the Bar Kokhba era and, in the "Cave of Letters," 15 papyri of Bar Kokhba with a psalms fragment. Later diggings produced additional letters of Bar Kokhba and a large body of Nabataean, Aramaic, and Greek documents. At Naḥal Ḥever, in the "Cave of Horrors" (containing skeletal remains), there were bits of a Greek recension of the Minor Prophets.

The fourth site, 8.5 miles (13.6 km) north of ancient Jericho, yielded about 40 badly damaged documents deposited in a cave by Samarians, who were massacred there by soldiers of Alexander the Great in 331 BC. These legal documents are all in Aramaic except for seals in Paleo-Hebrew. As the earliest (375–335 BC) extensive group of papyri ever found in Palestine, they are of immense value to historians.

The fifth site, at Masada, near the southern shore of the Dead Sea, produced a Hebrew manuscript of Ecclesiasticus (c. 75 BC) and fragments of Psalms, Leviticus, and Genesis. Found also was a Scroll of the Songs of the Sabbath Sacrifice, possibly of Essene authorship. A similar manuscript was found in Cave 4 at Qumran.

***Details of the documents found:** The relevant period of occupation of this site runs from c. 100 BC to c. 68 AD (the latest coin found there was minted in 68 AD), and the scrolls themselves nearly all date from the 3rd to the 1st century BC. The 15,000 fragments (most of which are tiny) represent the remains of about 900 original manuscripts. They are conventionally labeled by cave number and the first letter (or letters) of the Hebrew title—e.g., 1QM = Cave 1, Qumran, Milhamah (the Hebrew word for "war"); or 4QTest = Cave 4, Qumran, Testimonia (i.e., a collection of proof-texts). Each manuscript has also been given an individual number.*

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Owing to the poor condition of some of the scrolls, scholars have not identified all of their texts. The identified texts fall into three general groups:

1. About 40% are copies of texts from the Hebrew Scriptures (The Old Testament).

2. Approximately another 30% are texts from the Second Temple Period which ultimately were not canonised in the Hebrew Bible, like the Book of Enoch, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc.

3. The remainder (roughly 30%) are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.

***Biblical books found:** There are 225 Biblical texts included in the Dead Sea Scroll documents, or around 22% of the total, and with deuterocanonical books the number increases to 235. The Dead Sea Scrolls contain parts of all but one of the books of the Tanakh or the Hebrew Bible. They also include four of the deuterocanonical books (that were later included in Catholic and Eastern Orthodox Bibles): Tobit, Ben Sirach, Baruch 6 (also known as the Letter or Epistle of Jeremiah), and Psalm 151. We will not reproduce these books here for all these manuscripts are basically identical to those texts we use in our Bibles today. Only the language style differs slightly in some cases, and the spelling of words is more old-fashioned. The Book of Esther has not yet been found.*

***Non-biblical** (inter-testamental) **books:** The majority of the texts found among the Dead Sea Scrolls are non-biblical in nature and were thought to be insignificant for understanding the composition or canonisation of the Biblical books, but a different consensus has emerged which sees many of these works as being collected by the Essene community instead of being composed by them. Scholars now recognise that some of these works were composed earlier than the Essene period, when some of the Biblical books were still being written or redacted into their final form.*

***The scrolls in context:** The aftermath of the discovery of the scrolls is not without controversy. All the manuscripts were placed originally under the control of a small committee of scholars appointed by the Jordanian Department of Antiquities (a responsibility assumed after 1967 by what is now the Israel Antiquities Authority), who monopolised access to the scrolls. Especially Prof Robert Eisenman and his colleagues pushed for free access to the contents of the documents. Most of the longer, more complete scrolls were published soon after their discovery; they had been translated into English by Geza Vermes.*

The majority of the scrolls, however, consists of tiny, brittle fragments, which were published at a pace considered by many to be excessively slow. Even more unsettling for some was the fact that access to the unpublished documents was severely limited to the editorial committee. In September 1991 researchers at Hebrew Union College in Cincinnati, Ohio, announced that they had created a computer program that used a previously published concordance to the scrolls to reconstruct one of the unpublished texts. Later that month officials at the Huntington Library in San Marino, California, announced that they would allow researchers unrestricted access to the library's complete set of photographs of the scrolls. With their monopoly broken, the official scholars of the Israel Antiquities Authority agreed to lift their long-standing restrictions on the use of the scrolls. They immediately had been analysed and translated into English by Robert Eisenman and Michael Wise. What they found astonished them.

The discoveries at the various sites include a wide variety of texts, but the greatest interest remains with the sectarian writings, which can be classified as follows: (1st) rules, or manuals, like the Rule of the Community, describing the dualistic doctrine, constitution, and regulations of the "Union," as the community owning the scrolls at Qumrān called itself; and the War Scroll, which tells how the "sons of light" (Hebrews) finally conquer the "sons of darkness" (foreigners); (2nd) interpretations of biblical texts, such as commentaries on Isaiah, Habakkuk, Nahum, or Psalms; or groupings of texts by topic, such as the Florilegium or the Melchizedek Fragments—all of these typically relate scriptural passages to the sect and its times; (3rd) liturgical texts, including the Songs of the Sabbath Sacrifice, which focus on angelic worship in the heavenly Temple (anticipating later Jewish mystical traditions), and the Thanksgiving Hymns, which express a powerful anthropology of human depravity redeemed through divine grace; (4th) collections of laws, frequently dealing with cultic purity, such as the Halakhic Letter, the Damascus Document, and the Temple Scroll; and (5th) ethical tracts (e.g., several sapient works, and the Song of the Sage).

The Dead Sea Scrolls are important not only because they offer insight into the community at Qumran but because they provide a window to the wider spectrum of ancient Jewish belief and practice. A quarter of the texts are biblical manuscripts—to which can be added copies of works such as the books of Enoch, Jubilees, and Tobit, previously known and not thought to be sectarian. Thus, the scrolls shed light on more than merely the sect that possessed them. Indeed, it has been argued that the Qumrān scrolls actually represent the contents of libraries in Jerusalem, hurriedly hidden shortly before the Roman siege of the city during the First Jewish War (66–73 AD), and thus reflect quite varied Jewish origins. This is not an improbable explanation for the concealment of the scrolls, but the diversity of these scrolls is not as wide as this account would suggest. Clearly, many scrolls originate from outside the sect, and this realization makes the importance of the scrolls to ancient Judaism even greater than if they were entirely sectarian.

The group at Qumran has been identified with many Jewish sects of the time. Even though some scholars believe the community to have been a branch of the Sadducees or Zealots.

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The group, who called themselves "the sons of light," is believed to have fled, or been driven out, to the Judaean wilderness as a result of a dispute with the priestly leaders in Jerusalem over the sacred calendar and matters of legal interpretation. At Qumrān this group not only preserved their beliefs but developed a worldview that rejected the rest of the Jewish people, espoused a highly dualistic view of the world (i.e., a world sharply divided between good and evil, light and darkness), and looked for an imminent divine judgement of the wicked. They also cultivated a communal life of extreme ritual purity, necessitated by their rejection of the Temple cult. There can be no doubt that during and after the Jewish War 66-73, many of those surviving Zealots fled to the Arabian desert, somehow survived as communities, and became due to their influence on communities in Arab cities the spiritual if not even partly the ancestors of today's Muslims. Bear in mind that almost everything in Islam is actually of Jewish-Zealot origin while modern Judaism developed out of the Pharisee Party of the Greek-Roman Jews outside the Holy Land.

The history of the Qumran community can be glimpsed, though darkly, through the scrolls. The "Union" was apparently founded by a messianic figure called the "Teacher of Righteousness," by Robert Eisenman identified as "James the Just" (the Righteous, the brother of Jesus). This figure was challenged by another figure called "the wicked priest" who was either the High Priest of the Temple of Jerusalem or a man also known to have challenged James's authority: Shaul ha-Tarsi, Saul of Tarsos, also called Paul the Apostle. The group of Zealots may have been part of the Jewish messianic movement, who went straight ahead towards a total and apocalyptic war with the Romans and the Roman Jews, the Pharisees. It was the World War of the Romans and cost 1.1 million lives.

The Dead Sea Scrolls testify to a period of theological creativity, of social fissure, of intense expectation and passion within the wider perspective of Judaism and Christianity. The scrolls' occasional contradictions betray tensions between the goals of personal holiness and national redemption; between human and heavenly redeemers; between faith and knowledge as the means of salvation; between free will and predestination; and between an anthropology of human holiness and an anthropology of human depravity. In this ferment can be seen, with hindsight, the matrix of the monotheistic and therefore totalitarian systems of Zealot Judaism, Roman Christianity and Arabic Islam, which exhibit typical features of a sectarian mentality: traces of a persecution complex and a corporate identity fortified by official opposition.)

THE WAR SCROLL

(IQM, 1Q33, 4Q491-7, 4Q471)

(This work, also called War Rule, seem to draw its inspiration from Daniel 11:40 and describes the final apocalyptic battle against the Kittim [Greeks, Romans, lit. Hittites (Hatti, Khatti); Akkadian for "invader"]. This account was later combined with the concept of a holy forty years' war against the entire Gentile world, and was extended by the addition of a long series of Rules concerned with the military and religious preparation and with the conduct of the fighting. These works are an amazing find, the last voice of the Messianic Movement, also known as Saducees, Zaddiks or Zaddokites, Essenes, Ebionites, Zealots, Scarii. Shaul ha Tarsi, Paul the Apostle, just called them "The Jews," although he himself was also a Jew, and by doing so, he laid the seeds of 2000 years of anti-Semitism; he was a Roman Jew from the Pharisee Party and was in Roman service. The Romans, under the leadership of their chief propagandist Titus Flavius Josephus, who was also a Pharisee, destroyed all writings of these early jihadists. This is the reason why the Dead Sea Scrolls are so important. Like a time capsule, they tell us everything what went through the minds of Jesus and most of his contemporaries. Und that is very different, in fact right the opposite of that what we can read in the New Testament.

The author of the War Rule must have possessed some knowledge of contemporary warfare as it is designed as a precription for a real war, not a symbolic war. The holy warriors intended to fight an apocalyptic war against all evil on Earth, meaning all foreigners. These documents show that the Messianic movements were extremely militant groups. They show us quite exactly what is going on in the mind of modern religious jihadists in modern totalitarian Islamic movements. They have a very apocalyptic mindset. Both, the weapons and the tactics of the War Rule correspond to the art of war practised by the Roman legion as the described weaponry is characteristically Roman. This leads one to conclude that the War Rule was written between the mid-first century BC and the mid-first century AD. This work is a manual of military warfare and a theological writing at the same time and they mean it literally.

The contents of the War Rule are in the following chapters:

Proclamation of war against the Kittim [Greeks] (1)
Reorganisation of Temple worship (2)
Programme of the forty years' war (2)
The trumpets (3)
The standards (3-4)
Disposition and weapons of the front formations (5)
Movements of the attacking infantry (6)
Disposition and movements of the cavalry (6)
Age of the soldiers (6-7)
The camp (7)
Duties of the Priests and Levites (exhortation, trumpet signals) (7-9)
Addresses and prayers of the battle liturgy (10-12)

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Prayer recited at the moment of victory (13)
Thanksgiving ceremony (14)
Battle against the Kittim (15-19).)

WAR RULE CHAPTER 1

For the Master. The Rule of War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Belial: against the band of Edom, Moab,and the sons of Ammon, and against the army of the sons of the East and the Philistines, and against the bands of the Kittim* of Assyria and their allies the ungodly of the Covenant. [* Akkadian word for Hittites and Greeks.]

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them in ... all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there to Jerusalem?.

The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel. This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Belial. The confusion of the sons of Japheth shall be great and Assyria shall fall unsuccoured. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; for the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness.

At that time, the assembly of gods and the hosts of men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of great tribulation for the people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim they shall set out for carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Belial's host gird itself to thrust back the company of God. And when the hearts of the detachments of foot-soldiers faint, then shall the might of God fortify the hearts of the sons of light. And with the seventh lot, the mighty hand of God shall bring down the army of Belial, and all the angels of his kingdom, and all the members of his company in everlasting destruction ...

... The priests, the Levites and the heads of the tribes ... the priests as well as the Levites and the divisions of ...

WAR RULE CHAPTER 2

The fifty-two heads of family of the congregation.

They shall rank the chief Priests below the High Priest and his vicar.

And the twelve chief Priests shall minister at the daily sacrifice before God, whereas the twenty-six leaders of the priestly divisions shall minister in their divisions.

Below them, in perpetual ministry, shall be the chiefs of the Levites to the number of twelve, one for each tribe. The leaders of their divisions shall minister each in his place.

Below them shall be the chiefs of the tribes together with the heads of family of the congregation. They shall attend daily at the gates of the Sanctuary, whereas the leaders of their divisions, with their numbered men, shall attend at their appointed times, on new moons and on Sabbaths and on all the days of the year, their age being fifty years and over.

These are the men who shall attend at holocausts and sacrifices to prepare sweet-smelling incense for the good pleasure of God, to atone for all His congregation, and to satisfy themselves perpetually before Him at the table of glory. They shall arrange all these things during the season of the year of Release.

During the remaining thirty-three years of the war, the men of renown, those summoned to the Assembly, together with all the heads of family of the congregation, shall choose for themselves fighting-men for all the lands of the nations. They shall arm for themselves warriors from all the tribes of Israel to enter the army year by year when they are summoned to war. But they shall arm no man for entry into the army during the years of Release, for they are Sabbaths of rest for Israel. In the thirty-five years of service, the war shall be fought during six; the whole congregation shall fight it together. And during the remaining twenty-nine years the war shall be divided. During the first year they shall fight against Aram-Naharaim (the Aramaeans in Upper Mesopotamia, north of Syria); during the second, against the sons of Lud (Greeks from Lydia); during the third, against the remnant of the sons of Aram, against Uz (Arabia Petraea, Petra) and Hul (Armenia) and Togar and Mesha (Mash, the Hittites) beyond the Euphrates; during the fourth and fifth, they shall fight against the sons of Arpachshad (the Chaldean City of Ur); during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam (the Medians around Susa); during the ninth, against the sons of Ishmael and Keturah (Central Arabians). In the ten years which follow, the war shall be divided against all the sons of Ham (Egypt) according to their clans and in their habitations; and during the ten years which remain, the war shall be divided against all the sons of Japheth (mainland Greeks) in their habitations.

The Rule for the trumpets of Summons and the trumpets of Alarm according to all their duties

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WAR RULE CHAPTER 3

... the trumpets of Summons shall sound for disposal in battle formations and to summon the foot-soldiers to advance when the gates of war shall open; and the trumpets of Alarm shall sound for massacre, and for ambush*, and for pursuit when the enemy shall be smitten, and for retreat from battle. (see Koran 9,5)

On the trumpets calling the congregation they shall write, The Called of God.

On the trumpets calling the chiefs they shall write, The Princes of God.

On the trumpets of the levies they shall write, The Army of God.

On the trumpets of the men of renown and of the heads of family of the congregation gathered in the house of Assembly they shall write, Summoned by God to the Council of Holiness.

On the trumpets of the camps they shall write, The Peace of God in the Camps of His Saints.

And on the trumpets for breaking camp they shall write, The mighty Deeds of God shall Crush the Enemy, Putting to Flight all those who Hate Righteousness and bringing Shame on those (the unbelievers) who Hate Him.

On the trumpets for battle formations they shall write, Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness (the non-Jews).

On the trumpets summoning the foot-soldiers to advance towards the enemy formations when the gates of war are opened they shall write, Reminder of Vengeance in God's Appointed Time.

On the trumpets of massacre they shall write, The Mighty Hand of God in War shall Cause all the Ungodly Slain to Fall.

On the trumpets of ambush they shall write, The Mysteries of God shall Undo Wickedness.

On the trumpets of pursuit they shall write, God has Smitten All the Sons of Darkness (the enemies of the Jews); His Fury shall not End until They are Utterly Consumed.

On the trumpets of retreat, when they retreat from battle to the formation, they shall write, God has Reassembled.

On the trumpets of return from battle against the enemy when they journey to the congregation in Jerusalem they shall write, Rejoicings of God in the Peaceful Return.

The Rule for the standards of the whole congregation according to their levies

On the great standard at the head of the people they shall write, The People of God, together with the names of Israel and Aaron, and the names of the twelve tribes of Israel. according to the order of their precedence.

On the standards of the camp columns formed by three tribes they shall write, ... of God, together with the name of the leader of the camp ...

On the standard of the tribe they shall write, Banner of God, together with the name of the leader of the tribe and the names of the chiefs of its clans.

On the standard of the Myriad they shall write, ... of God, together with the name of the chief of the Myriad and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, ... of God, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of Hundred ...

WAR RULE CHAPTER 4

On the standard of Merari they shall write, The Votive-Offering of God, together with the name of the chief of Merari and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, The Wrath of God is Kindled against Belial and against the Men of his Company, Leaving no Remnant, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of the Hundred they shall write, From God comes the Might of War against All Sinful Flesh, together with the name of the chief of the Hundred and the names of the leaders of its Fifties.

On the standard of the Fifty they shall write, The Stand of the Ungodly is Ended by the Power of God, together with the name of the chief of the Fifty and the names of the leaders of its Tens.

On the standard of the Ten they shall write, Praised be God on the Ten-stringed Harp, together with the name of the chief of the Ten and the names of the nine men under his command.

When they march out to battle they shall write on their standards, Truth of God, Justiceof God, Glory of God, Judgement of God, followed by the whole ordered list of their names.

When they approach for battle they shall write on their standards, Right Hand of God, Appointed Time of God, Tumult of God, Slain of God, followed by the whole list of their names.

When they return from battle they shall write on their standards, Honour of God, Majesty of God, Splendour of God, Glory of God, together with the whole list of their names.

The Rule for the standards of the congregation When they set out for battle they shall write on the first standard Congregation of God, on the second standard Camps of God, on the third standard Tribes of God, on the fourth standard Clans of God, on the fifth standard Divisions of God, on the sixth standard Assembly of God, on the seventh standard The Called of God, on the eighth standard Hosts of God; and they shall write the list of their names with all their order.

When they approach for battle they shall write on their standards, War of God, Vengeance of God, Trial of God, Reward of God, Power of God, Retributions of God, Might of God, Extermination of God for all the Nations of Vanity; and they shall write on them the whole list of their names.

When they return from battle they shall write on their standards, Salvation of God, Victory of God, Help of God,

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Support of God, Joy of God, Thanksgivings of God, Praise of God, Peace of God.

The measurements of the standards. The standard of the whole congregation shall be fourteen cubits long; the standard of the three tribes, thirteen cubits long; the standard of the tribe, twelve cubits; the standard of the Myriad, eleven cubits; the standard of the Thousand, ten cubits; the standard of the Hundred, nine cubits; the standard of the Fifty, eight cubits; the standard of the Ten, seven cubits ...

WAR RULE CHAPTER 5

And on the shield of the Prince of all the congregation they shall write his name, together with the names of Israel, Levi and Aaron, and the names of the twelve tribes of Israel according to the order of their precedence, with the names of their twelve chiefs.

The Rule for the ordering of the battle divisions to complete a front formation when their host has reached its full number The formation shall consist of one thousand men ranked seven lines deep, each man standing behind the other.

They shall all hold shields of bronze burnished like mirrors. The shield shall be edged with an interlaced border and with inlaid ornament, a work of art in pure gold and silver and bronze and precious stones, a many-coloured design worked by a craftsman. The length of the shield shall be two and a half cubits and its width one and a half cubits.

In their hands they shall hold a spear and a sword. The length of the spear shall be seven cubits, of which the socket and spike shall measure half a cubit. The socket shall be edged with three embossed interlaced rings of pure gold and silver and bronze, a work of art. The inlaid ornaments on both edges of the ring shall be bordered with precious stones - patterned bands worked by a craftsman - and embossed with ears of corn. Between the rings, the socket shall be embossed with artistry like a pillar. The spike shall be made of brilliant white iron, the work of a craftsman; in its centre, pointing towards the tip, shall be ears of corn in pure gold.

The swords shall be made of pure iron refined by the smelter and blanched to resemble a mirror, the work of a craftsman; on both sides (of their blades) pointing towards the tip, figured ears of corn shall be embossed in pure gold, and they shall have two straight borders on each side. The length of the sword shall be one and a half cubits and its width four fingers. The width of the scabbard shall be four thumbs.

There shall be four palms to the scabbard from the girdle, and it shall be attached to the girdle on both sides for a length of five palms.

The hilt of the sword shall be of pure horn worked by a craftsman, with patterned bands in gold and silver and precious stones ... ...

When... shall stand, the ... they shall order the seven battle divisions, division after division... thirty cubits where the men of the division shall stand...

WAR RULE CHAPTER 6

... seven times and shall return to their positions. And after them, three divisions of foot-soldiers shall advance and shall station themselves between the formations, and the first division shall hurl seven javelins of war towards the enemy formation. On the point of the javelins they shall write, ShiningJavelinof the Power of God; and on the darts of the second division they shall write, Bloody Spikes to Bring Down the Slain by the Wrath of God; and on the javelins of the third division they shall write, Flaming Blade to Devour the Wicked Struck Down by the Judgement of God. All these shall hurl their javelins seven times and shall afterwards return to their positions.

Then two divisions of foot-soldiers shall advance and shall station themselves between the two formations. The first division shall be armed with a spear and a shield, and the second with a shield and a sword, to bring down the slain by the judgement of God, and to bend the enemy formation by the power of God, to pay the reward of their wickedness to all the nations of vanity. And sovereignty shall be to the God of Israel, and He shall accomplish mighty deeds by the saints of his people.

Seven troops of horsemen shall also station themselves to the right and to the left of the formation; their troops shall stand on this (side) and on that, seven hundred horsemen on one flank and seven hundred horsemen on the other. Two hundred horsemen shall advance with the thousand men of the formation of foot-soldiers; and they shall likewise station themselves on both flanks of the camp. Altogether there shall be four thousand six hundred men, and one thousand cavalrymen with the men of the army formations, fifty to each formation. The horsemen, together with the cavalry of the army shall number six thousand: five hundred to each tribe.

The horses advancing into battle with the foot-soldiers shall all be stallions; they shall be swift, sensitive of mouth, and sound of wind, and of the required age, trained for war, and accustomed to noise and to every (kind of) sight. Their riders shall be gallant fighting men and skilled horsemen, and their age shall be from thirty to forty-five years.

The horsemen of the army shall be from forty to fifty years old. They and their mounts shall wear breast-plates, helmets, and greaves; they shall carry in their hands bucklers, and a spear eight cubits long. The horseman advancing with the foot-soldiers shall carry bows and arrows and javelins of war. They shall all hold themselves prepared ... of God and to spill the blood of the wicked ...

WAR RULE CHAPTER 7

The men of the army shall be from forty to fifty years old. The inspectors of the camps shall be from fifty to sixty years old. The officers shall be from forty to fifty years old. The despoilers of the slain, the plunderers of booty, the cleansers of the land, the keepers of the baggage, and those who furnish the provisions shall be from twentyfive to thirty years old.

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No boy or woman shall enter their camps, from the time they leave Jerusalem and march out to war until they return. No man who is lame, or blind, or crippled, or afflicted with a lasting bodily blemish, or smitten with a bodily impurity, none of these shall march out to war with them.

They shall all be freely enlisted for war, perfect in spirit and body and prepared for the Day of Vengeance. And no man shall go down with them on the day of battle who is impure because of his 'fount', for the holy angels shall be with their hosts. And there shall be a space of about two thousand cubits between all their camps for the place serving as a latrine, so that no indecent nakedness may be seen in the surroundings of their camps.

When the battle formations are marshalled facing the enemy formation facing formation, seven Priests of the sons of Aaron shall advance from the middle gates to the place between the formations.

They shall be clothed in vestments of white cloth of flax, in a fine linen tunic and fine linen breeches; and they shall be girdled with fine cloth of flax embroidered with blue, purple, and scarlet thread, a manycoloured design worked by a craftsman. And on their heads they shall wear mitred turbans. These shall be battle raiment; they shall not take them into the Sanctuary.

The first Priest shall advance before the men of the formation to strengthen their hand for battle, and the six other Priests shall hold in their hands the trumpets of Summons, and the trumpets of the Reminder, and the trumpets of Alarm (for massacre), and the trumpets of Pursuit, and the trumpets of Retreat. And when the Priests advance to the place between the formations, seven Levites shall accompany them bearing in their hands seven rams' horns; and three officers of the Levites shall walk before the Priests and Levites. The Priests shall sound the two trumpets of Summons for the gates of war to open fifty shields (wide) and the foot-soldiers shall advance, fifty from one gate and fifty from the other. With them shall advance the officers of the Levites, and they shall advance with every formation according to all this Rule.

The Priests shall sound the trumpets, and two divisions of foot-soldiers shall advance from the gate and shall station themselves between the two formations ..

WAR RULE CHAPTER 8

the trumpets shall sound to direct the slingers until they have cast seven times. Afterwards, the Priests shall sound for them the trumpets of Retreat and they shall return to the flank of the first formation to take up their position.

Then the Priests shall sound the trumpets of Summons and three divisions of foot-soldiers shall advance from the gates and shall station themselves between the formations; the horsemen shall be on their flanks, to the right and to the left. The Priests shall sound a sustained blast on the trumpets for battle array, and the columns shall move to their (battle) array, each man to his place. And when they have taken up their stand in three arrays, the Priests shall sound a second signal, soft and sustained, for them to advance until they are close to the enemy formation. They shall seize their weapons, and the Priests shall then blow a shrill staccato blast on the six trumpets of Massacre to direct the battle, and the Levites and all the blowers of rams' horns shall sound a mighty alarm to terrify the heart of the enemy, and therewith the javelins shall fly out to bring down the slain. Then the sound of the horns shall cease, but the Priests shall continue to blow a shrill staccato blast on the trumpets to direct the battle until they have thrown seven times against the enemy formation. And then they shall sound a soft, a sustained, and a shrill sound on the trumpets of Retreat.

It is according to this Rule that the Priests shall sound the trumpets for the three divisions. With the first throw, the Priests shall sound on the trumpets a mighty alarm to direct the battle until they have thrown seven times. Then the Priests shall sound for them on the trumpets of Retreat a soft, a sustained, and a shrill sound, and they shall return to their positions in the formation.

Then the Priests shall blow the trumpets of Summons and the two divisions of foot-soldiers shall advance from the gates and shall stand between the formations. And the Priests shall then blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound an alarm, a mighty blast, and therewith ... ...

WAR RULE CHAPTER 9

they shall set about to bring down the slain with their hands. All the people shall cease their clamour but the Priests shall continue to blow the trumpets of Massacre to direct the battle until the enemy is smitten and put to flight; and the Priests shall blow to direct the battle.

And when they are smitten before them, the Priests shall sound the trumpets of Summons and all the foot-soldiers shall rally to them from the midst of the front formations, and the six divisions, together with the fighting division, shall take up their stations. Altogether, they shall be seven formations: twenty-eight thousand fighting men and six thousand horsemen.

All these shall pursue the enemy to destroy him in an everlasting destruction in the battle of God. The Priests shall sound for them the trumpets of Pursuit, and they shall deploy against all the enemy in a pursuit to destruction; and the horsemen shall thrust them back on the flanks of the battle until they are utterly destroyed.

And as the slain men fall, the Priests shall trumpet from afar; they shall not approach the slain lest they be defiled with unclean blood. For they are holy, and they shall not profane the anointing of their priesthood with the blood of nations of vanity.

The Rule for changes in battle order to form the position of a square with towers, a concave line with towers, a convex line with towers, a shallow convex line obtained by the advance of the centre, or (by the advance of) both flanks to terrify the enemy The shields of the towers shall be three cubits long and their spears eight cubits. The tower shall

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advance from the formation and shall have one hundred shields to each side; in this manner, the tower shall be surrounded on three sides by three hundred shields. And it shall also have two gates, one to the right and one to the left.

They shall write on all the shields of the towers: on the first, Michael, on the second, Gabriel, on the third, Sariel, and on the fourth, Raphael. Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left ... they shall set an ambush to ... ...

WAR RULE CHAPTER 10

our camps and to keep us from all that is indecent and evil. Furthermore, (Moses) taught us, 'Thou art in the midst of us, a mighty God and terrible, causing all our enemies to flee before us.' He taught our generations in former times saying, When you draw near to battle, the Priest shall rise and speak to the people saying, Hear, O Israel! You draw near to battle this day against your enemies. Do not fear! Do not let your hearts be afraid! Do not be terrified, and have no fear! For your God goes with you to fight for you against your enemies that He may deliver you' (Deuteronomy 20, 2-4).

Our officers shall speak to all those prepared for battle. They shall strengthen by the power of God the freely devoted of heart, and shall make all the fearful of heart withdraw; they shall fortify all the mighty men of war. They shall recount that which Thou saidst through Moses:

When you go to war in your land against the oppressor who oppresses you, you shall blow the trumpets, and you shall be remembered before your God and shall be saved from your enemies.

O God of Israel, who is like Thee in heaven or on earth?

Who accomplishes deeds and mighty works like Thine?

Who is like Thy people Israel which Thou hast chosen for Thyself from all the peoples of the lands; the people of the saints of the Covenant, instructed in the laws and learned in wisdom ... who have heard the voice of Majesty and have seen the Angels of Holiness, whose ear has been unstopped, and who have heard profound things?

Thou, O God, hast created the expanse of the heavens and the host of heavenly lights, the tasks of the spirits and the dominion of the Holy Ones, the treasury of glory and the canopy of the clouds.

Thou art Creator of) the earth and of the laws dividing it into desert and grassland; of all that it brings forth and of all its fruits according to their kinds; of the circle of the seas and of the gathering-place of the rivers and of the divisions of the deeps; of the beasts and birds and of the shape of Adam and of the generations of his seed; of the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; ...of the sacred seasons and of the cycles of the years and of time everlasting.

WAR RULE CHAPTER 11

Truly the battle is Thine! Their bodies are crushed by the might of Thy hand and there is no man to bury them.

Thou didst deliver Goliath of Gath, the mighty warrior, into the hands of David Thy servant, because in place of the sword and in place of the spear he put his trust in Thy great Name; for Thine is the battle. Many times, by Thy great Name, did he triumph over the Philistines. Many times hast Thou also delivered us by the hand of our kings through Thy loving-kindness, and not in accordance with our works by which we have done evil, nor according to our rebellious deeds.

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valour. This Thou hast taught us from ancient times, saying, A star shall come out of Jacob, and a sceptre shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds (Numbers 24, 17-19).

By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the times of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by levelling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou hast redeemed by Thy might and by the fullness of Thy marvellous power.

Thou hast opened the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

From ancient times Thou hast foretold the hour when the might of Thy hand (would be raised) against the Kittim, saying, Assyria shall fall by the sword of no man, the sword of no mere man shall devour him (Isaiah 31, 8). For Thou wilt deliver into the hands of the poor the enemies from all the lands, to humble the mighty of the peoples by the hand of those bent to the dust, to bring upon the head of Thine enemies the reward of the wicked, and to justify Thy true judgement in the midst of all the sons of men, and to make for Thyself an everlasting Name among the people whom Thou hast redeemed ... of battles to be magnified and sanctified in the eyes of the remnant of the peoples, that they may know... when Thou chastisest Gog and all his assembly gathered about him ...

For Thou wilt fight with them from heaven...

WAR RULE CHAPTER 12

For the multitude of the Holy Ones is with Thee in heaven, and the host of the Angels is in Thy holy abode, praising Thy Name. And Thou hast established in a community for Thyself the elect of Thy holy people. The list of the names of all their host is with Thee in the abode of Thy holiness; the reckoning of the saints is in Thy glorious dwelling-place. Thou hast recorded for them, with the graving-tool of life, the favours of Thy blessings and the Covenant of Thy peace, that Thou

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mayest reign over them for ever and ever and throughout all the eternal ages. Thou wilt muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle, and may smite the rebels of the earth by Thy great judgements, and that they may triumph together with the elect of heaven.

For Thou art terrible, O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us for everlasting succour.

We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of Glory is with us together with the Holy Ones.

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding judgement on all that grows on the earth.

Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour the flesh of the sinner with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

O Jerusalem, show thyself amidst jubilation!

Rejoice, all you cities of Judah; keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdoms of the nations! Sovereignty shall be to the Lord and everlasting dominion to Israel ... ...

WAR RULE CHAPTER 13

The High Priest shall come, and his brethren the Priests and the Levites, and all the elders of the army shall be with him; and standing, they shall bless the God of Israel and all His works of truth, and shall execrate Belial there and all the spirits of his company.

Speaking, they shall say: Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith!

Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!

Truly they are the company of Darkness, but the company of God is one of eternal Light.

Thou art the God of our fathers; we bless Thy Name for ever. We are the people of Thine inheritance; Thou didst make a Covenant with our fathers, and wilt establish it with their children throughout eternal ages. And in all Thy glorious testimonies there has been a reminder of Thy mercies among us to succour the remnant, the survivors of Thy Covenant, that they might recount Thy works of truth and the judgements of Thy marvellous mighty deeds.

Thou hast created us for Thyself, O God, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to Thy truth. And the Prince of Light Thou hast appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, Thou hast created for the Pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Thy truth, rejoice in Thy mighty hand and be glad for Thy salvation, and exult because of Thy succour and peace. O God of Israel, who can compare with Thee in might? Thy mighty hand is with the poor. Which angel or prince can compare with Thy redeeming succour? For Thou hast appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light ... to stand for ever, and to destroy all the sons of Darkness ... ...

WAR RULE CHAPTER 14

like the fire of His wrath against the idols of Egypt.

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning, they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the fall of the enemy slain, and there they shall all bless the God of Israel. Rejoicing together, they shall praise His Name, and speaking they shall say: Blessed be the God of Israel who keeps mercy towards His Covenant, and the appointed times of salvation with the people He has delivered!

He has called them that staggered to marvellous mighty deeds, and has gathered in the assembly of the nations to destruction without any remnant.

He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God.

He has taught war to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant of Thy people.

Blessed be Thy Name, O God of mercies, who hast kept the Covenant with our fathers.

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In all our generations Thou hast bestowed Thy wonderful favours on the remnant of Thy people under the dominion of Belial.

During all the mysteries of his Malevolence he has not made us stray from Thy Covenant;

Thou hast driven his spirits of destruction far from us, Thou hast preserved the soul of Thy redeemed when the men of his dominion {acted wickedly).

Thou hast raised the fallen by Thy strength, but hast cut down the great in height and hast brought down the lofty.

There is no rescue for all their mighty men and no refuge for their swift men; Thou givest to their honoured men a reward of shame, all their empty existence hast Thou turned to nothing.

But we, Thy holy people, will praise Thy Name because of the works of Thy truth.

We will exalt Thy splendour because of Thy mighty deeds in all the seasons and appointed times for ever, at the coming of day and at nightfall and at the departure of evening and morning.

For great is the design of Thy glory and of Thy wonderful mysteries on high that Thou shouldst raise up dust before Thee and lay low the 'gods'.

Rise up, rise up, O God of gods, raise Thyself in might, King of Kings!

May all the sons of Darkness scatter before Thee!

The light of Thy greatness shall shine forth on 'gods' and men.

It shall be like a fire burning in the dark places of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze

... in all the eternal seasons.

They shall recite there all the war hymns. Afterwards they shall return to their camps ...

WAR RULE CHAPTER 15

For this shall be a time of distress for Israel, and of the summons to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Then the High Priest shall rise, with the Priests, his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prayer in Time of War written in the Book of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is written in the Book of War, and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the hearts of the fighting men. Speaking, he shall say: Be strong and valiant; be warriors! Fear not! Do not be confused and do not let your hearts be afraid! Do not be fearful; fear them not!

Do not fall back ... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. They make for themselves a refuge in falsehood and their power shall vanish like smoke. All the multitudes of their community... shall not be found.

Damned as they are, all the substance of their wickedness shall quickly fade, like a flower in the summer-time.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgement of all flesh. The God of Israel lifts His hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy Ones prepare themselves, for the Day of Revenge ...

WAR RULE CHAPTER 16

... For the God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule on the day when they stand before the camps of the Kittim The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns shall deploy until every man is in his place. The Priests shall then sound a second signal for them to advance, and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six Priests shall blow on the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound a battle alarm, a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamour, but the Priests shall continue to sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when Belial girds himself to come to the aid of the sons of darkness, and when the slain among the footsoldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged in battle they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking he shall say: ... the slain, for you have heard from ancient times through the mysteries of God ... ...

WAR RULE CHAPTER 17

He will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgement of Nadab and Abihu, sons of

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Aaron, by whose judgement God showed Himself holy in the eyes of Israel. But Eleazar and Ithamar He confirmed in an everlasting priestly Covenant.

Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh.

Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until every man is in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the foot-soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of the Kittim; and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests shall continue to blow the trumpets of Massacre and battle shall be fought against the Kittim.

... and in the third lot ... that the slain may fall by the mysteries of God ...

WAR RULE CHAPTER 18

In the seventh lot when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued amidst the shouts of Angels and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without remnant, and no man shall be saved from among them.

At that time, on the day when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow the six trumpets of the Reminder and all the battle formations shall rally to them and shall divide against all the camps of the Kittim to destroy them utterly. And as the sun speeds to its setting on that day, the High Priest shall stand, together with the Levites who are with him and the tribal chiefs and the elders of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God of gods, for Thou hast worked great marvels with Thy people! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. For the sake of Thy Covenant Thou hast removed our misery, in accordance with Thy goodness towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ... Thou hast worked a marvellous miracle for us, and from ancient times there never was anything like it.

For Thou didst know the time appointed for us and it has appeared before us this day ... Thou hast shown us Thy merciful hand in everlasting redemption by causing the dominion of the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand in a stroke of destruction in the war against all our enemies.

And now the day speeds us to the pursuit of their multitude ... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ...

WAR RULE CHAPTER 19

For our Sovereign is holy and the King of Glory is with us; the host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew covering the earth, and as a shower of rain shedding

righteousness on all that grows there. Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour flesh with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

Keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdom of the nations!

Sovereignty shall be to the Lord and everlasting dominion to Israel.

(1QM combined with 4QMb=4Q492)

{Then they shall gather in} the camp that night to rest until the morning.

And in the morning {they shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the assembled nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those who fell there under the Sword of God. And the High Priest shall draw near, with his vicar, and the chief Priests {and the

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Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; they shall return to the positions which they held before the slain began to fall from among the Kittim, and there they shall praise the God {the Most High} ...

The War Scroll from Cave 4 (4Q491, 493)

(The following fragments, belonging to Ma (4Q491), echo sections from 1QM, but it also contain passages without parallels there. This is why we have to show them here.)

Ma = 4Q491, frs. 1-3

... There shall be one thousand cubits between the camp and the latrine and no nakedness whatever shall be seen in their surroundings. And when they set out to prepare the battle to curb the enemy, there shall be among them some exempted in the lot of each tribe according to their numbered men for each day's duty. On that day, some men from all their tribes shall set out from their camps towards the House of Meeting ... the Priests, the Levites, and all the chiefs of the camps shall go out towards them. They will pass there before ... according to the Thousands, Hundreds, Fifties and Tens.

Whoever shall not be clean because of his 'fount' on that night shall not go with them to the battle, for the holy angels shall be with their formations together ... When the formation called up for that day's battle to pass to all ... of the war, three formations shall stand, formations behind formations. They shall set a space between all the formations and they shall go out to battle in succession. These are the foot-soldiers and beside them the horsemen. They shall stand between the formations. And if they set up an ambush for a formation, the three ambushing formations shall be at a distance and shall not rise ... of the war and they shall hear the trumpets of Alarm and the foot-soldiers will begin to bring down the guilty dead. Afterwards the ambush shall rise from its hiding-place arranged in formations. The reassembly: from the right and from the left, from behind and from the front, four directions ... in the battles of annihilation. And all the formations engaged in combat with the enemy will be in one place.

... The first formation will go out to the battle and the second stand ... on their post. With the completion of their time, the first shall return and rise ... The second ... When the battle is joined. And the second formation shall have completed its time and they shall return and stand on their post. And the third ...

... And the chief Priest and his brethren, the Priests, and the Levites and the men of the order shall stand. And the Priests shall blow the trumpets continuously ... and a girdle of fine cloth of flax embroidered with blue, purple and scarlet threads, a many-coloured design produced by a craftsman, and a fine linen tunic and fine linen breeches and a mitred turban on their heads. They shall not take them to the sanctuary for they are battle raiments. According to all this rule ...

THE BOOK OF WAR

(4Q285, 11Q14)

(This collection of small fragments, designated as Rule of War, are akin to the War Scroll. It is probably representing its missing end section. Allusions are found to Levites blowing trumpets (fr. 8), to the archangel Michael (fr. 10), to the Prince of the Congregation, identified as the Branch of David (frs. 4 and 7), as well as to the Kittim and their slain (frs. 2, 4, 7), all familiar from 1QM. The poorly preserved benediction (fr. 8) can be reconstructed with the help of 11Q14 which contains, however, some notable variants. Fragment 4 seems to identify the defeated opponent as the biblical Gog (Ezekiel 39), the chief foe of the final age, here no doubt equated with the king of the Kittim. Fragment 7, erroneously labelled by some as the 'Pierced Messiah fragment', is based on an interpretation of Isaiah)

4Q285, fr. 1

... because of Thy name and ... Michael, Gabriel, Sariel and Raphael ... with the elect of ...

4Q285, fr. 4

... wickedness will be smitten ... the Prince of the Congregation and all Israel ... which was written in the book of Ezekiel the Prophet, I will strike your bow from your left hand and will make your arrows drop from your right hand. On the mountains of Israel you shall fall ... the king of the Kittim ... the Prince of the congregation will pursue them as far as the Great Sea ... and they shall flee from before Israel. In that time ... he shall stand against them and they shall be stirred against them ... and they shall return to the dry land. In that time ... and they shall bring him (the king of the Kittim?) before the Prince of the Congregation

4Q285 frg. 5

Isaiah the prophet: The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will fall. And there shall come forth a shoot from the stump of Jesse the Branch of David and they will enter into judgement with and the Prince of the Congregation, the Branch of David will kill him by strokes and by wounds. And a Priest of renown will command the slain of the Kittim.

4Q285.fr. 7

The Messiah, Branch of David

As it is written in the book of Isaiah the Prophet, The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will f all. And there shall come forth a shoot from the stump of Jesse ... the Branch of David and they will enter into judgement with ... and the Prince of the Congregation, the Branch of David will kill him ... by strokes and by wounds. And a Priest of renown will command ... the slain of the Kittim ...

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4Q285, fr.8

Answering, he shall say to the sons of Israel: May you be blessed in the name of the Most High God ... and may His holy name be blessed for ever and ever. May all His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open for you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time, and to give you the fruit of the produce of corn, wine and oil plentiful. And may the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. And there shall be no loss of children nor stumbling in your congregation, and wild beasts shall withdraw from your land and there shall be no pestilence in your land. For God is with you and His holy angels stand in your congregation, and His holy name shall be invoked upon you ... in your midst...

11Q14

And he shall bless them in the name of the God of Israel. Answering he shall say, ... to the sons of Israel: May you be blessed for ever and ever and may His ... be blessed ... and may His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open to you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time to give you the fruit of the produce of corn, wine and oil plentiful. May the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. There shall be no loss of children, nor stumbling in your congregation and the wild beasts shall withdraw from your land. The sword shall not pass through your land. For God is with you and His holy angels shall be present in your congregation, and His holy name shall be invoked upon you.

THE TEMPLE SCROLL

(11QT=11Q19-21, 4Q365a, 4Q524)

(The Temple Scroll is the longest Qumran manuscript, measuring over twenty-eight feet. There are also other fragments pertaining to the same document from Cave 11 (11Q20) and from Cave 4 (4Q365a). Originally it consisted of sixtyseven columns. It was written in the mid-first century BC.

The major part of the scroll deals with the Temple (building and furniture) and cultic worship, especially sacrifices on Sabbaths and the many feasts of the year. Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is badly mutilated. Column I is missing. Columns III-XII are so fragmented that we only know that they contain: 1. Covenant between God and Israel (II). 2. Building projects of the Temple, 3. Daily, weekly and monthly sacrifices, and festivals. 4. Purity regulations. 5. Miscellaneous laws and punishments.

The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws. The aim of the author is to present the message of the scroll not as an interpretation of the Bible, but as an immediate divine revelation. For this purpose, not only does he formulate the supplementary legislation as directly spoken by God, but also frequently substitutes 'I' for 'the Lord = YHWH' of Scripture.)

(... Column 1 is missing ...)

TEMPLE SCROLL COLUMN 2

Behold, I will make a covenant.

For it is something dreadful that I will do to you. I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Girgashites, the Perizzites, the Hivites and the Jebusites. Take care not to make a covenant with the inhabitants of the country which you are to enter so that they may not prove a snare for you. You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire. You must not desire silver and gold so that you may not be ensnared by them; for that would be abominable to me. You must not bring any abominable idol into your house and come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the country so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them. ...

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(... Columns 3-12 are extremely fragmented, not readable ...)

This is what you shall offer on the altar: two yearling lambs without blemish every day as a perpetual holocaust. You shall offer the first in the morning; and you shall offer the other lamb in the evening; the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil; it shall be a perpetual holocaust of soothing odour, an offering by fire to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine. The priest who offers the holocaust shall receive the skin of the burnt-offering which he has offered. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ...

On the Sabbath days you shall offer two yearling rams without blemish and two tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering. On the first day of each month you shall offer a holocaust to YHWH: two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, three tenths of an ephah mixed with half a hin of oil, and a drink-offering, half a hin for each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah with a third of a hin, and wine for a drink-offering, one third of a hinfor each ram; ... one tenth of fine flour for a grain-offering, mixed with a quarter of a hin, and wine, a quarter of a hin for each lamb ... a soothing odour to YHWH on the first day of each month. This is the burnt-offering for each month for the months of the year ... On the first day of the first month the months (of the year) shall start; it shall be the first month of the year for you. You shall do no work. You shall offer a he-goat for a sin-offering. It shall be offered by itself to expiate for you. You shall offer a holocaust: a bullock, a ram, seven yearling ram lambs without blemish ... additional to the burnt-offering for the new moon, and a grainoffering of three tenths of fine flour mixed with oil, half a hin for each bullock, and wine for a drink-offering, half a hin, a soothing odour to YHWH, and two tenths of fine flour mixed with oil, one third of a hin.

You shall offer wine for a drink-offering, one third of a hin for the ram, an offering by fire, of soothing odour to YHWH; and one tenth of fine flour, a grain-offering mixed with a quarter of a hinof oil. You shall offer wine for a drink-offering, a quarter of a hin for each ram ... lambs and for the he-goat ... each day ... seven yearling lambs and a he-goat ... according to this statute. For the ordination (of the priests), one ram for each day, and baskets of bread for all the rams of the ordination, one basket for each ram. They shall divide all the rams and the baskets for the seven days of the ordination for each day; according to their divisions, they shall offer to YHWH the right thigh of the ram as a holocaust and the fat covering the entrails and the two kidneys and the fat on them and on the loins and the whole fat tail close to the backbone and the appendage of the liver and the corresponding grain-offering and drink-offering according to the statute. They shall take one unleavened cake from the basket and one cake of bread with oil and one wafer, and they shall put it all on the fat together with the offering of the right thigh. Those who sacrifice shall wave the rams and the baskets of bread as a wave-offering before YHWH. This is a holocaust, an offering by fire, of soothing odour before YHWH. They shall burn everything on the altar over the holocaust, to complete their ordination during the seven days of ordination.

If the High Priest is to minister to YHWH, whoever has been ordained to put on the vestments in place of his father, shall offer a bull for all the people and another for the priests. He shall offer the one for the priests first. The elders of the priests shall lay their hands on its head and after them the High Priest and all the priests. They shall slaughter the bull before YHWH. The elders of the priests shall take from the blood of the bull and place it with their finger on the horns of the altar and they shall pour the blood around the four corners of the altar ledge ... and they shall take from its blood and place it on his right ear lobe and on the thumb of his right hand and the big toe of his right foot. They shall sprinkle on him and his vestments some of the blood which was on the altar... he shall be holy all his days. He shall not go near any dead body. He shall not render himself unclean even for his father or mother, for he is holy to YHWH, his God ... He shall offer on the altar and burn the fat of the first bull ... all the fat on the entrails and the appendage of the liver and the two kidneys and the fat on them and the fat on the loins, and the corresponding grain-offering and drink-offering according to their statute, he shall burn them on the altar. It shall be a burnt-offering, an offering by fire, of soothing odour before YHWH. The flesh of the bull, its skin and offal, they shall burn outside the sanctuary city on a wood fire in a place reserved for sin-offerings. There they shall burn it with its head and legs together with all its entrails. They shall burn all of it there except the fat. It is a sin-offering. He shall take the second bull, which is for the people, and by it he shall expiate for all the people of the assembly, by its blood and fat. As he did with the first bull, so he shall do with the bull of the assembly. He shall place with his finger some of its blood on the horns of the altar, and the remainder of its blood, he shall sprinkle on the four corners of the altar ledge, and its fat and the corresponding grain- offering and drink-offering, he shall burn on the altar. It is a sin-offering for the assembly.

... They shall rejoice because expiation has been made for them ... This day shall be a holy gathering for them, an eternal rule for all their generations wherever they dwell. They shall rejoice and ...

Let them prepare on the fourteenth day of the first month between dusk and dark the Passover of YHWH. They shall sacrifice it before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts.

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They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it. It shall be a seven-day feast of unleavened bread for YHWH. You shall offer on each of these seven days a holocaust to YHWH: two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day there shall be an assembly for YHWH. You shall do no work on it.

... he- goat for a sin-offering ... the corresponding grain-offering and drink- offering according to the statute; one tenth of fine flour mixed with a quarter of a hin of oil and a quarter of a hin of wine for a drink-offering ... he shall expiate for all the guilt of the people of the assembly ... This shall be an eternal rule for you for your generations wherever you dwell. Then they shall offer the one ram, once, on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count fifty days. You shall bring a new grain-offering to YHWH from your homes, a loaf of fine flour, freshly baked with leaven. They are firstfruits to YHWH, wheat bread, twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel. They shall offer ... their grain-offering and drink-offering according to the statute. The priests shall wave ... wave-offering with the bread of the firstfruits. They shall belong to the priests and they shall eat them in the inner courtyard, as a new grain-offering, the bread of the firstfruits. Then ... new bread from freshly ripened ears.

On this day there shall be a holy gathering, an eternal rule for their generations. They shall do no work. It is the feast of Weeks and the feast of Firstfruits, an eternal memorial.

You shall count seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths shall elapse until you have counted fifty days to the morrow of the seventh Sabbath. You shall bring new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH; all the chiefs of the clans of Israel ... rams and the corresponding grain-offering according to the statute: two tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat ... assembly ... their grainoffering and drink-offering shall be according to the statute concerning young bulls and the ram ... to YHWH. At the quarter of the day, they shall offer ... the rams and the drink-offering. They shall offer ... fourteen yearling ram lambs ... the burnt-offering. They shall prepare them ... and they shall burn their fat on the altar, the fat covering the entrails and the fat that is on them, and the appendage of the liver with the kidneys he shall remove and the fat on them, and that which is on the loins and the fat tail close to the backbone. They shall burn all on the altar together with the corresponding grain-offering and drinkoffering, an offering by fire, of soothing odour before YHWH. They shall offer every grain-offering joined to a drink-offering according to the statute. They shall take a handful from every grain-offering offered either with frankincense or dry, (this being) its memorial portion, and burn it on the altar. They shall eat the remainder in the inner courtyard. The priests shall eat it unleavened. It shall not be eaten with leaven. It shall be eaten on that day before sunset. They shall salt all their offerings. You shall never allow the covenant of salt to fail. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, the cheeks, the stomach and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

The priests' portions shall be the thigh of the offering and the breast ... the forelegs, the cheeks and the stomachs ... as an eternal rule, from the children of Israel and the shoulder remaining of the foreleg shall be for the Levites ... an eternal rule for them and for their seed .. the princes of the Thousands ... from the rams and from the lambs, one ram and one ram lamb shall belong to the priests; to the Levites, one ram, one lamb; and to every tribe, one ram, one lamb for all the tribes, the twelve tribes of Israel. They shall eat them on that day, in the outer courtyard before YHWH.

... the priests shall drink there first and the Levites second ... the princes of the standards first ... men of renown. After them the whole people, from the great to the small, shall begin to drink the new wine.

They shall not eat any unripe grapes from the vines, for on this day they shall expiate for the tirosh. The children of Israel shall rejoice before YHWH, an eternal rule for their generations wherever they dwell. They shall rejoice on this day for they have begun to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

You shall count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil from the homes of the tribes of the children of Israel, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH. ... shall expiate with it for all the congregation before YHWH ... with this oil, half a hin ... according to the statute, a holocaust, an offering by fire, of soothing odour to YHWH ... With this oil they shall light the lamps ... the princes of the Thousands with ... fourteen yearling male lambs and the corresponding grain-offering and drink-offering ... for the lambs and the rams. The Levites shall slaughter ... and the priests, the sons of Aaron, shall sprinkle their blood on the altar all around ... and they shall burn their fat on the altar of the holocaust ... and the corresponding grain-offering and drink-offering, they shall burn over the fats ... an offering by fire, of soothing odour to YHWH. They shall take away from ... the right thigh and the breast ... the cheeks and the stomach shall be the priests' portion according to the statute concerning them. They shall give to the Levites the shoulder.

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Afterwards they shall bring them the offerings out to the children of Israel, and the children of Israel shall give the priests one ram, one lamb, and to the Levites, one ram, one lamb, and to each tribe, one ram, one lamb. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for all the oil of the land before YHWH once yearly. They shall rejoice ...

The High Priest shall offer the holocaust of the Levites first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first and he shall lift up its blood in a bowl to the altar and with his finger he shall put some of the blood to the four horns of the altar of the holocaust and to the four corners of the altar ledge, and shall toss the blood towards the base of the altar ledge all around. He shall burn its fat on the altar, the fat covering the entrails and that over the entrails. The appendage of the liver with the kidneys he shall remove as well as the fat over them and on the loins. He shall send up in smoke all of them on the altar together with the corresponding grain-offering and drink-offering, an offering by fire of soothing odour to YHWH. And ... the flesh, of soothing odour; it shall be an offering by fire to YHWH. Thus they must do to every young bull, and to every ram and to every lamb and its limbs shall remain apart. The corresponding grain-offering and drink-offering shall be on it, an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately. As he has done with the holocaust of the Levites, so shall he do with the holocaust of the children of Judah after the Levites. On the second day he shall first offer the holocaust of Benjamin and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together. On the third day, he shall offer the holocaust of Reuben separately, and the holocaust of Simeon separately. On the fourth day he shall offer the holocaust of Issachar separately and the holocaust of Zebulun separately. On the fifth day he shall offer the holocaust of Gad separately and the holocaust of Asher separately. On the sixth day he shall offer the holocaust of Dan separately and the holocaust of Naphtali separately ...

In the seventh month, on the first day of the month, you shall have a sacred rest, a remembrance announced by a trumpet blast, a holy gathering. You shall offer a holocaust, an offering by fire, of soothing odour before YHWH. You shall offer one young bull, one ram, seven yearling lambs without blemish and one he-goat for a sinoffering, and the corresponding grain-offering and drink-offering according to the statute concerning them, of soothing odour to YHWH, in addition to the perpetual holocaust and the holocaust of the new moon. Afterwards you shall offer this holocaust at the third part of the day, an eternal rule for your generations wherever you dwell. You shall rejoice on this day. On it you shall do no work. A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement. You shall mortify yourselves. For any person who does not mortify himself on this selfsame day shall be cut off from his people. You shall offer on it a holocaust to YHWH: one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement and the corresponding grain-offering and drink-offering according to the statute concerning the young bull, the ram, the lambs and the he-goat. For the sin-offering of the atonement you shall offer two rams for holocaust. The High Priest shall offer one for himself and his father's house ... The High Priest shall cast lots on the two goats, one lot for YHWH and one for Azazel. He shall slaughter the goat on which YHWH's lot has fallen and shall lift up its blood in a golden bowl which is in his hand, and do with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust. Its flesh, skin and dung they shall burn beside his young bull. It is a sinoffering for the whole assembly. He shall expiate with it for all the people of the assembly and it shall be forgiven to them. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready. The goat shall bear all the iniquities of (the children of Israel). ... and he shall expiate for all the children of Israel and it shall be forgiven to them ... Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations. Once a year this day shall be for them a memorial.

They shall do no work on it, for it shall be to them a Sabbath of sacred rest. Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people. A Sabbath of sacred rest, a holy gathering shall this day be for you. You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month ... the corresponding grainoffering and drink-offering, all on the altar, an offering by fire, of soothing odour to YHWH. On the second day: twelve young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the hegoat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the he-goat.

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On the fourth day ten young bulls, two rams, fourteen yearling ram lambs and one he-goat for a sin-offering and the corresponding grainoffering and drink-offering for the young bulls, the rams, the lambs and the he-goat ... On the fifth day ... and the corresponding grain-offering and drink-offering ... in the house on which I shall cause my name to rest ... holocausts, each on its day according to the law of this statute, always from the children of Israel in addition to their freewillofferings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable. I shall accept them and they shall be my people and I shall be for them for ever. I will dwell with them for ever and ever and will sanctify my sanctuary by my glory. I will cause my glory to rest on it until the day of creation on which I shall create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Bethel.

... You shall make ... for stairs, a staircase ... in the house which you shall build ... You shall make a staircase north of the Temple, a square house, twenty cubits from one corner to the other alongside its four corners. Its distance from the wall of the Temple shall be seven cubits on the north-west. You shall make the width of its wall four cubits ... like the Temple and its inside from corner to corner twelve cubits. There shall be a square column in its middle, in the centre; its width four cubits on each side around which the stairs wind ... In the upper chamber of this house you shall make a gate opening to the roof of the Temple and a way (shall be) made through this gate towards the entrance ... of the Temple by which one can reach the upper chamber of the Temple. Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside and from outside, its column and its stairs. You shall do everything as I tell you.

You shall make a square house for the laver in the south-east, on all its sides, each twenty-one cubits; fifty cubits distant from the altar. The width of the wall shall be four cubits, and the height twenty cubits ...

Make gates for it on the east, on the north and on the west. The width of the gates shall be four cubits and the height seven ... You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit in width and their height four cubits above the ground. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival. Above the house of the ... when they come to minister in the sanctuary. You shall make a trench around the laver beside its house and the trench shall go from the house of the laver to a cavity. It shall descend rapidly to the ground where the water shall flow and disappear. It shall not be touched by any man for it is mingled with the blood of the holocaust. They shall sanctify my people in the sacred vestments which ...

You shall make a house east of the house of the laver according to the measurement of the house of the basin. Its wall shall be at a distance of seven cubits from the wall of the house of the laver. Its whole building and rafters shall be like those of the house of the laver.

It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver. Inside all the walls of this house shall have apertures, their width and depth two cubits each and their height four with which the entrails and the feet are raised to the altar. When they have completed the sending up in smoke ...

... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

Afterwards they shall slaughter them and collect the blood in bowls and toss it around the altar base. They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar, each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it. The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH. You shall make chains hanging from the rafters of the twelve columns ...

... whoever is not a priest shall die, and whoever ... a priest who shall come ... and he is not clothed in the holy vestments in which he was ordained, they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt. You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings, divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings. None of these shall be mingled one with another, for their places shall be divided from one another in order that the priests may not err concerning all the sinofferings of the people, and all the rams of the guilt-offerings, thus incurring the sin of guilt.

The birds for the altar: he shall prepare turtle doves ... from the corner of ... to the corner of the gate, one hundred and twenty cubits. The gate shall be forty cubits wide. Each side shall be according to this measurement. The width of its wall shall be seven cubits, and its height forty-five cubits to the rafters of its roof. The width of its chambers shall be twenty-six cubits from corner to corner. The gates of entrance and exit: the gate shall be fourteen cubits wide and twenty-eight cubits high from the threshold to the lintel. The height of the rafters above the lintel shall be fourteen cubits.

The gate shall be roofed with a panelling of cedar wood overlaid with pure gold. Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard, (there shall be) one hundred and twenty cubits. Thus shall be the measurement of all these gates of the inner courtyard. The gates shall lead inside into the courtyard. You shall make inside the courtyard seats for the priests, and tables in front of the seats, in the inner colonnade by the

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outer wall of the courtyard, places made for the priests and their sacrifices, for the firstfruits and the tithes, for their peace-offering sacrifices which they shall sacrifice. The sacrifices of the peace-offerings of the children of Israel shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves where they shall seethe their sacrifices and sinofferings.

... There they shall eat ... the bird, the turtle-dove and the young pigeons ...

You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north. Its wall shall be four cubits wide and twenty-eight cubits high. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits ...

... that all the congregation of the children of Israel may bow down before me ... No woman shall come there, nor a child until the day that he has fulfilled the rule ... and has paid for himself a ransom to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell. The shekel consists of twenty gerahs.

When they shall collect from him the half-shekel... to me. Afterwards they shall enter from the age of twenty ... The names of the gates of this courtyard shall be according to the names of the children of Israel: Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south; Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north. Between each gate the measurement shall be: from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

From the gate of Levi to the gate of Judah ... You shall make a third courtyard ... to their daughters and to the strangers who were born ... wide around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next. Each side shall be according to this measurement: on the east, the south, the west and the north. The wall shall be seven cubits wide and forty-nine cubits high. Chambers shall be made between its gates along the foundation as far up as its 'crowns' (= crenellations: Yadin). There shall be three gates in the east, three in the south, three in the west and three in the north. The gates shall be fifty cubits wide and their height seventy cubits. Between one gate and another there shall be three hundred and sixty cubits. From the corner to the gate of Simeon, three hundred and sixty cubits. From the gate of Simeon to the gate of Levi, likewise.

From the gate of Levi to the gate of Judah, likewise three hundred and sixty cubits. ... From the gate of Issachar to the gate of Zebulun, three hundred and sixty cubits. From the gate of Zebulun to the gate of Gad, three hundred and sixty cubits. From the gate of Gad to the northern corner, three hundred and sixty cubits. From this corner to the gate of Dan: three hundred and sixty cubits. Thus from the gate of Dan to the gate of Naphtali, three hundred and sixty cubits. From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits. The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits. The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel. The rafters at the doorways shall be of cedar wood and overlaid with gold. The doors shall be overlaid with pure gold. Between each gate inwards you shall make storehouses, rooms and colonnades.

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood. The wall shall be two cubits wide. On the outside there shall be storehouses. The storehouse shall be ten cubits wide and twenty cubits long. The wall shall be two cubits wide and fourteen cubits high up to the lintel. Its entrance shall be three cubits wide. You shall make in this way all the storehouses and the corresponding rooms. The colonnade ... shall be ten cubits wide.

Between each gate you shall make eighteen storehouses and the corresponding eighteen rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade. Winding stairs shall go up to the second and third colonnades and to the roof. You shall build storehouses and corresponding rooms and colonnades as on the ground floor. The second and the third (levels) shall follow the measurement of the lower one. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers' houses of the children of Israel, the captains of the thousands, the captains of the ...

hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year. Between each gate there shall be

... on the days of the first fruits of the corn, of the wine (tirosh) and the oil, and at the festival of the offering of wood. On these days (the tithe) shall be eaten. They shall not put aside anything from it from one year to another. For they shall eat it in this manner. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and they shall drink the wine from the day of the festival of Wine until the next year, until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar. Whatever is left to last beyond their festivals shall be sanctified by being burnt with fire. It shall no longer be eaten for it is holy. Those who live within a distance of three days'

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walk from the sanctuary shall bring whatever they can bring. If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals. On working days they shall not eat from this in their weariness for it is holy. On the holy days it shall be eaten, but it shall not be eaten on working days.

... You shall allot the rooms and the corresponding chambers. From the gate of Simeon to the gate of Judah shall be for the priests ... All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof. You shall allot to the sons of Judah the area from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them. You shall allot to the sons of Simeon the area from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles. (You shall allot) to the sons of Reuben the area from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles. The area from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh. The area from the gate of Joseph to the gate of Benjamin you shall allot to the sons of Kohath from the Levites. The area from the gate of Benjamin to the western corner you shall allot to the sons of Benjamin. The area from this corner to the gate of Issachar you shall allot to the sons of Issachar. The area from the gate of Issachar ...

... the second (= incoming) priestly course shall enter on the left ... and the first (= outgoing) shall leave on the right. They shall not mingle with one another nor their vessels. Each priestly course shall come to its place and they shall stay there. One shall arrive and the other leave on the eighth day. They shall clean the rooms, one after the other, when the first priestly course leaves. There shall be no mingling there.

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten in his body shall enter there until he has purified himself and has offered ...

... No unclean bird shall fly over my sanctuary ... the roofs of the gates ... the outer courtyard ... be in my sanctuary for ever and ever all the time that I abide among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, at three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux and men who have had a (nocturnal) emission ...

Their cities shall be pure ... for ever. The city which I will sanctify, causing my name and my sanctuary to abide in it, shall be holy and pure of all impurity with which they can become impure. Whatever is in it shall be pure. Whatever enters it shall be pure: wine, oil, all food and all moistened (food) shall be clean. No skin of clean animals slaughtered in their cities shall be brought there (to the city of the sanctuary). But in their cities they may use them for any work they need. But they shall not bring them to the city of my sanctuary, for the purity of the skin corresponds to that of the flesh. You shall not profane the city where I cause my name and my sanctuary to abide. For it is in the skins (of animals) slaughtered in the sanctuary that they shall bring their wine and oil and all their food to the city of my sanctuary. They shall not pollute my sanctuary with the skins of animals slaughtered in their country which are tainted (= unfit for the Temple). You cannot render any city among your cities as pure as my city, for the purity of the skin of the animal corresponds to the purity of its flesh. If you slaughter it in my sanctuary, it shall be pure for my sanctuary, but if you slaughter it in your cities, it shall be pure (only) for your cities. Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary, and you shall not profane my sanctuary and my city where I abide with tainted skins.

... the cormorant, the stork, every kind of heron, the hoopoe and the bat ...

You may eat the following flying insects: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. These are among the flying insects which you may eat: those which walk on four legs and have legs jointed above their feet to leap with them on the ground and wings to fly with. You shall not eat the carcass of any bird or beast but may sell it to a foreigner. You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

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You are the sons of YHWH, your God. You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God. You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses. Rather you shall set apart areas in the midst of your land where you shall bury your dead. Between four cities you shall designate an area for burial. In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness. The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest ... with cedar wood, hyssop and ... your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days. Whatever is in the house and whoever enters the house shall be unclean for seven days. Any food on which water has been poured shall be unclean, anything moistened shall be unclean. Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man. The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture. They shall rub its (the house's) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels. On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification. Clothes, sacks and skins shall be washed. As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day. On the third day they shall sprinkle purifying water on them and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle them a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of the impurity contracted from the dead so as to be fit to touch their pure things. As for a man who has not been rendered unclean on account of ...

... they have been unclean. No longer ... until they have sprinkled them the second time on the seventh day and shall be clean by the evening at sunset.

Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute. But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him. Whoever touches him must wash his clothes, bathe and he shall be clean by the evening.

If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb. Any house that she enters shall be unclean with all its utensils for seven days. Whoever touches it shall be unclean till the evening. If anyone enters the house with her, he shall be unclean for seven days. He shall wash his clothes and bathe in water on the first (day). On the third day he shall sprinkle and wash his clothes and bathe. On the seventh day he shall sprinkle a second time and wash his clothes and bathe. At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat's hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard, the wall gecko, the sand gecko, the great lizard and the chameleon. Whoever touches them dead ...

... and whatever comes out of them ... shall be unclean to you. You shall not render yourselves unclean by them. Whoever touches them dead shall be unclean until the evening. He shall wash his clothes and bathe in water and at sunset he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water. After sunset he shall be clean. You shall forewarn the children of Israel about all the impurities. They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel. You shall sanctify them and they shall be holy. They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement. They shall not be partial in (their) judgement. They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, overturns the works of justice, blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin. Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days. The man who accepts bribes and twists just judgement shall be put to death. You shall not be afraid to execute him. You shall not do in your land as the nations do. Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them ...

... You shall not plant any tree as a sacred tree beside my altar to be made by you.

You shall not erect a sacred pillar that is hateful to me. You shall not make anywhere in your land a carved stone to bow down before it. You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me. You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

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You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals. You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle. You shall eat it before me every year in the place that I shall choose. Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me. It is within your towns that you shall eat it. The unclean and the clean among you together (may eat it) like a gazelle or a deer. It is the blood alone that you shall not eat. You shall spill it on the ground like water and cover it with dust. You shall not muzzle an ox while it is threshing. You shall not plough with an ox and an ass (harnessed) together. You shall not slaughter clean cattle or sheep or goat in any of your towns, within a distance of three days' journey from my sanctuary. It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering. You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia. You shall not slaughter it close to my sanctuary for its flesh is tainted. You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary. They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.

When I extend your frontiers as I have told you, and if the place where I have chosen to set my name is too distant, and you say, 'I will eat meat', because you long for it, whatever you desire, you may eat, and you may slaughter any of your small cattle or cattle which I give you according to my blessing. You may eat it within your towns, the clean and the unclean together, like gazelle or deer meat. But you shall firmly abstain from eating the blood. You shall spill it on the ground like water and cover it with dust. For the blood is the life and you shall not eat the life with the flesh so that it may be well with you and with your sons after you for ever. You shall do that which is correct and good before me, for I am YHWH, your God.

But all your devoted gifts and votive donations you shall bring when you come to the place where I cause my name to abide, and you shall sacrifice them there before me as you have devoted and vowed them with your mouth. When you make a vow, you shall not tarry in fulfilling it, for surely I will require it of you and you shall become guilty of a sin. You shall keep the word uttered by your lips, for your mouth has vowed freely to perform your vow.

When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word. Whatever has been uttered by his mouth, he shall do it.

When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father's house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand. If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her when he heard of them. But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them. Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept. You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says, 'Let us go and worship other gods whom you have not known!', do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul. It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him. That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow. You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, seeks to entice you secretly, saying, 'Let us go and worship other gods whom you have not known', neither you, nor your fathers, some of the gods of the peoples that are round about you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. You shall stone him to death with stones because he sought to draw you away from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing among you. If in one of your cities in which I give you to dwell you hear this said: 'Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city saying, "Let us go and worship gods whom you have not known!",' you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword. You shall place it and all who are in it under the ban, and you shall put the

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beasts to the sword. You shall assemble all the booty in the city square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God. It shall be a ruin for ever and shall never be rebuilt. Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion. I will be compassionate to you and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully. If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

... You shall go to the Levitical priests or to the judges then in office; you shall seek their guidance and they shall pronounce on the matter for which you have sought their guidance, and they shall proclaim the(ir) judgement to you. You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide. Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left. The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die. You shall rid Israel of evil. All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

When you enter the land which I give you, take possession of it, dwell in it and say, 'I will appoint a king over me as do all the nations around me!', you may surely appoint over you the king whom I will choose. It is from among your brothers that you shall appoint a king over you. You shall not appoint over you a foreigner who is not your brother. He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, 'You shall never again go back that way'. He shall not acquire many wives that they may not turn his heart away from me. He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests. This is the law that they shall write for him ... They shall count, on the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard units. He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities. He shall select from among them one thousand by tribe to be with him: twelve thousand warriors who shall not leave him alone to be captured by the nations. All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors. They shall be with him always, day and night. They shall guard him from anything sinful, and from any foreign nation in order not to be captured by them. The twelve princes of his people shall be with him, and twelve from among the priests, and from among the Levites twelve. They shall sit together with him to proclaim judgement and the law so that his heart shall not be lifted above them, and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations, but shall take a wife for himself from his father's house, from his father's family. He shall not take another wife in addition to her, for she alone shall be with him all the time of her life. But if she dies, he may marry another from his father's house, from his family. He shall not twist judgement; he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard, any riches or house, or anything desirable in Israel. He shall not rob ...

... When the king hears of any nation or people intent on plundering whatever belongs to Israel, he shall send for the captains of thousands and the captains of hundreds posted in the cities of Israel. They shall send with him (the captain) one tenth of the people to go with him (the king) to war against their enemies, and they shall go with him. But if a large force enters the land of Israel, they shall send with him one fifth of the warriors. If a king with chariots and horses and a large force comes, they shall send with him one third of the warriors, and the two remaining divisions shall guard their city and their boundaries so that no marauders invade their land. If the war presses him the king hard, they shall send to him half of the people, the men of the army, but the other half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword and carry away their booty, they shall give the king his tithe of this, the priests one thousandth and the Levites one hundredth from everything. They shall halve the rest between the combatants and their brothers whom they have left in their cities.

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt. He shall not go until he has presented himself before the High Priest who shall inquire on his behalf for a decision by the Urim and Tummim. It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him. He shall not go following his heart's counsel until he (the High Priest) has inquired for a decision by the Urim and Tummim. He shall (then) succeed in all his ways on which he has set out according to the decision which ...

... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery. With a heavy yoke and in extreme want, they shall there serve gods made by

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human hands, of wood and stone, silver and gold. During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them. They shall sigh in the lands of their enemies and scream because of the heavy yoke. They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings. I will hide my face from them and they shall become food, plunder and prey. None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt. Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers. I will redeem them, and increase them and exult over them. I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel. But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever. I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life. I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him. I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

... and all their wave-offerings. All their firstling male beasts and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth. To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister before me and bless my name, he and his sons always. If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there. He shall have the same share of food with them, besides the inheritance from his father's family.

When you enter the land which I give you, do not learn to practise the abominations of those nations. There shall be found among you none who makes his son or daughter pass through fire, nor an augur or a soothsayer, a diviner or a sorcerer, one who casts spells or a medium, or wizards or necromancers. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards YHWH, your God. For these nations that ... to utter a word in my name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death. If you say in your heart, 'How shall we know the word which YHWH has not uttered?', when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered. The prophet has spoken arrogantly; do not fear him.

A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed. It is on the evidence of two witnesses or three witnesses that a case can be established. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire, and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother. You shall rid yourselves of evil. The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst. You shall have no mercy on him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt. When you approach the battle, the priest shall come forward to speak to the army and say to them, 'Hear, Israel, you approach ...

... and another man shall use its fruit. If any man has betrothed a woman but has not yet married her, he shall return home. Otherwise he may die in the war and another man may take her. The officers shall continue to address the army and say, 'If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.'

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, first offer it peace. If it seeks peace and opens its gates to you, then all the people found in it shall become your forced labourers and shall serve you. If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands. You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves. You may enjoy the use of the booty of your enemies which I give you. Thus shall you treat the very distant cities, those which are not among the cities of these nations. But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature. Indeed you shall utterly exterminate

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the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

... a heifer with which he has not worked, which has not drawn the yoke. The elders of that city shall bring down the heifer to a ravine with an ever-flowing stream which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word. All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine. They shall declare, 'Our hands did not shed this blood, nor did our eyes see it happen. Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel. Let this blood be expiated for them.' You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God. When you go to war against your enemies, and I deliver them into your hands, and you capture some of them, if you see among the captives a pretty woman and desire her, you may take her to be your wife. You shall bring her to your house, you shall shave her head, and cut her nails. You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month. Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed. Afterwards she may eat.

... the firstfruits of his virility; he has the right of the first-born.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him, his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place. They shall say to the elders of his town, 'This son of ours is disobedient and rebellious; he does not listen to us; he is a glutton and a drunkard.' All the men of his city shall stone him with stones and he shall die, and you shall rid yourselves of evil. All the children of Israel shall hear of it and be awe-stricken. If a man slanders his people and delivers his people to a foreign nation and does evil to his people, you shall hang him on a tree and he shall die.

On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die. But his body shall not stay overnight on the tree. Indeed you shall bury him on the same day. For he who is hanged on the tree is accursed of God and men. You shall not pollute the ground which I give you to inherit. If you see your kinsman's ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house and it shall be with you until he claims it. ...

... When a bird's nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs, you shall not take the hen with the young.

You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.'

They shall spread out the garment before the elders of that city. The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin. He shall not ...

When a virgin betrothed to a man is found by another man in the city and he lies with her, they shall bring both of them to the gate of that city and stone them with stones and they shall be put to death: the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour's wife. You shall rid yourselves of evil. If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. To the girl they shall do nothing since she has committed no crime worthy of death. For this affair is like that of a man who attacks his neighbour and murders him. For it was in the fields that he found her and the betrothed girl shouted (for help), but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl's father fifty pieces of silver and she shall be his wife. Because he has dishonoured her, he may not divorce her all his days. A man shall not take his father's wife and shall not lift his father's skirt. A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean. A man shall not take his sister, the daughter of his father or the daughter of

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his mother, for this is abominable. A man shall not take his father's sister or his mother's sister, for this is immoral. A man shall not take the daughter of his brother or the daughter of his sister for this is abominable. (A man) shall not take ...

... (The rest of the text is missing)

THR HABAKKUK PESHER

Commentary on Habakkuk (IQpHab)

(This well-preserved and detailed exposition of the first two chapters of the Book of Habakkuk comes from Cave I. The Habakkuk Commentary is one of the main sources for the study of Qumran origins, as well as Essene Bible exegesis and the sect's theology regarding prophecy.Just like Galatians, Acts, and the Clementine Literature, this document seem to narrate the conflict between the Teacher of Righteousness, probaly James the Just and the Wicked Priest, probably Saul of Tarsus, who was allied with the Priests in the Temple of Jerusalem; who themselves were subjects of the Roman authorities.)

I Oracle of Habakkuk the prophet. How long, O Lord, shall I cry for help and Thou wilt not hear? Interpreted, this concerns the beginning of the final generation ...

Or shout to Thee 'Violence', and Thou wilt not deliver? ... Why dost Thou cause me to see iniquity and to look upon trouble? Desolation and violence are before me. ... God with oppression and unfaithfulness ... they rob riches. There is quarrelling and contention.

So the law is weak and justice never goes forth. Interpreted this concerns those who have despised the Law of God For the wicked encompasses the righteous.

The wicked is the Wicked Priest, and the righteous is the Teacher of Righteousness ... So justice goes forth perverted. ...

Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest in whose heart God set understanding that he might interpret all the words of His servants the Prophets, through whom He foretold all that would happen to His people and His land.

For behold, I rouse the Chaldeans, that bitter and hasty nation. Interpreted, this concerns the Kittim who are quick and valiant in war, causing many to perish. All the world shall fall under the dominion of the Kittim, and the wicked ... they shall not believe in the laws of God ...

Who march through the breadth of the earth to take possession of dwellings which are not their own. (Interpreted) ... they shall march across the plain, smiting and plundering the cities of the earth. For it is as He said, To take possession of dwellings which are not their own.

They are fearsome and terrible; their justice and grandeur proceed from themselves. Interpreted, this concerns the

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Kittim who inspire all the nations with fear and dread. All their evil plotting is done with intention and they deal with all the nations in cunning and guile.

Their horses are smifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind. Interpreted, this concerns the Kittim who trample the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address all the peoples with anger and wrath and fury and indignation. For it is as He said, The look on their faces is like the east wind.

They heap up captives like sand. They scoff at kings, and princes are their laughing-stock. Interpreted, this means that they mock the great and despise the venerable; they ridicule kings and princes and scoff at the mighty host.

They laugh at every fortress; they pile up earth and take it. Interpreted, this concerns the commanders of the Kittim who despise the fortresses of the peoples and laugh at them in derision. To capture them, they encircle them with a mighty host, and out of fear and terror they deliver themselves into their hands. They destroy them because of the sins of their inhabitants.

The wind then sweeps on and passes; and they make of their strength their god. Interpreted, this concerns the commanders of the Kittim who, on the counsel of the House of Guilt, pass one in front of the other; one after another their commanders come to lay waste the earth. And they make of their strength their god: interpreted, this concerns ... all the peoples ...

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. Thou hast ordained them, O Lord, for judgement; Thou hast established them, 0 Rock, for chastisement. Their eyes are too pure to behold evil; and Thou canst not look on distress. Interpreted, this saying means that God will not destroy His people by the hand of the nations; God will execute the judgement of the nations by the hand of His elect. And through their chastisement all the wicked of His people shall expiate their guilt who keep His commandments in their distress. For it is as he said, Too pure of eyes to behold evil. Interpreted, this means that they have not lusted after their eyes during the age of wickedness.

O traitors, why do you stare and stay silent when the wicked swallows up one more righteous than he? Interpreted, this concerns the House of Absalom and the membersof its council who were silent at the time of the chastisement of the Teacher of Righteousness and gave him no help against the Liar who flouted the Law in the midst of their whole congregation.

Thou dealest with men like the fish of the sea, like creeping things, to rule over them. They draw them all up with a fish-hook, and drag them out with their net, and gather them in their seine. Therefore they sacrifice to their net. Therefore they rejoice and exult and burn incense to their seine; for by them their portion is fat and their sustenance rich. (Interpreted) ... the Kittim. And they shall gather in their riches, together with all their booty, like the fish of the sea.

And as for that which He said, Therefore they sacrifice to their net and burn incense to their seine. Interpreted, this means that they sacrifice to their standards and worship their weapons of war. For by them their portion is fat and their sustenance rich. Interpreted, this means that they divide their yoke and their tribute their sustenance - over all the peoples year by year, ravaging many lands.

Therefore their sword is ever drawn to massacre nations mercilessly. Interpreted, this concerns the Kittim who cause many to perish by the sword - youths, grown men, the aged, women and children - and who even take no pity on the fruit of the womb.

I will take my stand to watch and will station myself upon my fortress. I will watch to see what He will say to me and how He will answer my complaint. And the Lord answered and said to me, 'Write down the vision and make it plain upon the tablets, that he who reads may read it speedily. ... and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, That he who reads may read it speedily. Interpreted this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the Prophets.

For there shall be yet another vision concerning the appointed time. It shall tell of the end and shall not lie. Interpreted, this means that the final age shall be prolonged, and shall exceed all that the Prophets have said; for the mysteries of God are astounding.

If it tarries, wait for it, for it shall surely come and shall not be late. Interpreted, this concerns the men of truth who keep the Law, whose hands shall not slacken in the service of truth when the final age is prolonged. For all the ages of God reach their appointed end as he determines for them in the mysteries of His wisdom.

Behold, his soul is puffed up and is not upright. Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged ...

But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgement because of their suffering and because of their faith in the Teacher of Righteousness.

Moreover, the arrogant man seizes wealth without halting. He widens his gullet like Hell and like Death he has never enough. All the nations are gathered to him and all the peoples are assembled to him. Will they not all of them taunt him and jeer at him saying, 'Woe to him who amasses that which is not his! How long will he load himself up with pledges?' Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook

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God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the ways of abominations amidst every unclean defilement.

Shall not your oppressors suddenly arise and your torturers awaken; and shall you not become their prey? Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted, this concerns the Priest who rebelled and violated the precepts of God ... to command his chastisement by means of the judgements of wickedness.

And they inflicted horrors of evil diseases and took vengeance upon his body of flesh. And as for that which He said, Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted this concerns the last Priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim, for it is they who shall be the remnant of the peoples.

Because of the blood of men and the violence done to the land, to the city, and to all its inhabitants. Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house: by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies. Interpreted, this concerns the Priest who ... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, By cutting off many peoples you have forfeited your own soul: interpreted this concerns the condemned House whose judgement God will pronounce in the midst of many peoples. He will bring him thence for judgement and will declare him guilty in the midst of them, and will chastise him with fire of brimstone.

Woe to him who builds a city with blood and founds a town upon falsehood! Behold, is it not from the Lord of Hosts that the peoples shall labour for fire and the nations shall strive for naught? Interpreted, this concerns the Spouter of Lies who led many astray that he might build his city of vanity with blood and raise a congregation on deceit, causing many thereby to perform a service of vanity for the sake of its glory, and to be pregnant with works of deceit, that their labour might be for nothing and that they might be punished with fire who vilified and outraged the elect of God.

For as the waters cover the sea, so shall the earth be filled with the knowledge of the glory of the Lord. Interpreted, this means that when they return ... the lies. And afterwards, knowledge shall be revealed to them abundantly, like the waters of the sea.

Woe to him who causes his neighbours to drink; who pours out his venom to make them drunk that he may gaze on their feasts. Interpreted, this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile that he might confuse him with his venomous fury. And at the time appointed for rest, for the Day of Atonement, he appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose.

You have filled yourself with ignominy more than with glory. Drink also, and stagger! The cup of the Lord's right hand shall come round to you and shame shall come on your glory. Interpreted, this concerns the Priest whose ignominy was greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness that he might quench his thirst. But the cup of the wrath of God shall confuse him, multiplying his ... and the pain of ...

For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts XII shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants. Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction.

And as for that which He said, Because of the blood of the city and the violence done to the land. interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions.

Of what use is an idol that its maker should shape it, a molten image, a fatling of lies? For the craftsman puts his trust in his own creation when he makes dumb idols. Interpreted, this saying concerns all the idols of the nations which they make so that they may serve and worship them. But they shall not deliver them on the Day of Judgement.

Woe to him who says to wood, 'Awake', and to dumb stone, 'Arise'! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His holy Temple: let all the earth be silent before Him! Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgement, God will destroy from the earth all idolatrous and wicked men.

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BIBLICAL GEOGRAPHY AND ITS SIGNIFICANCE

The Hebrews were freed from Babylonian captivity by the Persian emperor Kurush II (known for this reason in the West as Cyrus the Great, and among the Jews as Kurush the Messiah) in the middle of the 6th century BC. Large parts of the Old Testament (the Hebrew Bible or Tanakh) were finalised from the 6th to the 4th centuries BC. Under the patronage of the Persian Empire, leaders such as Zerubabbel, Ezra, Nehemia and others, the freed Jews were encouraged to establish the Laws of Moses as the common law of Yehud Medinat, the Persian Province of Judaea. The Persians did this for a good reason. Their national religion was Zoroastrianism, founded in about 1000 BC by a prophet also known as Zarathustra or Zoroaster. The religion was monotheistic like Judaism and shared therefore many common features such as the purity laws. Jews and Persians continued to work together for many centuries. Archaeologists found Jewish settlements and their traces from Egypt to India and from Greece to Ethiopia and Yemen. It is fair to state that the Persians were parents to the Bible and Western Civilisation as well as Jews, Phoenicians, Greeks and Romans.

The authors of the Bible proved to be reasonable people. In the first book of the Torah (the Books of Mose) they set up the cast of characters (and nations) and also the geographical range by mentioning the rivers as important source of life and as geographical boundaries known to the Jews in the 6th century BC: from the Indus, over the Tigris and Euphrates to the Nile (Gen. 2:10-14). And the Jews were present at all these places.

The locations, lands, and nations mentioned in the Bible are not all listed here. Some locations might appear twice, each time under a different name. The letters N, S, W, E and NW, NE, SW, SE denote the 8 main compass directions as adjective as well as noun.

• **Absalom's Monument:** Kidron Valley, Jerusalem SE

• **Achaia,** Greek: Akhaia, northernmost region of the Peloponnese Peninsula, Greece

• **Admah,** location uncertain, perhaps Numeira, Khirbat al-Khanazir Jordan, or Tel Nimrin, Dead Sea region SE, Jordan

• **Ai** (Douay–Rheims: Hai), modern-day archeological site of Et-Tell

• **Ajalon,** Aijalon, Ayalon (Hebrew: Ayyalon), a valley in the lowland of the Shephelah in Israel; See Zorah

• **Akko,** Acre, Akka: Mediterranean coastal plain, Israel NW

• **Akkad,** Accad, Agade, (Akkadian: Akkade): Mesopotamian state, Akkadian Empire (c. 2334 – 2154 BC)

• **Alashya,** Alashiya, Alasiya; Ancient name of Cyprus and its kingdom c. 1400 BC

• **Allammelech:** in land of the Tribe of Asher land, Israel NW; founders of Assur?; see Joshua

• **Allon Bachuth:** "Oak of Weeping" near Bethel, West Bank, 5 km (3.1 mi) northeast of Ramallah

• **Alqosh,** Alkosh, Alqoš, Alqush: town in the Nineveh Plains Iraq N, Tel Kaif District, 45 km N of Mosul; see Nahum

• **Ammon** (Amman): Canaanite state in Jordan, 2nd millenium BC

• **Attalia,** Antalya in Asia Minor (Turkey) SW

• **Antioch** (on the Orontes) Greek: Antiokheia; Antakya, Hatay Province, Turkey; There are many places called Antioch

• **Arabia,** from Wadi Arabah, or Araba, Aravah, Arava, lit. 'dry area': Arabia got its name from the Araba Valley (around Petra), a valley leading from the Dead Sea to City of Elath (Eilat, modern Israel S), Latin: Aela; Arabic: Ayla; modern Jordan: Aqaba (in biblical times, Arabia was confined to the Arabian Peninsula until the 7th century AD)

• **Aram,** Aramea: Modern Syria W, area of Hebrews, Syrians and Hittites, its alphabetic-based Semitic language Aramaic became world language following conquests of the Neo-Assyrian Empire in the 8th century BC, replacing Akkadian. It was Jesus' mother tongue

• **Arbela** (Erbil / Irbil): Assyrian city in Kurdistan mentioned by the Shulgi Cycle as Urbilum; see The Grand Bible (p. 5212, contents), pp. 5277, pp. 5280

• **Archevite:** in the Old Testament was one of the nations planted by the Assyrians in Samaria (Ezra 4:9), also translated as people from Uruk (Erech, Erechites) and so on. Samaria is the Greek form of the Hebrew name Shomron used as a historical and biblical name for the central region of Israel, bordered by Judaea to the south and Galilee to the north

• **Armenia:** Indo-European kingdom of eastern Asia Minor and southern Caucasus. In the time of Jesus, it reached into Syria

• **Arrapkha:** Assyrian city, modern Kirkuk

• **Ashdod:** an archaeological site south of the modern Ashdod modern Israel.

• **Ashkelon,** Askelon, Askalon: 3rd millenium settlement, south of Ashdod

• **Assur,** Asshur, Ashur, Shur: capital city of Assyria

• **Assyria:** Mesopotamian Semitic state; Assyrian Empire c. 2025 BC–609 BC

• **Avaris:** Capital of a Hyksos-Canaanite state at the eastern margins of the Nile delta; in the Bible known as Pi-Ramesses (Pi-Ramose, city of the son of Ra) probable hometown of Mose (Egyptian: son), It was found by archaeologist Manfred Bietak of Vienna

• **Baal-hazor** (lit. 'Baal's village'): Canaanite city identified with Tell Asur, a 1,016 meters high mountain 8 km north-east of Bethel

• **Babel:** Tower of Babel, Ziggurat of Babylon, a massive temple-pyramd; the Ziggurat of Choga Zanbil, Elam, Iran is the best preserved ziggurat today

• **Babylon** (Akkadian: Babilim): 85 kilometers south of modern Baghdad, Founded c. 1894 BC by Hammurabi's Amorite (Amurru) dynasty, capital of Alexander the Great, Abandoned, c. 1000 AD

• **Babylonia:** ancient Akkadian-speaking state and cultural area based in the city of Babylon in central-southern Mesopotamia (Iraq and Syria) state and empire, 1890 BC–224 AD

• **Bactra:** capital of Bactria; Hebrew-Aramaic settlement working for the Persian Empire in the 6th century BC

• **Bactria,** Bactriana (Bactrian: Bakhlo, Balkh): ancient Iranian civilisation in Central Asia based south of the Oxus River (modern Amu Darya); Greek state in the 4th century BC

• **Beer-Sheba,** Beer Sheva: SW of the West Bank; Human habitation near modern Beersheba: 4th millennium BC

• **Beirut:** Phoenician harbour town and archaeological site BEY039 between Rue Allenby and Rue Foch, Lebanon.

• **Berea,** Beroea (Roman: Veria, Veroia) in Macedonia, Greece N. Paul, Silas and Timothy: Acts of the Apostles

• **Bene Israel** ("Sons of Israel", also the "Shanivar Teli" caste (Saturday Oil Presser caste) or "Native Jew Caste") are a community of Jews in India. It has been suggested that it is made up of descendants of one of the disputed Lost Tribes and ancestors who had settled there centuries ago. There are strong indications that Aramaic speaking Hebrews turned up in India, together with the Persians, already in the 6th century BC. See The Grand Bible,

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p.26, Image Plate 11; The Inscriptions or Edicts of King (Emperor) Ashoka (in Aramaic), p.2823

• **Beta Israel** (Hebrew: House of Israel), term for geography, state and ethnicity, refering to the Hebrews of Ethiopia. Most Beta Israel have migrated to Israel due to Communist persecution in Ethiopia.

• **Beth-Anath** (lit. "temple of Anat"): refering to a Canaanite goddess linked to a Sumerian predecessor called Ninhursag (remember: Abraham came from Sumer). Location perhaps Bi'ina in Galilee

• **Bethany** (Bet Anya; lit. House of Anya or Lazarus): E of Jerusalem

• **Bethel** (lit. House of El" or "House of God", modern village of Beitin, West Bank, 5 km (3.1 mi) NE of Ramallah; Genesis 12, 13, 28, 35; Joshua 7:2, 8:9

• **Bethharan:** 10 km (6 mi) E of River Jordan; perhaps Tell er-Rameh or Tell el-Hammam

• **Bethlehem in Galilee:** Bethlehem of Galilee (Hebrew: Bet Lehem lit. "house of bread" or "house of food) near Kiryat Tivon, around 10 km NW of Nazareth and 7 km SE of Sepphoris, capital of Galilee in Jesus' time

• **Bethlehem in Judaea:** city in the West Bank 10 km (6 mi) S of Jerusalem. It is identified as the birthplace of King David therefore it had to be Jesus' birthplace as well, no matter where he was born. Jesus was most likely born in Bethlehem in Galilee nearby the family's home close by Sepphoris. Constantine the Great, commissioned the Church of the Nativity in 327, as probably suggested to him by his mother Helena who was a staunch Christian already before his birth

• **Bethsaida** (lit. 'House of the Fisherman' or 'House of the Hunter'): hometown of the apostles Peter, Andrew, and Philip, John 1:44; also known as Ioulia, Julia or Julias

• **Beth Shemesh** (lit. House of the Sun): There are 3 places with this name: 1.) 30 km (19 mi) west of Jerusalem) in Judah, 2.) in the land of Naphtali (W of the Sea of Galilee), 3.) Issachar (Joshua 19:22, possibly Ain esh-Shemsiyeh), 4.) Iunu (iwnw) in Egypt, also known as On (Gen. 41:45, 50), Awen (Ezekiel 30:17), all of them are names for Heliopolis in the NE of Cairo; Awen can also stand for Avaris the Hyksos-Canaanite-Hebrew (Habiru) capital of N Egypt (14-16th dyn)

• **Betshean** (lit. House of Tranquillity): Galilee, Samaria

• **Bochim** (lit. Place of Weepers): W of the River Jordan.

• **Byblos:** Phoenician city state in which the writing material papyrus was traded; the word "bible" (library) itself came from it

• **Cabul,** Kabul; Chabolo, Chabulon: Lower Galilee (Joshua 19:27.) Kabul local council in Israel, 9 or 10 miles (16 km) east of Acco.

• **Calah, Kalhu, Nimrud:** Assyrian city

• **Calneh:** Assyrian city, prob. either Nippur or Kulnia, Kullani, Kullanhu, modern Kullan-Köy, between Carchemish on the Euphrates and Arpad near Aleppo, N Syria

• **Cana in Galilee:** hometown of Nathaniel, disciple of Jesus, also known as Bartholomew (bar Ptolemy, son of Ptolemy) and place of the famous Wedding at Cana (likely Jesus' own wedding). The story ends with in the raising of Lazarus foreshadowing the resurrection of Jesus (Gospel of John 11:1–44); the name Lazarus stands for Jesus just like the name Barabbas (bar Abbas, son of the 'Father'). There are 3 places that identify as Cana: 1.) Kafr Kanna, near Sepphoris, 2.) Khirbet Qana, N of Sepphoris, 3.) Qana, southern Lebanon and part of historical Galilee, 50 km (33 mi) N of Sepphoris

• **Canaan:** Region on the Eastern shore of the Mediterranean, home of the Ugaritians, Amorites (Amurru), Phoenicians, Israelites, Judaeans, and other people who all shared the same Semitic language, culture, weight units, time units, currency units (shekel), etc., and in early times, the belief in Baal (Bel) too

• **Canal of the Pharaos:** In 1799, Napoleon Bonaparte and his engineers discovered remnants of an ancient west–east canal through the ancient Egyptian cities of Bubastis, Pi-Ramesses (Avaris), and Pithom. Ancient historians like Herodotus wrote about a canal but experts rejected the story until Napoleons diggings. The legendary Senusret III of the Twelfth dynasty of Egypt cut a canal through the First Nile Cataract at Elephantine and also cut a canal from the Nile to the Red Sea, with locks near Succoth at the Bitter Lakes in around 1850 BC. Reliefs of the Punt expedition under Hatshepsut, 1470 BC, depict seagoing vessels returning from Punt (NW India)

• **Capernaum** (Hebrew: Kfar Naḥum, lit. 'Nahum's village'): not far from Bethsaida, the hometown of the apostles Simon Peter, Andrew, James and John.

• **Cappadocia** (Old Persian: Katpatuka): Region in Asia Minor

• **Carchemish,** Karkemish (Turkish: Karkamış): was an important ancient Assyrian capital city in the N of Syria, now on the frontier between Turkey and Syria.

• **Carthage:** Phoenician city, state and empire in modern Tunisia. Founded by Phoenicians from Tyre in the 8th century BC when the Assyrians conquered and subjugated everyone in the Middle East. In Carthage, Phoenicians (and perhaps their brothers the Israelites, as both spoke the same language) stayed independent and grew more powerful than ever before

• **Caria:** Nation in Asia Minor, SW Turkey

• **Cenchrea,** Cenchreae, Kechries: municipality of Corinth in Corinthia in Greece; Christianity also arrived at Kenchreai early in the religion's history. According to Acts 18:18. Phoebe (Phebe) was a A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Roman citizens. Paul refers to her both as a "servant" or "deacon" (Greek: diakonos, "servant"). This is the only place in the New Testament where a woman is specifically referred to with these two distinctions. (Romans 16:1-2) There are a number of non-canonical texts reporting on Paul's female disciples, in particular Thecla. See The Grand Bible, pp.903

• **Chaldea:** Mesopotamian state, eventually encompassing Babylonia

• **Chesulloth,** Xaloth, Kislot Tavor, Iksal: Chesulloth (Chisloth-Tabor), a biblical town mentioned in the Book of Joshua (Joshua 19:12); northern Israel, about 5 kilometres (3.1 mi) southeast of Nazareth

• **Chezib of Judah:** also known as Achzib of Judah, is a biblical place-name associated with the birth of Judah's son, Shelah (Genesis 38:5), SE of Jerusalem

• **Choga Zanbil** (Elamite: Al Untas Napirisa then later Dur Untash): The ziggurat ('tower of Babel') is the best-preserved of all Mesopotamian temple pyramids; 30 km (19 mi) southeast of Susa and 80 km (50 mi) north of Ahvaz.

• **Chorazin:** 4 km (2.5 mi) from Capernaum, modern Israel, along with Bethsaida and Capernaum, was named in the Gospels of Matthew and Luke as cities where Jesus performed his mission.

• **Cilicia:** Nation in Asia Minor, capital: Tarsos, Tarsus; birth place of Paul the Apostle (Shaul ha Tarsi)

• **Crete,** Greek island, see Alashya

• **Commagene:** Persian-Greek nation in the Tausus Mountains, Asia Minor, SE Turkey

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• **Corduene:** Nation in central Asia Minor, homeland of the Kurds

• **Corinth,** City in Greece. The Church of Corinth has been founded by Paul, making it an Apostolic See

• **Cush:** see Kush

• **Cyprus:** also called Alashya; see Kittim

• **Damascus** (Akkadian: Tamasq; Egyptian: Damasq, lit. 'a well-watered land'). Oldest evidence of settlement in the wider Barada basin date back to 9000 BC

• **Ebla** (Tell Mardikh): Its remains are about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. East Semitic state in northern Syria. It was one of the earliest kingdoms in Syria 3500 BC with one of the oldest archives ever found; The Ebla Tablets, 1,800 complete clay tablets and 4,700 fragments, date to the period between c. 2500 BC and the destruction of the city c. 2250 BC. They were discovered by Italian archaeologist Paolo Matthiae in 1974–75

• **Edom**, Idumea (Akkadian: Udumi, Egyptian: Jedume; lit.: "red"): ancient kingdom, its territory is now between in S Jordan and S Israel.

• **Egypt:** has one of the longest histories of any country, tracing its heritage along the Nile Delta back to the 6th millennium BC and influenced the Hebrews as well as Mesopotamia.

• **Ekron:** Ekron (Philistine: Aqaran, Hebrew: Eqron, Greek: Akkaron, Latin: Accaron) was one of the five cities of the Philistine Pentapolis in modern SW Israel

• **Elam:** Pre-Iranic Nation in Ancient Iran located between Sumer (Iraq) and te Indus Valley Civilisation (India, Pakistan); See Choga Zanbil

• **Elat,** Eilat: Israel's southernmost city. Archaeologists found Neolithic tombs from 7th millennium BC at the western edge of Eilat, while nearby settlements and copper workings and mining operations date back to c. 4000 BC. Solomon and his Phoenician brothers used the harbour to trade with the Kingdom of Sheba (Saba), Ethiopia, and India

• **Elim:** one of the places where the Israelites camped following the Exodus from Egypt (Exodus 15:27, Numbers 33:9) "There were twelve wells of water and seventy date palms," and that the Israelites "camped there near the waters."

• **Emmaus:** a town mentioned in the Gospel of Luke of the New Testament. Luke reports that Jesus appeared, after his death and resurrection, 2 locations have been chiefly identified as Emmaus: Imwas and Al-Qubeiba, West Bank.

• **En Gedi:** In Joshua 15:62, Ein Gedi is enumerated among the wilderness cities of the Tribe of Judah in the desert of Betharaba

• **Ephesus:** ancient Greek city near Izmir, modern Turkey. It was an important centre for Early. From AD 52–54, the apostle Paul lived in Ephesus, organising his missionary activity. Initially, Paul attended the Jewish synagogue in Ephesus (Acts), but after three months he became frustrated with the Jews, who did not want to give up their laws and traditions, viewed him as a traitor and sent complaints about him to James (the brother of Jesus, the Bishop of Jerusalem, the 1st Pope). Full of anger, he called Paul to report to him in person. The clash between James and Paul (on circumcision and kosher food) led to the schism of Christianity and Judaism.

• **Erech:** See Uruk, southern Mesopotamia (Iraq)

• **Eridu:** City and state in southern Mesopotamia (near Ur)

• **Erythraean Sea** (Greek: Erythra Thalassa, lit. 'Red Sea'): former maritime name that always included all waters between the modern Red Sea and the Indian Ocean up to the coast of India. The term was used throughout Europe until the 18th and 19th centuries. The sea is not red but the name stems from a legendary "King Erythras" whose name means "red."

• **Eshcol:** A valley in which the twelve spies obtained an enormous cluster of grapes; Numbers 13:23–24

• **Eshnunna:** modern Tell Asmar in Diyala Governorate, Iraq, was an ancient Sumerian (and later Akkadian) city and city-state in central Mesopotamia 12.6 miles northwest of Tell Agrab and 15 miles northwest of Tell Ishchali.

• **Ethiopia:** In 980 BC, the Kingdom of Damat (D'mt; allied with the Kingdom of Saba) extended its realm over Eritrea and the northern region of Ethiopia, while the Kingdom of Aksum maintained a unified civilisation in the region for 900 years. The ancient Greeks used this name to denote the Kingdom of Cush in modern Sudan

• **Gabatha** (disambiguation) - several, listed by Eusebius together with Gaba, Giv'a etc.

• **Gabbatha** (Greek: Lithostrotos): is the Aramaic name of a place in Jerusalem. It is recorded in the gospels to be the place of the trial of Jesus before his crucifixion c. 36 AD.

• **Galilee,** another name for the former kingdom of Israel

• **Garden of Eden,** located in "the East" meaning NW of India

• **Gath** or Gat (Hebrew lit. 'wine press'; Latin: Geth): was one of the five cities of the Philistine pentapolis during the Iron Age. It was subdued by King David

• **Gaul:** modern France was subdued between 58 and 50 BC by the Roman general Julius Caesar, it became an important Roman province and base for the Roman Church

• **Gaza:** has a history of habitation that dates back 5,000 years. During the reign of Tuthmose III (r. 1479–1425 BC), the city became a stop on the Syrian-Egyptian caravan route and was mentioned in the 14th-century Amarna letters as "Azzati"

• **Georgia:** Before Christianisation, the cult of Mithras and Zoroastrianism were commonly practiced in Iberia (in the Caucasus,) from the 1st century. King Mirian III and leading nobles converted to Greek (eastern) Christianity around 317 and declared it state religion

• **Gethsemane:** There are four locations (Catholic Church of All Nations, Tomb of the Virgin Mary, Greek Orthodox Church, Russian Orthodox orchard) all of them at or near the western foot of the Mount of Olives

• **Gibeon:** was a Canaanite and later an Israelite city, which was located north of Jerusalem (Joshua 11:19)

• **Gihon:** Hebrew name of the 2nd river mentioned in Genesis 2:13. It refers to the River Nile.

• **Gihon Spring:** Gihon Spring (or Fountain of the Virgin, or Saint Mary's Pool) is a spring in the Kidron Valley. It was the main source of water for the Pool of Siloam in Jebus and the later City of David, the original site and the S of Jerusalem.

• **Gilead** (Aramaic: Yegar-Sahadutha, lit. "heap [of stones] of testimony" Genesis 31:47–48): In Genesis 31:21–22, the last meeting of Jacob and Laban takes place

• **Golgotha** (Greek): or the name Calvary (Latin: Calvariae or Calvariae locus) all meaning "place of the Skull," was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified. The site of unknown geographical location is said to have been recognised by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325 AD

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• **Gomorrah:** Sodom and Gomorrah were two cities destroyed by God for their wickedness (Genesis 18:23). Their locations are unknown, probably near the Dead Sea

• **Goshen,** Gosen, Gesem, Kesem: denotes the E half of the Nile Delta and might mean "cultivated land." The land of Goshen is named in the Hebrew Bible as the place in Egypt given to the Hebrews by the pharaoh of Joseph (Genesis 45:9–10), and the land from which they later left Egypt at the time of the Exodus. The newcomers have been somewhat set apart from the rest of Egypt, because Joseph tells his family to present themselves to the pharaoh as keepers of livestock (see Egyptian wall painting p.7459, The Grand Bible), "in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians." (Genesis 46:34) Reason: Herders let their animals destroy cultivated land by overgrazing it. They lived in and around the city of Avaris, later called Pi-Ramesses (Ra-Mose, city of the Son of Ra) the seat of power of the Hyksos kings. This identifies Israelites and Hebrews (Habiru, in the Amarna Letters) as Canaanites and Hyksos (Heka Khasut, Egyptian for "conquerors from the East")

• **Great Sea:** Mediterranean Sea in the Bible

• **Greece** (Greek: Hellas): in Hebrew texts known as Kittim. With the invasion spree of Alexander the Great from 336 to 323 BC, Greek language, beliefs and culture spread to Persia, Central Asia and India NW

• **Gutium** (Gutians): state in W Iran, 3rd millenium BC; "Lugalanatum, prince of Umma ... built the E.GIDRU [Sceptre] Temple at Umma, buried his foundation deposit [and] regulated the orders. At that time, Siium was king of Gutium." Source: Tablet of Lugalanatum, Louvre, Paris

• **Haran,** Harran, Charan, Charran (Akkadian: Harranum, "crossroad"): Assyrian City at an important ancient crossroad in modern Turkey, the place where Abraham's clan settled first during their journey from Ur Kaśdim (Ur of the Chaldees) to the Land of Canaan (Genesis 11:26–32).

• **Hattusa,** Hattusha: Capital of Hittite Empire (c. 1650–1180 BC) in Asia Minor in the late Bronze Age. Its ruins lie near modern Boğazkale (Boğazköy), Turkey

• **Hatti:** Nation in Asia Minor; another word for Hittites

• **Havilah:** In Genesis 2:10–12, Havilah is associated with the Garden of Eden: 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (sard, carnelian beads; only available in NW India and transported to King Shulgi of Sumer via sea; see The Grand Bible, p.7458.

• **Hazazon Tamar** (also Hazazon-tamar or Hatzatzon-Tamar): Ein Gedi (En Gedi); Joshua 15:62, Ezekiel 47:10

• **Hebron:** flourished in the 17th–18th centuries BC before being destroyed by fire, and was resettled in the late Middle Bronze Age. This older Hebron was originally a Canaanite royal city.

• **Heaven:** is a common religious cosmological or transcendent supernatural place where beings such as deities, angels, souls, saints, or venerated ancestors are said to originate, be enthroned, or reside

• **Helam:** meaning "stronghold", or "place of abundance") is a Hebrew Bible place name. It was the site of King David's victory over the Syrians under Hadarezer; 2 Samuel 10:15-18

• **Hell:** In religion and folklore, hell is a location or state in the afterlife in which souls are subjected to punitive suffering, most often through torture, as punishment after death. An ideological concept to keep the populous obedient; see Heaven

• **Hill of Gash:** Mount Gaash was the name of a hill in ancient Israel, in the mountainous region of Ephraim, Joshua 24:30; Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

• **Hurri:** Nation in Asia Minor

• **Imgur-Enlil:** archaeological site of Balawat, Assyrian City, 25 km (16 mi) SE from the city of Mosul and 4 km (2.5 mi) to the S of the modern town of Bakhdida.

• **India:** is mentioned by name. In Esther, 1:1: Ahasuerus had been described as King ruling 127 provinces from Hodu (Hindu, India) to Ethiopia (Kush, Sudan). Esther 8:9. 1 Kings 9:26–27 discusses the navy of King Solomon sailing to Ophir ("Sopheir" and "Sophara" in the LXX, with the word Sophir meaning India in Coptic); as gold was plentiful in India. It is generally accepted that Ophir was in India (N of Gujarat, called Abhira, Hebrew). 1 Kings 10:22 mentions "gold, silver, ivory, apes, and peacocks" brought by the navy of King Solomon and King Hiram to Israel. The same applies to the name Punt, Land of Punt, Put, Opone. In Egyptian that is pwn(t), Pwene(t), Puene(t); in Hindi it is Puna or Poona (W coast of India, S of Gujarat)

• **Israel:** Kingdom of Israel (united monarchy) (c. 1047–930 BC), the first Israelite kingdom which united the Twelve Tribes of Israel under a single monarch. Kingdom of Israel (Samaria) (c. 930–720 BC), the northern Israelite kingdom established after the breakup of the United Monarchy. For the South see Judah or Judaea

• **Jabbok:** Zarqa River in Jordan, the second largest tributary of the lower Jordan River, after the Yarmouk River.

• **Jaffa,** Japho, Joppa: Under Persian rule, Jaffa was given to the Phoenicians.

• **Jarmuth,** Jaramoth (Yarmut): Jarmuth was an Amorite (Amurru) city in N Canaan at the time of the Israelite settlement recorded in the Hebrew Bible. (Joshua 10:3–5)

• **Jeshanah:** Yeshana was an ancient Biblical city

• **Jerash** (Gerasa): town in N Jordan

• **Jericho:** settlement from 9000 BC. The Battle of Jericho, as described in the Biblical Book of Joshua, was the first battle fought by the Israelites in the course of the conquest of Canaan. (Joshua 6:1–27)

• **Jerusalem:** earliest settlement 3rd millenium BC. Egyptian: (U)Rushalim, Akkadian: Urusalim, Aramaic: Urishlem, Hebrew: Yerushalayim, Greek: Hierosolyma Latin: Ierusalem. The name "Shalem", whether as a town or a deity, is derived from the same root Sh-L-M as the word "shalom", meaning peace so that the common interpretation of the name is now "The City of Peace" or "Abode of Peace", a gathering place in which fight is forbidden" or a "Forbidden Gathering Place." Amarna letter EA 287, Amarna letter EA 289, see The Grand Bible, p.2152

• **Jordan River:** Hebrew: Nehar hayYarden The River Jordan is 251-km (156 mi) long and flows roughly N to S through the freshwater Sea of Galilee and on to the salt water Dead Sea. The Israelites crossed it into the Promised Land and Jesus the Nazorean was baptised in it by John the Baptist.

• **Judah:** Kingdom of Judah (c. 930–586 BC), the southern Israelite kingdom established after the breakup of the United Monarchy

• **Judaea,** Judea: The Kingdom of Judah (Yehuda) was an Israelite kingdom in Canaan, the Land of Israel, or the Holy Land, during the Iron Age. Centered in the highlands of Judea, the kingdom's capital was Jerusalem. The name Judaea or Judea is a

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Greek and Roman adaptation of the name "Judah", which originally encompassed the territory of the Israelite tribe of that name and later of the ancient Kingdom of Judah. Nimrud Tablet K.3751, dated c. 733 BC, is the earliest known record of the name Judah (written in Assyrian cuneiform as Yaudaya or KUR.ia-ú-da-a-a). This name is also known in NW India as Yaudeya, Yoddhaya, or Yadava refering to a republic near modern Delhi in around 500 BC; this republic was related to Abhira (Ahir, Ophir, Abhiri); See The Grand Bible, the Maha-Janapadas, p.7429

• **Kabzeel:** S of West Bank. Qavseʾel, lit. 'God gathers,' is a Hebrew Bible place name. It was the most remote city of Judah on the border of Edom (Idumaea) (Joshua 15:21).

• **Kadesh-Barnea:** The most common identification of Kadesh or Kadesh Barnea in modern scholarship is with modern Tell el-Qudeirat, S of West Bank

• **Kaska** (Kaskians): Nation beteen E Anatolia and the Black Sea

• Kassite state: in Mesopotamia and Iran; The Kassites were people of the ancient Near East, who controlled Babylonia after the fall of the Old Babylonian Empire and built their Kassite Empire c.1531–1155 BC

• **Keilah:** Qe'ile, lit. 'Citadel,' was a town in the lowlands of the Kingdom of Judah. Its ruins are known as Khirbet Qeyla near the modern village of Qila, Hebron, 11 km (7 mi) east of Bayt Jibrin and about 3 km (1.9 mi) west of Kharas.

• **Kiriath-Jearim:** City in Gibeon, 15 km (9 mi), from Jerusalem. Other names are Kiriath-Ba'al, Ba'alah and Ba'ale-Judah (see, e.g. Joshua 15:60; 2 Samuel 6:2; 1 Chronicles 13:6), which implies the city was affiliated with Baal worship at an earlier date.

• **Kish:** Akkadian: Kishshat; Mesopotamian City State and important archaeological site in Babil Governorate (Iraq), located 80 km (50 mi) S of Baghdad and 12 km (7.5 mi) E of Babylon.

• **Kittim,** Chittim, Cethim, Cethima (Cyprus, also Kition, Citium, Citius): Friedrich Max Müller identified the origin of Kittim (lit. "invaders") with the land of Hatti (Khatti), as the Hittite Empire was known. The name Kittim has been employed with some flexibility in Hebrew literature. It was often applied to all Greek islands and even to the "seafaring West" in general

• **Kush,** Cush: State and kingdom in northeastern Africa (Sudan) between Egypt and modern Ethiopia; 25th dyn of Egypt

• **Lachish:** Lachish (Latin: Lachis) was an ancient Israelite city in the Shephelah ("lowlands of Judea") region of Canaan on the south bank of the Lakhish River mentioned several times in the Hebrew Bible. The current Tel Lachish or Tell el-Duweir has been identified with Lachish.

• **Laish,** Leshem: The city is identified with a tell located in Upper Galilee, northern Israel, known as Tel Dan ("Mound of Dan") in Hebrew. 1993, archaeologists found the Tel Dan Stele which is a fragmentary stele containing an Aramaic inscription which dates to the 9th century BC. It is notable for possibly being the most significant and perhaps the only extra-biblical archaeological reference to the house of David.

• **Lajah,** Laja, el-Leja, the Lajat, Lejat (Hebrew: Argob; Greek: Trachonitis): is mentioned in the Gospel of Luke (Luke 3, Luke 3:1). It is the largest lava field in southern Syria, spanning some 900 square kilometres. Located about 50 kilometers (31 mi) southeast of Damascus.

• **Laodicea:** With its large Jewish community, Laodicea very early became a seat of Christianity and a bishopric. The Epistle to the Colossians mentions Laodicea as one of the communities of concern for Paul the Apostle.

• **Larsa:** connected with the biblical Ellasar, was an important city-state of ancient Sumer, the centre of the cult of the sun god Utu with his temple E-babbar. It lies some 25 km (16 mi) E of Uruk and 25 km N of Ur in Iraq's Dhi Qar Governorate

• **Lebanon:** Its territory was in the N of Bronze Age Canaanite (Phoenician) city-states. Due to its function as geographic gateway, it was part of numerous succeeding empires throughout ancient history, including the Egyptian, Assyrian, Babylonian, Persian, Greek, and Roman empires.

• **Lehi:** also known as Ramath Lehi is a place mentioned in the Bible; Judges 15:17.

• **Lycia:** Nation in SW Asia Minor

• **Lydia:** Nation in W Asia Minor. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of W Anatolia.

• **Lystra:** W Asia Minor. Lystra was visited several times by Paul the Apostle, along with Barnabas or Silas. There Paul met a young disciple, Timothy.

• **Machpela:** The Cave of the Patriarchs or Tomb of the Patriarchs, known to Jews by its Biblical name Cave of Machpelah; S West Bank.

• **Macedonia:** The kingdom in the N of Greece was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Between 335 and 323 BC, Alexander the Great distroyed Macedonia's arch enemy Persia and founded the Greek Empire that reached into NW India

• **Magan:** Pre-Arab state in Oman. It was referred to in Sumerian cuneiform texts of around 2300 BC and existed until 550 BCE as a source of copper and diorite for Mesopotamia.

• **Malta:** Phoenician traders colonised the islands under the name Ann sometime after 1000 BC as a stop on their trade routes from the eastern Mediterranean to Cornwall, England.

• **Mamre:** The site where Abraham pitched the tents for his camp, built an altar (Genesis 13:18), and was brought divine tidings, in the guise of three angels, of Sarah's pregnancy (Genesis 18:1–15). S West Bank

• **Mannea:** Nation in Iran. In the Bible (Jeremiah 51:27), Mannaea is called "Minni", and is mentioned with Ararat and Ashkenaz as some of the future destroyers of neo-Babylon.

• **Marah:** The narrative concerning Marah in the Book of Exodus states that the Israelites had been wandering in the desert for three days without water. Exodus 15:22

• **Mari:** was an ancient Semitic city-state in modern Syria. Its ruins form a tell 11 kilometers north-west of Abu Kamal on the Euphrates River western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished between 2900 BC and 1759 BC. Archaeologists found the large Mari library with over 25,000 tablets written in Akkadian between 1800 and 1750 BC

• **Mareshah:** is an archaeological mound of the biblical Iron Age city of Maresha, and of the subsequent, post-586 BC Idumean city known by its Hellenised name Marisa. The tell is situated in Israel's Shephelah region, i.e. in the foothills of the Judaean Mountains, about 2 kilometres (1.2 mi) southeast of Beit Gubrin, Israel.

• **Marib** (Yemen): The Almaqah Temple or Barran Temple at Marib by the Queen of Sheba is a copy of Solomon's Temple, See Yeha, Ethiopia; see Appendix A, Photo Documentation

• **Media:** Nation in Iran. Media (Akkadian: Mādāya; Old Persian: Mada) in was an Iranian kingdom centered in Ecbatana that existed from the 7th century BC until the mid-6th century BC and is believed to have dominated a significant portion of the Iranian plateau

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• **Megiddo:** the site of the ancient city of Megiddo, the remains of which form an archaeological mound, in N Israel, about 30 kilometres (19 mi) SE of Haifa. It is better known under its Greek name Armageddon or Harmagedon. Revelation 16:16

• **Meluhha:** Meluh'ha, Melukhkha or Melukh'kha is the Sumerian name of a Pre-Arab state in the Arabian Peninsula, a prominent trading partner of Sumer during the Middle Bronze Age. Most scholars associate it with the Indus Valley civilisation who shipped Indian goods from sea ports like Lothal (Gujarat, NW India) to Sumer, Yemen and Egypt. See The Grand Bible, pp.7456-7461

• **Memphis:** city and capital of ancient Egypt and an important centre during much of Egyptian history. Memphis is located south of the Nile River delta, on the west bank of the river, and about 24 km (15 mi) south of modern Cairo. Connected to Memphis are the cemeteries where most of the pyramids of Egypt are located. From N to S the main pyramid fields are: Abu Ruwaysh, Giza, Zawiyat al-Aryan, Abu Sir, Saqqara, and Dahshur.

• **Meroe:** city of ancient Kush (Cush, Sudan) the ruins of which are located on the east bank of the Nile about 6.4 km (4 mi) north of Kabushiyah, modern Sudan. After the sack of the old capital Napata in about 590 BC by the Egyptians, Meroe became the capital of the kingdom. Like Memphis and Napata, Meroe has cemeteries with lots of pyramids.

• **Mesopotamia:** Includes the kingdoms of Sumer, Akkad, Assyria, Babylonia, Chaldea, and the neo Assyrian states of Adiabene, Osroene and Hatra.

• **Midian,** Midianites: also called Ishmaelites. In the Old Testament, member of a group of nomadic tribes related to the Israelites and most likely living east of the Gulf of Aqaba in the northwestern regions of the Arabian Desert. They engaged in pastoral pursuits, caravan trading, and banditry.

• **Moab:** Cannanite state and kingdom. Located east of the Dead Sea in what is now west-central Jordan, it was bounded by Edom and the land of the Amorites. The Moabites were closely related to the Israelites, and the two were frequently in conflict.

• **Mount Carmel** (Hebrew: Har Ha-karmel): mountain range, NW Israel; the city of Haifa is on its NE slope. It is mentioned as a "holy mountain" in Egyptian records of the 16th century BC. It is the scene of Elijah's confrontation with the false prophets of Baal (1 Kings 18).

• **Mount Ephraim,** Mount of Ephraim: was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim (Joshua 17:15; 19:50; 20:7)

• **Mount Hermon:** snowcapped ridge on the Lebanon-Syria border W of Damascus.

• **Mount Nebo:** mentioned in the Bible as the place where Moses was granted a view of the Promised Land before his death

• **Mount of Olives:** limestone ridge E of the Old City of Jerusalem and separated from it by the Kidron valley. Frequently mentioned in the Bible

• **Mount Sinai** (Hebrew: Har Sinai): there is a peak of the south-central Sinai Peninsula called Janub Sina (South Sinai) however its identity is hotly debated as it does not fit into the Bible's description; the Hashem el Tarif W of Elat-Aqaba would fit much better; See The Grand Bible, p.7443

• **Mount Tabor** (Hebrew: Har Tavor) historic elevation of northern Israel, in Lower Galilee near the edge of the Plain of Esdraelon (Emeq Yizre'el).

• **Mount Zion:** in the Old Testament, the easternmost of the two hills of ancient Jerusalem. It was the site of the Jebusite city captured by David, king of Israel and Judah, in the 10th century BC (2 Samuel 5:6–9) and established by him as his royal capital. Zion appears in the Old Testament 152 times as a title of Jerusalem and is a synonym for Israel as Jewish homeland.

• **Mysia:** was a region and state in the NW of ancient Asia Minor

• **Nahor,** Aram-Naharaim (Aramaic: "Aram between (the) rivers") is the biblical term for the ancient land of the Arameans referring to the region along the great bend of the Euphrates river. Aram-Naharaim is also mentioned as Nahrima of the Arameans in the El-Amarna letters.

• **Nahrain:** Bet Nahrin, lit. 'house of the (two) rivers' is the Syriac-Aramaic name for the same region the Greeks called "Mesopotamia," lit. 'between the (two) rivers,' in modern Iraq, E Syria and S Turkey

• **Napata:** ancient capital of Kush at the fourth cataract of the Nile. Location: c 1.5 kilometers from the east side of the river at the site of modern Karima, Sudan. Mentioned in Genesis 2:13 by the perfect geographical description "And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Nubia)

• **Naqsh-e Rostam,** imperial cemetary of the Persian emperors, 13 km northwest of Persepolis, Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Pasargad is a copy of it

• **Nazareth** near Sepphoris in Galilee. The existence of the village of Nazareth in Jesus' time is hotly debated as there is no archaeological evidence. In fact, we have only linguistics to get on with. The name Nazareth derives from the Hebrew Aramaic verb na'sar, "watch, guard, keep." Adjectives like nazara, nazari, nasran, najran etc. may have deliberately been changed into a place name to hide the fact that Jesus was law-oriented and traditional as his brothers James, Judas and Simon. The terms "Nazarene" and "Nazoraean" which means "keeper or guard of Moses' Laws" appear also in Arabic. In the Koran, Christians are referred to as nasara, meaning "followers of an-Nasiri (the law keeper)", or "those who follow Jesus the Keeper of the Law".

• **Nimrud:** in Iraq, 30 km (20 mi) south of the city of Mosul later name for the Assyrian city of Kalhu or Calah. The city gained fame when king Ashurnasirpal II (883–859 BC) of the Neo-Assyrian Empire (911–605 BC) made it his capital at the expense of Assur.

• **Nineveh:** is located on the eastern bank of the Tigris River and was the capital and largest city of the Neo-Assyrian Empire, as well as the largest city in the world for several decades.

• **Nile:** river in northeastern Africa. Hebrew name: Gihon. The White Nile begins at Lake Victoria, the Blue Nile begins at Lake Tana, Ethiopia the historical residence of the Beta Israel. See Gihon; Beta Israel, Yeha

• **Nod:** The Land of Nod is a place mentioned in the Book of Genesis, located "on the east of Eden," (NW India) where Cain was exiled by God after Cain had murdered his brother Abel. Genesis 4:16

• **Ono:** a biblical town of Benjamin in the "plain of Ono" (1 Chr. 8:12; Ezra 2:33), identified as Kafr Ana, Region: Sdot Dan

• **Ophir:** region mentioned in the Bible, famous for its wealth. Location probably N of Gujarat, NW India nearby the river Indus in a region historically known as Abhira (Abhiri)

• **Opis:** Mesopotamian, Babylonian City, near the Tigris, not far from modern Baghdad

• **Osroene,** Osrhoene: ancient region and state in Upper Mesopotamia. The Kingdom of Osroene, also known as the "Kingdom of Edessa." Later, within the Roman Empire, Edessa was the most important center of Syriac Christianity.

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• **Palestine:** a political term right from the start of its usage. Judaea, was renamed Syria Palaestina in 132 AD in the period of the Bar Kokhba and the Jews were expulsed by the Romans. In 390 AD, during the Byzantine period, the region was split into the provinces of Palaestina Prima, Palaestina Secunda, and Palaestina Tertia.

• **Palmyra** (Greek name for Ta-ad-mi-ir, Ta-ad-mar or Tadmor): Aramean city and state in Syria; already mentioned in Assyrian inscriptions from the eighteenth century BC. The city grew wealthy from trade caravans; the Palmyrenes became renowned as merchants who established Aramaic speaking colonies along the Silk Road

• **Paran,** Pharan, Faran: Mountainous and Desert-like Wilderness around Petra (Arabia Petraea); mentioned in the Hebrew Bible. It is one of the places where the Israelites spent part of their 40 years of wandering after the Exodus, and was also a home to Ishmael, and a place of refuge for David.

• **Pasargad,** Pasargadae: capital of the Persian Empire (Achaemenid dynasty) under Kurush II (Cyrus the Great; 559–530 BC). Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Naqsh-e Rostam, 13 km northwest of Persepolis, is a copy of it. The distance between Persepolis and Pasargadae is 75 km.

• **Parthia:** Nation on the Iranian Plateau. The region later served as the political and cultural base of the Eastern Iranian Parni people and Arsacid dynasty, rulers of the Parthian Empire (247 BC – 224 AD)

• **Penuel** (Hebrew: "Face of God"): a place described in the Hebrew Bible as being not far from Succoth E of the River Jordan, Gen. 32:24–32

• **Perga,** Perge (Hittite: Parha, Greek: Perge) was originally an ancient Lycian settlement that later became a Greek city in Pamphylia. It was the capital of the Roman province of Pamphylia Secunda, modern Antalya Province SW Turkey. Paul the Apostle and Barnabas twice visited Perga ogether, Acts 13:13–14 and 14:25

• **Persepolis:** was the capital after Pasargad. The distance between Persepolis and Pasargadae is 75 km. See Naqsh-e Rostam, imperial cemetary of the Persian emperors, 13 km northwest of Persepolis

• **Persia,** Iran: one of the world's most mountainous countries. The settlement of grouped hamlets in the area of Susa ranges from 4395 to 3490 BC. The Persian Empire became the most important ally of the Hebrews between 550 BC and 330 BC due to its victory over the Babylonians. After their freeing from Babtlonian captivity, many Hebrews remained voluntarily in Persian service for centuries.

• **Petra:** The area around Petra has been inhabited from as early as 7000 BC, and was settled by the Nabataeans, a nomadic Arab people, in the 4th century BC. Petra would later become the capital city of the Nabataean Kingdom in the second century BC. Petra and other Arab places, like Madain Saleh, became destiation for the surviving Zealots who triggerd the Jewish war 66-73 AD against Rome. Armenian historian Tovma Artsruni (fl. 9th - 10th century AD) identified Petra as "Maka in Paran," the original Mecca and birthplace of the prophet Mohammed (p.3301 [3314], The Grand Bible); research by Canadian historian Dan Gibson confirmed it.

• **Philistia:** Original of the name "Palestine." Philistia (Hebrew: Peleshet; Greek (LXX): Ge ton Phulistieím) was a confederation of five main cities or pentapolis in the Southwest Levant, made up of principally Gaza, Ashkelon, Ashdod, Ekron, and Gath. The population had nothing to do which those modern Arabs who call themselves 'Palestinians.' Philistines were made up of people of an Aegean (Greek) background that from roughly 1200 BC onwards settled in the area and mixed with the local Canaanite population

• **Phut:** Phut or Put (Hebrew: Put; LXX Greek: Phoud) is the third son of Ham (one of the sons of Noah), in the biblical Table of Nations (Genesis 10:6; cf. 1 Chronicles 1:8). The name Put (or Phut) is used in the Bible for Ancient Libya.

• **Phoenicia:** scholars use "Phoenicians" as a short-hand for Canaanites in N Canaan; Israelites and Judaeans were southern Canaanites, in fact, the same people just with a different belief system. They all share the same language, culture, currency, weight and calendar system, etc.

• **Pi-Ramesses:** see Avaris

• **Pithom:** from the Egyptian toponym pr-(j)tm, "House of Atum". Atum's cult center was in Heliopolis. Pithom is one of the cities which, according to the Book of Exodus 1:11, was built for the biblical Pharaoh of the oppression by the forced labour of the Israelites. The other city was Pi-Ramesses, a later name for Avaris.

• **Punt:** The Land of Punt (Egyptian: pwnt, punt, pune[t]) was an ancient kingdom known from Ancient Egyptian trade records. It produced and exported gold, aromatic resins, blackwood, ebony, ivory and wild animals. Recent evidence locates it in northwestern Eritrea. It is possible that it includes or corresponds to Opone, as later known by the ancient Greeks, while some biblical scholars have identified it with the biblical land of Put or Havilah in NW India.

• **Puqudu** (Pekod): The term Puqudu or Piqudu (or in the Bible, Peqod or Pekod) refers to a prominent Aramean tribe and its associated region in SE Babylonia. They lived along the eastern edge of Elam and in the area near Uruk and the Tigris. Tiglath-Pileser III, king of Assyria (745–722), conquered the Puqudu, and destroyed Hilimmu and Pillutu, two of their cities. He relocated many of the defeated Puqudu into other parts of his empire. Jeremiah 50:21

• **Patmos:** a Greek island in the Aegean Sea. Patmos is mentioned in the Book of Revelation. The book's introduction states that its author, John, was on Patmos when he was given (and recorded) a vision from Jesus.

• **Ramathlehi,** Lehi: a place mentioned in the Bible, Judges 15:17; location perhaps Ain Hanniyeh.

• **Rehoboth:** perhaps SE of the Dead Sea. Rehoboth by the river was an ancient city from which came the Edomite king Saul in Genesis 36:37; 1 Chronicles 1:48

• **Red Sea,** See **Erythraean Sea**

• **Rephidim,** Refidim: is one of the places visited by the Israelites in the biblical account of the Exodus from Egypt. Location unknown

• **Roman Empire,** Rome: The multi-ethnic and multicultural but fascistic empire was constantly at odds with the zenophobic Hebrews in the Holy Land in particular since the time Pompey the Great conquered the Near East in 63 BC

• **Saba:** See Sheba

• **Samaria:** Greek form of the Hebrew name Shomron, used as a historical and biblical name for the central region of Israel, bordered by Judaea to the S and Galilee to the N. Nation of the Samaritans. Israelite Samaritans, are an ethnoreligious group originating from the Hebrews and Israelites of the ancient Near East. Their holy book of law is only the Pentateuch. They had been at war with Rome for 5 times.

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• **Sepphoris:** Greek-Roman capital city of Galilee and Silk Road hub at the time of Jesus; 5 km (3.5 mi) northwest of Nazareth and 7 km (5mi) northeast of Bethlehem (Bet Lehem) in Galilee

• **Shalem** (Greek: Salem): ancient Middle Eastern town mentioned in the Bible. Genesis 14:18; Psalm 76:2. Location unknown

• **Sheba,** Saba: Pre-Arab state and kingdom in Yemen and Ethiopia mentioned in the Hebrew Bible; home state of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda in Ethiopian texts and as Bilqīs in Arabic texts. According to Roman historian Titus Flavius Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. The orientalist A.F.L. Beeston identified the Sabaean language as "Central Semitic" like Canaanite, Hebrew, Aramaic

• **Shechem,** Shakmu: Mentioned as a Canaanite city in the Amarna Letters (Amarna letter EA 252; p.2151, The Grand Bible), it later appears in the Hebrew Bible as the first capital of the Kingdom of Israel following the split of the United Monarchy. Joshua 21:20–21,

• **Sheol:** in the Hebrew Bible is the underworld place of stillness and darkness which lies after death.

• **Shiloh,** Khirbet Seilun: 31 km north of Jerusalem; in the Hebrew Bible, Shiloh was one of the main centres of Israelite worship during the pre-monarchic period, before the First Temple in Jerusalem was built. Judges, 21:19

• **Shinar,** Shin'ar (Sanhar, Sankhar of the Amarna letters; 14th century BC): Mesopotamian city often used as as a general synonym for Babylonia. Genesis 14:1,9, Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11

• **Shomron:** Hebrew name for Samaria

• **Shur** (Bible), also Sur (wilderness of Shur, way of Shur)

• **Sidon:** Important Phoenician harbour city in Lebanon. In the New Testament era, Herod the Great visited Sidon. Both Jesus and Paul the Apostle are said to have visited it, too

• **Sin Desert:** The wilderness of Sin or desert of Sin (Hebrew: Midbar Sin) is a geographic area mentioned in the Hebrew Bible as lying between Elim and Mount Sinai.

• **Sinai:** a peninsula in Egypt, and the only part of the country located in Asia. In the Exodus, Moses and his Israelites had to cross the Sinai back to Canaan

• **Smyrna** (modern Izmir): important centre of Greek civilisation in the W of Asia Minor. Important Greek city: Ephesus

• **Sodom and Gomorrah:** were two cities destroyed by God for their wickedness (Genesis 13:12; 19:29) Their story parallels the Genesis flood narrative in its theme of God's anger provoked by man's sin (see Genesis 19:1–28) Roman historian Titus Flavius Josephus identifies the Dead Sea in geographic proximity to the ancient biblical city of Sodom. He refers to the lake by its Greek name, Asphaltites (Antiquities of the Jews, Book 1. Chapter 9); Location onknown, perhaps in or near the Dead Sea

• **Spain:** Paul the Apostle is known to have made 4 journeys, but he metiones also a 5th journey: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey," Romans 15.24

• **Sukkot,** Succoth, Egypt: Succos, (Hebrew for "confinements," pl.; sg. Sukka; believed to be "Huts," or "Booths"), also called Feast of Booths, Leviticus 23:34; As sukkot means "confinements," it could refer to water confinements, canal locks of the Canal of the Pharaos, which were passed by the Israelites on their Exodus, W of the Bitter Lakes. The Israelites had no other word for such a technical installation; and the sukkot festival also might have something to do with it; the sukkot huts (with their straw roofs) may well have been a cargo-cult imitation of just those locks whose water surfaces have been covered by straw from the reed plants that still grow there today.

• **Sukkot,** Succoth, Transjordan: also spelled Sukkoth, Succoth, Sukkos, Sukkot is a city east of the Jordan River, identified as Tell Deir Alla, a high debris mound in the plain north of the Zarqa River and about one mile from it (Joshua 13:27). The identification is based on a passage in the Jerusalem Talmud, which was compiled in the 4th century, in which the biblical Sukkot was identified with a settlement called Dar'ellah. Succot, became a Jewish autumn festival of double thanksgiving that begins in September or October, recalling the days when Moses and the Israelites were on their Exodus from Egypt.

• **Sumer,** Sumeria: S Mesopotamian state and region, home state of Abraham and his clan; earliest known civilisation (c. 5500–1800 BC), located in the historical region of southern Mesopotamia (now S Iraq). Sumer is Abraham's land of nativity, he is from Ur of the Chaldees (Ur Kasdim; Genesis 11:28). With Abraham's story, the Bible states Sumer as the Mesopotamian patron of the Hebrews, and with Mose's (the name is Egyptian: msy or mose, "son of" like Hebrew "ben" and Aramaic "bar") story, the Bible states Egypt as the second patron of the Hebrews

• **Susa,** Susan, (Elamite: Shushan): ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris, between the Karkheh and Dez Rivers in Iran. One of the most important cities of the Ancient Near East, Susa was the capital of Elam and the winter capital of the Achaemenid Persian Empire. The city of Shush is located on the site of ancient Susa.

• **Syria:** See Aram, Aramea

• **Tabal:** Georgian state in Asia Minor

• **Tarshish:** Titus Flavius Josephus identifies Tarshish with the city of Tarsus in Cilicia (S Turkey)

• **Tarsus,** (Greek: Tarsos): ancient city in S Turkey, hometown of the Pharisee and Roman citizen Sha'ul ha-Tarsi, Saul of Tarsos, better known as Paul the Apostle. Saul, perhaps after the biblical King Saul, the first king of Israel and, like Paul, a member of the Tribe of Benjamin. According to the Acts of the Apostles, he was a Roman citizen (Acts 22:25–29). As such, he bore the Latin name Paulus, which translates in biblical Greek as Paulos. It was typical for the Jews of that time to have two names: one Hebrew, the other Latin or Greek. At first, Paul was a Roman official who worked as persecutor of all who could harm the Roman state, that included Zealots and the followers of Jesus

• **Tel Dan:** Dan is an ancient city mentioned in the Hebrew Bible, described as the northernmost city of the Kingdom of Israel, and belonging to the tribe of Dan, its namesake. According to the Book of Judges, prior to the Tribe of Dan occupying the land, the town was known as Laish (Judges 18:7, 14, 27–29), meaning lion, or rather lioness. Joshua 19:47, although telling the same story as Judges 18, names the city as Leshem, which makes the researchers consider it as being the same place.

• **Tel Dan Stele:** Within the remains of the city wall, close to the entrance of the outer gate, parts of the Tel Dan Stele were found. The basalt stone bears an Aramaic inscription referring to one of the kings of Damascus; either Hazael (c 840 BC), or Ben-Hadad (c 802 BC). A small part of the inscription remains, with text containing the letters 'ביתדוד' (bytdwd), which most archaeologists agree refers to "House of David" (Bet David in Hebrew.) In the line directly above, the text reads 'MLK YSR'L', i.e. "King of Israel". The inscription is the oldest one that mentions David.

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• **Timnath-serah:** was the town given by the Israelites to Joshua. He requested it and the people gave it to him "at the order of the Lord". He built up the town and lived in it (Joshua 19:49–50).

• **Timnath** or Timnah was a Philistine city in S Canaan that is mentioned in the Hebrew Bible in Judges 14 and in connexion with Samson.

• **Tyre:** Parent state of the City of Carthage (modern Tunisia) The most important Phoenician city state and ally of David and Solomon. The fleet of Tyre cooperated with Solomon to trade with Sheba and Ophir (NW India); 2 Chronicles Chapter 8:16-18; 9:1-12;

• **Ugarit:** Amorite city and state (origin of Hammurabi's dynasty of Babylon); lying in a large artificial mound called Ras Shamra (Ra's Shamrah), 10 km (6 mi) north of Latakia (Al-Ladhiqiyah) on the Mediterranean coast of Canaan, N Syria. Its ruins, about half a mile from the shore, were first uncovered by the plough of a peasant at Al-Bayda Bay. Excavations begun in 1929 by a French archaeological mission under the direction of Claude F.A. Schaeffer. The best-documented age in Ugarit's history, dated from about 1450 to about 1200 BC.

• **Ugarit Tablets:** The archaeologists found a bunch of ancient records in cuneiform script on clay tablets. Ugarit was a cosmopolitan city: Scribes used 4 languages: Ugaritic, Sumerian, Akkadian, and Hurrian, and 7 different scripts: Egyptian and Hittite hieroglyphic and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform. Scientists made a breath-taking discovery: They found the oldest alphabet (abjad) ever known. The texts are written in a special alphabetic cuneiform script invented in Ugarit. Several copies of this alphabet, with its 30 signs, were found in 1949 and later. A shorter alphabet, with 25, and one even with only 22, letters, seems to have been used by 13th-century traders. This writing system was the direct ancestor to Phoenician-Hebrew letter script. See Script Identification Charts, Appendix B or The Grand Bible, pp.81

• **Umma:** Mesopotamian city, state and empire. Umma was identified with Tell Jokha. More recently it has been suggested that it was located at Umm al-Aqarib, less than 7 km (4.3 mi) to its NW, Iraq. Lugalzagesi or Lugalzaggisi (reigned c. 2358–2334 BC), of the southern Mesopotamian city of Umma, who first conquered the major cities of Lagash and Kish, then overcame the Sumerian cities of Ur and Uruk (he alone represents the 3rd dynasty of Uruk). After uniting all of Sumer, he extended his dominion to the Mediterranean coast; but, after a reign of 25 years, he lost his empire to the ascendant dynasty of Sargon the Great (c. 2334–2279 BC), the powerful Semitic ruler of Akkad.

• **Ur:** Mesopotamian state and city in Sumer (S Iraq), hometown of Abraham. It was also the city of the lawgivers Ur-Nammu and his son, the Augustus Shulgi (see The Grand Bible, p.5212; pp.5277; pp.5280)

• **Urartu:** Hurrian state in the Caucasus

• **Urkish:** Mesopotamian state and city

• **Uruk** (Sumerian: Uruk, Hebrew: Erech, Greek: Orchoë): modern Tall al-Warka, Mesopotamian state and city, The site has been excavated from 1928 onward by the German Oriental Society and the German Archeological Institute. Erech was one of the greatest cities of Sumer enclosed by city walls about 10 km (6 mi) in circumference, built by the legendary hero Gilgamesh. Excavations traced successive building phases that date from before 5000 BC, down to Parthian times (126 BC–224 AD). Urban life of Erech in c. 3500–2900 BC has been more thourough investigated at Erech than at any other Mesopotamian city. See The Gilgamesh Cycle, The Grand Bible, pp.5258

• **The Land of Uz:** perhaps Aram; The land of Uz (Hebrew: Eretz-Uz) is an unknown location mentioned in the Old Testament, most prominently in the Book of Job, which begins, "There was a man in the land of Uz, whose name was Job".

• **Via Dolorosa:** The Via Dolorosa (Latin for 'Sorrowful Way', often translated 'Way of Suffering') is a processional route in the Old City of Jerusalem in Israel. It represents the path that Jesus took, forced by the Roman soldiers, on the way to his crucifixion. Contrary to common belief, its route is unknown due to the many distructions and rebuildings of Jerusalem

• **Yarmut:** see Jarmuth

• **Yeha:** The Great Temple in Yeha, Ethiopia is a copy of Solomon's temple, Kingdom of Sheba (Saba); see Marib

• **Yemen:** a region S of the Arabian Peninsula, in Antiquity known as Kingdom of Sheba or Saba.

• **Zela,** Zelah, Zelzah (It may be the Zilu of the Amarna letters) Judah: Zela was an unidentified place in the territory of the Tribe of Benjamin, ancient Judea, known as the burial place of King Saul, his father Kish and his son Jonathan, with the 7 grandsons of Saul hung by the Gibeonites. Saul and Jonathan died during the Battle of Gilboa, and 2 Samuel 21:13 refers to King David authorising their bones to be moved to Kish's grave to join the bodies of the 7 grandsons killed in retribution for Saul's slaughter of Gibeonites.

• **Zemaraim:** Mount Zemaraim at the mountains of Ephraim, north of Jerusalem, Kingdom of Judah. The great Battle of Mount Zemaraim in c. 913 BC was reported in the Bible to have been fought in Mount Zemaraim, when the army of the Kingdom of Israel led by the king Jeroboam I encountered the army of the Kingdom of Judah led by the king Abijah I. About 500,000 Israelites were said to have lain dead after this single engagement. The friction all began when the late king Rehoboam increased the royal taxes throughout the Kingdom of Israel after Solomon died in about 931 BC. Ever since the unified kingdom was divided, there had been constant border issues between the two parties, and both attempted to settle them, and failed. 2 Chronicles 13:2-18

• **Zeredathah,** Zaretan or Zarethan: a city mentioned in the Hebrew Bible as near the location where the Hebrews crossed the Jordan (Joshua 3:16). In the books of Joshua (3:16, KJV "Zaretan") and 1 Kings (4:12 KJV "Zartanah", 7:46 "Zarthan"), it is called Zarethan, but in 2 Chronicles it is called Zeredathah (4:17, KJV). According to Hebrew Bible, the bronze castings for the Solomon's Temple were made in the clay grounds between Sukkot and Zaretan.

• Zoara, Zoar, Tzoar or Bela: in the Hebrew Bible, Segor in the Septuagint, and Zughar by medieval Arabs, was an ancient city SE of the Dead Sea; Genesis 13:10, 14:2–8

• **Zorah:** hometown of Samson; 23 km W of Jerusalem near Nahal Sorek. Zorah was mentioned together with Ajalon in the Amarna letters as a city attacked by the Apiru (Habiru, Hebrew). Joshua 15:33; Judges 13:2; Judges 16:31; Joshua 19:41; 2 Chronicles 11:10

• **Zion:** See Mount Zion (Jerusalem)

• **Zobah:** Zobah or Aram-Zobah (Hebrew: Aram Soba) was an early Aramean state mentioned in the Hebrew Bible, which extended north-east of biblical King David's realm. 1 Samuel 14:47). (2 Samuel 10).

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GLOSSARY

• **Apocalypse:** from the Greek word for 'unveiling'. A literary genre of revelatory disclosures, often about the immediate future, claiming to explain the present state of things in terms of bizarre and esoterical images (highly intertextual) mediated to the seer by an other-worldly being (adjective: apocalyptic)

• **Apocrypha:** from the Greek word for "hidden book', it denotes writings considered to be on the fringes of canonical literature (deutero-canonical literature). Protestant removed these books from the Christian canon.

• **Apostle:** a New Testament word for envoy or messenger (human or angelic), usually applied to those who take the message of the gospel to other people.i While generally regarded as applying to all Christians (Origen), it may be restricted to referring to the people originally associated with Jesus the Jew (his disciples)

• **B.C.E. or BCE** = Before Common Era; **C.E. or CE** = Common Era, are Political Correctness terms which consequently refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ, but who want to say that western civilisation and its achievements are bad. Political Correctness terms that deliberately stress insignificance and similar terms such as UTC ("Coordinated Universal Time" instead of "Greenwich Mean Time"),etc., should not be used by Christians and all those who are rightfully proud of Western Civilisation. And if someone expresses their grievance about the term **BC** (before Christ) or **AD** (Anno Domini, the year of the Lord), do not hesitate to point out that all achievements of western culture are based on Christianity and not on the very many totalitarian ideologies all around us.

• **Canon:** from the Greek word for 'measuring stick', it refers to the list or co lection of writings reconized as authoritative for organizing the beliefs and practices of religious communities. The mainstream Christian churches have a variety of different canons.

• **Celibate:** In many Christian and Buddhist sects the priest or monk / nun is not allowed to be married or have sex. They sacrifice their sexlife or family life because they want to follow the path of Jesus being ignorant that Jesus, as a Jewish man, was most certainly married to Maria of Magdala and had one son at least.

• **Chastity:** The state of being sexually pure and unused.

• **Christening:** Another term for Baptism which connected to mikvah, the Jewish bath ritual as initiation and purification rite.

• **Christmas:** The "Christ mass" is a "mass for Christ". This is the Christian celebration of Jesus' birth to Mary. By the end of the fourth century, most churches celebrated this holiday on December 25th, but the date is not fixed according to any scriptural information. See: winter solstice, Mithras cult

• **Codex:** (plural "codices") A bound book made up of folded leaves or pages. Codices gradually replaced scrolls as the medium for written transmission of the Bible and other ancient texts.

• **Colophon:** inscription at beginning or end of a biblical book, attributing au thorship or giving details.

• **Cultus:** the system of religious worship constituted by the rituals of any specific religion whereby the religious community serves its deity in an organised fashion.

• **Concordance:** explanatory comments written on Jewish, Christian or Islamic scripture.

• **Confession:** Words spoken about your sins, asking God for forgiveness. In Catholic tradition it is this act as a ritual where the sinner confesses their sin to the priest in a kind of divided chamber where both cannot see one another. • Confirmation: When people, who were baptised, confirm their promises of faith when they reach adolescence (at the age of about 14). This is a kind of initiation ritual of some Protestant denominations.

• **Christ:** The term "christ" comes from the Greek word "Kristos" or "Christos" that is "meshiach"or "messiah"in Hebrew. which means "the anointed one." It is not Jesus' surname but it is a title, indicating his status as a messiah. The name "Jesus" (Hebrew: Yehoshua or Yeshua) has roughly the same meaning. See: Jesus

• **Church:** (1) "The Church" is the term Christianity uses for the entire body of all Christians throughout the world. (2) It also refers to a particular denomation or branch of Christianity, such as the "Catholic Church" or the "Presbyterian Church." (3) It refers to each single building of worship that in other cultures would be called "temple".

• **Crucifixion:** In Greek and Roman times, crucifixion (bind or nail an offender onto a wooden cross) was an method of capital punishment for sedition, revolt, terrorism, murder, rape and other criminal offences. Usually, the dead body was let on the cross to rot as a graphic warning. Offenders who held Roman citizenship, like Paul, could not be crucified by law, they had to die by beheading or poisoning.

• **Cuneiform script:** Cuneiform is the world's oldest writing system that was first used in Sumer at around 3400 BC. From c. 2000 BC, it was used for writing Akkadian, a Semitic language that was used as lingua franca from Egypt to the East of Persia, cuneiform continued to be used until the first century AD. It was gradually replaced by alphabetic writing systems like Ugaritic, Phoenician, Hebrew and Aramaic. There is the possibility that Moses' law tablets were written in cuneiform script.

• **Dawah:** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress non-believers but to wipe out entire civilisations by immigration and infiltration of the host.

• **Deacon:** (1st) A lay officer of the church. (2nd) The title of a person who officially functions on the church's behalf, usually by working with the poor or by helping with administrative matters. (3rd) During the first millennium of the church, "deacon" became the official title of certain members of a bishop's staff. (4th) In the early church, it is clear that many women were deacons.

• **Dead Sea Scrolls:** Ancient manuscripts written in Hebrew, Aramaic and Greek, found in 1947-56 at Qumran. The Dead Sea Scrolls date from around the time of Christ, and are an invaluable resource for biblical scholarship.

• **December the 25th** The winter solstice (or hibernal solstice), also known as midwinter, is an astronomical phenomenon marking the day with the shortest period of daylight and the longest night of the year. The winter solstice was the longest Roman holiday in which people celebrated the birth of the Sun-God, of Mithras, and later, the birth of Jesus Christ.

• **Demography:** or birth-rate. The birth-rate of Christians (and Atheists of post-Christian society, etc.) today is around 1.3 children per person in Europe, in comparison to that it is between 3.5 to 4.0 among Muslims in Europe. One does not need to be a scientist to understand that Christianity will be taken over by Islam in about the 2050s.

• **Denomination:** The term used to designate the different Protestant Churches, of which there are over 900 in the USA alone. This term is also used to describe the different versions of other churches or different forms of Islam.

• **Deuterocanon:** The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Jews as second canon. Catholic and Orthodox

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Churches view them as canonical books of the Old Testament. Most Protestant denominations view them as non-canonical Apocrypha, "hidden books.". In 1885, the Anglican Church removed the Jewish Deuterocanon from the Bible. In other words: The complete Bible that still could be read by Queen Victoria, you cannot read!

• Devil = Some believe that the "devil" or "satan" is an actual being. The devil in general represents evil.

• **Diaspora:** the dispersion of the Jews from Palestine after the Babylonian invasion (6th century BC), and used as a technical term to describe Jewish communities living outside Palestine (later taken up by Christian usage to refer to Christians living outside the Holy Land). That the Jewish diaspora originate from the Roman conquest of the Holy Land is a myth. The Jews (Hebrews, Israelites, Judaeans, etc.) have been trading semi-nomads in the last 3 millenia. Together with their brothers, the Phoenicians, and others, they travelled to northwest Africa, Ethiopia, the northern shores of the Mediterranean, to Persia, India and China via the routes on land and sea. In many of those places they settled.

• **Dhimmitude:** the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection tax just the one imposed by the Mafia. (See: The Edict of Umar in The Grand Bible p.4591)

• **Dietary laws:** Rules about what persons are permitted to eat, and under what circumstances. Examples include the modern-day Jewish and Muslim prohibition of pork, and regulations spelled out in Torah, such as the admonition not to "boil a kid in his mother's milk (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21). The Christian Church also imposed dietary laws and regulations in the past. The word 'breakfast' or eating fish on Fridays are last remnants of those laws.

• **Diocese:** In Catholicism, a sub division of the church consisting of a number of parishes. A diocese is the region which is governed by a bishop. This beaurocratic system has its origin in the Roman Imperial Cult.

• **Disciple:** Student of a doctrine. (1st) The twelve followers whom Jesus chose during his ministry to be his special companions and assistants. After Judas' betrayal and death, he was replaced by Mattathias (Mattityahu). (2nd) One of many selected followers of Jesus. (3rd) Most Christians would understand themselves as disciples. Disciple is a concept probably originating in Buddhism, Daoism and Conficianism. Buddhist disciples travelled from India to China and the Mediterranean. Their philosophy has influenced Stoicism, Judaism and Christianity.

• **Doctrine:** A creed or body of teachings of a religous, political or philosophical ideology presented for acceptance or belief.

• **Dogma:** A religious doctrine or ideology proclaimed by authority to be true.

• **Day of Judgement:** the occasion of the last Judgement by God at the (assumed) end of the world.

• **Easter:** This is the day Christians celebrate Jesus' resurrection from the dead and his triumph over sin. It is on a Sunday in the Spring, and follows "Holy Week" during which Christianity commemorates the events leading up to Jesus' death. The resurrection is the event by which Jesus provides human beings with salvation. Also called 'Passover'.

• **Enlightenment:** 18th century period of European intellectual history based in rationalism and empiricism, often seen as trying to supplant religion with science and secular philosophy. Also known as the Age of Reason.

• **Epistle:** a letter. In Christian terminology it is especially used as open letter written by apostles or Church fathers to be read aloud to Christian communities.

• **Eponym, eponymous:** An eponym is a name of a person which is said to be the source of the name of a city, country, etc. The name Caesarea (the Roman capital of Judaea) comes from Gaius Julius Caesar

• **Etymology:** The history and origin of a word (or name) and its shifts in meaning over time. The word "etymology" comes from the Greek eteos, true, plus logos, word or idea. The names in the Bible tell us a lot. Abraham means "a multitude of people;" abra or abira means people, and so does Habiru, Hebrew; -ham or -him is the plural ending of a Semitic noun.

• **Eucharist:** comes from the Greek word meaning "Thanksgiving". The Holy Eurcharist is based on the events that happened at the Last Supper. All Christian groups perform this service except Salvationists and Quakers. The eucharist has origins in Mithraism.

• **Eschatology:** technical term for the doctrine of 'the four last things' (death, judgement, heaven, and hell) in Christian dogmatic theology. Used more generally in biblical scholarship to refer to beliefs or convictions about the future as expressed in biblical documents.

• **Exegesis:** Critical interpretation of a text, especially a biblical text; from the Greek ex- + egeisthai meaning "to lead out. Sometimes it seems the terms "exegesis" and "hermeneutics" are used interchangeably; "exegesis" properly refers to the act or process of actually interpreting texts, whereas "hermeneutics" refers to the theory of how one interprets."

• **Gethsemene:** A garden where Jesus prayed before being arrested.

• **Gilgamesh:** The Gilgamesh Epic is a long narrative from Sumer, concerning a king named Gilgamesh who is said to have ruled the Mesopotamian city of Uruk around 2600 B.C. There are a number of interesting parallels between narratives in the book of Genesis and the Gilgamesh Epic. Abraham came from Ur nearby.

• **Gnosticism:** Religious and philosophical movement from about the 1st century BC through the 3rd century AD. Its name derives from the Greek word gnosis, "knowledge" because it claimed secret knowledge that ensured salvation. The documents found at Nag Hammadi are of great importance for the study of gnosticism.

• **God:** The supreme being, who created the world. In Hebrew often called YHWH (Yahweh), Adonai (the Lord) or Elohim.

• **Gospel:** Old English word (godspell) meaning 'good message/news': used to refer to the story of the life and teaching of Jesus Christ in the New Testament. Any of the four gospels in the New Testament (Matthew, Mark, Luke, John) or the non-canonical books about the teaching of Jesus (Thomas, etc.).

• **Glossolalia:** technical term for the common social phenomenon of 'speaking in tongues' (associated especially with the day of Pentecost and the churches of Paul in the New Testament).

• **Golden Rule:** goes back to the Ten Commandments and the Five Precepts but even much deeper into the past with texts such as The Instructions of Shuruppak (c.2600 BC) and similat texts.

• **Heresy / heretic:** a sectarian point of view regarded as unorthodox by those regarding themselves as orthodox (main stream). A heretic is a follower of a heresy.

• **Hallelujah:** is an interjection used in the Bible. It is a transliteration of the Hebrew haleluya, which is composed of two elements: hillel (Hebrew verb, 2nd person, masculine plural, imperative), an exhortation to "praise" addressed to several people; and Yah (the short name of God).

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• **Hauptbriefe:** The four NT letters of undisputed Pauline authorship: Romans, I & II Corinthians, and Galatians; German, "Principal Letters".

• **Hermeneutics:** the art of interpretation, especially the interpretation of scripture. Derived from a word reflecting the name of Hermes, the Greek messenger and herald of the gods (also a liar and rascal).

• **Heaven:** A Jewish concept. In Christian cosmology (belief about the cosmos), heaven has three main meanings. First, it is the abode of God, his angels, and the saints. Second, it is the place where people who have received salvation go after they have been judged to be among the righteous. Third, in the future, God will transform the cosmos and remake it so that there will be a New Heaven and a New Earth; which sounds like a Buddhist cycle of life.

• **Hell:** A Jewish concept. In Christian cosmology (theology about the cosmos), hell is the place of eternal damnation. When a person is judged, if they have not received salvation, they will be considered to be evil and will receive eternal punishment in hell.

• **History / historiography:** a narrated account of the past; the writing of such accounts. 'History' is one of the most contentious words used in any discussion of the Bible. One person's history is liable to be another's myth or "invented story' (even 'lies').

• **Hudna** (Islam)**:** truce, ceasefire, a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Intertestamental Period:** particularly a Protestant term for the "scripture gap" spanning roughly 500 years, from the ministry of Malachi (c. 420 BC) to the appearance of the New Testament writings in the 1st century AD, in which the people in the Holy Land are supposed not to have written anything. The Catholic and Orthodox term Deuterocanonical Period at least indicates that something was written in this period. In reality this period was filled with inspiring writings from the Maccabean period (2nd century B.C.) in which the Jewish nations were fighting for freedom against the Greek successors of Alexander the Great. This gap is also filled by the amazing discovery of the Dead Sea Scrolls in Qumran that cover a time roughly between 400 BC and 68 AD when the Romans stopped the activities of the Scroll writers and began to publish Christian writings in Greek on their own.

• **Intertextuality:** technical term (derived by Julia Kristeva from the literary criticism of Mikhail Bakhtin) for the way texts presuppose, echo, use, and are dependent on other texts (cf. Christian appropriations of the Jewish/ Greek Bible in the New Testament)

• **Islam:** is a political ideology of submission in combination with religion created by the so-called prophet Mohammed who took ancient Zealotry as model. The word Islam means submission and describes its programme. Islam is entirely based on the **Koran** (Mohammed's notebook or recital), the **Sira** (the biography of Mohammed), and the **Hadith** (an explanatory collection of Mohammed's laws, deeds and sayings. The original title of the biography is " [**Sirat Rasul Allah**, The Life of Mohammed, by Muhammad ibn Ishaq (died 773 AD), edited by Abdul Malik ibn Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), the original title of the Hadith is "**Hadiths Of Sahih Al-Bukhari**, "Authoritative Traditions of the Prophet Mohammed", translated with Parenthetical Notes by Dr Muhammad Musin Khan" See: Mohammed, Koran, Sira, Hadith, Sharia, in the Grand Bible, p.4353ff.]

• **Islamism:** inadequate word for Political Islam as it suggests a different group or ideology behind it. However, Islamism and Islam are the same; Islamism just emphecises putting the doctrines of Mohammed, prescribed in the Koran, the Sira and the Hadith, into practice. Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia:** a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Islam by speaking up. The word "Islamophobe" is used not only by Muslims but also by their unaware allies, the globalists and anyone else who hates the West.

• **Jahiliyyah:** Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **James the brother of Jesus:** Jesus had 4 brothers: James (Yakob), Simon (Shimon), Judas (Jude, Yehuda), Joses (Yosef). He also had 2 sisters whose names might have been Mary and Salome. James was also called James the Just (the Righteous, the Zadik) and seem to have been a holy man in his own right. The Dead Sea Scrolls call him "the Teacher of Righteousness."

• **Jesus** (Original Hebrew: Yehoshua, in short Yoshua, Joshua or Jeshua, a title meaning "the Saviour"): is a title rather than a given name which refers to Jesus the Nazorean or (wrongly translated as) Jesus of Nazareth; Nazorean means "the keeper of the Law" (the law of Moses). Luke, who obviously was a historian as he also authored "the Book of Acts," mentiones Jesus' 30-years lifespan (Luke 3:23). He was probably born about 6 AD, the time of the great census of Quirinius (when Judaea became an official part of the Roman Empire) and was killed towards the end of Pontius Pilate's term in office in 36 or 37 AD. Jesus' other title was "Christ" (from Greek Kristos, meaning "Messiah," from Hebrew mashiah, "the anointed" which also means "the Saviour.").

• **Jihad:** (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is the same struggle as in Hitler's Mein Kampf, My Struggle, and is one of the most important commandments in Islam and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted host, its society, institutions or state.

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• **Jizya,** poll-tax, dhimmi-tax: a special tax demanded from non-Muslims by authorities of a Muslim state. It enabled Muslims to live a parasitic life for centuries. See: Dhimmitude, Edict of Umar.

• **Joseph:** The earthly father of Jesus. He is often called 'Joseph the Carpenter' which is based on an incomplete translation of the Greek word "tekton" which actually means 'builder' and 'mason'. He most likely worked in Sepphoris the capital city of Galilee, only 5km northwest of today's town of Nazareth. The term carpenter fits better to the depiction of Jesus as poor.

• **Madrass:** Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque (Islamic temple). Children are indoctrinated in those institutions from the early age of **2** to 4.

• **Mecca**[n] **Koran** or Makkaniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medina**[n] **Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. Dawah, Jihad, Sharia and politics are the foundations of Islam and its success. The entire Islamic Calendar is based on the events in Medinah!

• **Messiah:** Greek form of the Hebrew word for 'anointed' person (king or priest). In Roman times it became a word for the once-and-future (Davidic) Jewish hero who would once-and-for-all destroy foreign hegemony and free the Jews from all such domination. Taken up by early Christian writers and applied to Jesus the Messiah (the Christ).

• **Midrash:** a biblical term meaning 'translation' or 'interpretation' used as a rabbinic term for biblical exegesis, expositional and homilectical, integrated in text.

• **Mishnah:** written compendium of rabbinic regulations and beliefs, mostly legal, from about the 3rd century (AD)

• **Monotheism:** That is the belief in only one God. Zoroastrians, Jews, Christians, and Muslim claim to be monotheistic although only Judaism and Zoroastrianism could rightfully claim this. As Christians in the 2nd and 3rd centuries made Jesus a god, Christianity is no longer monotheistic. As Islam treats their prophet Mohammed as god in everything but name, Islam also is not montheistic. Proof: Talking against Mohammed is considered blasphemy in Islam and carries the death penalty.

• **Moses / Mosaic:** The Jewish leader who led the Jews out of Egypt to the border lands of Canaan. He was given the tablets of the Ten Commandments by God. He was born in Egypt, probably to an Egyptian princess. His name "Mose" is of Egyptian origin and just means "son" like those of Ahmose (son of the God Moon), Kamose (son of Ka), Ramose (Ramesses; son of Ra), etc. Adjectival form: Mosaic, referring to or associated with Moses (not to be confused with 'mosaic': a decoration made up of small pieces of stone and glass.)

• **Muslim Brotherhood:** also known as The Society of the Muslim Brothers, is a transnational Sunni Islamic organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Myth / mythology:** a story about the gods or superhuman heroes; a belief thought not to be true by modern people. Used controversially of stories in the Bible thought to be fabulous or reflecting the outdated (pre-scientific) world-view of the biblical writers (e.g. the triple universe of heavens-earth-underworld). An important term in modern literary theory

• **Psalter:** the biblical Book of Psalms, a collection of psalms.

• **Pseudepigrapha:** Jewish writings excluded from the various canons of scripture. A term often used in conjunction with Apocrypha.

• **Qumran:** ruins near the NW shore of the Dead Sea where ancient scrolls were found in 1947 (and following years). The term 'Qumran scrolls' is often used as an alternative reference to the Dead Sea Scrolls.

• **Rabbinic:** adjective derived from 'rabbi' (Jewish teacher / sage) and referring especially to Jewish literature of the first millennium (AD) as the scribal product of learned Jewish authorities. Rabbinic Judaism is Roman Judaism, the only form of Judaism the Romans deliberately left alive after the First Jewish War 66-73 AD. The Jewish Zealots and their radical Messianic Movements have been eliminated; their suvivors fled into the Arabian desert.

• **Septuagint:** widely accepted designation for the Greek translation of the Hebrew Bible (Latin septuaginta, 'seventy") reflecting the legend of the seventy translators who produced an identical translation of the biblical text. The "Bible' of the New Testament writers.

• **Talmud:** compilations of commentary on the Mishnah which have become the authoritative texts of Orthodox Judaism. Two collections of such material (Babylonian and Palestinian) were produced in the first millennium (AD).

• **Taqiyyah:** Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or to promote Islam. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who had been persecuted by the Sunni Muslims.

• **Targum:** the Aramaic (interpretative) translations of the Hebrew Bible. Most reliable on the Torah, more paraphrastic on the other books of the Bible (none extant for Ezra, Nehemiah, Daniel).

• **Typology:** from a Latin word meaning 'figure' (from Greek word for 'image'), it is the study of types or symbols as shadows or foretastes of things to come. Traditions and symbols in the Hebrew Bible (Old Testament) are systematically applied to Jesus Christ in the New Testament by Christian writers and theologians. Such a reading of the Bible by Christians presupposes the unity of the two testaments and is indicative of the Christian belief that the 'Old Testament' is unclear and incomplete unless read in conjunction with and in the light of the New Testament.

• **Vulgate:** from the Latin word vulgatus meaning 'common', usually applied to Jerome's translation of the Bible into Latin.

• **Wisdom literature:** a term used to describe certain books of the Bible (Proverbs, Job, Ecclesiastes, Ecclesiasticus) or a movement in the ancient world associated with teachers and sages. To wisdom literature belong also books that were the origin of Jewish law, such as The Instructions of Shuruppak The Teachings of Kagemna, The Instructions of Ptah-Hotep, (all c. 2600 BC).

Note: An invaluable source for further study is the Grand Bible (Internet Archive) which contains all available canonical And non-canonical texts of almost all significant religions or faiths.

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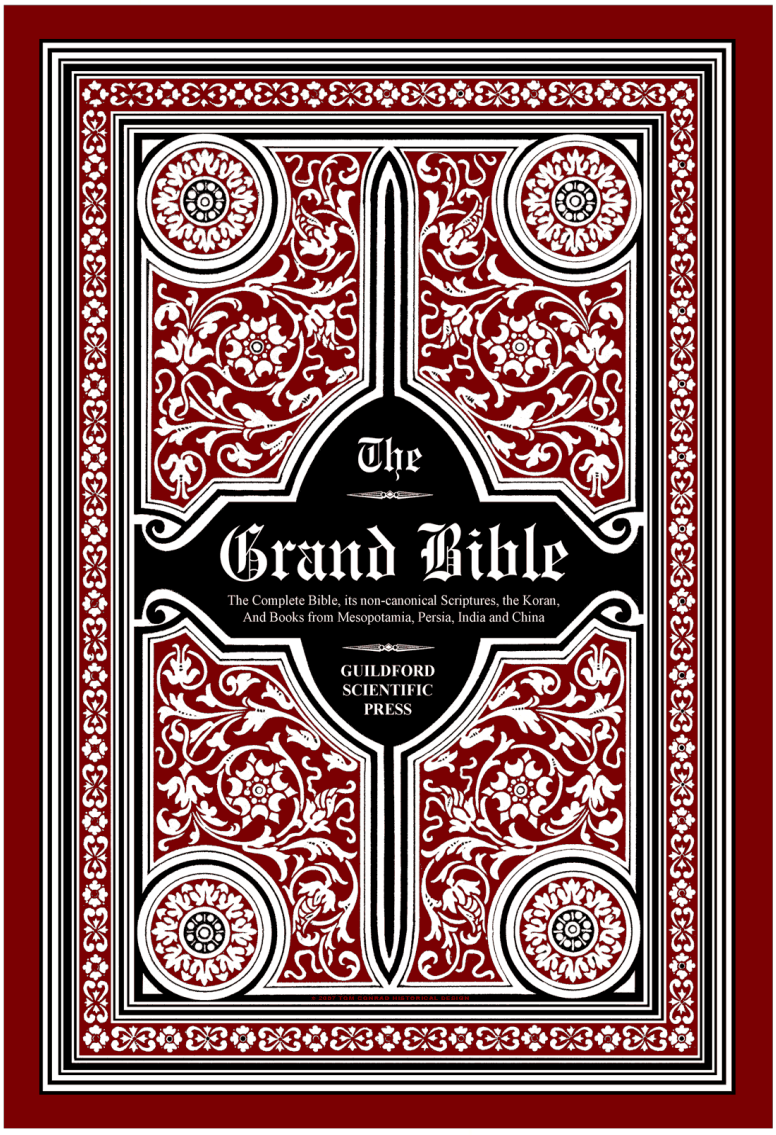

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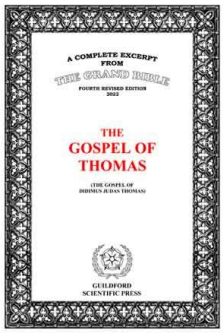

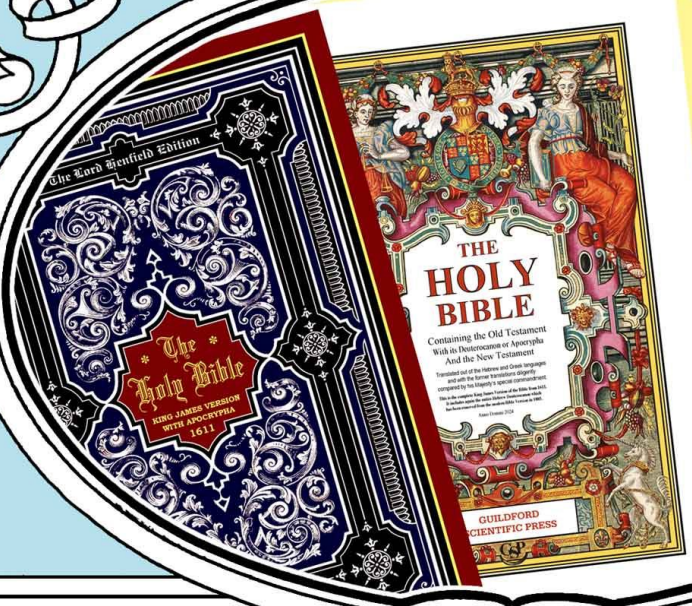

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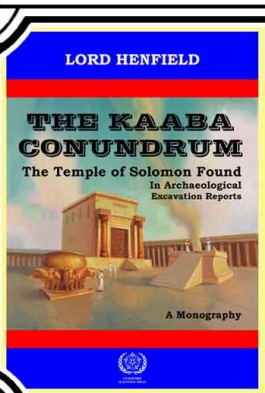

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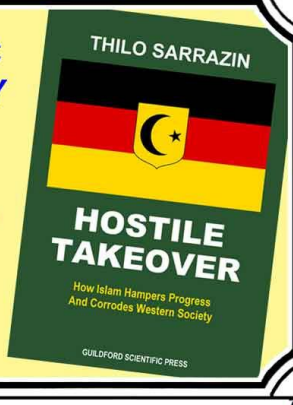

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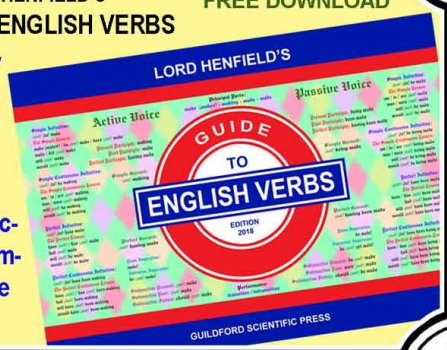

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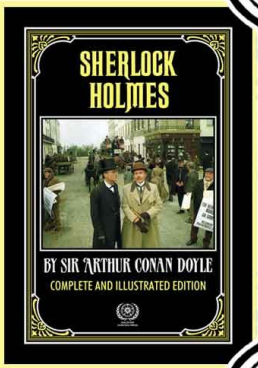

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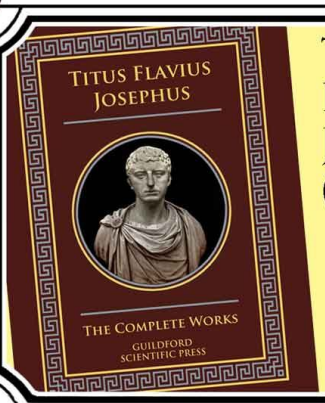

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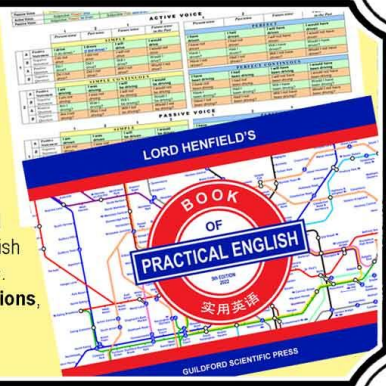

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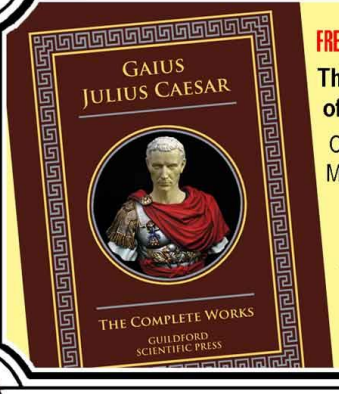

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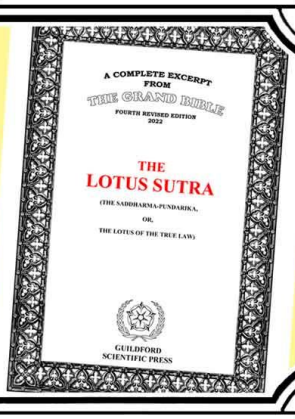

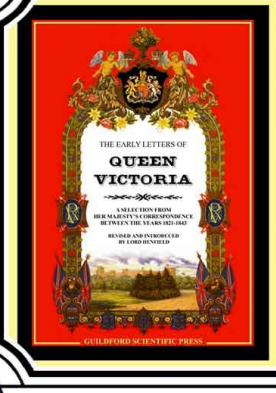

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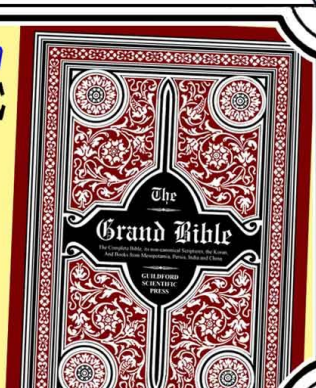

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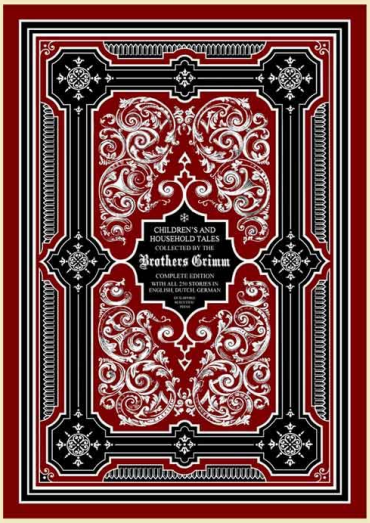

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THE EDITOR

Lord Henfield (1958) is an English scholar and educator. He studied archaeology, history and linguistics. Henfield focuses on interdisciplinary research.
Besides numerous editions of the Holy Bible, the Grand Bible, as well as Die Heilige Schrift (The Holy Scripture; in German), Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

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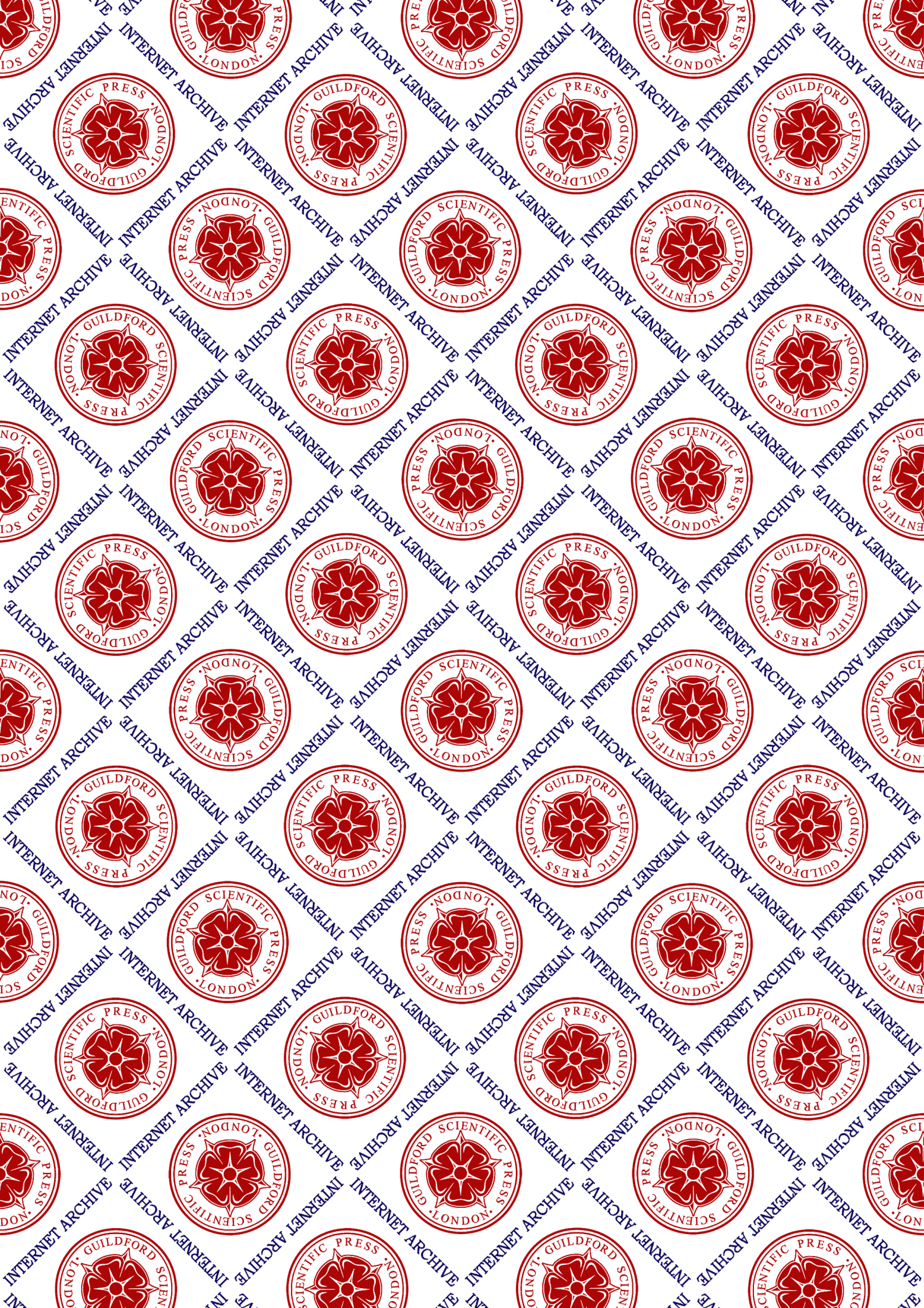
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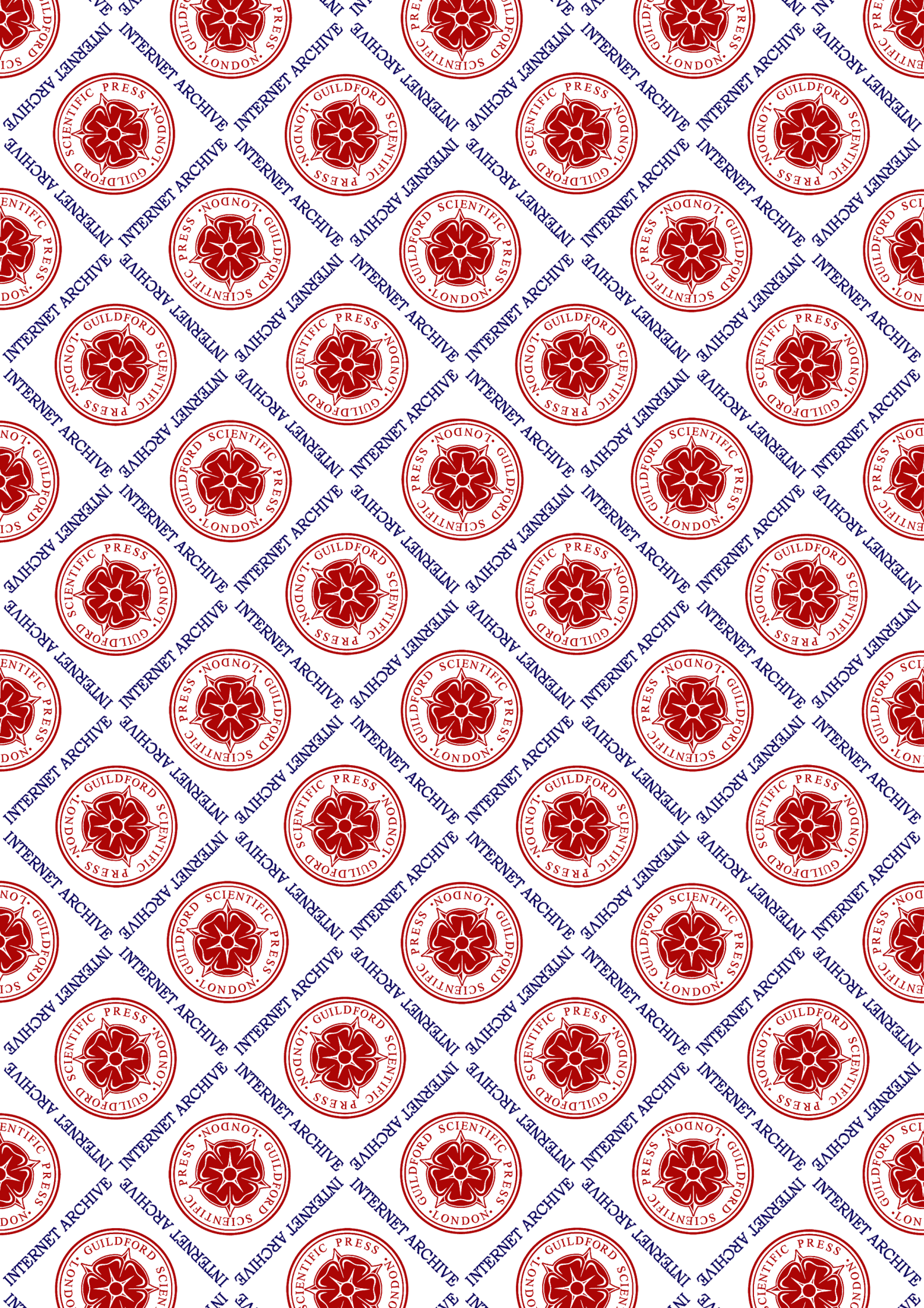
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